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*The Gift of  
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THE

# BIBLE EXAMINER:

CONTAINING

VARIOUS PROPHETIC EXPOSITIONS.

BY GEORGE STORRS.

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## BIBLE EXAMINER.

MOST of the following articles were prepared for, and have appeared in, the *Midnight Cry*. They are now given in this new form *by request*. Some additions have been made to them ; particularly to the Exposition of the 8th and 9th chapters of Daniel. These articles are sent forth with a full conviction that they may not travel far before our Lord will have come in the clouds of heaven ; but still, they are sent under the conviction that the injunction of our Lord is to be regarded by all, viz., “ *Occupy till I come ;*” and, “ *Blessed is that servant, whom his Lord when he cometh shall find so doing.*” GEO. STORRS.

BOSTON, *March*, 1843.

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### Exposition of Nebuchadnezzar's Dream.

DANIEL II.—BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophecy* on those matters. With predicting and prophesying, in the

sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then judge.

I cannot agree with some who tell us that the prophecies *cannot* be understood. I consider such language the language of *infidelity*. What is it but saying—"Revelation is *no Revelation*?" Revelation is something made known, and, of course, to be understood. To say, that any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that *he* does not understand the prophecies; but, to say, "*they cannot be understood*," is a very different matter; and he that does it, whatever his standing, or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but not without searching the Scriptures, comparing one part with another, and earnest prayer to Him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father, for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your

children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the *second* chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

*Verses 31—36.* "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *brake them in pieces*: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

*Verses 37, 38.* "Thou, O king, art a king of kings: for the God of heaven hath *given thee a kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler *over them all*," [i. e., has given thee *universal* dominion on earth.] "Thou art [i. e., thy kingdom is,] *this head of gold*."

Babylon was the *first* kingdom of *universal empire*. It was founded by Nimrod, the great grandson of

Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

*Verse 39, first part.* "And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter v. 28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

*Verse 39, last part.* "And another *third kingdom* of brass shall arise, which shall bear *rule over all the earth*." What kingdom was this? See chapter viii. verses 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander. Here, then, we have the *third kingdom*, which was represented by the *brass* of the image.

*Verse 40.* And the *fourth kingdom* shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman Emperor. Here, then, we have the *fourth kingdom*, represented by the "legs of iron."

*Verse 41.* "And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." What kingdom shall be divided? "The *fourth kingdom*." Was it divided? It was. The western empire of Rome, between the years

A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz.: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.\* Thus the "kingdom was divided" as designated by the *ten* "*toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "*clay*" so as to be "*mixed with*" it, and thereby kept up "*the strength of iron*."

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e., Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "*mingled with the seed of men*." The fourth, or Roman, kingdom is thus *perpetuated*,

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\* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber from the Italian historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."

though "divided." That power will continue, not civilly, but by its ecclesiastical authority, till "broken without hands."

Verse 44. "And in the days of these kings [*What kings, or kingdoms?* Clearly, the kings of the *divided fourth kingdom*: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom [*the fifth universal kingdom*] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the *four* previous kingdoms have done,] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* ('*break in pieces*') them that destroy ('*break in pieces*.' See Dan. vii. 23) the earth,] and it [*the fifth kingdom*] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow*? You do not find it in the Bible: it must be in your imagination, if anywhere. The "stone smote the image, and "it became like the *chaff* of the summer threshing-floors, and the wind carried" it "away,

that *no place* was found for "either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the *Cesars*?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets, must have gone to *perdition*, for surely no man can be saved without *grace*; and that *grace* must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon; nor on the "*breast and arms*"—Media and Persia; nor on the "*belly and thighs*"—Grecia; nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "*set up in the days of the Cesars*." *Where*, then, did it smite the image? Verse 34 tells us, it "*smote the image upon the FEET*." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was *divided*: which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time, the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God is *to be set up*. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant

that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42: "Lord, remember me *when thou comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50: "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which see; and the apostle Paul tells us, 2 Timothy iv. 1, that "the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God*," and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said, "Our Lord taught the Jews that the kingdom of God was within them." This is inferred from Luke xvii. 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:" [marginal reading 'outward show.'] "Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." Did our Saviour mean to say that the kingdom of God was *within* the *Pharisees*? He says of them, Matt. xxiii. 13, "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in." Surely

our Lord could not mean, in Luke xvii., to say, the kingdom of God was, at *that time*, within the Pharisees. "True," says the objector, "but the margin has it, *among you*." But, I ask, did our Lord intend to teach that it was *then* among them? If so, why did he speak a parable in the 19th chapter, 11th verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should *immediately* appear?" He clearly teaches in that parable that they were not to expect the kingdom of God till he should "*return*" from heaven, at which time he would reward his *faithful servants*, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." See, in connection with this, Rev. xi. 15, 18. What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but, the first the wicked will know, it is upon them; and thus the twenty-fourth verse seems to explain it. "For as the lightning—so also shall the Son of man be in his day." That kingdom will come *sudden* and *unexpected* to all the wicked.

The parables of the "mustard seed" and "leaven," are brought forward as an argument in defence of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth. I admit that those parables refer to a work of grace wrought in this world; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St. John, as already presented. The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense; that is, as the grace of God, in men, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called "the kingdom of heaven," in relation to the *result*. In the same way I understand the text, Rom. xiv. 17.

"But," says the objector, "Christ and the apostles preached the kingdom of heaven *at hand*; surely, therefore, it must have been set up about that time." I reply,—A thing *at hand* is the *next to come*. Let me ask, what kingdom was *at hand* when Babylon was in power? *Answer*.—The Medo-Persian. Why? Because it was next to come. What kingdom was *at hand* when the Medo-Persian was in power? *Answer*.—The Grecian. Why? Because it was next to succeed it. What kingdom was *at hand* when Grecia was in power? Rome. Why? Because next to come, as a kingdom of universal empire. What kingdom is *at hand* when Rome is in power? *God's everlasting kingdom*. Why? Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is *at hand* in the very commencement of the Roman kingdom.

James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "*promised*," it was future. Our Saviour saith, Luke xii. 32, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;*" not *yet* given. It is something still to come. To represent it as already set up, is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is to come*. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "*tabernacle*," *groaning*, "*being burdened*." The kingdom will come; yea, it is now *at the door*. "*Ye feeble saints, fresh courage take.*" "*Behold, your God will come with vengeance [to your enemies,] even God with a recompense; he will come and save you.*" Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will not enter the kingdom of God. See 1 Cor. vi. 9, 16: "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27: "And there shall *in no wise* enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6: "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14: "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3: "We know that when he shall appear we shall be like him; for we shall see him as he is. And

every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "*legs of iron*?" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head*? No. Is it on the *breast and arms*? No. Is it on the *belly and thighs*? No. Is it on the *legs*? No. Where then? On the *feet*. Where are we now? In the *feet*. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it*. Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed*. How far

off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? *The stone.* Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, “My Lord delayeth his coming.”

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## Exposition of Daniel 7th Chapter;

OR, VISION OF THE FOUR BEASTS.—BY G. STORRS.

In communicating instruction to the children of men, God is pleased to give “line upon line, precept upon precept—here a little, and there a little.” The Saviour saith, John xvi. 12, “I have yet many things to say unto you, but ye cannot bear them *now*.” Revelation has been not only *progressive*, but the same truths have been *repeated* again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever

saw ; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance ; on the top of it you will see a "lion" having "eagle's wings ;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth :"—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads :"—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns :"—and lastly, you will come to another place, where you will see the same beast, with this difference—"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first ? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on. What next do you look for ? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry ; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city ? No—you look for that "terrible

beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described everything." Now your faith is so confirmed that you *almost see* the city; "but," say you, "I have got one more sign to pass, viz. the 'horn' with 'eyes'—then the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—the city," is now fixed in your eye, and onward you go, hastening to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 and 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, (*waters*, denoting "people." See Rev. xvii. 15,) and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four *kingdoms*, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have

already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth;" aptly represented here by a lion—"the king of beasts," denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v. 26, 29, and Jer. iv. 7; also, Ezek. xvii. 3, 4. Daniel goes on to say—"I beheld till the wings thereof were *plucked*, wherewith \* it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li. 48—56. The three "ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esthé*r* i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a

\* See the marginal reading.

fowl ; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia ; " four wings " denoting the rapidity of its conquest under Alexander ; the " four heads " its division into four parts after Alexander died and his posterity were murdered.

V. 7 and 8. " After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to consider the angel's explanation.

V. 9 and 10. " I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

V. 11. " I beheld then [*When ?* Ans. When ' the judgment set ' ] because of the voice of the great words which the horn spake, I beheld till the beast was slain, [*What beast ?* Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of " the dominion " of this beast being

“taken away,” as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith, (xxxiii. 12,) “The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.” No transferring of its subjects to another kingdom. *Then* “The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.” Prov. ii. 22. *Then* God will “destroy them which destroy [corrupt] the earth.” Revel. xi. 18. But—

V. 12. “As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged for a season and a time.” [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175.] These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 and 14. “I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Thus we see the kingdom of God, or of Christ, is not set up till the “judgment sits;” hence no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. “All people, nations, and languages,” that shall “serve him,” are described by the Revelator, chapter v. 9, 10, as “redeemed OUT OF every kindred, and tongue, and people, and nation,” &c.

V. 15—18. “I Daniel was grieved in my spirit in the midst of my body, and the visions of my head

troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Not a "thousand years," but *forever*, even FOREVER and EVER." If any language can express *unending* duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "forever, even forever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth will answer to it, except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter ii.; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet:"—it was something still future in John's time.

We are now prepared for the inquiry—*who*, or *what* is the little horn here spoken of? We will inquire,

1st. *What is the character of this horn?* 1. It makes "*war with the saints.*" 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. xiii. 6, 7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make *war with the saints* and to *overcome* them:"—Daniel says, he "*prevailed against them.*" Now see 2 Thess. ii. 3, 4: "That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2d. Let us inquire, has a power of this description arisen? It must be admitted that there has; and that

that power is *Papacy*. The titles the Popes have assumed, of "MOST HOLY LORD," and their pretensions to *pardon sin*, even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—"He [Christ] hath set *one man over the world*, him whom he hath appointed his *vicar on earth*; and as to Christ is bent every knee in heaven, in earth and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It is his right to *depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power "*diverse from*" all others, and proud and *blasphemous* enough to answer the character of the "*little horn*."

3d. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did Papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the *ten horns*. Hence it did not arise before A. D. 483, when the tenth horn came up. It did not arise until "*three of the first horns*" fell, or were "*plucked up*." It did not come up *after* that, because it "*came up among*" the "*ten horns*," and three of those horns fell "*before*" it. It must then have come up or been established at the *identical point* where the *third* horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the *time* Papacy arose. In the year of our Lord 493, the Hefuli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the

purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "*head of all the churches,*" the Ostrogoths must be *plucked up*. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city: thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the *facts* answer to the *prophecy*? I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as *always* was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. *Since it has always been our earnest study to preserve the unity of your holy see,* and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *SUBJECT, and to unite to your holiness, all the priests of the whole East.* As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of

your holiness, *who are the head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"  
Croley, pp. 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy: but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before* it, as it came up, and this happened more than half a century before. Again, Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast his power, and his seat, and great authority.*" Rev. xiii. 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis, king of France. It was the "*Dragon*" that gave him "*his seat*"—Rome, "*his power*," as head of the

churches. The Roman emperors had stood at the head of the churches with "*power*" to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, "*great authority*," under the Justinian code of laws, to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue*. Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. xiii. 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church; and in Rev. xii. 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times, and a half time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days or years.

5th. Did the continuance of papal *dominion*, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who *killed* "with the sword" those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e., his "dominion was taken away" by war. See Rev. xiii. 10. Verse 26: "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. xvii. 16] shall take away his *dominion*, [he is cut off from being a *horn on the beast*, or

deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thess. ii. 8: "Whom the Lord shall *consume* with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming" to judge the world in the great *burning day*, when the "beast and false prophet" will be "*cast alive* into the lake of fire, burning with brimstone;" then the "little horn" will be *destroyed*.

Some tell us the civil power of Papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted, and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, is denied. When he was a *horn* on the beast, he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798—since that time the church is *out of the "wilderness,"* and Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it, and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly.

"ENCYCLICAL LETTER of OUR MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and

infidels are endeavoring to prevent the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

“Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

“We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocese these aforesaid *propagators of heresy and infidelity*; these shameless preachers, who, while they walk in sheep’s clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the

bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

\* \* \* \* \*

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see whereabouts we are in the prophetic chain. Have we passed the "Lion"—Babylon? *Yes*. Have we gone by the "Bear with three ribs in his mouth?" *Yes*. Has the sign of the "Leopard with four wings of a fowl and four heads" been passed? *It has*. The "dreadful and terrible beast, with *ten horns*,"—has he been seen? *Yes*. Have we got past the "little horn" having "eyes like the eyes of a man?" *That is among the things numbered with the past*. How far beyond it are we? *Forty-five years*, nearly. What comes next? *The Judgment*, followed by the ever-

lasting kingdom of God. How far off is that? That question I shall answer, hereafter, DEFINITELY. But one thing is certain; it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE, YE DEAD!" will soon thunder through the skies, *Happy* day to those that are *waiting*. *Awful* day to those who are saying—"My Lord *delayeth his coming*." AWAKE—AWAKE!!!

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## Exposition of Daniel, 8th Chapter;

OR,

THE VISION OF THE RAM, HE-GOAT, AND EXCEEDING GREAT HORN.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis xli. 1—7, was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts x. 9—16, the "sheet was let down to the earth," and the voice *three* times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the *second*, with, however, additional circumstances, *viz.*, the sitting of the judgment, and the "little horn." In the last chapter, then, while the *same* truths are brought to light as in the *second*, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

*Verses 2—4.* “And I saw in a vision ; (and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam ;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns ; and the two horns were high ; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great.”

The angel informs Daniel, at the 20th verse, “The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia.” Thus it exactly agrees with, or is *like* the “breast and arms” of the image, chapter ii., and the “bear” in the seventh chapter. Daniel sees nothing of Babylon in this vision : that was now passing away ; and his attention was particularly called to the “ram pushing.” It would seem that that circumstance was to mark the *commencement* of the vision.

*Verses 5—8.* “And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns ; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him ; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great ; and when he was strong the great horn was broken ; and for it, came up four notable ones toward the four winds of heaven.”

The angel explains this, verses 21 and 22. “And the rough goat is the king [kingdom] of Grecia ; and the great horn that is between his eyes is the first

king ;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king* ; but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—“ Now that being broken, whereas four stood up for it, four *kingdoms* [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power,” [not in the power of Grecia *united*.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years ; and the kingdom under him may well be represented as *running* in the “*fury*” of its power, and “touching not the ground.” With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus “brake his two horns,” or overthrew the Medo-Persian kingdom : then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, viz., Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the “leopard” of the previous vision, and the “brass” division of the image.

The evidence thus far is so clear that this vision is *like* the two previous ones, that some of our opponents have admitted that the angel has clearly shown us so ; but one of our opponents, when he has arrived at this point, says—“*Here the heavenly messenger leaves us.*” I do not wonder he thought so ; for he then goes on to apply the horn that “*waxed exceeding great*” to little Antiochus. It would seem that author recorded *one* truth. It appears clear, to my mind, that the *heavenly messenger* left him, but he did not leave Daniel till he made him understand *the vision*. Let us now proceed to, and examine this point.

Verses 9—12. “And out of one of them came forth

a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verses 23—25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. *Mahomedanism*. This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—because the "little horn stood" up against the Prince of princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of princes, because our Lord considers that done against himself which is done unto his people—I reply, *that*

interpretation, in this case, would make the prophecy use a vain *repetition*; for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God*. "It was commanded them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [mark it] *only* those men WHO HAVE NOT the seal of God in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church*; and, of course, did not "stand up against the Prince of princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.*, over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto; and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not *like* the other vision by more than *two thousand years*; for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17: "For at [unto] the time of the end shall be the vision." *What end?* Evidently the *end* spoken of in the vision it is *like*, chap. vii. 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. ii.: "That wicked, whom the Lord

shall destroy with the brightness of *his coming*." The end, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the last end of the indignation." Surely, none will pretend the death of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression in the original is 2300 "*evening-mornings*." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus he has totally failed. He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he *finds what*? Why, he finds the 5th of August, 171 B. C. !!! Yes, reader, he finds that marvellous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begun when you "*guess*" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days of the 2300; and when he has attempted to match that number with the history

of Antiochus, he comes out within about 55 days of making a fit. He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple.*" But Mr. D. supplies this defect in history, by a "*guess*;" for he adds, "*Had we been thus informed, [IF] I have no doubt, [II] that we should find that time to be [IF] exactly [II] fifty-five days.*" "*If and if*;" that is a fatal affair for Mr. D; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st. That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by his "*no doubt*," i. e., his "*guess*."

The fact is, the "*little horn*," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose a *great name to great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. viii. 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and ~~humbled~~ by the Jews. The horn was mighty by ano-

ther's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (verse 14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e., at the end of the 1335 days, chap. xii. 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his *lot* at the death of Antiochus, 164 years B. C.? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression.

But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Saviour, Matt. xxiv. 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When ye therefore shall see the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its ap-

propriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

“Let us give the degrees of comparison, according to the angel’s *rules*, and thus compare truth with error. How easy and natural is the following gradation :

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	<b>ROME.</b>

“How absurd and ludicrous is the following !

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	<b>ANTIOCHUS.</b>

“*Third Absurdity.*—The Medo-Persian power is simply called ‘**GREAT**,’ (verse 4.) This power, the Bible tells us, ‘reigned from India to Ethiopia, over a hundred and seven and twenty provinces.’ This was succeeded by the Grecian power, which is called ‘**VERY GREAT**,’ (verse 8.) Then comes the power in question, which is ‘**EXCEEDING GREAT**.’ Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer : ‘Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect **LARGE SUMS**, which he had **AGREED TO PAY TO THE ROMANS**.’ Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was **COMPELLED** to pay it.

“*Fourth Absurdity.*—The power in question was ‘little’ at first, but it waxed or grew ‘exceeding great, toward the **SOUTH**, and toward the **EAST**, and toward the pleasant land.’ What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were of course towards

the east and south : but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad or furious*,) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great,) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth Absurdity*.—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and

were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since?"

III. The way is now prepared to inquire, *distinctly*, what power is represented by the little horn? Can there be any doubt of its being Rome?—Rome *Pagan* and *Papal*? Let us first look at *its origin*, verse 9; and let us remember, that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast, in the 7th chapter, could be said to come *out of that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comes up.

23d verse: "When the transgressors are come to the full." It is clear that God designed that his people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges ii. 2: "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C., they entered into a *league* with the *Romans*. See 1 Mac. 8th and 9th chapters. See Dan. xi. 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e., come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the

little horn. It is of "*fierce countenance*." See Deut. xxviii. 49, 50 : "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift as the eagle flieth*, a nation whose tongue thou shalt not understand; a nation of *fierce countenance*, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "*power*" of the "little horn" was to be "*mighty*." How unlike Antiochus! How like Rome! The little horn was to wax "*exceeding great*." How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against the Prince of princes*. Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts iv. 26, 27—"The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and *against his Christ*. For of a truth, against thy holy child Jesus, whom thou hast anointed, both *Herod and Pontius Pilate*, with the *Gentiles*," &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., v. 10. Compare this with Rev. xii. 3, 4 : "A great red dragon," &c., "and his tail drew the third part of the *stars of heaven* and did *cast them to the earth*." All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn?

"*He shall destroy wonderfully*." Do any say, "*this is applicable to Antiochus?*" I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*,

destroyed "SEVENTY AND SEVEN FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." Mark another fact:—"By *peace* shall" he "destroy many." Antiochus did no such thing: but *papal* Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its end: "*broken without hand.*" How clear the reference to the stone that smites the image "cut out *without hands.*" Rome is not only designated by its *origin*, *time* of its standing up, *character* and *acts*, but by its *end*. "Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," 2 Thess. ii. 8. "Broken without hand."

This construction makes the vision in truth *like* the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic portrait* out of sight; and Protestants have put on the "*Babylonish garment*," and wear it as though it was the *spotless robe* of salvation; for, if that *robe* fails them, the *end of the world is upon them* in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide, if we can, what "sanctuary" it is that is to be "cleansed," or "*justified*," as the margin has it.

Several things are called a *sanctuary* in the Bible.

1. The *Lord*, Isa. viii. 14.
2. *Heaven*, Ps. cii. 19. Neither of these can be meant in the verses before us.

3. *Judah*, Ps. cxiv. 2. But *Judah* is utterly cut off. See Isa. lxxv. 15: "The Lord God *shall SLAY THEE*, and call his servants by another name." *Literal* *Judah*, then, is not to be cleansed, but is *slain*.

4. The *Temple* is called a sanctuary, 1 Chron. xxii. 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. iv. 6. That also is destroyed; and besides, it is *superseded*. See Heb. ix. 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is "*the host*." By whom, or what, was the host to be trodden under foot? Two desolating powers, called "the *daily* and the *transgression of DESOLATION*." The word "*sacrifice*" is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, (for there the vision commences,) is 2300 days; then was to *terminate* the treading under foot. In the detailed explanation of the vision, in chapters xi. and xii., we have the time from the taking away of the first of these abominations to the removing of the second, *viz.* 1290 days; Dan. xii. 11; then we are assured that 45 days more are to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or, as the margin has it, *justified*, at the resurrection of Daniel, with all the saints.

The church is sometimes called a sanctuary, or temple of God. See 1 Cor. iii. 16, 17, and Eph. ii. 21, 22. If, then, by "sanctuary" the church is to be understood, what is meant by its being cleansed, or justified? To *justify*, signifies "*to absolve or declare*

*one innocent.*" To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. iv. 25: "Who was delivered for our offences, and was raised again for our *justification.*" Compare this with 1 Cor. xv. 17, 18: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*" See, also, Isa. xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory:"—till then, the church groans, being burdened,—for that event she waits. See Rom. viii. 18—23: "For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*"

When will this justification of the church take place? See Phil. iii. 20, 21: "Our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body,*" &c. See, also, 1 John iii. 2: "It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him,*" &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin, when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanc-

tuary to be cleansed, or justified, it is at the *end of this world*.

Let us now see if we can find any other sanctuary to be cleansed. The *earth* or *land* is called a sanctuary. See Ex. xv. 17: "Thou shalt bring them in, and plant them in the *mountain of thine inheritance*, in the place, O Lord, which thou hast made for thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established." See, also, Psa. lxxviii. 54: "He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased*." Compare these with Eph. i. 14: "Which is the earnest of our inheritance, until the *redemption* of the *purchased possession*." See, also, Rom. iv. 13: "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing*? See Isa. xxiv. 5: "The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, as the margin reads] the earth." See Rev. xi. 18. The very ground is now under the *curse*, in consequence of sin. See Gen. iii. 17: "*Cursed is the ground for thy sake*." This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan. vii. 23: "The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

*How will the earth be cleansed?* I answer—*By fire*. See 2 Pet. iii. 7: "The heavens and the earth which are now, by the same word are kept in store, reserved

unto FIRE, *against the day of judgment and perdition of ungodly men.*"

*When will this earth be cleansed?* We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts: Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Ps. l. 3: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Also, Ps. xlv. 6—9: "The heathen raged, the kingdoms were moved: he uttered his voice, and *the earth melted*. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot *in the fire*." See, also, Ps. xcvii. 3—5: "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. *The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.*" See Nahum i. 5, 6: "The mountains quake at him, and the hills *melt*, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire*, and the rocks are thrown down by him." See Matt. xiii. 40—43: "As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. iii. 10—13: "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall *melt* with fervent heat; the earth also, and the works that

are therein, shall be *burned up*. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the *day of God*, wherein the heavens being *on fire* shall be *dissolved*, and the elements shall *melt* with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is,—that it is to be cleansed at the end of this world; and that it is to be done by *fire*,—the way is now prepared to show when the *END of this world will come*.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied :—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long *the vision*," clearly related to the "Ram" and "Goat," as well as "little horn"—and, the 2300 days are given in answer to the question,—"*How long the vision?*"

It was the *meaning of the vision* Daniel sought—verse 15: "It came to pass, when I had seen the vision, and sought for the *meaning*," &c.

It was to make Daniel understand the vision Gabriel was sent—verse 16: "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, *make this man to understand the vision*."

It was to make Daniel understand the vision Gabriel *came*—verse 17: "So he came near where I stood, and said unto me, *Understand*, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision *was down to the end*,—verse 17: "At [or unto] the time of the *end* shall be the vision." He would have Daniel understand that the

end intended was the *last end of indignation*,"—verse 19: "Behold, I will make thee know what shall be in the *last end of the indignation*;" and he would have Daniel know that, "at the *time appointed*, the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He-Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "sanctuary" was intended in verse 13; 2d. He did not understand how to *reckon the days*; and, 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he

had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the "sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the *sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy *sanctuary* that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be "*cleansed*;" but Gabriel comes flying "*swiftly*," to stop Daniel in the midst of his prayer. See verse 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why *this haste*? Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had *seen* in the *vision*," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore *understand the matter, and consider the vision.*"

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter? "Now," says Gabriel, "*understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [cut off, so the word signifies] upon thy people.*" "*Cut off from what?*" Surely not from indefinite space; but from some time *previously* given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70

weeks were cut off from those days : there is nothing else to cut them off from. *For what* are they cut off? Several objects are specified ; but one *especially*, viz., “to seal up [or, as the word signifies, see Dan. vi. 17, *make sure*] the vision.” That is, to confirm and establish the vision : so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall *all* the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are *all* the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e., in *one year* and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years? See Ezekiel iv. 4—6 : “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days ; I have appointed thee each day for a year.” Here, then, we have an example of *days* being put for *years*. The 70 weeks, then, may be reckoned a day for a year, or 490 years. “But,” say some, “the expression is *seventy sevens*, and means seventy sevens of *years*, or 490 years.” Thank the objector ; for he only strengthens my argument ; for they are *cut off* from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are *years*, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel, is, where to commence his reckoning. This he does at the 25th verse : “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Mes-

siah the Prince, shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here we observe, that the point of *beginning* is at the commandment to restore and build Jerusalem, and the *termination* of the 70 weeks is at the *cutting off of Messiah* : the angel then briefly states, that "the people of the prince that shall come," i. e., the same power denoted by the "*exceeding great horn*," "shall destroy the city and the *sanctuary*," thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be *utterly destroyed*. The angel, also, runs down in his explanation to the "*consummation*" of the whole 2300 years.

Let us now inquire when the "commandment to restore and to build Jerusalem" went *forth*. It is true, there were several decrees relating to that subject. It cannot be either of the first two ; because, neither of them can be made to harmonize with the history of Christ's death. There is but one of the four decrees relating to this matter that can agree with the event ; and the commencement of the vision is clearly at the height of the Persian empire, as Daniel sees the "last horn" of the ram at its highest point when the vision first presents itself to him, and the ram is "*pushing*," also, in the detailed explanation that the angel gives Daniel in the eleventh chapter, second verse, he points directly to the king of Persia, who "by his strength through his riches" should "stir up all against the

realm of Grecia." The Persian empire was at its height under Artaxerxes. In that period, therefore, we should expect to find the decree referred to. Accordingly we find it, in Ezra vii. 21—26, given by Artaxerxes; and Ezra tells us, 8th chap. 31st verse, "Then we departed from the river Ahava, on the twelfth of the first month, to go unto Jerusalem." The Jews reckoned their year from the spring equinox; hence, the 12th of the first month would be the fore part of our April. This, according to the chronology of our Bibles, was in the year before the birth of Christ, by the common reckoning, 457. Now from 2300, the whole length of the vision, take 457

and 1843 remains.

But, for the sake of the argument, suppose we are mistaken in respect to the precise year in which the commandment went forth; all commentators, I believe, agree in the fact, that our Lord was crucified just 490 years from that period. This admission is necessary in any argument with a Jew in proof that Jesus is the promised Messiah, and hence all Christians have used it. Dr. Adam Clarke says, that 490 years, *to a day*, transpired from the going forth of the commandment to the time that our Lord hung upon the cross. Thus, then, we have settled, by common consent, that 490 years terminated at the cross. But it will be seen that these 490 years, or 70 weeks, are divided into *three* very unequal parts, as follows:

7 weeks; 7 times 7 are	49 years.
62 weeks; 7 times 62 are	434 years.
1 week; 7 times 1 are	7 years.
<hr/>	
70 weeks,	490 years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term Messiah, signifies "*anointed*." When was Jesus anointed? At his baptism, when the Holy Spirit

descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark i. 15, he says, "*the time is fulfilled.*" What *time*? Clearly, the 69 weeks: no other time had been given for his manifestation. One week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles shows that his ministry lasted *seven* years. Turn to your Polyglott Bibles, and you will see, Matt. ii. 1: "Now when Jesus was born"—the note, by the translators, in the margin, saying, "4th year before the account called *Anno Domini.*" Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Some tell us, "Messiah was cut off in the *midst of the week.*" The text says no such thing. It simply says—"In the midst of the week he shall cause the sacrifice and oblation to cease." The first inquiry here is, what are we to understand by "*the midst?*" It does not necessarily mean, in the middle of a thing. Absalom was "in the midst of the oak;" 2 Sam. xviii. 15. David would praise God "in the midst of the congregation;" Psalm xxii. 22. "God is working salvation in the midst of the earth;" Psalm lxxiv. 12. God let "flesh fall in the midst of" the Israelites' "camp;" Psalm lxxviii. 28. Christ is to "rule in the midst of his enemies;" Psalm cx. 2. Some men lie "down in the midst of the sea;" Prov. xxiii. 34. "Thou, O Lord, art in the midst of us;" Jer. xiv. 9. Christ is "in the midst of" two or three who meet in his name; Matthew xviii. 20. Jesus "stood in the midst of" his disciples when they were gathered together, after his resurrection. All these expressions show, that the phrase "in the midst of," denotes no more than, some-

where *within* the thing spoken of. It may signify throughout the entire period, or place, spoken of. Thus, in the text under consideration, I understand it to signify that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry. That is—He never sent a soul to offer those offerings, under the law, as a *condition* of any benefit he bestowed upon them. It was simply—“According to thy *faith* be it unto thee.” And this was the case through the entire period of his ministry. He showed, from the very commencement of his preaching, that the great principle of faith was now to take the place of the sacrifices offered under the law. There is but one instance of our Saviour sending any one to offer the sacrifices of the law; and that, not as a condition of healing, but as a “*testimony to the priests*” that he *was healed*.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

**2300** years, the whole length of the vision.

**490** years to the death of Christ, or the year 33.

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**1810** remain from the cross. 1810 years, *from* the year 33, will terminate in **1843**.

But some say “Our Lord was crucified in the year 29, and not 33.” They argue this from the fact that he was born *four* years before the commencement of the vulgar, or common era of his birth. This, it is true, would alter the calculation, if it could not be demonstrated that our Lord was crucified in the year that we call 33. But this has been demonstrated by the best of all evidence, aside from revelation, *viz.*, by *astronomical calculations*. The crucifixion took place at a *passover* full moon, or the first full moon after the *spring equinox*; and it took place on Friday. On this point Ferguson, the astronomer, says:—“The dispute among chronologers about the year of Christ’s death is limited to four or five years at most. I find by calculation the only *passover* full moon that fell on

a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The Julian period is a period used by astronomers. The year 1843 is the 6556th year of that period. Now

Subtract from 6556, the *present* year of the Julian period,      4746,      the year of the crucifixion,

and we have      1810 remaining.

Thus it is demonstrated that the year 1843 is 1810 years from the crucifixion; and I have before shown, that only that number of years remain of the vision after the death of Christ; and as we have proved that his death occurred in the year we call 33, we have only to add thus—

33      the year of the crucifixion.

1810      since the crucifixion.

1843      "*the end of the vision.*"

But, says the objector, "our Lord, then, was in his 37th year at the crucifixion, and that will make an alteration in the calculation." It is admitted he was in his 37th year: and this is proved by astronomical calculation also, and is as follows: Josephus, in giving a history of the last sickness of Herod, who commanded the children to be slain at our Lord's birth, records an eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse is 36 years. One year more added for the age of our Lord, at that time, would make him in his 37th year at his death. He was baptized and commenced his public ministry at 30. See Luke iii. 33. His age at his death cannot alter the calculation, so long as it is demonstrated that he was actually put to death in our year 33. The CROSS is the SEAL of the vision, and not the birth. Let me illustrate this point. Here is a rail-road 2300 miles long.

Here is the great depot,	
from which to start. +	1810 miles, the remainder.
<hr/>	
490 miles to an inter   mediate depot.	

We have travelled over 490 miles of this road to the intermediate depot; then a dispute arises in reference to a passenger who took his seat in the car some distance back. One says, he took his seat 29 miles back—no, says another, it was 33—not so, cries a third, he got into the cars 37 miles back. Now, I ask, can it make the distance one mile longer or shorter, from the starting depot to the intermediate one, whether the passenger took his seat 29, 33, 37 or 50 miles back? It is just 490 between the two depots, let the passenger take his seat at what point he would.

So, let our Lord's age be what it might, so long as it is settled that he died in our year 33, and that that terminated the 70 weeks, or 490 years, it cannot at all alter the calculation with regard to the termination of the vision.

Let me illustrate the subject before us. You are travelling a road with which you are unacquainted: night overtakes you: you inquire of a stranger, who tells you the road is a dangerous one, and you must not travel it in the dark: you tell him you must proceed; but, says the stranger, you will have to pass a river, the banks of which are perpendicular, and there is only a narrow bridge to pass that river—a single misstep will plunge you in irrecoverable ruin. You ask, how far it is to that river. He tells you, it is 2300 rods. You desire to know how you can determine the stranger has told you the truth. He informs you that just 490 rods from his door you will come to a high pillar, on the top of which is a *flaming torch* that can be seen at a great distance. You now take a measuring line and go forward, measuring as you go,—you see the torch, and find, on measuring to the foot of the pillar, it is just 490 rods. What now? Why, you reason thus—I find the stranger has told the truth thus far. What is the inference? Why, I shall find all he has told me is true. How far did he tell me it was to the river? 2300 rods. How far to this pillar? 490. How much farther then have I to go, to arrive at the river?

From 2300  
Take 490

---

1810 left. You proceed, measuring as you go. I ask you if when you have measured off 1809 rods, you would not walk *carefully* the next rod, feeling every inch? Undoubtedly you would; and if you did not take heed you would be likely to perish.

Thus God has measured off 2300 years: that we might know that he had told us the truth, he gave us the *death* of Christ to seal, or *make sure* the vision, just 490 years from the commencement of the long period. Then the sum stands thus—As 490 years reach exactly to the Cross of Christ, so 1810 more will reach to the end of the vision.

We came to the cross, and found it just 490 years; we have passed that cross, and are closing up the last weeks of the 1810th year since that period. Ought we not to walk carefully—we stand on the verge of the termination of a period of solemn importance.

*This year* the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his "*inheritance*," and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also: and the works that are therein shall be burned up. *This year*, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. iii. 7.

Are we ready for the solemn, the tremendous events? Have we repented of and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed FOREVER!*

## The Return of the Jews.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God has not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it*. God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people," or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. chap. iii. Christ, says Paul to the Ephesians, (ii. 14,) "is our peace, who hath made *both one*, [Jews and Gentiles] and hath *broken down the middle wall of partition*."

To talk about *God's keeping* "the Jews a distinct people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain a *theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a *level* with

the Gentiles ; and they have labored for 1800 years to keep up a " wall " of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves " a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* " a distinct people ;" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. iii. 9: " And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the " axe unto the root of the trees " of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the " *dry tree* " shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii. 39: " They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham.*" Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham ; and a clear statement of what constitutes a real child of Abraham, viz., *doing* " the works of Abraham." Our Lord tells the Jews in the 44th verse, " Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people ? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a " distinct people " because they choose to obey the

devil rather than God ; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii. 9 : " I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. iii. 9 : " Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, " are of the synagogue of Satan." In connection with these texts, see Rom. ii. 28, 29 : " For he is NOT a Jew which is one outwardly ; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews ; and God no more regards them as Jews than he regards drunkards as sober men ; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxx. 11—15 : " But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter : because when I called ye did not answer ; when I spake, ye did not hear ; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold,

my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty : behold, my servants shall rejoice, but ye shall be ashamed : behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the *end of this world*, see the following verses, where we are carried down to the new heavens and the new earth ; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create : for behold, I create Jerusalem a rejoicing, and her people a joy."

*What Jerusalem?* See Rev. xxi. 1, 2. "And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away."\*

Now see Rom. ix. 6—8 : "Not as though the

\* See my exposition of 65th chapter of Isaiah, page 77.

word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. iv. 28: "Now *we*, brethren, [*We. Who? Believers—* whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ*, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made*? See 25th verse: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and that all the promises pass over to the "servants" of God, who are called "by another name," viz., to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be

brought in with the fulness of the Gentiles ;" and he adds—" *that 's Bible language.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. Nowhere! It 's not there!* It 's only in the Doctor's Creed! That 's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "UNTIL *the fulness of the Gentiles be come in.*" Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. *This year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

*First.* Who was the apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How

does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and I have obtained salvation. This is my first proof that God has not cast away the Jews so but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then, *at this present time*, also, there is a REMNANT according to the election of grace; this is my *second* argument that salvation to the Jews is *possible*, wicked as they are; I am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day."

Who were the "*election*?" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "*were obedient to the faith*," (see Acts vi. 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. x. 16 and 21st verses,] "*were blinded*." The apostle then goes on to say, verses 9 and 10, that David

propheesied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them : let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*,"—the Lord Jesus Christ. But the apostle adds, 11th verse, "I say, then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts xiii. 45, 46: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] "how much more their fulness." As though the apostle had said, "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching

the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13 and 14: "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "*might save some of them.*" He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "If the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world, [*i. e.*, the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying '*the enmity*' which had existed, '*by his cross*,' see Eph. ii. 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be [*'if by any means I might save some of them'*] but life from the dead?" That is, if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also" [*may be holy.*] Is not that the sense? The verb "*is*," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation is *possible*;

for if the *first fruit* [*viz.*, the apostle himself, and the *remnant* of whom he had spoken in the 5th verse] be holy, [or have been made holy] the lump [or body of the Jews *may be made holy*] also : and if the root [Christ, see Isa. xi. 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews ; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save some of them."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges : and he does this with tremendous effect, in verses 17—22. He says, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree ; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be grafted in. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God ; on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness ; otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be grafted in : for God is able to graft them in again," IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion* : if he had intended to teach it, he would not have set the unbending word

"*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"—"if they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, [or to a part of Israel, viz., those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—['if they abide *not still in unbelief*;'—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. lix. 20, 21:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from trans-*

*gression* in Jacob ; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e., they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xiii. 42—46 ;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake, on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. vii. 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake ; for, God had not forgotten the faith of Abraham, Isaac and Jacob ; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. xiii. 14, 15 : "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward : for all the land which thou seest, *to thee* will I give it, and to thy seed forever."

Now see 17th chapter, 7th and 8th verses : "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession* ; and I will be their God."

Now compare these promises with Acts vii. 4, 5 : " Then came he out of the land of the Chaldeans, and dwelt in Charran ; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no, not so much as to set his foot on : yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that ; and Abraham never so understood it. In proof of this, see Heb. xi. 8—10 : " By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16 : " These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned : but now they desire a better country, that is, a heavenly : wherefore God is not ashamed to be called their God ; for *he hath prepared for them a city.*"

The apostle continues to discourse, and enumerates " David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40 : " And these all, having obtained a good report through faith, received not the promise ; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal

Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth*; for “the meek shall inherit *the earth*.”

Let us now examine the original promises as made to Isaac and Jacob. See Gen. xxvi. 3, 4: “Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries: and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed.” See, also, Gen. xxviii. 13, 14: “And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.”

Now let us inquire, who “thy seed” is, to whom those promises are made. See Gal. iii. 16: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

“Thy seed,” then, “is Christ.” Did Christ ever possess a foot of old Canaan? No. He had “not where to lay his head;” so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be fulfilled*.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. iv. 13—16: “For the promise, that he should be the **HEIR OF THE WORLD**, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made

of none effect. Because the law worketh wrath : for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to *all the seed* : not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all*."

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made, *not* the *literal* descendants of Abraham, but all who are "*of faith*." *The world* belongs to Christ and his people : they have been persecuted and destroyed out of the earth ; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. iii. 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness ; know ye therefore that they which are of faith, the same are the *children of Abraham*. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham*."

Now see the 15th to 19th verse, same chapter :

"Brethren, I speak after the manner of men ; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received nor looked for a temporal inheritance. They understood the promises in a higher sense. They will be "*brought in*," and all the *true* "*seed*" with them; but, it is into an *eternal* inheritance, in the "*new heavens and new earth.*"

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession*," he will destroy all the wicked out of the earth. See Prov. ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi iv. 1—3: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. xi. 15—18: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall

reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. xxxiii. 15—17, 20—22 : "He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high ; his place of defence shall be the munitions of rocks : bread shall be given him ; his waters shall be sure. Thine eyes shall see the King in his beauty : they shall behold the land that is very far off. Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down : not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King ; he will save us." Isa. xxxv. 3—6, 9, 10 : "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not : behold, your God will come with vengeance, even God with a recompense ; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then

shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah lv. 12, 13: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah lx. 18—22: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy son shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel xxxiv. 23—28: "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in

the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his seasons—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great and precious promises.*" But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith*: to them "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land,*" and shall be "HEIRS OF THE WORLD;" then will "*the saints*" have taken "*the kingdom,*" and they shall "possess the kingdom *forever, even for EVER and EVER.*"

That glorious day is now "nigh, even at the doors." Let the children of God "lift up" their "heads, for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. i. 19, 20: "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, *was not yea and nay, but in him was yea.* For *all* the promises

of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John v. 12: "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

## Exposition of Isaiah LXV. 17—25.

BY GEORGE STORRS.

THERE are many who think this portion of Scripture relates to some regeneration in this world prior to the end, or a second coming of our Lord Jesus Christ; or else that it is to be understood as *figurative*. I apprehend it is neither the one nor the other, but that it is a plain literal description of the final abode of the saints. The apostle Peter, after showing that the heavens and the earth which are now are to be dissolved, or melted, adds—"Nevertheless, we, *according to HIS PROMISE*, look for new heavens and a new earth, wherein dwelleth righteousness."

Where did Peter find that *promise*? Let us now proceed to an examination of Isa. lxxv.

Verse 17. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" or, as the margin has it, "come upon the heart," or *be desired*. Such will be the glory of the *new* earth that there will be no desire for the *old* which has passed away."

Verse 18. "Be ye glad and rejoice *forever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2: "And I saw a new heaven and

a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse: "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world, who leave this in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old." "The child shall die a

hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants there. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age*; for, old men who have "*filled*" their days, i. e., the *righteous* old men, shall have their "*youth renewed* like the eagle;" Ps. ciii. 5; while "the sinner an hundred years old shall be accursed;" that is, he shall not enter that *new earth* at all; for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus: "There shall be no more there a child of years, nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning, in this wonderful restoration of the church, there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

"But," continues the objector, "it cannot refer to the immortal state, for the 21st verse says—They shall *build houses* and inhabit them. Surely nothing of that can take place in heaven."

Where is heaven? Most people suppose that heaven is somewhere in indefinite space, but seem to have no definite idea *what* it is, nor *where* it is. Of course, their faith has no object to rest upon; the result is, they have become reconciled to make the best

of this world, and are striving to make themselves so comfortable in their fine houses, pleasant walks, and worldly joys, that you cannot give them greater trouble than to tell them Christ is coming to put his saints into their inheritance: they are well satisfied to live *here* forever, without Christ, in preference to going to 'a heaven of which they have no definite idea.

But let us see what the Scriptures teach about the saints' inheritance. See the following texts. **Psa. xxxvii. 9**: "For evil doers shall be cut off: but those that wait upon the LORD, they shall *inherit the earth*."

**Verse 11**: "But the meek shall *inherit the earth*; and shall delight themselves in the abundance of peace."

**Verse 22**: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." **Verse 29**: "The righteous shall inherit the land, and dwell therein forever."

**Verse 34**: "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." "See" *what*? See the *land* they are *to inherit*. *When*? "When the wicked are cut off;" according to Proverbs ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Then "the upright shall dwell in *the land*, and the perfect shall *remain in it*." And our Saviour saith—"Blessed are the meek: for they shall *inherit the earth*."

Have these and similar promises ever been fulfilled to the saints? No; their portion has been and will be, "*in this world*, TRIBULATION." But the promise is, that they *shall inherit the earth*—be "**HEIRS OF THE WORLD**." See Rom. iv. 13.

The earth, then, renewed, regenerated by fire, and the power of God, is to be the eternal inheritance of the saints, and they shall "**DWELL THEREIN FOREVER**."

Having now settled the *place* of the saints' abode, we may attend to what Isaiah saith. "They shall build houses and inhabit them." "Will they build houses in the new earth?" So Isaiah saith: and shall

I dispute it! God says they will, and I dare not say, *no*. See the description of the New Jerusalem, Rev. 21st chapter. Here are "*walls—gates*," &c. It looks very much like *building*; and I know of no right we have to make the language figurative. I agree with Isaiah, then; they will build houses and inhabit them. "Let God be true," if "every man" is proved a "liar."

But says the objector—"The prophet tells us 'They shall plant vineyards, and eat the fruit of them.' Do you think they will *eat* there?" *Why not? Angels eat.* See Psa. lxxviii. 25: "Man did eat angels' food." Where? In the wilderness, when God gave them "manna," "the corn of heaven." See also Gen. xviii., where the "Lord" and "two angels" appeared to Abraham. What was done on that occasion? "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them: and he stood by them under the tree, and **THEY DID EAT.**" Our Lord *ate* after his resurrection. See Acts x. 40, 41: "Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead." Thus we see our Lord *eat*, and why may not his members *after their* resurrection?

Now look at the following texts. Luke xxii. 29: "And I appoint unto you a kingdom, as my Father hath appointed unto me:" Verse 30: "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Rev. vii. 17: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I might multiply this tea-

timony, but enough has been given to show what the Scriptures teach on the question; and that, in the immortal state, there is eating and drinking; not figuratively, but *really*.

"But that makes heaven very carnal!" I ask,—Does it make it any more carnal than the Bible makes it? I think not: and I dare not *alter* it.

Verse 22: "They shall not build and another inhabit;" [as men often do in this world;] "they shall not plant and another eat;" [i. e., they shall not have the fruit of their efforts wrested from them, as is frequently done in this state of sin and covetousness;] "for as the days of a tree" [even "the *tree of life* which is in the midst of the Paradise of God"] "are the days of my people, and mine elect shall long enjoy the work of their hands," [even "forever and ever."]

Verse 23: "They shall not labor in vain, nor bring forth [the fruit of that labor] for trouble;" [because there is none to "hurt or destroy" in the new earth;] "for they are the seed of the blessed of the LORD, and their offspring with them." ["Behold, I and the children which thou hast given me." Such will, no doubt, be the language of many who have been instrumental in bringing their children into the new earth.]

Verse 24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

This denotes the special and constant attention that God will give to their "*desires*," all of which will there "*be granted*," and that without delay.

Verse 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

"That shows," says the objector, "that it cannot be in the immortal state, or new earth." But I ask—*Why not?* Can any man prove that there are to be no animals in that land? I think none can do it. When Adam was created there were animals on the

earth; and none, I apprehend, can show that those animals would ever have died, had it not been for the introduction of sin. The animal creation have suffered by the sin of man, and not by their own fault. God pronounced his work, at the close of creation, "*very good*;" and when the work of "*restitution*" is accomplished, let any man show, who can, that there are no animals in that regenerated state. It is true, their ferocious character will be changed, and will correspond with the *peaceable* character of the inhabitants of the new earth. Can any man believe the earth, itself, would ever have been "*cursed*," [see Gen iii. 17,] had it not been for sin? The animals felt the shock, and "*the whole creation groaneth and travaileth in pain together until now*;" but when the "*times of restitution* of all things, which God hath spoken by the mouth of all his holy *prophets* since the world began," comes, then, let him show, who can, that animals will not be restored to that which they lost by no fault of their own. The new earth will be no more than "*very good*;" and when the earth *was very good* there were animals. See Gen i. 24, 25, 26: "And God said; Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it *was* good. And God saw everything he had made, and behold it was *very good*. And the evening and the morning were the sixth day."

When "the redemption of the purchased possession" is fully accomplished, and God says "IT IS DONE," then shall all things which are not cursed by their own fault, again be *very good*; nor can I see any reason why animals, which were included in the approbation God gave to his works, are to be excluded from that regeneration.

This view presents to the mind a heaven, not of *imagination*, but of *reality*: a heaven such as the

ancient worthies looked for, and "took joyfully the spoiling" of their "goods, knowing" that they had "in heaven a better and an enduring SUBSTANCE."

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## Harmony of Zechariah XIV.

BY GEO. STORRS.

WE will now attempt a harmony of Zechariah xivth. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration, and read it as follows :

*Verses 1—2 :* "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished ; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

*Verses 12—15 :* "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem ; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them ; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

*Verses 17—19* : “ And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain ; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”

*Verses 3—11* : “ Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains ; for the valley of the mountains shall reach unto Azal : yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah : and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark : but it shall be one day which shall be known to the Lord, not day, nor night ; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem : half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be. And the Lord shall be King over all the earth ; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem : and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall

be no more utter destruction ; but Jerusalem shall be safely inhabited."

*Verse 16 :* " And it shall come to pass that EVERY ONE *that is left* of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

*Verses 20—21 :* "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts ; and all they that sacrifice shall come and take of them, and seethe therein ; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

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## Harmony of Revelation 19th, 20th, 21st.

BY GEO. STORRS.

THERE are many who suppose it is impossible to understand the Book of Revelation. The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that book an interpretation. To understand the words of the prophets, we must, in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without regard to the precise period or order in which they are to take place ; and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a

parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion, in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each. Then he takes up a topic—perhaps “*The prosperous events of a Church*”—he traces that topic to the close of that century; then in the following chapter he takes up another topic—perhaps “*The doctrine of the Church*,” which he traces to the termination of the same period: thus each *succeeding* chapter takes up a new topic, and yet travels on through the *same century*. Now, if, in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new century*, or period, because it *follows* the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that book we are carried down to the *end* seven or eight times at least: and in the 20th, 21st, and 22d chapters several topics are introduced, *viz.*, *the resurrection—the judgment—the new earth—the new Jerusalem, &c.*; and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed each other in succession. That the “*beloved city*” was on earth when Satan was loosed out of his prison, is clear from the 9th verse of the 20th chapter; and yet the descent of that city upon the earth is not *recorded* till the commencement of the following chapter.

I will now try to give what I conceive to be a *harmony* of the last part of the 19th chapter, with the 20th and the first part of the 21st. That the reader may

see the beauty and force of this part of the word of the Lord, I shall put down every word from the 11th verse of the 19th chapter to the eighth verse of the 21st chapter; paying no attention to the present division into chapters and verses, giving you the whole in paragraphs.

“And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath *on his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

“And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw a *great white throne*, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

“And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection: blessed and holy is he which hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the **BOOK OF LIFE**; and the dead were judged out of those things

which were written in the books, according to their works.

“But the *rest of the dead* lived not AGAIN until the thousand years *were finished*; and [then] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And when the thousand years are expired Satan shall be loosed out of *his prison*, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *they* were judged, every man according to *their* works. And death and hell were cast into the lake of fire: this is the second death; and whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them: and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, *It is done*. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; which [part] is the *second death*.”

This is what I conceive to be a harmony of this part of Revelation. In this view all is plain.

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## Exposition of Revelation XI.

BY GEO. STORRS.

### THE TWO WITNESSES.

"AND there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not ; for it is given unto the Gentiles ; and the holy city shall they tread under foot forty and two months."

"*The angel.*" *What angel?* Evidently the same that John had described in the tenth chapter. What angel was that? Read the first verse of that chapter. "And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire." Compare this description with *first* chapter, 15th and 16th verses. "And his feet like unto fine brass, as if they burned in a furnace : and his voice as the sound of many waters. And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance *was* as the sun shineth in his strength."

This person all admit to be the Lord Jesus Christ. Can there be any doubt as to the identity of the person in the first chapter and the angel in the tenth? It seems to me there can be none. This same angel commands John to "measure the temple of God," &c. By the temple of God, though a reference is had to the *literal* temple at Jerusalem, I understand the *church of God*. See Ephesians ii. 19—22 : "Now, therefore, ye are no more strangers and foreigners,

but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone* ; in whom all the building fitly framed together, groweth unto a holy temple in the Lord ; in whom ye also are builded together, for a habitation of God through the Spirit."

This temple was now to be measured. The idea of measuring is to take the dimensions of a thing. This must be done by some rule. The rule, by which to measure the church of God, is the word of God. In this measurement, therefore, that which does not comport with that rule will not come within the temple—it is to be left out—it is the "outer court." The courts of the temple, at Jerusalem, were three: the first, called the court of the Gentiles, because the Gentiles were allowed to enter so far and no farther: they were not *of* the Jews, though they came *to* the same temple. They were properly representatives of *nominal* professors of Christianity, as the Jews were of *real* Christians.

John is not to measure the *nominal* professors of religion, as they come not *within the true church*, and will be the greatest persecutors of that church—treading it "under foot" for a specified period. The phrase "holy city" is used by the Revelator to denote the true church, or its habitation. See chap. xxi. 2, and xxii. 19. The real church of God was to be trodden under foot, by these Gentiles, in a peculiar sense, "42 months." I have shown, in my exposition of Daniel 7th chap., that "42 months," in prophetic language, is 1260 years; and this treading under foot of the holy city exactly corresponds with the time given to the "little horn" that "made war with the saints." By the Gentiles, then, treading the holy city under foot, we can understand nothing else than the terrible havoc the papal church has made of the true church of God; which bloody work lasted from A. D. 538 to 1798, at

which the popes had carried on their war against dissenters for 1260 years, was abolished. Since that period, the true church has been free from the *civil* despotism of Papacy.

*Verse 3*: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

Here I would remark, *first*—The same period is occupied by the prophecy of these two witnesses in sackcloth, that the holy city is trodden under foot; and this appears to mark the periods as identical.

Let us now inquire—Whose witnesses are these? "*My two witnesses*," says the speaker. Who is the speaker? "The angel"—the Lord Jesus Christ, as I have already shown.

What is a witness? It is one who gives *testimony*. Testimony is *oral*—that is, a witness testifies to what he knows, by *word of mouth*—or it is *written*; this last kind of testimony, in some cases, is stronger than oral. For example: You may produce twenty persons, in court, to prove my indebtedness to you, but if I can produce a receipt, in your hand-writing, that I have paid the alleged debt, your twenty witnesses fall before it, and their entire testimony is outweighed by this *one* witness.

The witnesses spoken of in the verse under consideration, are Christ's. Let us then inquire who are his *two witnesses*. Observe, they are not two *of* his witnesses; but emphatically, "my **TWO** witnesses." It would not, therefore, be proper to call them *men*, though men are sometimes called the Lord's witnesses. Let us now look at John v. 31—34, 36—39: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But *I receive not testimony from man*; but these things I say that ye might be saved. But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same

works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search *the Scriptures*, for in them ye think ye have eternal life: and they are they which **TESTIFY OF ME.**"

Do we not here find one of Christ's witnesses? namely, the Old Testament Scriptures. Let us now see if we can find the other. See Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world, for a **WITNESS** unto all nations."

Is not this the other witness of Christ? And if so, are not the *Old* and *New* Testaments the "*two witnesses*" in question? But again,

*Verse 4*: "These are the two olive-trees, and the two candlesticks standing before the God of the earth."

Where do we find these *two* olive trees? See Zech. iv. 2—6: "And [the angel] said unto me, What seest thou? And I said, I have looked, and behold, a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and *two olive-trees* by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these things, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, **THIS IS THE WORD OF THE LORD** unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Here, then, we are told that the two olive-trees are the word of the Lord. The Revelator says, "My two witnesses are the two olive-trees." Let us now look at 1 Kings vi. 23—28: "And within the oracle, he made two cherubims of *olive-tree*, each ten cubits

high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub : from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits : both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house ; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall ; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold."

Compare this with Exodus xxxvii. 6—9 : " And he made the mercy-seat of pure gold ; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat ; one cherub on the end on this side, and another cherub on the other end on that side ; out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another ; even to the mercy-seat-ward were the faces of the cherubims."

It would seem, then, that the "two olive-trees" and the "two cherubims" were the same, and represent "the word of the Lord." Their position is worthy of notice. They stand one on each side of the "mercy-seat," looking *inwards* and *downwards* upon that seat. Does that mercy-seat represent Christ? So all Christians seem to admit. The cherubims, one on the left hand, with his outer wing touching the wall and his inner wing reaching to the mercy-seat while he is looking down upon that seat, denoting that the Old Testament begins at the beginning of the world, looking to Christ to come, and, extending to that period, is a witness for Christ, *testifying* of him :

the other cherub stands on the right side of the mercy-seat ; its inner wing extending to the mercy-seat, and its outer wing reaching to the other wall, denoting that the New Testament begins at Christ, or the mercy-seat, and extends down to the everlasting kingdom of God, but is constantly looking to Christ. Thus the two cherubims are at perfect agreement, as indicated by their being of "one size and one measure." A beautiful harmony and agreement is found to exist throughout the Old and New Testaments ; a beauty that can only be seen by a careful comparing of the one with the other. He, therefore, that rejects either, or exalts one above the other, breaks the harmony and introduces confusion into the testimony of Christ's two witnesses, and thereby "*hurts*" them. Let all who would be guided aright, examine these two witnesses together. There are too many who seem to think that the New Testament supersedes the Old : this is a most fatal error. Those who do this, act as foolishly as the mariner who should cast away his rudder because he has a compass.

But again ; these two witnesses are "the two candlesticks standing before the God of the whole earth." For an account of the candlestick made by Moses see Exodus xxv. 31, and onward. Our Saviour saith, Matt. v. 15 : "Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house."

The Psalmist says, Ps. cxix. 130, "The entrance of *thy word* giveth light." Again, in the 105th verse, he says, "*Thy word* is a lamp [margin, *candle*] unto my feet," &c. It seems, then, that the candlestick is a representation of God's word. Zechariah sees *one*—the Old Testament ; John has *two* brought to his consideration, viz., the *Old* and *New*.

Let us now look at the clothing of the two witnesses—"sackcloth" for "42 months."—Sackcloth indicates a state of mourning. See Isa. xxii. 12 : "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth."

Did the two witnesses go into such a state? They did. About the year A. D. 538, the Greek and Latin languages ceased to be spoken in Italy. The Scriptures were written in those languages, and the Romish priesthood prohibited their translation for the use of the people. Thus the witnesses were hid from the common people, and their testimony was corrupted by the pretended interpreters. In other words, the two witnesses went into their "sackcloth" state.

*Verse 5*: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed."

Compare this with Jer. v. 14: "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." See Num. xvi. 35: "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They "hurt" the word of the Lord by acting contrary to its requirements.—See Rev. xxii. 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book." Men hurt the word of the Lord by *adding* to it or *taking from* it; and those that do so, knowingly, or from love to sin, or opposition to its requirements, will be "*killed*," or "*devoured*" by the word, or witnesses; or, according to their testimony.

*Verse 6*: "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Here is an evident allusion to Elijah, 1 Kings xvii. 1: "And Elijah the Tishbite, who was of the inhabi-

tants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word ;” and to Moses, Exodus vii. 19 : “ And the Lord spake unto Moses, Say unto Aaron, take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon all their pools of water, that they may become blood : and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.”

The judgments threatened by the mouth of these two witnesses will as certainly come upon individuals and nations, as drought and blood followed the words of Elijah and Moses. It will be vain, therefore, for any man or body of men to think to escape those judgments by a war on the truths of the Bible ; for what the witnesses have spoken, will surely come to pass. The plagues written in God’s word will be inflicted, let men scoff as they may.

*Verses 7 and 8 :* “ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

“ When they shall have *finished* their testimony ” —that is, “ in *sackcloth* ;” or, as the original signifies, when they are “ *finishing*,” &c., just as they are coming to the termination of their sackcloth state. A “ beast,” in prophecy, denotes a kingdom or power. See Dan. 7th chap. 17th and 23d verses. The question now arises, when did the sackcloth state of the witnesses close ? and did such a kingdom as described make war on them at the time spoken of ? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state ; 42 months, being 1260 prophetic days, or years, would bring us down to A. D. 1798. About this time, then, did such a kingdom as described appear and make war on

them? &c. Mark,—this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See **Ex. v. 2**: "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Here is atheism. Did any kingdom, *about* 1798, manifest the same spirit? Yes, France—she denied the being of God, in her national capacity, and made war on the "Monarchy of Heaven." "Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness*. Did France have this character? She did,—*fornication* was established *by law* during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. *First*, in 1572 a plot was laid in France to destroy all the pious Huguenots; and in one night, *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was "spiritually crucified" in his members. *Again*; the watch-word and motto of the French Infidels was, "CRUSH THE WRETCH;" meaning Christ. Thus it may be truly said, "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did; and in 1793 a decree passed the French Assembly, forbidding the Bible, and under that decree, the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished; the Sabbath was blotted out, and every *tenth* day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied; and death pronounced to be an *eternal* sleep. The Goddess of Reason was set up, in the person of a vile woman, and publicly worshipped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

*Verse 9* : " And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The language of this verse denotes the feelings of other nations than the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally, to engage in the wicked work, nor suffer the murdered witnesses to be *buried*, or put out of sight among themselves, though they lay dead three days and a half, that is, three years and a half, in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

*Verse 10* : " And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere, for a while. But "the triumphing of the wicked is short;" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "*two witnesses*," but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds, and were glad to remove their impious hands from the Bible.

*Verse 11* : " And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus, in just three years and a half, the wit

nesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible, could have induced France to take its hands off these witnesses.

*Verse 12* : "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

"Ascended up to heaven." To understand this expression, see Daniel iv. 22 : "Thy greatness is grown, and *reacheth unto heaven*." Here we see that the expression signifies *great exaltation*. Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have. Shortly after, the British Bible Society was organized; then followed the American Bible Society, and these, with their almost innumerable auxiliaries, scattering the Bible everywhere. The Bible has been translated into nearly 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing, within the last forty years, have given a power in scattering Bibles unparalleled.

The Bible has been sent to the destitute, literally, by *ship-loads*. One vessel carried out from England fifty-nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has had almost all classes in community engaged, either directly or indirectly, in sending it abroad. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book in decent company: he must go to the grogshop, or some other place of infamy, if he expects to have hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious *testimony* concerning that Son. Yes, the Scriptures may truly be said to be exalted "to heaven in a cloud," a *cloud* being an emblem of heavenly dignity.

*Verse 13* : And the same hour, [period or time,] was there a great earthquake, [*revolution*,] and a tenth part of the city fell. What city? See chap. xvii. 18: "And the *woman* which thou sawest, is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *Papal* Roman power. France is one of the "*ten horns*" that gave "their power and strength unto the [*papal*] beast; or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's ten-horned dragon. France, then, was a tenth part of the city;" and was one of the strongest ministers of Papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of Papal fury. "And in the earthquake were slain of men [margin, *names of men*, or *TITLES of men*] seven thousand." France made war, in her revolution of 1798 and onward, on all titles and nobility. It is said, by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and the "remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven, make graves for themselves: thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract, on the French Revolution, from Dr. Croly, a minister of the Church of England. He says:

"France, from the commencement of the Papal supremacy, had been the chief champion of the pope-dom; so early as the ninth century, had given it tem-

poral dominion ; and continued, through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.


"In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations : an Infidel Democracy ! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere ; her throne was crushed into dust ; her church of forty thousand clergy was scattered, exiled, ruined ; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still

there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that 'the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted,

and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'"

Now let me ask my reader, Have we made a right

application of this portion of the word of the Lord? If so, where are we now in prophetic history? *Mark.* The tremendous scenes in France close up the second wo. *Vers* 14: "The second wo is *past*." That is, the second wo trumpet, which was the *sixth* trumpet in the series. If we are correct in the interpretation of this chapter, we are *past* the sixth trumpet and second wo! What follows!— "BEHOLD." *Mark* it—*be not deceived*—*O hear—see—listen*, all ye ends of the earth—"Behold, the *third wo* [*the last*] cometh QUICKLY."

Where are we now? Looking for a "temporal millennium!!!" a *thousand years* of "peace and safety!!" O that the thunder of the midnight cry might wake up such souls. Once more let me utter the angel's cry, "Behold, the *third wo* cometh *quickly*."

*Verses 15 to 18*: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [margin—"corrupt"] the earth."

The seventh angel, then, will "quickly" sound—then the wicked will be "*destroyed*," not "*converted*"—then the dead are to be "*judged*"—then the "*saints*" are to be "*rewarded*"—then will the kingdoms of this world become the kingdom of our Lord, and his Christ, and he shall reign for *ever and ever*. Then will the stone have smitten the "*image upon his feet*," and all the kingdoms of this earth will be dashed in

pieces. Then will the saints of the Most High take the kingdom and possess it *forever*, even FOREVER AND EVER.

O my fellow-men, I beseech you *awake*, AWAKE, AWAKE, before that glorious day to saints, but dreadful, *awfully dreadful* day to sinners overtake you. In the name of the Lord, I beseech you, *awake*. O ye ministers of Christ, *awake*. Souls are looking up to you for direction at this hour. If you by a *word*, a *look*, or a *gesture*, seem but to say, "it is all *moonshine*, *humbuggery*;" or anything by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands. You do not know that it will not come *this year*. Many of you say, yourselves, "No man knoweth the day nor the hour." Then you do *not know* that it *will not come this year*. I pray you, then, don't strengthen the hands of the wicked. O remember "*the third* *wo cometh quickly*."

Sinner, fly to Christ—the storm will soon fall—a storm before which you will be as incapable of standing as "*stubble*" before the devouring fire. May the Lord incline your heart to heed the warning.

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## Exposition of Matthew, 24th Chapter.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before the end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming*; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—

"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again*. In this view, it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these things* be, and what shall be the *sign of thy coming*, and of the *end of the world*?"

"*These things*,"—*what THINGS?* Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse, he gives them a kind of general description, or synopsis, of events to take place at no very distant period after his leaving them.

Verse 4: "Jesus said unto them, Take heed that *no man deceive you*." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.

Verse 5: "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 and 7: Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled*." These wars did come—Jerusalem was destroyed in one of the first, if not the *very first* of those wars; and

by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24 : "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end came*" to paganism, or the "daily," as Daniel calls it.

Verse 9 : "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when*? While these commotions are going on in the Roman empire.

Verse 10 : "Then shall many be offended, [stumbled, apostatize,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11 : "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12 : "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3; thus preparing the way for the appearing of the "*man of sin*."

Verse 13 : "But he that shall endure unto the end [death—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "*a crown of life*."

Verse 14 : "And this gospel of the kingdom shall be

preached in all the world for a witness unto all nations ; and then shall the end come."

The inquiry arises—The *end of what*? Some say, the end of the Jewish economy, or of their *nationality*; others say, the end of *the world*. I cannot adopt the first position ; because, it appears to me, our Saviour was speaking of *an end* that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity*, [verse 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed ; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See verse 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world*. Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel ;" and adds, 18th verse, "I say, Have they not heard? Yes, verily, their sound went into *all the earth*, and their words unto the *ends of the world*." Compare this with Acts ii. 1—5: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN." Thus it was true that the sound went into *all the earth*, and their words unto the *ends of the world*, in the days of the apostles. And

again, in Colossians i. 5, 6 : "The truth of the gospel, which is come unto you, as it is in *all the world*." And again, at the 23d verse : "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached to every creature under heaven*; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something*? In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan Rome*, *paganism*, or the same power called by Daniel "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily sacrifice*," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the *daily*, and the transgression of desolation:" and in the 11th chap. 31st verse, it is, "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "*the daily*" is a daily or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken away*," and that then should come up *another* abom-

ination to take its place, still more desolating : then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future*.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*." Thus an end came to pagan sacrifices at Rome, or *paganism*

was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., *Papacy*. What event transpired 1290 days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints*" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot*, i. e., will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen; but the influence of it did not at once work the revolution by which *paganism fell*: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith*." That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end came*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman emperors espoused

the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end came*" to one abomination, or persecuting power "spoken of by Daniel," viz., "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or, as Paul saith, "sitting in the temple of God." See 2 Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or *pagan*; now it is *professedly Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The Fulfilling of Scripture," says, on 2 Thess. 2d chapter, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room*."

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or *pagan* abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30: "He shall return, and have intelligence with them that *forsake the holy covenant*." Compare this with Matt. xxiv. 12: "Because iniquity shall abound, *the love of many shall wax cold*:" also 2 Thess. ii.: "*There shall come a falling away first*." Now, see again Dan. xi. 31: "They shall *take away the daily*." Matt. xxiv. 14: "*Then shall the end come*." 2 Thess. ii. 7: "He who now letteth [hindereth] will let, until *he be taken out of the way*." See again Dan. xi. 31: "They shall place the *abomination that*

*maketh desolate.*" Matt. xxiv. 15: "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place.*" 2 Thess. ii. 3, 4, 8—after the falling away, "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God.* Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the *identity* of the *times* and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.

The way is now prepared for an examination of

*Verses 15 to 28.* Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with*, the *signs* of his *immediate* appearance, and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent: because I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand.*" Understand *what*? Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation*." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future: nor was it the "*daily*

abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abominations, plural; whereas our Lord speaks of a *particular* abomination, singular, and cautions against a *misunderstanding*. It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [chap. viii. 13,] and "the abomination that *maketh desolate*," [chapters xi. 31, and xii. 11.] Though they were both *desolating* powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "*transgression of desolation*," or the "*abomination of desolation* spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand IN the holy place*." Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "*THE holy place*." The *holy place* was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the *holy place* at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—

the Romans had not yet entered the city ; besides, the Roman or "*daily*" abomination never did "stand in the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* which *in fact* never took place, either *before* or *after* the Christians left Jerusalem ?

3d. The connexion shows that the *fleeing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21 : "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem ? Surely the destruction of the old world by a flood was a *greater* tribulation, and also the overthrow of Sodom and Gomorrah ; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up ;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up*."

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse : "Except those days should be shortened, there should no flesh be saved ; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians, would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. *Lastly.* Our Saviour says, v. 29 : “ *Immediately* after the tribulation of those days shall the sun be darkened,” &c.; and he adds, v. 30, “ Then shall appear the sign of the Son of man in heaven—and they shall see the Son of man coming in the clouds of heaven, with power and great glory.”

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation; (which would leave us in the wide fields of conjecture,) or understand our Lord as speaking of a different matter from Jerusalem’s downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly, of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the “ abomination of desolation spoken of by Daniel ” is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul’s “ man of sin ” who “ *sitteth in the temple of God.* ” Let us again look at the correspondence between our Lord’s description and that of Paul. Our Saviour says, v. 12, “ The love of many *shall wax cold.* ” Paul says, 2 Thess. ii. 3, “ There ” will “ come a *falling away* first.” Saith our Lord, v. 15, “ The abomination of desolation ” shall be *seen standing* “ in the holy place.” Paul says, the “ man of sin ” shall “ be revealed,” “ *sitting in the temple of God.* ” Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power “ *stand in the holy place* ”—the church—“ then let ” all Christians, wherever that anti-Christian power should sway, “ *flee,* ” and not stop to save “ anything out of their houses,” nor “ return back ” from their “ fields to take their clothes ”—then “ wo to them that ” have little children, &c., in those times of per-

secution and *flight* from place to place ; and “pray ye that your flight be not in the winter, neither on the Sabbath day ;” i. e., that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest ; “for then shall be great tribulation [to the church,] such as was not since the beginning of the world to this time, [how true,] no, nor ever shall be ;” such a time of trouble to the church is never to return. “And except those days should be shortened, there should no flesh be saved,” i. e., none of the church ; “but for the elect’s sake those days shall be shortened.” The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the “mountains,” i. e., “wilderness,” [see Rev. xii. 6 ;] the kings began to make war on that desolating power [see Rev. xvii. 16] 200 years before the whole period allotted to it had expired, and the “Reformation” commenced about the same time ; and thus the days, in the violence of the persecution, were “shortened,” and for the sake of the “elect,” the church.

*Verse 23* : “Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not.”—“*Then.*”

*When?* Under this papal abomination. The Pope has claimed to be Christ’s vicegerent ; i. e., to be intrusted with Christ’s power to pardon sins, and has “exalted himself above all that is called God.” See 2 Thess. ii. 4.

*Verse 24* : “For there shall arise false Christs and false prophets, and shall show great signs and wonders ; in-somuch, that, if it were possible, they shall deceive the very elect.” Compare this with the Papal Beast, Rev. xiii. 13 : “He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do.” See also Rev. xvii. 8 : “They that dwell on the earth shall wonder [whose names were not written in the book of life,] not “the elect,]” “when they behold the beast,” &c. Papacy has shown, or *pretended* to show,

"*great signs and wonders*," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords* it over God's heritage.

Verse 26: "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents—nunneries*—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the lightning—*sudden*, and *visible* to all.

Verse 28: "For wheresoever the carcass is, there will the eagles be gathered together."—This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27—30: Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite*; so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ they will *fly* up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to be burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th—24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our

Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark; the latter having called attention to the "abomination of *desolation*," which is no other than the *papal* abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of TWO WITNESSES settles the point that it was *THAT* abomination, and not the "*daily*" abomination: nor yet are BOTH abominations included; for our Lord uses the *singular*, abomination, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth let him understand.*" By Jerusalem, then, in Luke, I understand the same that Paul, in 2 Thess. ii. 4, calls "the temple of God," i. e., the *church of God*. By its being "compassed about with *armies*," [not *army*,] I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies: and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *fleeing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil

many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the *TIMES* of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2, "The holy city shall they "[the Gentiles] *TREAD UNDER FOOT FORTY AND TWO MONTHS.*" Here we have the *TIME* of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "*TIMES* of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "*flee to the mountains,*" according to Luke. The church was to "*fly into the wilderness,*" according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem was the subject of discourse?—surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All the Christians did flee out of Jerusalem before it was destroyed.*" And who is their authority for this assertion? Why, "Josephus." And how did Josephus *know* that "*all the Christians fled*" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem, and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "*LITTLE HORN THAT HAD EYES,*" "*spoken of by Daniel the prophet,*" that *saw* all the Christians "*fleeing out of Jerusalem;*" and that it *saw THAT* just as it has seen "*Antiochus Epiphanes*" as the *LITTLE HORN*; i. e., Papacy must find something to which to apply the "*abomination of desolation*" of which our Saviour spake, Matt. xxiv., and it conjured up *old Jerusalem*, and Christians fleeing out of it, to turn eyes off from *itself*; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.\*

\* Since writing the above a friend has informed me that Pres. Wilbur Fisk stated, that, in his visit to Rome, which

*Verse 26:* “*Immediately* after the tribulation of those days,” &c. Mark says, “*In* those days, after that tribulation,” &c., “shall the sun be darkened,” &c. I understand this to be a *literal* event, or *sign* of Christ’s coming. How exactly does the history agree with the prophecy! “*In* those days,” i. e., the 1260 allotted to the “abomination of desolation,” and yet *after* the tribulation of the church, from that power, had passed, the sun was *literally* darkened. In 1780, May 19, the sun rose clear—at ten o’clock, the horizon began to be darkened, and at twelve people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

“*The moon shall not give her light.*” The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. “Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet.” An eye-witness says, that when the moon first became visible, it had precisely the appearance of “blood.” The prophet Joel, ii. 30, 31, says, “I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and terrible day of the Lord come.*” We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, “This darkness can be accounted for upon natural principles,” I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said: nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

was a short time before his death, he found, at the Vatican, the oldest copy of Josephus that is known; he also said that in that copy there is no mention made of the Christians *fleeing out of Jerusalem* at its destruction.

"*Fire and pillars of smoke,*" says the prophet Joel. Has this sign been seen? It has. Luke calls it "*fearful sights and great signs from heaven.*" The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seen with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "*fire and pillars of smoke.*"

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the Aurora, in the western part of New York, and is described by various papers of this city, as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

#### FROM LATE LONDON PAPERS.

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the

heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a **TER-RIFIC FIRE**. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it **VOLUMES OF SMOKE**, which rolled over and over, and every beholder seemed convinced that it was ‘a tremendous conflagration.’ The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Warterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed ‘scene of destruction,’ with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

“At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to

extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "*strong delusions*" to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. "It can be accounted for upon *natural principles*," cries Pharaoh, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such

men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven ; but then it will be too late, and they are lost forever.

" *The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13, "The stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of *this kind* was ever seen before 1789. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day of the Lord.*" Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance.

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"*Earthquakes in divers places*" was to be another *SIGN*. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "*COMING*" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "*sign*," v. 30. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a *Star* out of Jacob, and a *SCEPTRE* shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.

A "*Star*" was the *SIGN* to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be *SLAIN* "before" him.

*Verse 31*: "He shall send his angels with a great sound of a trumpet, [see 1 Cor. xv. 52,] and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their *ONCE SUFFERING* but *NOW GLORIFIED* Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

*Verses 32, 33*: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just so *certain* we may *know* that the coming of Christ is *now* at the door.

*Verse 34*. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term *generation* is applied not only to an *age*, but a *class* or *race*. First, to the *righteous*; see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6, and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the *wicked* as a *class*. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be *gathered* unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See Isaiah xxvi. 19—21.

But after all, the difficulty in this text is not so much in the term *generation* as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament,

and in only one other connexion is it translated fulfilled, but is a word which signifies "*progression*"—"accomplishing"—"*not completed*;" and here signifies that before that age or generation should pass away, the chain of events spoken of should commence their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are now all fulfilled. What are we to look for next? The Lord Jesus Christ "*in the clouds of heaven.*"

Verse 36. This verse is supposed to form another objection: and we not unfrequently hear persons say, "Christ has said no man *shall* EVER know anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie.*"

We will see presently who it is "gives the lie" to inspiration, we or our opponents. Our Lord says, "Of that day and hour knoweth [in the present time; not '*never shall know*'] no man," &c. Of what day and hour? Clearly the day and hour when the *Son of Man* will be revealed. Well, I know of no man that pretends to know the day or hour of Christ's appearing; I am sure I do not. "But, do you not believe the world will come to an end in 1843?" *Certainly I do*: but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world*. Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be true to his principles; do not let him flinch when he is tried. He says, "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man knoweth;" for if it is true that no man *ever shall know*, it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "*in the clouds of heaven*;" and I ask again, if he is *never to know* anything about the time of his appearing, till he finds himself *here*? The fact

is, the time was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "shut up the words, and seal the book, to the *time of the end*;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end*;" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand*: but the *wise shall understand*"—when? In "*the time of the end*." That time has come. And besides, our Saviour says, "When ye see all these things, [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it*? Let the candid judge.

Verses 37—39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "*knew not*?" Not Noe; for he was "*warned of God*" 120 years before, and being "*moved with fear, prepared an ark to the saving of his house,*" because he believed God. But why did not the wicked world *know it*? Not because they had *not been warned*, but because they *did not believe*. Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic*, a *fool*, a *madman*—called his notions all "*moonshine*," and a "*humbug*;" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "*cover the tops of the highest mountains*;" and Noe was an "*ignoramus*," or he would not talk such "*nonsense*;" and then they would *laugh at him* when the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "*Lord, Lord, open unto us*;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 and 41: "Then two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken and the other left."

Luke xvii. 34—36, it is said, "I tell you in that *night* there shall be two in *one bed*; the one shall be taken, and the other left. Two shall be in the *field*; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. 'There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken and a persecuting wife will be *left*:—there, a pious brother is taken and a wicked sister *left*—or a pious sister is taken and a scoffing brother *left*:—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left*:—there, the *little babes*,—for they will go up in that day,—are taken from their wicked parents' arms, and those parents are *left*!—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what?—Left to the *burning day*: "For behold the day cometh that *shall burn as an oven*; and all the *proud*, yea, all that do *wickedly*, shall be *stubble*: and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be *hung upon the ground*." See Mal. iv. 1, and Jer. xxv. 33. "*Left*!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; *AS THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE*."

*Verses 42 to 44.* These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ's coming at death. They speak only of *two* comings of the Lord Jesus; once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear *THE SECOND TIME* without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and be ready.

*Verses 44 to 47.* In these verses the happiness of the faithful servant is set forth. He is a "*wise servant*"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." *When?* In "*THE TIME OF THE END*," verse 9.] He not only understands, but imparts knowledge; "gives

meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

**Verses 48 and 49.** Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out,] "My Lord DELAYETH his coming"—"Where is the promise of his coming?"—"Can't come yet"—"Must be a gathering of the Jews first"—"Must be a temporal or spiritual millennium"—"Can't come these thousand years yet." At last he speaks out; he says: "No scholar in the world can believe that the world is coming to an end next April. It is utterly impossible! IF IT DOES, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H——, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him, "I have no money to give, but if you will go to the tavern with me, I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1848. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "*believed a lie* that they might be damned," because they received "*not the truth*" that they might be saved, "but had pleasure in unrighteousness." See 2 Thess. ii. 10—12.

**Verses 50 and 51.** These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a

day **WHEN HE LOOKETH NOT FOR HIM**, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* **HIS PORTION** with the **HYPOCRITES**; there shall be weeping and gnashing of teeth."

Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the **NEXT** great prophetic event is the sounding of the **LAST TRUMPET**, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and **BURN UP THE WORKS THEREIN**. That will be "the **DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!**"







THE  
**SECOND ADVENT DOCTRINE**  
**VINDICATED.**

A  
**SERMON**  
**PREACHED AT THE DEDICATION**  
**OF**  
**THE TABERNACLE.**

BY REV. S. HAWLEY.

WITH THE ADDRESS OF THE TABERNACLE  
COMMITTEE.

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## DISCOURSE.

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—“*I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.*”

Ezek. xxi. 27.

As Christ is the end of the Law, so is he the end of Prophecy. It all centres in him. This fact gives it its character, its interest, its importance, its glory. His work, as restorer of what was lost by sin, is the point to which the prophecy directs and holds the attention. But the features of this work are only gradually unfolded. We have, first, a general and indefinite promise, an obscure hint, and then occasional predictions having no apparent connection or order; and, subsequently, others, definite and connected, bringing out all the parts of the work, and giving order, system, and beauty to the whole. We have the rough outline, and then the filling up—the chaotic mass, and then the shaping of the whole into order, harmony, and beauty. Often, in the prophecy, great events, though different in character, and separate as to time, are grouped together, and presented to view as though really connected. But increased light, arising

from additional revelations, shows their true order. Sometimes we have the events properly arranged, without any clues as to the times and seasons of their occurrence. These, also, at the proper time and place, are furnished.

But this method is only adopted in regard to the events of the distant future. All the light that is requisite at any one period, is abundantly furnished. The only light that could have been needed, in reference to the distant future, was enough to give form and direction to the faith, and to fix the hope of God's people. And this has steadily increased, as the periods towards which the prophecy directed the eye, have approached. The first great promise, made in Eden, contains, in the smallest limits, the whole truth and history of redemption. The whole of its mysteries, its successes, its reverses, its conflicts, its victories, its glories, are included in that single brief announcement. It comprises, in miniature form, the most stupendous truths, the grandest displays of moral power, the most brilliant conquests, and the highest state of bliss and glory. The Bible is merely an expansion and illustration of that great promise. It will require an eternity to give us the idea in its fulness, richness, glory. But the truth it presented, like the shapeless and unorganized elements of the earth at their creation, was in a chaotic state. It was needful to give it form, order, symmetry.

It was needful to bring out the means by which, and the times and seasons at which, it was to have its fulfilment. This is the work of the Bible. But it was a gradual work. Its revelations become more and more clear, definite, and systematic. Its light grows brighter and brighter to its completion. We have now the full plan, in all its parts. We have the events and their order, the truths and their classification. But these are not given on one page, or always in the same connection, and yet, in many instances, they are presented in such succinctness, such order, as to make all plain to the careful reader.

The text is a prophecy unfolding the order of the most important events connected with the great work of Christ. It is one of the prophecies relating to order. It stretches over a vast space of time, and fixes the mind upon two great crises or turning points that would occur during that period, and the state of things succeeding each. The first is, the entire subversion of the kingdom of Israel, succeeded by a long and gloomy period of desolation and dispersion; the last is, the coming of Christ to restore the kingdom, followed by the millennial state of bliss and glory. It involves, therefore, a fearful threatening, and a cheering promise. The first is to have its full execution before the other is fulfilled. For how long a period the threatening has been in process of execution! More

than two thousand four hundred years have passed since it commenced ! But the work of vengeance is not yet done. The kingdom is yet in ruins. He, to whom it belongs, has not yet come. And, to look for anything but overturning, change, desolation, and depression until that time, is to disregard the Bible, and to cherish expectations most certainly to be disappointed. All this side of that point, will be, to God's people, a period of sorrow, darkness, affliction, and trial ; for the mouth of the Lord hath spoken it. When he comes whose the kingdom is, their days of mourning will be ended, and the period of their joys and rejoicings will begin.

I propose on this occasion to discuss the following points.

I. THE PERSONAL REIGN OF CHRIST ON EARTH.

II. THE IDENTITY OF THE MILLENNIUM WITH THAT REIGN.

III. THE PREPARATORY EVENTS OF THAT REIGN.

IV. THE PRIVILEGES AND ENJOYMENTS OF THAT REIGN.

V. THE EVIDENCES THAT THAT REIGN IS ABOUT TO BEGIN.

I propose to pass over this wide field of investigation, for two reasons. *First*, to correct, if possible, the common impression that the only thing that distinguishes the believers in the personal coming of Christ near, *is the time*. This impression has not been made without effort. The opposers of our views

seem disposed to narrow down the matters of difference to this one point. To this we strongly object. We feel determined that the real points at issue between us shall be kept fully, and in their true light, before the public mind. My *second* reason is, that I may set before the hearer the true grounds of our faith, and the real basis of our hope. Those who oppose us, either deny or disregard our premises. In most cases, it is the latter. Where this is so, we can look for nothing but opposition. We claim to have a faith that is founded on evidence. And we think we are not so irrational, not so far gone in fanaticism, as not to know that our conclusions are no sounder than our premises—that our faith is no better than the evidence on which it rests. If they fail, or are proved unsound, the system must fail. If they stand, it will survive unharmed the fiercest and most desperate opposition. We wish, therefore, the question to be met on its merits, and to have a decision in the face of all our evidences. But a synopsis of these is all that I can hope to give in the present discourse.

The point in order is—

# I. THE PERSONAL REIGN OF CHRIST ON EARTH.

This point is vital to the system we advocate. In the system it holds a central position. On it must turn the whole question. For, though the question of time should be

decided in our favor, there would then be ground for difference respecting the events to be expected. The character of the reign looked for, must decide the character of those events. If it be once admitted that Christ is to come to reign personally, we cannot see how our view of the character of accompanying events can be disputed. A personal reign implies a personal coming, and the events of such a coming all must admit to be such as we expect. But if Christ is only to commence a spiritual reign, our view of those events must be acknowledged to be wrong, and opposed to the Bible. To this point, then, attention is invited.

1. *The text I present as the highest proof of a personal reign.*

To give it its full force, a little explanation is needed. Four points of inquiry are involved in it. The first two of these cannot be doubtful; the last two will require some consideration. The points are: 1. What was intended by that which was to be overturned and destroyed? 2. Who was meant by he that should come, whose it was by right, and to whom it should be given? 3. What particular coming was referred to? 4. What was to be the character of the coming? If we find the *first* of these to be the kingdom of Israel; the *second*, Christ; the *third*, his second advent; the *fourth*, a personal coming; all will be plain and incontrovertible. As to the first two points of inquiry,

as already remarked, there can be no doubt. That the two subjects of the prophecy are the kingdom of Israel and Christ, all the candid and judicious allow. Indeed, it is so clear as to command almost universal assent. The whole prophecy, including the context, pronounces the doom of Zedekiah, and the kingdom over which he unworthily and wickedly reigned. He was the last king that ever sat on the throne of Israel. His character and fate are thus faithfully set forth by the prophet: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high." Then follows the prophecy constituting the text, showing the destiny of the kingdom. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

The glory, dignity, and independence of the kingdom had before this passed away; and now its entire subversion is decreed. The stroke by which it lost its sovereignty fell in the days of Manasseh. From his time to the period of the delivery of this prophecy, it rapidly declined in strength and glory. Though of divine origin and of celestial model, it had wonderfully degenerated and fallen. From its subjects and rulers

God had received the greatest provocations. They became a nation of idolators. They despised the origin, the model, the rightful king of their kingdom. They desired a kingdom modeled after the governments of this world, and a king like the nations around them. This God permitted, in his wrath. But the supreme power of the kingdom, when secured, was, for the most part of the time of its subsequent existence, used for the wickedest and vilest purposes. So perverted had it become from its original purpose, that God determined on its overthrow. But he was slow in the execution of his purpose, that space might be given for amendment and reform. The Assyrians assailed and weakened it; the Egyptians annoyed and diminished it; and the Babylonians took away its independence. But, despite these judgments and other means of reform, the nation waxed worse and worse. Its day had now come. Its measure of guilt was full. The time of its overthrow and subversion had approached. The stroke fell in the eleventh year of the reign of Zedekiah, in the year 588 B. C. Nebuchadnezzar was made the instrument of this work. He commenced, and prosecuted with much zeal and skill, a siege against Jerusalem of eighteen months' continuance, and took it, pillaged the temple, carried out the vessels of the sanctuary, burned it with fire, destroyed the palace, overthrew the whole city, and carried Zedekiah, and the

remnant that escaped the slaughter of the siege, to Babylon, where he met a terrible doom. Thus ended the dynasty of Israel. Never since that period has one set on the throne of David. Though the nation was restored, the crown has not been replaced. One, by the name of Hyrcanus, assumed regal authority, but he was slain, and succeeded by Herod. The Chronicles thus mournfully close this account: "Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that escaped of the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia." Soon after the commencement of the Persian reign, they were restored, *but without a king*. God's decree was not to be revoked. It had gone out of his mouth, and could not return, that the kingdom should be OVERTURNED, OVERTURNED, OVERTURNED, AND BE

NO MORE, UNTIL HE SHOULD COME WHOSE RIGHT IT IS.

We now come to consider the only points that need elucidation and proof. These relate to the coming intended, and the character of it. As Christ is, beyond all dispute, the one who was to come, and to whom the kingdom was to be given, it is necessary, *first*, to inquire whether his first or a subsequent coming be meant. And this, it seems, will admit of a very easy answer. All allow that Christ, after his first coming, in some sense was to come again. The testimony of Scripture is so ample and explicit, touching this point, as to preclude all shadow of doubt. Whether the prophecy referred to his first or this subsequent coming, is now the matter of inquiry. A few considerations will make this plain to all.

1. It was not among the objects of his first coming, to reign. One fact will show this. There were two classes of prophecies, as well as two classes of types, unlike and opposite in their nature to each other, to be fulfilled by Christ. The first class set him forth as a *man*, of low and obscure origin, without personal attractions;—as a *sufferer*;—as one subject to temptations, sorrow, trial, and other ills incident to life;—as an object of hatred, scorn, reproach, and unceasing persecution;—as one delivered to his enemies, to have a mock-trial, to be taunted, spit upon, and in various ways insulted, and at last to

be put to death, as the highest offender known to law;—and as one who was to experience the gloom of the grave, and be raised, and, in due time, to pass into the heavens, and appear as a priest in the presence of God. The other class present him as the Lord of glory, clothed with majesty, coming in vengeance to judge the world, and dashing his enemies to pieces as a potter's vessel, and swaying his sceptre over the whole earth;—as the one who should redeem his people from all their enemies, their sorrows, their afflictions, and introduce them into the renovated earth, and be their King forever and ever. The one class relate to his coming in humiliation;—the other to his coming in glory. The one class describe him as a spiritual Redeemer;—the other as a physical Redeemer. The one class refer to him as a Prophet, Priest, Sacrifice;—the other as a Judge, Rewarder, King. The first class point to his coming to proclaim the acceptable year of the Lord;—the other to his coming to proclaim the day of God's vengeance. These prophecies and types, so entirely opposite in their character, could not be fulfilled at one time, or at one manifestation of himself. All can see that he could not appear in these opposite characters, assume these opposite forms, perform these opposite things, and receive such opposite treatment, at one and the same coming. But which class of prophecies and types did he fulfil at his first coming? All will say, the

**first.** If so, his first coming was not to reign. His coming to restore the kingdom of Israel, must be looked for at a subsequent period.

**2.** Facts, known to all, clearly demonstrate, that the prophecy did not point to the first appearing of Messiah, as the period of its fulfilment. Nothing occurred at that time that approached towards a fulfilment of it. The kingdom of Israel was to be subject to overturnings, and cease to be, until Christ should come to receive it, to whom it belonged by right. But when he came he did not receive it; he refused the crown; he left it, as he found it, in ruins! And forty years after, the last vestige of it was by the Romans destroyed, and its seat and capital utterly laid waste. And need I tell what has been its fate since? The world know what it has been. The withering decree of the Almighty is yet upon it. **"NO MORE"** are the two words of the prophecy that contain its history. Another coming, then, must be intended, or the prediction has failed. None of my Christian hearers will allow the latter.

**3.** The Saviour, just prior to his ascension to heaven, in reply to a question of the disciples, relating to the time of the restoration of the kingdom, gave them most decidedly to understand that the period of such restoration was far future. They inquired,—**"Lord, wilt thou at this time restore the kingdom again to Israel?"** There can be no doubt, I

think, that this question was put in view of the very prophecy I have taken for my text. All can see that it related to *time*. There could be no ground for mistake as to the *event*. Our Saviour, in his answer, confines himself to time. He gave them to understand that the event was certain. But it was not for them to know, then, the times and seasons which the Father had put in his own power. The event was far future, and there was no necessity of giving an immediate revelation concerning the time. But that they might be still farther assured as to the certainty of the predicted restoration, they were told by two heavenly messengers, that appeared as soon as the Lord had gone up beyond their sight, that the same Jesus who had gone up from them should so come in like manner as they had seen him go to heaven. All can see that this language expresses a personal coming in the strongest and most decisive manner. That is the coming intended by the prophecy, to restore the kingdom. The disciples wished to know if he would fulfil the prophecy, *at that time*, or *at that coming*, and he, in his answer, conveyed clearly the idea that the period was future that was assigned for its fulfilment, and not then to be known. But that they might not despair of its fulfilment, two angels are despatched, while the disciples are gazing towards heaven to catch another view of their ascending Lord, to assure them of his coming

**again in person.** This must have dispelled all doubt. Then, their faith in the restoration of the kingdom, and the *manner*, had a firm and immovable basis. It is therefore plain that the question of the disciples, and the answer of the Lord, together with the declaration of the angels, afford the clearest evidence that the prophecy relating to the kingdom is not to have its fulfilment until his future personal coming. To say the least, it shows that his first coming was not to receive the kingdom.

4. An additional proof of this is found in the fact that his first appearance was at the commencement of the supremacy of the fourth kingdom of Daniel's vision. That kingdom was one of the powers to be used in overturning and subverting the kingdom of Israel. It did destroy the last remnant of it. And it was to have an existence of two thousand years' duration. All this long space of time would be necessary for it to pass through all its predicted changes. After its fall and ruin, Christ was to receive the kingdom. See Daniel vii. 9—14. That kingdom, in its last predicted form, yet continues. Israel's power is yet scattered and broken. Jerusalem is yet trodden down by the Gentiles, because the times of the Gentiles still continue. David's throne is not to be re-established until those times expire. When Christ first appeared, the Roman monarchy had but just begun its long, bloody, and terrible career.

It was but in its infancy. It was for many long ages to break and scatter the power of Israel. Christ's first coming, then, was not the one pointed to by the prophecy.

5. The New Testament, with great uniformity, represents Christ as waiting *for*, and not as reigning *in*, his kingdom. The Father thus addressed him,—“Sit thou on my right hand, until I make thy foes thy footstool.” Ps. cx. 1. Acts ii. 34, 35. And Paul testifies, that he, after offering himself for sin, “sat down on the right hand of God; from henceforth EXPECTING *till his enemies be made his footstool.*” Heb. x. 12, 13. And this same apostle assures us, that, when he comes again, he will come *with his kingdom.* 2 Tim. iv. 1. Hence it is evident that he has not the kingdom which is his by right, and which he is to receive at his coming. It is not yet ready. The subjects are not all fitted, the territory is not yet prepared, the foes are not subdued, the dominion is yet in the hands of enemies. And his term of office as priest is not quite expired; he yet intercedes in heaven; yet presents his own blood before the Father as a reason for the delay of justice. But he will soon relinquish that position, and take to himself his great power and reign. But, since he does not now reign in his kingdom, all must see that his first coming was not that referred to in the text.

These reasons, though but a few of those

that might be offered, must satisfy all reasonable persons that the prophecy used for the text, did not have its fulfilment at Christ's first coming. We must then look for another coming as the period of its fulfilment.

And the next point of inquiry relates to the character of that coming. *Was, a spiritual or personal coming intended?* And it seems that little need be said on this point, after what has been advanced. The arguments just offered to prove the coming intended, must also prove that the coming would be personal. If there were two classes of prophecies relating to Messiah's coming, in different characters, for different purposes, and under different circumstances, as has been shown, and the first class of which were fulfilled by his personal advent; how can it be rational to maintain that the other class will have a fulfilment by any other than a personal coming? The events of the latter class can no more be accomplished without a personal manifestation, than those of the former. And to aver that the latter do not refer to a personal appearing, is to aver that the former do not. The prophecy teaches as plainly, and more frequently, that Christ is to come in majesty, to reign, as that he should come in the form of a servant, to suffer and die. And if a personal coming be not meant in the one case, it cannot, for the same reason, be so meant in the other. We must, to be consistent, deny that a coming

in person was intended in both, or in neither, of the cases. Which, as lovers of the Bible, should we do?

And the considerations, that the power of Israel is yet broken and scattered,—that the promise that he should come in like manner as he went to heaven, was made, by the angels, in connection with an inquiry respecting the time of the restoration of the kingdom to Israel—that Christ is to come to set up his kingdom at the conclusion of the reign of the Roman monarchy, which still continues—and that the New Testament representation is, that he is waiting *for*, and not reigning *in*, his kingdom—must go very far towards proving that the prophecy pointed to a personal coming.

Further, the idea of a *spiritual* coming of Christ, when an absolute coming is intended, has no foundation. A spiritual coming evidently supposes a spiritual absence, which is contrary to fact. Spiritually, the Lord Jesus has been with his saints from the beginning. He promised to be with his ministers to the end of the world. See Matt. xxviii. 20. In a similar manner is he with all his saints. John xiv. And since, in this sense, he is and has been with his people, and since in the prophecy an absolute coming to take the kingdom, is predicted, it is in the highest degree absurd to talk of a spiritual coming. This all must see and admit.

Another consideration will place this matter

in a still stronger light. The part of the prophecy that has received its fulfilment, has had an exact literal fulfilment. The crown was *literally* taken away, the kingdom *literally* overturned and subverted, and *literally*, for ages, it has not been. Why, then, let me inquire, should we expect the other part—by far the more important and interesting part—to have any other than a literal fulfilment? How, in reason, can we look for any other than a literal coming, for a literal personal reign? Can we believe that prophecy has such a mixed and confused character as this? Such a thought does violence to that portion of the Bible, violence to reason, and is fraught with scepticism.

Again—A passage in Peter's address, given in the temple, soon after Pentecost, must be deemed sufficient to settle this question. After turning their attention to the fearful nature of their guilt, he thus exhorts the Jews: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." To encourage them, and to correct their ideas of the order of events, he immediately adds: "And he shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts. iii. 19—21. Three things, in the light of this pas-

sage, must be plain. 1. That if all things, spoken by God through the prophets, are to be restored, the kingdom of Israel is one of them. 2. That the restoration of this and the other things, is to be effected by sending Jesus Christ. 3. That, until the time of this restoration, the heaven is to receive him. If this language does not prove, beyond all dispute, a personal coming, for the restoration of the kingdom of Israel, it is not in the power of language to do it. And if it does not, with equal conclusiveness, prove that he did not come at the destruction of Jerusalem, or at any other period since, we should despair of seeing anything proved by the most direct testimony. The heaven was to receive him *until* the times of restitution, and no longer. Has he ceased to be a resident of heaven? There can be but one answer. And what has been restored of the "all things" spoken by the mouth of the prophets? *Nothing*. All is yet waste, and desolate, and in the hands of enemies. Christ, then, has not been sent; the heaven yet is his residence. But that same heaven that now entertains him, and is filled with his glory, is to yield him up, no more to receive him. For his tabernacle shall be with men, and he shall dwell with them, and they shall be his people, and he shall be with them and be their God and King.

We are, then, to expect that he will come personally, according to the import of the

prophecy, to take the kingdom of Israel, for so long a period broken and prostrate, and reign as a literal king. If he is to come personally, as has been fully demonstrated, all will allow that he is to have a personal reign.

But one other thought, contained in the text, will strengthen the argument. It is the *literal* kingdom that he is to receive, that is his by right, and which is to be no more until he comes. This being so, it would be the height of unreasonableness to suppose, that there would be any other than a literal and personal reign.

But there are additional proofs of the personal reign of Christ on earth.

2. *The concurrent testimony of Scripture is abundant and explicit, touching this point.*

Only a few of the more direct and decisive passages can be cited in this discourse.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

Numb. xxiv. 17, 19. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed." 1 Sam. ii. 10.

Though the heathen and the other wicked,

with their kings and rulers, combine to prevent his reign, it is said, in the second Psalm, "Yet have I set my king upon my holy hill of Zion." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8. Zech. ix. 10. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. lxxxix. 35—37. This is the same throne that was overthrown in the days of Zedekiah, and which was not to be re-established until Christ should come. "Then shall the moon be confounded, and the sun ashamed, *when the Lord of hosts shall reign in mount Zion, and in Jerusalem*, and before his ancients gloriously." Isa. xxiv. 23. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, UPON THE THRONE OF DAVID, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be

great, and shall be called the Son of the Highest : AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID : AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER ; and of his kingdom there shall be no end."

Luke i. 31—33. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Dan. vii. 13, 14. "And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign forever and ever."

Rev. xi. 15. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, (David) that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE." Acts ii. 30.

None can be so blind as not to see that *four* points, at least, are fully established by this testimony. 1. That Christ should reign. 2. That he should reign on the throne of David, in Mount Zion. 3. That his dominion should be over the whole earth. 4. That his kingdom shall be endless. These being settled, the notion of a spiritual reign must

be regarded as a delusion. A personal reign only can fulfil the prophetic representations and averments relating to his reign. To speak of his reigning spiritually on the throne of David, in Mount Zion, and exercising dominion over the whole earth, and at the same time to be in heaven in person, is to speak too absurdly to be heeded. The Scripture does not so use language, to confuse and mislead. And it seems that it need not be inquired, whether such a reign as the plain letter of the prophecy leads us to expect, has commenced? Facts teach us too plainly the contrary, to allow such an inquiry. All must know that it is far otherwise. But if there were a doubt as to this matter, a resort to the Bible would soon remove it. The present position of the Saviour in the universe, the office he now fills, and the position he is to occupy, are there clearly defined. One passage will impart much light on these points. "To him that overcometh, *will I grant to sit with me in my throne*, even as I also overcame, and *am set down with my Father* in his throne." Rev. iii. 21. He then is on his Father's throne; his own is in prospect. And this, with great uniformity, is the testimony of the whole New Testament. Peter quotes from Psalms to prove that he is at the right hand of God, waiting till his enemies be made his footstool. Acts ii. 34, 35. He says, Acts iii. 20, 21, that he is in heaven, to remain until the times of restitution. Stephen saw

him, just before his martyrdom, standing on the right hand of God. Acts vii. 55. Paul testifies, that, after God raised him from the dead, he "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet." Eph. i. 20—22. He says farther, Heb. x. 12, 13, that he is "on the right hand of God, from henceforth *expecting* till his enemies be made his footstool." And much of the argument, in the epistle to the Hebrews, goes to show that he is now officiating in the character of a priest. So it is most evident that he has not now his own kingdom; that he will not have it until the close of probation, as he is to officiate as priest until that time; and that he is now connected with his Father's kingdom. And, sustaining this connection with his Father's kingdom, it is plain to be seen what kingdom he is to give up, and what throne to abdicate, at his coming, according to 1 Cor. xv. 24. This passage has been a source of great perplexity to many minds, but this view makes it plain and intelligible. His own kingdom is not to be delivered up, because the prophecy declares that it shall be ETERNAL. God, in addressing the Son, thus declares the eternity of his throne: "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy king-

dom." Heb. i. 8. The only kingdom, therefore, he can deliver up, or throne he can abdicate, is that of his Father, with which he is now connected.

If, then, as this testimony fully proves, the Messiah is now on his Father's throne—that his own is in prospect—that that is the throne of David in this world—that when it is re-established, the saints will be permitted to sit with him in it,—who can believe in any other than a personal reign? It is difficult to see who can.

3. Analogy furnishes a strong and unanswerable argument in favor of a personal reign. All the prophecies, relating to the Messiah, may properly be divided into three classes. These classes apply to his three offices, of Prophet, Priest, and King. These offices pertain to this world. The nature of them required that they should be sustained successively. They could not be held at one and the same time. The prophecies relating to the first two, have been literally fulfilled. There has not been, as it respects the prophetic and priestly offices, the slightest departure from the letter of the prediction. Christ has appeared, in conformity with the letter of prophecy, and for its fulfilment, as a literal prophet and priest. And does not analogy demand, strongly demand, that he shall come, as the plain language of the prophecy shows he will, as a literal King? A man would be held a strange

prophetical expositor, who should maintain a literal fulfilment in the first two cases, and a spiritual fulfilment in the last! This can find a parallel only in the popular view respecting the restoration of the Jews. It is held that the Jews are to be *literally* restored, and, at the same time, it is maintained that the kingdom of Israel is only to be *spiritually* restored! There is to be a literal restoration of the subjects, but only a spiritual restoration of the kingship! To such absurdities and inconsistencies do false rules of interpretation conduct us.

4. To commence a reign, presupposes that there was a time when it was not in being. The prophecies fix the period of Christ's reign, as has already appeared, at a point yet future. But he has all along reigned spiritually, as all admit: a spiritual reign, therefore, cannot be intended. All must see the force of this reasoning. If Christ has ever been reigning spiritually in the hearts of his people, and the prophecies all point to a future reign, as they evidently do, a different and more important reign must be expected; and what can that be but a personal reign?

5. His reign, in the Scriptures, is connected with events such as can take place only at his personal coming. These events are, the resurrection, judgment, destruction of the entire wicked, the conflagration of the world, and the new creation. All who believe in these events, believe they are to transpire.

when Christ shall come personally. If, therefore, it can be made to appear that the commencement of his reign is associated with these events, it will become evident that it will begin at his personal coming; and must, consequently, be a personal reign. As this subject will come up again, under another head, I shall not here present but a passage or two showing this connection. And, since most believe that the events are so bound together as to occur at the same general period, if it can be shown that the reign of Christ is connected with any one or two of them, it will answer every purpose in this part of the discourse. Paul connects it with the judgment and resurrection, in his 2d epistle to Timothy. "I charge thee before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom.*" 2 Tim. iv. 1. A connection is clearly shown in the Apocalypse. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." And, at the same time, it is added by the elders in heaven,—"*And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which*

destroy the earth." Rev. xi. 15, 18. In this passage, the connection is very plain between the reign of Christ and the resurrection, the judgment, and the destruction of the wicked. From both texts, and others that will hereafter be introduced, it must be evident that Christ's coming to judgment is his coming to reign : if so, a personal reign, and no other, is to be looked for. We have, therefore, as solid a basis for the belief of a personal reign, as for a personal coming, or the events of the resurrection and judgment. To deny the one, is really to deny the other. The events are connected, and they must occur, or fail, together. If they fail, the hopes of the saints are fated to be wrecked and disappointed forever!

If time allowed, we might still fortify our position by referring to the faith, and hopes, and ardent anticipations of the pious world, from the earliest periods. We might allude to the belief and expectations of Abraham, Job, Daniel; the united faith of the Jews; the harmonious testimony of the early church; the views of the Reformers; the sentiments of the highest ornaments of the English pulpit; the creeds of most of the sects; and the songs that are chanted in almost every sanctuary. We might present the views of some of the most learned and pious divines of our own country; and dwell upon the evidences that the notion of a spiritual reign is fast being abandoned in all

branches of the church. We might show that the doctrine of a spiritual reign was a legitimate offspring of papacy; that the popes concluded to let Christ reign spiritually if they might but reign personally; that they devised a plan of having a millennium without putting the Lord to any trouble about it;—and that just so far as the church, in any age, has acquired a standing, and influence, and honor in the world, has she lost sight of the great and precious doctrine of the personal reign of Christ. But I have not time to dwell on these points. It is not necessary. The Bible evidence is overwhelming. Christ shall come personally to take the kingdom, for to him, by right, it belongs.

"Come then, and, added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy! it was thine  
By ancient covenant, ere nature's birth,  
And thou hast made it thine by purchase since,  
And overpaid its value with thy blood.  
Thy saints proclaim thee King; and in their hearts  
Thy title is engraven with a pen  
Dipt in the fountain of eternal love.  
Thy saints proclaim thee King; and thy delay  
Gives courage to their foes, who, could they see  
The dawn of thy last advent, long desired,  
Would creep into the bowels of the hills,  
And flee for safety to the falling rocks."

## II. THE IDENTITY OF THE MILLENNIUM WITH THAT REIGN.

The church has, in all time, been expecting, confidently expecting, a period of exalted

bliss, purity, and joy. For this expectation, the best of grounds can be shown. It was announced in Eden; promised to patriarchs; sung by holy bards of old; foretold by all the prophets; taught by the Saviour; proclaimed by the apostles; believed by all the faithful. The promise and the prospect of that state have cheered, encouraged, and nerved to nobler deeds, the saints in all ages. It was the favorite theme of prophets. Their clear and far-reaching vision was filled with the bright glories of that day of holy joy and triumph. The dawns of that day, all have longed to see. Many a heart, in its fulness, has said,—

“Haste, then, and wheel away a shattered world,  
 Ye slow revolving seasons! We would see  
 (A sight to which our eyes are strangers yet)  
 A world that does not dread and hate his laws,  
 And suffer for its crime; would learn how fair  
 The creature is that God pronounces good;  
 How pleasant in itself, what pleases him.”

But, though the expectation of this state has been universal, the same place has not been assigned for it by all in the field of prophecy, nor the same views taken of its character. The period is believed in, but it is differently arranged in the order of future events. This different arrangement gives rise to the different views as to the character of the period. A portion of the church put the period *before*, and another portion *after*, the personal coming of Christ. If it is to be *before* such coming, it must be in a mortal state, comprising

more or less the evils of the curse; if after, it will be in the immortal state, entirely freed from those evils. The latter is our view. The former, all must allow, who have been at all familiar with the opinions of the church, to be quite a modern notion, especially among evangelical Christians. It cannot claim any respect on account of its antiquity. We will test it, and see what claims it has to regard and favor. The question, therefore, now is, whether the millennium is identified with the personal reign of Christ, or is to precede it?

And it does seem that the settlement of the question of a personal reign, must be deemed a settlement of this point. If Christ is to reign personally on earth, that, evidently, must be the millennium. Or is there to be a millennium, to be *succeeded* by a personal reign? This would be like having day before the appearing of the sun! like having the bloom and glory of spring amid the chills and frosts of winter! This is too absurd to be thought of. The whole question turns on the character of the anticipated reign. If that reign is to be personal, all must admit that there can be no millennium until its commencement. The Bible has so connected the two, in its plainest descriptions, as to leave no room for doubt. And as a personal reign has been proved, from the Scriptures, the point is, in fact, already established. But as other proofs may be furnished, proofs of a most decisive character, it may be proper to

present them, that the question may be placed beyond the limits of rational dispute.

1. The text itself, in the light of the explanation given, affords the strongest proof that there will be no millennium before the personal reign of Christ. The kingdom, whose destiny it pronounces, is to lie in ruins, until he comes to receive it. Surely, there will be no millennium until its restoration !

2. The connection in prophecy between that reign and the millennial state, must prove the identity of the two, beyond dispute. I need present but a passage or two to show this connection, since it can hardly be questioned, so often is it presented on the pages of prophecy. "In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8. After the destruction of the fourth kingdom of Daniel, it is said,—“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. vii. 27. Previous to this possession of the kingdom, it is said that the saints are to be subject to, and oppressed by, earthly powers. So there can be no millennium till the time of possessing the kingdom. Zechariah thus shows the connection : “And the Lord shall

be king over all the earth; in that day there shall be one Lord, and his name one. All the land shall be turned as a plain. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Chap. xiv. 9—11. These passages show the general character of the prophecy, pertaining to the connection between Christ's reign and the millennial state. All must see their identity.

3. There can be no millennium antecedent to the personal reign of Christ, because the whole space of time to this period is given to earthly kingdoms. The little horn, the last form of the last kingdom, is to "make war with the saints and prevail against them, until the Ancient of days comes, and the time comes for the saints to possess the kingdom." See Daniel vii. This all must allow to be the same power as Paul's Man of Sin, that is to be destroyed by the brightness of Christ's coming. 2 Thess. ii. 8. Surely that millennium would not be of much worth, in which this little horn would be universally pushing, and over which would preside the Man of Sin! I desire not such a state. But this power is to prevail and prosper, UNTIL the Ancient of days comes to destroy it. Prior to that, there can be no millennium.

4. The parable of the tares, as given by the Saviour, furnishes a strong argument in favor of our position. As we have the Lord's exposition of it, we can safely depend

upon it. The design of the parable obviously is, to show the fact, and the reason of it, that the righteous and wicked are destined to dwell together until the close of probation. "*Let both GROW TOGETHER until harvest; the harvest is the end of the world.*" At that time the separation will take place, and each class be conveyed to their respective places of reward. After that, the righteous are to shine forth as the sun in the kingdom of their Father. See Matt. xiii. 40—43. There is, then, no place for a millennium between the point of time at which the Lord uttered the parable, to the end of the world, or the time of harvest. During all that space, he has declared that the righteous and wicked shall flourish together in the same field.

5. The parable of the ten virgins furnishes evidence equally decisive in support of the view taken. This parable, without doubt, is intended to teach that the church, half of whom at least will possess no grace, will be in a state of spiritual sleep until the announcement is made, that the Bridegroom cometh. But who can believe that this will be the character of the inhabitants of the millennium! If Christ does not come until after the millennium, this must be their character! It will be a millennium, then, of spiritual sleepers, and graceless professors!

6. The duty to watch for his coming, so often enjoined, is inconsistent with the idea of a millennium before Christ's coming to reign.

For a thousand years, there could be no watching, either for the signs, or the event itself. There will be no ground to expect a sudden or unexpected manifestation of the Saviour, in that period.

7. A millennium to precede the personal reign of Christ, would be in a state of trial without the essentials of such a state. A state of trial is a state in which moral character is formed, and destiny is chosen. Among the essentials of such a state, are, freedom, temptation to wrong, inducement to right, or counter moral influences. Without these, it would be difficult to conceive of a state of trial. In the millennial state these can have no place, or at least some of them. There will there be no Satan to tempt, no world to overcome, no carnal nature to subdue, no wicked to annoy, no adverse influences to oppose, no sinful examples to influence, no trials to perplex, and no dangers to gather upon the path. All, all, in that state will be on the side of virtue, religion, and the highest enjoyment. Such a state cannot comprise the essentials of a state of probation. And yet it must be so, if it is before the coming of Christ. This must show the absurdity of such a view.

8. It is highly absurd to expect such a state as the Bible describes the millennium to be, in the earth, under the curse, with all incident to it. A quotation or two will show this. I will quote from the *millennial chapter*, the sixtieth

of Isaiah. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall call thy walls Salvation and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." This is almost precisely the same language that is employed in the twenty-first of Revelation, to describe what is conceded to be the immortal state. So similar is the language, that we cannot avoid the conclusion that it was borrowed from Isaiah. The same state must be referred to by both. It must be plain to all that Isaiah's language cannot be applied to the earth, in its present disordered and wretched state. If all violence, wasting, and destruction are to cease; if all mourning and sorrow are to have an end; if the sun and moon will no more be needed, on account of God's presence and glory; and if all are to be righteous and inherit the land forever; it cannot be in this world, under the curse, or even in a mortal state. We must rather look for it in the immortal state, under the reign of Christ.

9. The millennium is to be in the New Earth, and therefore will be identical with the reign of Christ. The Bible becomes more and more clear and definite in its instructions, as it advances towards its completion. The New Testament throws much light upon, and gives proper order to, the events predicted in the Old. Peter, in treating, in his last epistle, on the coming of Christ, and the events to succeed, has given us the order in which some of the more important prophetic events are to take place. After speaking of the conflagration of the present heavens and earth, he says,—“Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter iii. 13. There is but one promise of this kind in the whole Bible, and that is found in Isaiah. John, the Revelator, *saw* a new heaven and new earth; but this was after the epistle of Peter was written. The promise in Isaiah, then, must be the one intended by Peter. And if so, we have a strong argument against a millennium in a mortal state. The promise in Isaiah is connected with a glowing description of the millennium; but Peter makes the period of its fulfilment *after* the conflagration of the present heavens and earth: the millennium connected with it, or dependent upon it, must, therefore, be *after*. And this will fix it in the new earth. And Peter suggests the reason why we are not to expect such a state

until the new creation, "wherein dwelleth righteousness." As if he had said, that cannot be expected in the present world. Why, then, not believe that he has given the prophetic events their true order? Why expect that here, which God has not promised; which cannot be?

10. A millennium before the resurrection, would exclude those from it who have the strongest claims to its enjoyment. Who should share in the bliss, and joy, and triumph of that state, if not Abraham, Moses, David, Daniel, Paul, the martyrs, those who have suffered and sacrificed the most for truth and Christ? How marvellous, that those should have an exclusive right to that season of rejoicing and holy triumph, who shall come on to the stage just at the dawn of that day, without having suffered anything, sacrificed anything, or done anything for Christianity? And, stranger still, that they should have a thousand years' jubilee over the graves of patriarchs, prophets, apostles, and martyrs! I cannot admit such a thought. It is inconsistent, irrational, absurd, and even revolting. Let the thought utterly perish! God's ways are not thus unequal. So far from this being true, it is expressly declared, that such shall have "*part in the first resurrection, and reign with Christ a thousand years.*" Rev. xx. 4. This clearly identifies the reign of Christ with the millennium.

11. The voice of the Christian church is

in favor of the identity of the millennium with the personal reign of Christ. To introduce any considerable part of the testimony that is at hand in proof of this, is not possible in this discourse. I can only present a few passages from the writings of different authors, which will exhibit the sentiments of the whole. Justyn Martyr, who flourished about thirty years after the death of the apostle John, thus testifies: "I, and as many as are orthodox Christians in all respects, do acknowledge, that there shall be a resurrection of the flesh, and a thousand years in Jerusalem, rebuilt, and adorned, and enlarged, as the prophets Ezekiel and Isaiah and others, attest!"—[Dialogue with Trypho, a Jew.]—The testimony of Irenæus is equally full and explicit with that of Justyn. He succeeded Pothinus as Bishop of Lyons, about A. D. 171, and was martyred in A. D. 202 or 208. He wrote, among other works, five books upon the *Heresies* of his times, which books are still extant. He speaks of St. John, the apostle, as having lived to the times of Trajan, of Polycarp, as a hearer of St. John, and of himself as a hearer of Polycarp. "For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God *covenanted to the fathers*, and should *reign* in it; and that then should come the final judgment. For in the same condition in which

they have labored and been afflicted, and been tried by suffering in all sorts of ways, it is but just that in it they should receive the fruits of their suffering; so that where, for the love of God, they suffered death, there they should be brought to life again; and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore I say it is becoming, that the creature being restored to its original beauty, should, without any impediment or drawback, be subject to the righteous. This the apostle makes manifest in the epistle to the Romans: 'For the expectation of the creature waiteth for the manifestation of the sons of God, &c. For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' The promise likewise of God *which he made to Abraham* decidedly confirms this; for he says, 'Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.' Gen. xiii. 14, 15. And again, 'Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee.' Ver. 17. For Abraham received no inheritance in it,—not even a foot-breadth, but always was a stranger and a sojourner in it. And when Sarah, his wife, died, and the children of

Heth offered to *give* him a piece of land for a burial place, *he would not accept it*, but purchased it, for four hundred pieces of silver, from Ephron, the son of Zohar the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to *give* him, saying to him, 'To thy seed will I give this land, from the great river of Egypt to the great river Euphrates.' Thus, therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him—in *the resurrection of the just*." Irenæus then goes on to show that Christ and the church are also of the true seed, and partakers of the promises, and concludes the chapter as follows: "Thus, therefore, those who are of faith are blessed with faithful Abraham; and the same are the *children* of Abraham. For God repeatedly promised the inheritance of the land to Abraham and his seed; and as neither Abraham nor his seed—that is, not those who are justified by faith—have enjoyed any inheritance in it, *they will undoubtedly receive it at the resurrection of the just*. For true and unchangeable is God: wherefore, also, he said, 'Blessed are the meek, for they shall inherit the earth.' " \*

\* Literalist, vol. IV., pp. 39—41.

The Nicene Council, convened in the year 325, composed of three hundred and eighteen Bishops, and representing the whole Christian church, put forth the following as an article of their faith: "The world was made inferior because of fore-knowledge: for God fore-knew that man would sin. Therefore, we expect *New Heavens* and a *New Earth*, according to the holy Scriptures; the Epiphany and kingdom of the Great God and our Saviour Jesus Christ, being then manifested to us. And as Daniel says, the saints of the Most High shall take the kingdom. And the earth shall be pure and holy,—the land of the living and not of the dead."

As holding these views, we might give a list of such venerable names as Barnabas, Papias, Polycarp, St. Clement of Rome, Ignatius, Clement of Alexandria, St. Cyprian, St. Cyril, Tertullian, Methodius, Epiphanius, and many others in the early church; and, in the reformed church, such as Luther, Calvin, Tyndel, Mede, Bunyan, Dr. Gill, Sir Isaac Newton, Thomas Newton, Toplady, Wesley, Fletcher, Pirie, Cunninghame, Way, Hugh M'Neile, Croly, Burnet, and a host of others, that time would fail to mention. In fact, a careful examination of the views of the church since the apostles, must result in the conviction that the personal reign of Christ and the millennium were held to be identical, with great unanimity. Those views have not always been free from vagueness or grossness, but in the

main they have accorded with the views here advanced. We may safely say, that the church, in her purest and best days, has cherished no other views, nor has she had any other expectation. The purer she has been, the freer from ambition for worldly distinction, honor, and applause, the less lustful for secular power and control; the more clear, strong, and decisive has been her testimony on this subject. And having the plainest and most direct declarations of Scripture, and the voice of the church with us, what additional testimony is needed? We shall seek for no other. We consider that the doctrine of the identity of the personal reign and the millenium is based on so immovable a basis as not to be shaken. It will stand when the modern dream of a spiritual millennial reign shall pass away and be forgotten.

—————"So shall the world go on,  
To good malignant, to bad men benign,  
Under her own weight groaning; till the day  
Appear of respiration to the just  
And vengeance to the wicked; at return  
Of him—thy Saviour and thy Lord;  
Last in the clouds from heaven, to be revealed  
In glory of the Father, to dissolve  
*Satan*, with his perverted world; then raise  
From the conflagrant mass, purged and refined,  
New heavens, new earth, ages of endless date,  
Founded in righteousness, and peace and love,  
To bring forth fruits, joy and eternal bliss."

MILTON.

### III. THE PREPARATORY EVENTS OF THAT REIGN.

These events have been more than hinted

at in the previous remarks. They cannot well be mistaken in the light of the personal reign of Christ. If he is to reign personally, he is to come personally ; and, therefore, the events connected in Scripture with his coming, must be preparatory to his reign. And none can be mistaken as to these events. Those who believe in a personal coming, cannot be slow to believe that all the events associated in the Bible with that coming, will then take place. The Bible does not encourage us to expect but one more coming. It shows what will then take place. If, therefore, that last and final coming be to reign, all that will then occur will be preparatory to that reign. Having already proved, as we think satisfactorily, that the coming to be expected is to introduce a personal and endless reign, we need do little more than specify these events.

And one of these surely cannot be the restoration of the natural Jews. This is a favorite idea, a brilliant fancy, with many in these days. But the notion is too gross, too low, too repugnant to the Christian scheme, too contrary to the genius of the gospel, and too sensual in its tendency, to be regarded with favor by those whose vision of the true reign of the Messiah is clear and unclouded. The limits of this discourse will not admit of anything like an extended discussion of this subject. A passage or two, directly in point, must suffice. The prophecy constituting the text affords the most indisputable

proof that there can be no restoration of the natural Jews *before* the coming of Christ. Their kingdom is to remain broken and prostrate until that time. There can, then, be no restoration in advance of that period. This is settled. And the apostle Peter, in addressing the Jews, a few days after Pentecost, presents to them the condition upon which they shall be entitled to share in the restoration when Christ comes. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19-21. Here we have the promise that Christ shall come to effect the restoration of the things spoken by the prophets, among which is the kingdom of Israel; and the condition upon which the Jews can share in it. The condition is *repentance*, not *at*, but *before*, the coming of Christ. When he comes he is to take "vengeance on them *that know not God, and that obey not the gospel.*" 2 Thess. i. 8. All unbelieving Jews, at his coming, will be of the latter class: they will not obey the gospel, the first precept of which requires faith in Christ. So it is plain, from the two scriptures, that the natural Jews are not to

be restored *before*, or *after*, the coming of Christ. The kingdom to be restored, will be a holy kingdom, and none but holy persons will be subjects of it. All readers of the Bible should carefully distinguish between the *conditional* promises made to the *natural*, and the *unconditional* promises made to the *spiritual* Israel. For want of this distinction, many have erred, and persist in their error.

The destruction, and not the conversion of the wicked of the world, will be preparatory to that reign. This must follow as a certain consequence from a personal coming of Christ. That coming is everywhere represented, in the Scripture, as intended to close probation, and seal the fate of the world. It will be a judicial, and not a merciful coming—a coming as a Judge, and not as a Saviour—a coming in robes of vengeance, and not in those of salvation—a coming to destroy, and not to save the wicked. This is the uniform representation of Scripture. But we have express and multiplied declarations on the inspired pages, that, as preparatory to the reign of Christ, the wicked shall be destroyed. We can cite but few of these. “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.”

Soon after, it is added by the prophet,—  
 “Alas, who shall live when God doeth this!”  
 Numbers xxiv. 17, 19, 23. “Yet have I set  
 my king upon my holy hill of Zion.” [This  
 God says he will do, though the heathen and  
 people, with their kings and rulers, conspire  
 together to prevent it.] “Ask of me, and I  
 shall give thee the heathen for thine inheri-  
 tance, and the uttermost parts of the earth for  
 thy possession” [all that oppose his reign.]  
*“Thou shalt break them with a rod of iron;  
 thou shalt dash them in pieces like a potter’s  
 vessel.”* Ps. ii. 6, 8, 9. “And it shall come to  
 pass in that day, that the Lord shall punish  
 the host of the high ones that are on high,  
 and the kings of the earth upon the earth.  
 And they shall be gathered together as pris-  
 oners are gathered in the pit, and shall be  
 shut up in the prison, and after many days  
 shall they be visited. Then the moon shall  
 be confounded, and the sun ashamed, when  
 the Lord of hosts shall reign in mount Zion,  
 and in Jerusalem, and before his ancients  
 gloriously.” Isaiah xxiv. 21—23. Christ  
 says, when he returns with the kingdom, he  
 will thus command respecting the opposers of  
 his reign,—“But those mine enemies which  
 would not that I should reign over them,  
 bring hither and slay them before me.”  
 Luke xix. 27. At the sounding of the sev-  
 enth trumpet, when the reign of Christ is in-  
 troduced, it is exclaimed by the elders in  
 heaven,—“And the nations were angry, and

thy wrath is come, and the time of the dead that they should be judged, \* \* \* *and that thou shouldest destroy them that destroy the earth.*" These texts, though a few of many touching this point, prove beyond all doubt that the overthrow and destruction of the enemies of God will be preparatory to the reign of Christ. I am aware that multitudes of good and benevolent Christians are hoping better things for the world; are hoping that the promised reign will be preceded by the conversion, and not the destruction of the world. This is a good hope in itself, but what is its foundation? What promise, what prophecy, what signs, what prospects justify it? Has God so spoken?—do the tendencies of things favor it?—do his providences indicate it? Look at the world at this advanced period—in this age of moral and religious enterprise—of high zeal and glowing hope of success—this age of light and truth, and great moral and religious tendencies—and what is there to encourage? What advances upon Satan's territory are made? What conquests achieved? Is it not a mournful fact, that, with all these advantages, the church does not keep pace, in her progress, with the increase of the world's population? No wonder that a minister of this city, in a recent missionary discourse, was constrained to say, "that, at this rate, it would take ages on ages to convert the world."\* But

\* The Rev. Mr. Anderson.

what prospect of a better rate? God has not promised it, but predicted the reverse. The world will wax worse and worse till Christ come to reign. He will find it as it was in the days of Noah and Lot. Then those shall be destroyed that destroy the earth.

Another event will be, the resurrection of all who have died in faith, from the beginning of time. This event, also, as all must allow, is, in Scripture, connected with the personal coming. See 1 Cor. xv. 22, 23. 1 Thess. iv. 14—17. And in prophecy it is connected with Christ's reign. In Ezekiel xxxvii. 12, 13, it is said,—“Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.” It is added, verses 24, 27, “And David my servant shall be king over them; and they shall have one Shepherd: they also shall walk in my judgments, and observe my statutes and do them. My tabernacle shall also be with them; yea, I will be their God, and they shall be my people.” This cannot take place before Christ comes; for, 1. There is to be no restoration until that time. 2. By David, here, all understand Christ to be intended. 3. The tabernacle of God is not to be with men, until the new earth is created. See Rev. xxi. 3. The language, then, must

denote a *literal* resurrection. When Michael (who is Christ) stands up to reign, according to Daniel xii. 1, 2, the resurrection is to occur. "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here, as in many cases in prophecy, two events, though to occur at different periods, are grouped together as though really connected. Subsequent revelations show their order as to time. Though this may be disputed, one thing must be clear, and that is all that is material in this case, that when Christ stands up to reign, the resurrection will take place. This the prophecy so declares. One other quotation must close the proof of this point. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4-6. No lan-

guage could teach more plainly than this does, that the resurrection of the righteous dead will be preparatory to the reign of Christ. I am aware, that, to avoid our conclusion, this has been called a spiritual resurrection. To say nothing of the absurdity of such a view, let me inquire where the consistency is, in our opponents' explaining this language to mean a *spiritual* resurrection, and that used in the same chapter respecting the judgment, to mean a *literal* judgment? Why not both spiritual, if either? But we regard both as literal, and so, with great unanimity, have the whole church.

The last event to be considered, as preparatory to the expected reign, is the renewal of the earth and heavens. This clearly follows from previous positions. It is an event that is associated with the coming of Christ, and clearly implied in the resurrection. But positive proof is at hand. In connection with a description of the promised reign, and as preparatory to it, it is declared by Isaiah,—“The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall and not rise again.” Isa. xxiv. 19, 20. “For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.” Isa. lv.

17. The apostle Peter, as we have seen in another place, fixes the period of the fulfilment of this promise at the coming of Christ, and after the conflagration of the present heavens and earth. 2 Peter iii. 10—13. As his reign does not begin till his coming, it must be a preparatory event to it. And the Saviour has instructed us about the state and place of his reign, in Matt. xix. 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, IN THE REGENERATION, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." His reign, then, is to be in the regeneration, or new earth. That promised earth is subjected to him. Heb. ii. 5. In it, with all the redeemed, will he reign forever and ever.

These are the more important events that **are to precede, and prepare for, that reign.** And are they not now upon us?

#### IV. THE PRIVILEGES AND ENJOYMENTS OF THAT REIGN.

As to these, who can adequately speak—who can properly conceive? It is much easier to tell what will *not* be there, than what *will*. So the Bible shows. Its descriptions of that state are mostly negative. When it touches positives, it has to be general. Little, then, can I say about its privileges and enjoyments. Only faint ideas can

be had. And I wish first to observe, that, to have any idea of that state, approaching to correctness, the hearer should associate with it, in his mind, all that he has ever conceived that was beautiful, lovely, blissful, and glorious in the heavenly state. *That will be the saints' heaven!* All the beauty, glory, and joy, you ever thought of in connection with heaven, and much more, will centre there. The new earth will bloom with far more than its original freshness and loveliness. It will rise, purged and refined, from the conflagrant mass. It will be a world of immortality. The ills of a mortal sinful state shall be unknown there. All its inhabitants shall be like the angels, being children of the resurrection. "But they that shall be accounted worthy to obtain that world (the new earth) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36. Death shall have no place there—disease shall not riot there—pain shall not afflict there—separation shall not be known there—nor sorrow felt there. No tears shall fall there—no wants pinch there—no trials annoy there. In that world, there shall be no Satan to tempt—no wicked to molest—no fallen flesh to seduce. There, friends shall greet each other—there, the saints of all ages and climes, shall be brought

into holy familiarity and perfect communion. There shall be the New Jerusalem, shining in its refulgent glory, and there the throne of God and the Lamb. And there shall be the river of life—the tree of life, with its monthly fruits, to heal the nations. There, in short, WILL BE HEAVEN!

“Behold the measure of the promise filled;  
 See Salem built, the labor of a God!  
 Bright as a sun the sacred city shines.  
 All kingdoms, and all princes of the earth  
 Flock to that light; the glory of all lands  
 Flows into her; unbounded is her joy,  
 And endless her increase—  
 Praise is in all her gates. Upon her walls,  
 And in her streets, and in her spacious courts,  
 Is heard salvation. \* \* \*  
 \* \* \* Her report has travelled forth  
 Into all lands. From every clime they come  
 To see thy beauty, and to share thy joy,  
 Oh Zion! An assembly such as earth  
 Saw never, such as heaven stoops down to see!”

#### V. THE EVIDENCES THAT THAT REIGN IS ABOUT TO BEGIN.

We now come to the feature of the system the most serious and difficult,—the feature the most opposed. It may justly be called the *offensive* point. For our views of time, though candidly and honestly cherished, and, in most cases, modestly put forth, we have suffered all kinds of reproach, and have been most unscrupulously traduced and misrepresented. All sorts of objections are made to them. Our attention is frequently turned, by

our opposers, to the fearful results and tremendous evils of the system, if it shall, as they are confident it will, prove untrue. We are everywhere, and by almost all, assured, that the certain result will be a great increase of ungodliness, and a vast multiplication of sceptics. So common is the charge that we are making infidels, that it has come to be regarded as so evident as to need no proof. The charge comes from the pulpit, the press,—from the professor's chair, the clerical council, the church-member,—from the pious and profane. All have heard it,—all repeat it. It is the short argument, the all-powerful weapon against the system. It is deemed sufficient to set aside all reasoning, however clear, logical or cogent; to disprove all proofs, however direct or demonstrative; to annihilate all facts, however generally acknowledged or well attested; and to strip the most remarkable and ominous signs now developing, of all their significance and import. We may cite, in proof of our views, and in justification of our hopes, the prophets of the Old and New Testaments; the fathers of the church and of the Reformation; the Protestant expositors of the Old and New World; and the extraordinary signs that mark and identify the present period—but to no purpose. "It will make infidels," is the ready and sufficient answer. Assuming that the system is false, and that consequently it will fail; and assuming that its failure will greatly

increase the number of errorists, they deem themselves justified in using all sorts of methods in opposing it. It would seem that the popish principle, *that the end sanctifies the means*, has come to be looked upon as a true principle of Christian action. Learning, wit, authority, traduction, misrepresentation, and ridicule, have done their utmost. From the theological professor and highest church dignitary, down to the obscurest country preacher, the system has had to suffer an exposure and overthrow. But it behooves all to look well to the grounds on which, and the means by which, the doctrine has been sought to be put down. The principles arrayed against the system, though hastily put forth and advocated to meet a specific form of alleged error, are not to be forgotten or cease to have an existence when the system shall have its catastrophe, as it is said it will shortly have. Those principles, on the supposition that we fail, will work an important revolution in the religious and theological views, hopes, encouragements and prospects of the church. Indeed, a new era has already commenced in prophetic exposition and biblical interpretation. Old and long-settled principles have been abandoned; the most undisputed and generally received views have been relinquished; and new views and principles hastily adopted, and urged with all the zeal and vehemence which a high determination to accomplish an end alone could

supply. In fact, in many cases, positions of great and vital importance in sentiment, have been changed,—so that the opposers of this system find themselves in sweet and delightful fellowship and in the most cordial coöperation with those whom, heretofore, they have regarded as the most dangerous and hurtful errorists. And hence it behooves all to open their eyes, and see who are making the infidels. And more especially should they do it as they are confident that we shall fail, and time will continue, and that existing causes will continue to operate to make error as destructive of the souls of men as it has always been. If our system prove true, the errors opposed to it will soon cease to injure and ruin. All the evil they will do, will be confined to those who now cherish and practise them. If the Lord shall soon come, their evil influence can be but a little longer felt. He will cut it short abruptly. But not so, on the other hypothesis. The systems now advocated, the theories now advanced, will continue to mould the sentiments, and shape the practice, and decide the doom of millions, while time lasts. If the errors would cease when the hated system should receive by time its explosion, as such predict it will, less caution would be necessary. But so they will not.

I shall now present a brief statement of facts and evidences, to show that we are sustained in our views on this subject, by the

plain teaching of the Scriptures, and the first and most judicious expositors of the church; and also to show that our leading opponents disregard that teaching, turn their backs on their expositors, and take positions favoring the three great errors—*Infidelity, Romanism, and Universalism*.

And I need only to allude to the views of but one of our opponents, as he has given character, shape and tone to the opposition. I refer to Professor Stuart, of Andover. The views thrown out in his "Hints," are, in different forms, the only ones opposed to us with any success. He, in the main, represents the whole host of the opposition. To present his views, therefore, will, in the main, be furnishing those of the whole class.

I have read the book of the Professor with much care and attention. I read it both before and since I embraced the doctrine of the Lord's speedy coming. The author's standing, the subject, a desire to furnish myself with something adequate to arrest the progress of the Second Advent heresy, prompted me to a first perusal. I have read it since, that I might be the more certain of the correctness of the impressions first produced. I had long desired Stuart to speak. I had seen, with mortification, the utter futility and puerility of the attempts of others to put down the views. Dowling had written *speciously*, yet *unfairly*, and therefore without great effect; Smith had

written *sneeringly*; Cambell *feebly*; Bush *paradoxically*; the Universalists *bitterly*; all *ineffectually*. From Stuart, a different work was expected; a work characterized with such coolness and cogency of reasoning, with such biblical and historical research, such ability and learning in prophetic exposition, as to carry conviction to all who could be affected by rational means. I remember I felt a secret delight when the work was put into my hands, believing, as I did, that it constituted the antidote desired. But how different my view, after a partial examination! It was, indeed, learned, cool, dignified in its style, and excellent in some of its parts; but its leading positions were so startling, so irrational, and so fraught with sceptical consequences, and its inconsistencies were so marked and glaring, that I closed the book with shame, mortification and disgust. Verily, I thought the wise had become mad. I had not a credulity that would admit of such a straining as would be necessary, to adopt such positions. And the thought of their being generally adopted, was truly alarming. I was bound to believe, from a knowledge of the circumstances, that Stuart had done his best. He had surveyed the whole field of prophetic interpretation; had an accurate knowledge of all the theories which had been advanced and advocated on the subject of prophecy; was aware of all the efforts that had been made to explode the system of Mr.

Miller; and had in his possession all the means which the learned world could furnish, for the construction of an exegetical work. Under such circumstances, with such means, and addressing himself to such a work, what should we expect of the ripest scholar of the age? We should dishonor the Professor to say, that he only intended to make a common effort. The time, the subject, the means, the man, *all uncommon*; and should we expect a hasty, unmaturing, by-the-way sort of an effort? We should rather look for his ripest, best matured, and most fully-digested thoughts. Having the collected wisdom and knowledge of all that had written before him on the prophecies, and knowing the demands of the time, we should expect he would bring out the most able, plausible and tenable system of which he was capable. And that he has, every one may be assured. He has called to his aid all that could give him aid; and we have the results in his "Hints." And what are they? Truth, candor, and faithfulness demand that I say, a compound of *Papacy*, *Neology*, and *Universalism*. This will be shown, after we have given a synoptical view of the books of Daniel and John, the only calendars of the Christian.

The book of Daniel naturally divides itself into three parts,—historical, prophetic, and expository. Six of the chapters are properly history, three are prophecy, and three expository.

tory! And, it should be added, that there is more or less history and exposition in all the prophetic chapters. This arrangement is made to give the main features of the several chapters. The second, seventh, and eighth chapters are prophetic, the ninth, eleventh, and twelfth are expository. The tenth I have classed with the historical chapters, and yet it does not strictly belong with them; as it is but a *preface* to the last two expository chapters. All must admit that the same space of time and events are covered by the exposition, which are covered by the prophecy. We only need, then, to inquire, how extensive the field embraced in the prophecy? The prophecy claims to cover the whole field of the future. "*The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*" Dan. ii. 45. The method of making this known to the king is here stated. It was by a dream, in which he saw a metallic image, whose form was terrible,—the head of which was gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay. He saw till a stone was cut out without hands, and smote the image upon his feet that were of iron and clay, and broke them to pieces; and then was the whole broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, and

there was no place found for them; and the stone that smote the image became a great mountain and filled the whole earth. Daniel, in his interpretation, tells Nebuchadnezzar that this was to show him the number, character, changes, and destiny of the universal kingdoms that should bear sway over the earth; and these should be five in number, four of them earthly and oppressive, represented by the image, to be succeeded by God's everlasting kingdom, symbolized by the stone. This covers the whole space of the future. Those kingdoms rising *successively*, and the earthly kingdoms extending in duration to a certain point, and then followed by the everlasting kingdom of God, would, as all can see, fill the whole field of the future. And we are not left in ignorance as to what kingdoms were represented by the image. The king is told by Daniel that the first is his kingdom, the *Babylonian*; the fifth chapter teaches us that this was succeeded by the *Medo-Persian*; the eighth, that this should be followed by the *Grecian*; the ninth speaks of the people of the prince that should come, and destroy the city and sanctuary,—evidently meaning the *Romans*. And history shows that these were the kingdoms meant.

In the seventh chapter, we are told that Daniel had a vision, in which he saw these same kingdoms, under the symbols of four wild beasts. And the last kingdom was followed by the coming of the Son of man in the

clouds of heaven, the judgment, and everlasting kingdom of God. But the instruction of this vision is more in detail, that one fact might be explained; viz., *the unusually long continuance of the fourth kingdom*. This is accounted for by showing that it would exist in two distinct forms, and pass through several changes. The terrible beast representing this kingdom, seen in the vision, first appears to the view of Daniel having ten horns. Then is seen a little horn coming up among them, and three of the first falling before it. And this horn had a look more stout than his fellows, had eyes as the eyes of a man, and a mouth that spake great words against the Most High, and wore out the saints of the Most High, and thought to change times and laws; and the saints were given into his hands for a time, times, and the dividing of a time; and he made war against them and prevailed against them, until the Ancient of days came, and the time came for the saints to possess the kingdom. We have here the same space of time covered as in Nebuchadnezzar's vision, with more particularity of description and detail. We have the four kingdoms, the fourth in its two forms, the judgment, the coming of the Son of man in the clouds of heaven, the giving of the body of the last beast to the burning flame, and the possession of the kingdom by the saints. And we have instruction as to the time of the dominion of the papal horn, as that is evidently the power

intended in the time, times and dividing of time, or one thousand two hundred and sixty years. But as that dominion was not to extend quite to the end, the chain was not long enough to measure the whole time. Another vision therefore was necessary.

This was had, as we are told in the eighth chapter. In this vision, there is no symbol for the first kingdom, as that was about to be superseded. The three succeeding are represented by a ram, goat, and a horn, little at its beginning, but waxing exceeding great toward the south, east, and pleasant land; and waxed great even to the host of heaven, and cast down some of the host and stars to the ground and stamped upon them; and magnified itself to the prince of the host, took away the daily sacrifice, and cast down the place of his sanctuary; and cast the truth to the ground, and practised and prospered. We have the highest authority for believing that this horn represents the Roman kingdom in its pagan and papal forms. The symmetry of the vision requires this; the prophetic description shows it. The length of the vision was asked by one, and given by another,—two thousand three hundred days. That was to be the end of indignation, or the termination of the reign of earthly powers. Then the sanctuary was to be cleansed, or, which is the same thing, the kingdom possessed by the saints. But more instruction as to this time, especially its commencement, was necessary.

And it was given at the very time when it was needed. Daniel, about the time of the expiration of the seventy years of captivity, began to pray, overlooking the vision of the two thousand three hundred days, for the same thing promised at the end of those days. Gabriel is despatched immediately, and told to fly swiftly, to correct the error of Daniel, and give him farther instruction as to the time appointed, especially its commencement. He turns his attention to the matter of prayer, and the vision of two thousand three hundred days. He divides the long period, and gives some of the more important events of a religious character that would occur, or those that would more particularly concern Daniel. He instructs him that seventy weeks, or four hundred and ninety years, are cut off for his people and city, to finish the transgression and make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and anoint the Most Holy. He wishes him to be particular and understand when the period should begin, *at the going forth of the commandment to restore and build Jerusalem.* From that point, he assures him, unto Messiah the Prince, there should be sixty-nine weeks—four hundred and eighty-three years. After that he should be cut off, having confirmed the covenant with many for one week. Gabriel then carries his mind down to the destruction of Jerusalem, and

over a long period of desolation to the "consummation," when that which is determined shall be poured upon the desolator, or Roman power. So it is plain that the instruction of the ninth chapter covers the whole field of the prophecy. But it is confined to the religious events that were to transpire.

In the tenth chapter, he comes again, and announces his design, to make Daniel understand what shall befall his people in the latter days. Verse 14. He then begins with the power then reigning, and gives a detailed account of the successive reigns to the time the last power is broken without hand. Then, he says, Michael shall stand up to reign, and there shall be a time of trouble such as there never was since there was a nation to that time, but all shall be delivered who are found written in the book; the resurrection shall take place, and the wise shall shine as the brightness of the firmament, and those who have turned many to righteousness as the stars forever and ever. Daniel is then instructed to shut up and seal the book, until the time of the end. At that time, he is assured, the wise shall understand. But before the close of the chapter, he has two other numbers given him, to enable him to determine the rise as well as duration of the papal dominion, and the period when he shall stand in his lot in the kingdom promised. This brings us again to the end. So we are

carried over this same field three times in the prophecy, and twice in the exposition.

Taking this view of the prophecy, what a book does it become! Grasping a period so vast; stretching over limits so broad; fore-showing, with such accuracy and fulness of detail, the rise, order, character, and destiny of the mightiest kingdoms of earth; foretelling, with such exactness and precision, events so note-worthy and distinguishing as the first and second advent of the Messiah, and the periods and accompanying events of those advents, and then unfolding to view the immortal state—it becomes a book of the highest importance and interest. As a prophetic book, it is incomparable. It gives us an accurate account of the whole road and distance yet to be travelled, as well as those already passed over. It brings to view, and in their order, the great events of thousands of years! It stops not with the changes and events of time; it extends onward to eternity, and affords a view of the scenes of that world! This being the scope and field of the prophecy, its value and interest to the church cannot be estimated.

The Apocalypse, or Revelation, in its prophetic portion, embraces the period of the last or Roman kingdom, from the time John had his vision to the time of its destruction, and gives us, with more minuteness and detail than Daniel, the religious and political events to occur to the end; and it then furnishes us

with a most glowing description of the happy and blissful state succeeding the downfall of the last kingdom, the destruction of the wicked, the confinement of Satan, and the renewal of the earth and heavens. That this is the field it covers, the book itself will show. "Write the things which thou hast seen, and the things which are, AND THE THINGS WHICH SHALL BE HEREAFTER." Chap. i. 19. As the book has, then, properly three parts, the prophetic portion constitutes the *third part, being confined to the things that should be thereafter*. And, written as it was during the supremacy of the Roman kingdom, and under the first form of it, we should necessarily conclude that it would cover the whole time of its existence, and fill up the outlines furnished by the more comprehensive prophecy of Daniel, and give us more in detail respecting the manner of its destruction, and afford us a fuller and more definite view of the state and glory of the kingdom to follow. All of this it does. It takes us several times over the whole field, and gives us as many views of the different classes of events which were to take place during the period; presents the Roman kingdom in its two distinctive forms, with the proper numbers showing the limits of its duration; describes its rage, opposition, bloody persecution, and fearful destruction of the saints; and then shows the manner of its

overthrow, succeeded by a description of the glory that will follow.

Now all are ready to admit, that if this is a correct view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in the above view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number. This I will proceed to show.

Seven points of doubt or dissent have been raised, in reference to the above view, by our opponents. These points I will specify. 1. The fourth kingdom of Daniel. 2. The little horn of the seventh chapter. 3. The little horn of the eighth. 4. The length of the prophetic periods. 5. The commencement of the seventy weeks. 6. The connection between the seventy weeks and 2300 days. 7. The rise of the little horn of the seventh. These, so far as I know, are the only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the

system does not rest on slight or insufficient grounds. And, as it respects the first five points, it can hardly be questioned that we have nearly the whole Protestant world with us. An admission of Prof. Stuart implies as much as this. He admits that the custom of reckoning *days* as the representatives of *years*, among the interpreters of the Old and New world, is *almost universal*. (*Hints*, p. 74.) This concession is valuable for more than one purpose. It may involve more than appears at first view. If the interpreters of the Protestant world are with us, *as to the method of computing prophetic time*, they are as to the leading features of the prophecy. This will follow as a matter of necessity. The question of the length of the prophetic numbers must depend in a great measure on the extent of the prophetic field, or the character and importance of prophetic events. If, for instance, the little horn of the seventh of Daniel be intended to represent Papacy, and not Antiochus, the time, times, and the dividing of time, or 1260 days, the period during which the saints were to be in his hands, cannot mean so many literal days, but so many years. This all will admit. So of the little horn of the eighth. If Rome in its compound pagan and papal form, be meant, and not Antiochus, the 2300 days, all will admit, must mean so many years. So the question as to the length of the prophetic numbers, is one of fundamental importance in the system

of interpretation. It has a vast bearing upon the character, and import, and importance of prophecy. The literal system of interpreting these numbers, or the system that teaches that a *day in prophecy means but a day*, changes the whole character of prophecy, and diminishes it in importance, value, dignity, and extent of scope, just as much as the difference between 2300 literal days and the same number of years! To shorten the prophetic numbers, the prophecy needs to be correspondingly cut down! The field is reduced, to answer to the chain that is to measure it! This is the alarming result of the new system of interpretation. The whole is a paring, frittering, reducing process. It strips the prophecy of its dignity, solemnity, importance, and glory. It leaves it valueless—as empty as a sound. These *day expositors* can see nothing beyond a day—the events they interpret are all of a day! The measure of the importance of prophecy is the measure of a man, that is, of Antiochus! The question, then, respecting the length of prophetic time, is one of great moment. Much hangs upon its decision. And yet a decision of this question must involve a decision as to the extent of the field covered by the prophecy. They are of necessity dependent on each other. And, of consequence, those who are with us as to the length of prophetic time, are with us as to the general field embraced in the prophecy. It is true,

that, among such, there is a difference as to the application of some particular parts of the prophecy, but not as to the extent of field it covers. Some of the old writers applied the prophecy relating to the little horn of the seventh and eighth of Daniel, to Antiochus, but only in the sense of a *type* of the Antichrist to come. This, though a mistaken application, did not affect their views as to the field embraced in the prophecy, or the length of the prophetic numbers.

Now, as we have, according to the concession of Prof. Stuart, the Protestant church with us as to the method of computing prophetic time, they must be equally with us as it respects the meaning and general scope of the prophecy. And this is not left to an inference from an admission. The testimony of the highest authorities of the religious world, will show how fully we are sustained in the points specified.

1. *The fourth kingdom of Daniel.* This we claim to be the *Roman*. In this view we have the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they "are respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of*

Babylon, Persia, Greece, and *Rome*." Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kimchi, David Levi, and others. In the Christian Church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and Lactantius, in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne,\* Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown,† Watson,‡ Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and we might add, almost every biblical expositor of any note in the Protestant church, if we except a few who have written in our own country within a year or two. And it is quite needless to add, that those who make this application of the four parts of the image, have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

2. *The little horn of the seventh.* This we hold to be Papacy. This is no novel view of that symbol, being, as it is, the view of the whole Protestant world. See Dr. Clarke's

\* See Introduction, vol. 1, p. 333 ; vol. 4, pp. 189, 191.

† See Harmony of Scripture.

‡ Theol. Dic., p. 228.

Notes on 2 Thess. ii. chap., Croly on the Apoc., pp. 113—117, Horne's Int., vol. 4., p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitringa, Fleming, Lowman, and numerous others of our best standard expositors.

3. *The little horn of the eighth chapter, that became EXCEEDING GREAT.* This we believe to be *Rome*. Such was also the opinion of Horne,\* Vol. 4, p. 191, Sir Isaac Newton, Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others. In addition to these, almost all the old writers, who applied it to Antiochus Epiphanes, did so only as the type of Rome, where they looked for the Antichrist. St. Cyril, Bishop of Jerusalem, in the fourth century, said, "This, the predicted Antichrist, will come when the times of the (Pagan) Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but

\* We here give a remark of this standard author: "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended; for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; while all of them agree and correspond exactly with the Romans; and with no other power."

they shall reign at the same time. Among these, the 11th is Antichrist, who, by magical and wicked artifices, shall seize the Roman power."

4. *The length of the prophetic numbers.* On this, little proof need be offered, as there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are representatives of so many *years*. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled question*. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says, in his Hints, p. 74, "IT IS A SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the *representatives or symbols of years*. I have found it difficult to trace the origin of this GENERAL, *I might say* ALMOST UNIVERSAL CUSTOM."

5. *The commencement of the seventy weeks.* These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has, also, long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is

the beginning of the 2300 days. On so settled a point as this, we need only mention such names as Horne, (see Int., vol. 1, p. 336, vol. 4, p. 191,) Prideaux, (see Connection, pp. 227—256,) Clarke, (see Notes on ninth Daniel,) Watson, (Théol. Dic., p. 96,) William Howel, LL. D., (Int. of Gen. His., vol. 1, p. 209,) Scott, and Cunninghame.

The two remaining points are those, which, among that class of our opponents who in the main agree with us in the preceding, are the most seriously questioned, and respecting which less light is afforded by biblical expositors. And yet in our views of these we are sustained by the general views and reasonings of many expositors, and by the direct testimony of the most able writers.

6. *The connection between the 2300 days and the seventy weeks.* This connection we think plain, and in proving it we are much aided by the learned world. This aid is furnished both directly and indirectly—a few plainly testifying to the fact of the connection—the many affording us one of the most decisive arguments proving it. The argument is based upon the literal meaning of the Hebrew word, which, in our version of Daniel ix. 24, is rendered “determined.” That the word means literally, *cut off*, or *cut out*, we have the highest authority. This fact, viewed in the light of the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, and the instruction given, must be

decisive proof of the connection between the two periods. Daniel had had a vision before this time, reaching to the time of the cleansing of the sanctuary. This he was told would be at the end of 2300 days. At the time Gabriel appeared to him, he was earnestly praying for the restoration of his people, and the cleansing of the sanctuary, having previously ascertained from books that the seventy years of captivity had expired. The angel, having received orders to fly swiftly, appeared to Daniel, and stopped him in the midst of his prayer, and gave him further instruction. He directed him to "*understand* the matter, and *CONSIDER THE VISION.*" A reference to that would teach him that the object of his prayer could not then be granted, the end of the 2300 days being far in the future. The angel then assured him that *seventy weeks were cut off* for his people and city, during which time Jerusalem should be rebuilt, with the walls, and at the end of which an atonement should be made for sin by the death of Messiah; and after that the city and sanctuary should be destroyed, and remain desolate until the consummation or completion of the time, and that which was *determined* should be poured upon the desolate. Now, as this was evidently an explanation of the vision of the 2300 days, and as the seventy weeks were *cut off from, or out of, it*; and as the instruction of Gabriel reached beyond the termination of those weeks, to

the destruction of Jerusalem by the Romans, and onward, during a long period of desolation, to the consummation or completion; the inference seems irresistible that the seventy weeks are not only a part of the 2300 days, but the first part of them. This being so, the commencement of the two periods must be the same. But I will here allude to authorities for thus rendering the word. It will not be too much for me to say, that this is nearly or quite a settled point among the best scholars. In an old work, entitled, "A six-fold commentary on Daniel," published in London, A. D. 1608, I observe it is rendered *cut out*.

Dr. Gill, a distinguished divine and scholar, thus renders the word, and quotes many of the first critics, who agree with him.

Hengstenberg, who enters into a critical examination of the original text, says,—“But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands, from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited.”

*Christology of the Old Test.*, vol. 2., p. 301. Washington, 1839.

Gesenius, in his Hebrew Lexicon, gives *cut off* as the definition of the word; and many others of the first standing, as to learning and research. And, besides, several versions have thus rendered the word.\* And we might add, that this is admitted to be the true rendering of the word, by our best Hebrew contemporaries, such as Bush and Seixas, though opposed to our views.

We also have the direct testimony of

\*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—The verb *chathak* (in the Niphal form, passive, *nechtak*) is found *only* in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of *CUTTING*, or *CUTTING OFF*. In the Chaldaeo-Rabbinic Dictionary of Stockius, the word "*chathak*" is thus defined:

"Scidit, absceidit, conscidit, inscidit, excidit"—*To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.*

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase *chāthikah shelbasar*—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "*præcisa est*"—*WAS CUT OFF.*

In the literal version of Arias Montanus, it is translated "*decisa est*,"—*WAS CUT OFF*; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisæ sunt*"—*were cut off.*

In the Latin version of Junius and Tremellius, *nechtak* is rendered "*decisæ sunt*"—*were cut off.*

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *συτεμήθησαν*, "*were cut off*," and in the Venetian copy by *τεμήθησαν*, "*have been cut.*" The idea of *cutting off* is pursued in the Vulgate; where the phrase is "*abbreviatae sunt*," have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

Prof. Bush, the learned Joseph Wolfe, and others of our day, that the seventy weeks are a part, and the first part, of the two thousand three hundred days. Dr. Wilson, of Cincinnati, who is the highest authority in the Presbyterian church, in a recent discourse "On cleansing the Sanctuary," says,—“I undertake to show—that Daniel’s ‘seventy weeks’ is the beginning, or first part of the ‘two thousand three hundred days,’ allotted for the cleansing of the sanctuary: that Daniel’s ‘time, times, and a half’ is the last or concluding part of the two thousand three hundred days.” This may be deemed sufficient on this point.

7. *The rise of the little horn of Daniel seventh.* We believe that Papacy, symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or any other ruler, or power. This decree, though issued A. D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, we are sustained by Croly, (see his work on Apoc., pp. 113—117;) G. T. Noel, (see Prospects of Ch., p. 100;) Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p. 28;) Keith, Vol. 1, p. 93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others.

It is thus we are sustained, in the views we cherish, by the plain teaching of the

prophetic pages, and by the highest authorities of the religious world. In all the points that are disputed, we have the sure word of prophecy to guide us, and the best of human authority to sustain us. This fact will put to blush the accuser, who charges us with holding *novel, fanatical, and heretical* views. Let him thus charge the high authorities quoted above—men of the most distinguished talent and extensive learning, the brightest ornaments of the church, and the best standard expositors. With them, in the path of truth, we feel we shall not suffer.

In the light of what has been shown, to what conclusion are we necessarily brought? If we are right in the points considered, the conclusion is not to be resisted that the *end is at hand*. If we are not mistaken as to the *extent* of the prophetic field, the *length* of prophetic time, and the *dates* from which to reckon such time, all must concede that the present period is that which is to witness the grand termination of all earthly things. And the Christian world assure us, that, in the main points, we cannot be mistaken. As to particular dates, we have such high authority, such light from the prophetic pages, such confirmation from the events of Providence and the characteristics of the present times, as to give foundation and strength to our faith. We must, in all honesty, believe, in view of the accumulating evidences around us, and the prophetic dec-

larations before us, that the reign of Christ, long looked for and desired, is near at hand. May it be hastened !

Now this prophecy has been fulfilled, or is to be, or it has failed. To say it has failed, is to be infidel ; to say it has been fulfilled in events and circumstances far inferior to those the language would warrant us to expect, is to be scarcely less so ; and to say that it is to be fulfilled, without being able to show, from the book itself, that there is yet ground to expect it after so long a delay, is hardly to rescue the prophecy from the hands of infidels. And it might with equal justice be added, that so to interpret the prophecy as to turn away its force from the prominent systems of error now prevalent, is to favor and countenance those systems. In the light of these facts, where does the learned Stuart stand ? A few references to his book will show. A review of that book, will not, in this discourse, be expected ; a mere glance at its general character, is all that time will allow. It is not his to do small things—his is the work of a Hercules ! It is not his to meddle with the flaws and foibles of systems, but to show how readily he can demolish the works of generations ! Intoxicated by German literature, driven on by mingled ambition and a desire to check the prevalence of a hated system, he dashes on through his book, regardless of the work of ruin and havoc he effects ! That we may



of *six years and a fourth!* Its importance is to be measured by the acts of a single Syrian prince! The destruction of the little horn, the burning of the fourth beast, the coming of the Son of man with the clouds of heaven, the judgment, the time for the saints to possess the kingdom, the cleansing of the sanctuary, the end of indignation, the standing up of Michael to reign, the time of trouble, the deliverance of those written in the book, the resurrection, the standing of Daniel in his lot, and the shining of the wise as the brightness of the firmament, and those who turned many to righteousness as the stars, all took place at the death of that prince, in 164 B. C.!! This is the result to which the work conducts us. But how poor his success in making the stubborn prophecy conform to his principle! In applying the prominent symbols of Daniel to that prince, with the periods given, he PRESUMES the application is nearly just—*statistical exactness not being expected*. (See pp. 88, 89, 122.) But how plain it must be to all, that this method of interpreting, or rather misinterpreting, this book, so long the Christian's Calendar, makes it the sport of infidels, and gives it over to Romanism, and other kindred systems of error and iniquity.

And then he comes to the Apocalypse. And what havoc there! Consistency required that he should carry out his principle with respect to that book, though the task was

more difficult. After diligent search, he finds a hero for the Apocalypse—*it is Nero!* He then has space sufficiently narrow to admit of the use of his measure. But he does not stop to inquire, or even to notice, the date of the book; which, of itself, would have been enough to have arrested him in his progress. The weight of authority, he well knows, is in favor of fixing the date of that book as it is in our large Bibles, viz., 96. The testimony of nearly all the early writers favors this date.\* If this is the correct date, the hero of the Apocalypse had been dead nearly thirty years before it was written! It cannot be that this book *foretold* things that had passed! But this point is not noticed by the Professor. He assumes that it was written before Nero's time, and applies the larger portion of the book to him and his successors, who finally destroyed Jerusalem. All that has, by Protestants, been applied to papacy, he makes symbolical of Nero! The coming of Christ, so often mentioned in the book, he construes to be his coming for the destruction of Jerusalem!—And thus does he aid, most effectually, the three great errors specified: *Infidelity*, by adopting Neological principles of exposition, and, consequently, making very little of the prophecies: *Papacy*, by uniting with the Romish interpreters, and attempting to take from Protestants their most effectual weapon against

\* See Croly on Apocalypse.

that system: *Universalism*, by surrendering to its adherents those portions of the Scripture we have used the most effectually against them. And it should be observed, that the supporters and advocates of these systems of error, begin to be sensible of the efficient aid rendered them by the Professor. Already do they claim him as an accession to their number. This is more particularly true, with respect to the supporters of the last system named. They hesitate not, in their several papers, to speak of him as a convert to their views, and as a powerful ally of their cause.\* And the adherents of the other systems are not unaware of his position, or insensible to the value of his services, though they have not made so public a manifestation of their gratification.

And now what have we left us, according to the views of our opponent, on which to rest our faith, and by which to be guided and cheered, as to the future? We are out upon the ocean of the world, in a moonless and starless night, without rudder, compass,

\* A Universalist periodical, published in Connecticut, thus speaks of him :

"We have often had occasion to note the progress which is manifestly going on in the mind of this world-famous theologian. We are certainly not wrong in the opinion that, for several years, his views have been growing liberal, more enlarged.

\*\*\* He is casting off, with a giant's strength, the trammels of Calvinistic theology, and making his way into the liberty and light of a broader and better faith. We find evidences of it in every work which comes from his pen. We are not sure that Stuart is yet a Universalist in his views of the Divine government, but there are many passages in his writings which seem strongly to indicate that he is not far from the kingdom of God."

or chart ! And when we apply to our masters for information respecting our position, direction, and progress to the destined port, we are told there are no means of knowing ! that it is best and wisest we should know nothing about them ! The prophecy is applied to days long since passed away, and all in the future is dark and uncertain ! This is the condition in which we are left by such works as Stuart's, and others following in his steps.

And giving, as our opponents do, the 24th of Matthew and kindred portions of the New Testament to the Universalists, they yield so much as to make it difficult to prove a future personal coming of Christ at all. If such Scripture, so strong and expressive, so demonstrative of a personal coming, is to be regarded as figurative, or, at most, as only intended to teach a spiritual or providential visitation, it must be extremely difficult, and we believe impossible, to prove a personal coming. And especially is this so, after the Apocalypse is wrested from us, and applied to events closing with the destruction of Jerusalem, by some of the most learned writers of the age. To this fearful result do the reasonings of our opposers directly bring us !

So it is most evident, that to oppose our views with any degree of success, positions most novel, startling, and dangerous, are taken. Settled points are questioned and denied ; old and unquestioned principles of

interpretation are abandoned ; the plainest biblical teachings are misconstrued, and the whole host of expositors set at naught. Daniel is given to a Syrian prince, the Apocalypse to a Roman emperor, and Matthew and the parallel books to the destruction of Jerusalem ! And all this to avoid the doctrine of the Lord's speedy coming ! How much like the course of the Jews, to avoid the conclusion that Christ *has* come the first time ! By the most sophistical and unfair means have they attempted to dispose of the *seventy weeks*, within the limits of which the Messiah was to make his first advent, to justify themselves in their unbelief ;—so, by similar means, do our opponents attempt to dispose of the 2300 days and other like periods, which limit the time of the second advent, to justify their unbelief respecting the time of that advent. In this they show a strong affinity to the Jews. And it is not a little remarkable that both classes are stumbled, perplexed, and pressed by the same general period ; the Jews by the first part of it, and our opponents by the concluding part ! But the Jews have not yet been able to dispose of the 70 weeks ; nor have our opponents been able to dispose of the remainder of the 2300 days. The event distinguishing each, is wholly independent of the belief of mortals. At the appointed time, the first occurred ; so will the second, whatever may be the scepticism respecting it.

But to close. It does appear that after a slight examination, all candid persons must see and admit, that, on the supposition that our theory be false, it is far less absurd and dangerous than those which have been ex-cogitated and offered as substitutes for it; that it is less infidel, less paradoxical, less adapted to ruin the souls of men. Such an examination will show that the methods of our opponents, in opposing our views, supposing them to be wrong, have been like an attempt to put down the Unitarian views of the Unity of God, by Polytheism; or the pretensions of Joe Smith, by an effort to prove that prophets in all ages have been impostors; or, in other words, that a lesser error has been sought to be put down by a greater! And it will be seen, by such examination, that if we err, we err with the wisest and best of men in all ages; that we err on the side of the accredited expositors of the Protestant church; that we err in the plain path of prophetic teaching; that we err, if at all, with comparative safety, because on the side of too great love for the Saviour's appearing! But if we err, our opposers have a fearful account to settle with the world and with God! The world and God will hold them responsible for the doctrines they now advance and oppose to our views. I fear for the result! Did I believe we should fail, I should prefer, by far, my position to that of the opposers. I should hesitate not at all as to

the ground to be chosen, knowing the issue that has been made up. I choose not to share in the fearful account to be settled with Infidels, Catholics, Universalists and Transcendentalists, should time continue. The positions, the works of this controversy, are not to be forgotten. The eye of the eagle has been upon our opposers; every sentiment, and turn, and shift, and change, has been observed, marked, and treasured for future use. At another day, they must be apprized of them. Should they attempt, hereafter, to meet these errorists, they would so turn their own weapons against them, as to drive them quickly and in confusion from the field. Some begin to see the danger, and to give the alarm.\*

Thus much, supposing we fail. But if we are right, how perilous the condition of opposers! What a position in which to meet the Judge of all the earth! We envy not such a meeting! Lord, forbid that such should be my lot! Let us, then, all wait patiently for Him who shall come to take the kingdom, and reign. Though he tarry beyond a given time, let us daily watch. We may be fully assured that the great principles on which our faith and hopes are based, *are true, AND WILL ABIDE FOREVER.* All things admonish us,—the events of the past, the occurrences of the present, and the fore-shadowings of the

\* See an excellent article in the New York Evangelist, on this subject.

**future,—that the reign of Christ is at hand!**  
***“ For yet a little while, and he that shall come***  
***will come, and will not tarry.”***

**“ Come, then, and, added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy!” Amen!**

**The following Address of the Tabernacle Committee  
was read on the opening of the Tabernacle.**

## **TO THE PUBLIC.**

**FRIENDS AND FELLOW-CITIZENS :—**

God, in his providence, has permitted us at length to realize the accomplishment of this long-hindered work,—the erection of our Tabernacle. The object for which it is specially designed, the plan and character of the edifice, together with the unforeseen, and of course uncontrollable circumstances which have marked its history thus far, have combined to make it a subject of general public interest. We have no doubt, however, that more important purposes have been effected by its delay than could have been by its earlier completion. It has been the means of calling attention to the views intended to be promulgated in it, though mirth or malice may have employed the means, at the same time that the story of its varying fortune, as the representative of a most important cause, has served as a test upon the candor and Christian liberality of the public; and although a source of perplexity to its friends, we trust it has not been without some salutary influence upon them. Well, let God's work be done in his own way, whether our plans succeed or fail. In this case, however, the work was be-

gun with a view to the glory of God, as well as our own convenience in his worship. He has directed the circumstances of its history, and we would say, as Solomon said of the more wonderful and imposing temple, at its dedication, "The palace is not for man, but for the Lord God."

Of our views as believers in the Second Advent doctrine, as declared to the world by Mr. Miller, all certainly must have heard. And although they have been widely promulgated, in accordance with the means God has given us, still, as we had reason to expect of a certain portion of the community, who are too indolent or self-conceited to read with candor that which has not the sanction of popular favor, or perhaps offended that the truth and reasonableness of what they have read gave them everything to fear, and determined to oppose the doctrine as they must, if at all, with sophistry and falsehood, our views are not unfrequently misrepresented. It may not be amiss, on the opening of the TABERNACLE, to give a brief exposition of our position.

With the Synopsis of Miller's Views, already published to the world, all Second Advent believers in the main agree. In the application of particular prophecies, there is often a variety of views, but which in no case affects the fundamental principles of our faith.

It has been generally supposed that the passing by of a mere point of time would *test* the truth or falsity of our views. This is by no means the case. Our views are based upon divine truths, which will be none the less true however great a lapse of time may intervene before their fulfilment. That much time will intervene, we do not

believe; but till the fulfilment of the events for which we look, we shall ever hope and pray "Come, Lord Jesus, come quickly."

We will not knowingly embrace any principles not plainly taught in the word of God; and if we cannot stand on the plain letter of that word, we choose to fall.

In believing that this earth, regenerated, is to be the eternal abode of the "children of the resurrection," and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Saviour prior to Origen, who flourished in the middle of the third century.

Bishop Newton says, "the doctrine of the millenium was generally believed in the *first three and purest ages*; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

In the first two centuries there was not an individual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received *from*

*those who saw our Lord, and heard of him respecting those days.*

Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp, bishop of Smyrna and disciple of John, Justin Martyr, Irenæus, Turtullian, bishop of Carthage, Cyprian, Lactantius, Methodeus, bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c., who were contemporaries and successors of the apostles. This belief was adopted A. D. 325 by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndel, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horsley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise

must be the next great event in historical prophecy, when have been fulfilled all the events predicted, which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, "Lo, this is our God; we have waited for him, and he will come and save us." We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Saviour come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the "fulness of times;" in the fulfilment of all the prophetic periods, none of which have yet been shown to extend beyond A. D. 1843. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies,

the end of the prophetic periods, and the signs of the times, admonish us that it is truly **AT THE VERY DOORS.**

The public have been deceived by the secular and religious press, with regard to particular days and months that it is said the Saviour was expected. There are too many difficulties in the way of fixing with certainty on any particular day, to render it safe to point to such with any degree of positiveness, although, to some minds, more probable circumstances may seem to point to some particular days, than others. When these days have been named by our brethren, they have been only their own individual opinions, and not the opinions of their friends. The cause is therefore not responsible for any such limited views and calculations.

We occupy the same ground that we have always occupied, in accordance with the title-page of all Mr. Miller's lectures, viz., that the second advent will be "ABOUT the year 1843." The 23d of April, to which all our opponents have looked, was never named by any of our friends, but only by our enemies. To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, and wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the only forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the

sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions, or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Saviour; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth for-

ever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

We have no sectarian designs; our sole object is to convince the churches and the world that the Bridegroom cometh, that all who will may prepare for his glorious appearing. We never have, nor do we now recommend that any leave their respective communions. We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations, as such. Our standard of Christian character and fellowship, is to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have opportunity.

Second Advent believers are found in all branches of the Christian Church; and when we come together we all meet on common ground. We therefore deem it highly improper that any professed Second Advent believer should make his peculiar individual or sectarian views prominent in his professed Second Advent labors. We claim no right to dictate to any one what shall be his individual belief, or in reference to his ecclesiastical relations. We have no ecclesiastical organization, and wish none. We permit all to worship God according to the dictates of their own conscience; and expect the same privilege for ourselves. We have nothing to do with any of the contested doctrinal points that agitate the churches; nor have we approved the introduction of personal and private speculations, which may have led to unprofitable discussions.

It has been claimed by our opponents that the

tendency of these views is to produce insanity. But it is questioned whether a single case can be produced where a *believer* has become insane on account of such belief. Those who cannot appreciate the truth may suppose them insane, as some of old were supposed to be full of new wine, and Paul was said to be mad ; or those whose views rest only on dreams and impressions may exhibit insanity in their excesses ; but these are not principles we advocate. It is also believed that fewer cases can be found of insanity, in connection with Second Advent views, in proportion to the believers, than can be produced in connection with ordinary religious teaching. The promises we present are so glorious and cheering, being none other than those the primitive church were told to "comfort each other" with, that, to the humble inquirer after truth, they would be much more likely to restore to sanity, than to render insane ; and such, it is believed, have been their practical tendency.

The above is a condensed statement of our views and expectations ; we will now give the object for which the Tabernacle is opened. This has been erected for the accommodation of those citizens of Boston and vicinity, who may wish to come and learn from the word of God the reason of the hope that is in us. It will be occupied principally for lectures, where it is intended the truth shall be presented in a clear, rational, and candid manner, so that it may commend itself to the reason and good sense of all impartial hearers, and, taking root in their hearts, lead them to repentance, that they may bring forth the peaceable fruits of righteousness. We intend to permit no extravagances here, but to have everything done

decently and in order, so that those who assemble may not only have their hearts benefitted, but their minds enlightened. We repudiate all fanaticism. Our wishes are to reach the heart through the intellect, rather than the feelings. We, therefore, cordially invite all disposed to an impartial examination of the Bible, to come and hear for themselves. "Come now, and let us reason together," saith the Lord.

In the conclusion of this address we can but add a word in relation to—

**DANGERS WHICH BELIEVERS IN THE DOCTRINE OF THE SECOND ADVENT SHOULD AVOID.**—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He also transforms himself into an angel of light. He is peculiarly anxious to secure in his wiles those who have escaped, or are endeavoring to escape, from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament and the circumstances in which they are placed; and so it is with classes and communities. Some dangers are peculiar to certain views; and others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are

honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet, it is necessary to lay aside all sectarian views. All true brethren should, therefore, guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in, in connection with the Second Advent and as a preparation therefor, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9: "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may pre-

vent the salvation of that soul. **All things that are lawful are not expedient.** As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impressions, visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God. We, therefore, should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. Jer. xxiii. 28, 29: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. James iv. 11: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. 2 Cor. x. 12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh he standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should, therefore, avoid feeling that we have reached a point from which we cannot fall; for our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that, do what he will, it is not sin. Some have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are probationers our course is a continual

warfare, a race, a strife for the victory ; and that victory can only be obtained by being faithful unto the end. There is no danger of being too holy : the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed-time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty ; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness. That would bring reproach on our Saviour. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls, or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

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## TO THE READER.

VERY DEAR FRIEND: The subjects contained in this small volume, concerning the *coming* and *kingdom* of our Lord Jesus Christ, claim our prayerful attention. It is with a sincere desire, and prayer to God, that the investigation of these topics may strengthen your faith, love and hope, in the glorious appearing of Jesus Christ. No subject is better calculated to wean our affections from this world, to inspire our hearts in view of the glorious prospect at hand, and to excite a wakeful diligence in the service of God. At the longest we have but a short time to tarry on the earth. Man is but as the flower of the field, which flourisheth in the morning, but soon droops, withers and dies. Every beating of the pulse denotes the flight of time. Every pain of the body; every season of sickness; the tolling bell; the funeral procession; the grave yard, and the habiliments of mourning, signify the frailty of our natures—the shortness of time—the certainty of the end of this life, and the importance of a preparation to meet God. It is also just as certain, from the testimony of Jehovah's word, that every day brings us nearer to the eventful period when the sign of the Son of Man shall appear in the heavens, and the angel of God declares that "time shall be no longer." With such an event before us, *even at the doors*, so plainly revealed in the Scrip-

tures, "what manner of persons ought we to be in all holy conversation and godliness, looking for the glorious appearing, and the great God, our Savior Jesus Christ." To be in darkness respecting this event is the height of folly. God has seen fit to reveal to his servants, the prophets, the things which must shortly come to pass. And a prayerful investigation of the Word of God, on this subject, will be the means of leading you into the truth, of enlightening your mind respecting "those things" which relate to the Coming and Kingdom of Jesus. You may have been accustomed to contemplate the coming of our Lord as being far in the future—as not happening in your day. This is probably the opinion of thousands, at the present time. But Jesus says, "watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour, as ye think not, the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing." To watch not only implies that the Lord Jesus will come at the time appointed, but also to have our desires and thoughts towards the event; and to be in readiness at *any time*. To be found in the performance of those duties, and in that temper of mind, and state of heart, which will render the event a welcome theme, and in which we would hope to be found when he comes. It implies, also, a right discernment of the signs which Christ prophesied should be the harbingers of his approach. These signs are as discernable, and as indicative of his advent nigh, as the silent gathering of the lowering clouds portends the heavy shower of rain, or the temporary repose of the sleeping billows is a sure prelude to a

gathering storm. Watch, therefore, — discern the signs which have appeared in answer to the prophecy, and by which, as well as by the prophetic numbers, we may know that the end of all things is at hand, just as we may know that summer is nigh by the budding of the tree, or that winter is approaching by the fading foilage and the falling leaf. Study the sure word of prophecy — take heed unto it “as unto a light that shineth in a dark place.” Learn that the great image of Nebuchadnezzar’s dream represents the four great universal monarchies which have succeeded each other, and which brings us down to the time when the stone shall smite the image, and dash to pieces the kingdoms of this world. Learn that the horn (Dan. vii. 21, 22) prevails until the Ancient of Days come, and the time that the saints possess the kingdom. Learn that Daniel was instructed by Gabriel, into the nature and length of the vision, and decide for yourselves when the kingdom of God shall appear. *The wise shall understand.* Let not that day come upon you as a thief. “Behold the bridegroom cometh, go ye out to meet him. They that were ready went in with him to the marriage, and the door was shut.” Do not be indifferent to a subject of such vast importance, and involving such momentous events to the church and the world. When the seventh trumpet shall begin to sound, the mystery of God will be finished. God has *not* said that it shall *not* be *this year*. And now, dear friend, I commend you to God and to the word of his grace, hoping that we may have part in the first resurrection, and dwell with Christ in his everlasting kingdom.

Yours, aff. N. H.



## INTRODUCTION.

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THE first and second coming of Christ are great and prominent themes of prophecy. The scriptures of the Old and New Testaments represent the justice of God which was exercised towards mankind, immediately after the fall of our first parents, as mingled with divine love. Previous to their exile from EDEN a ray of hope beamed around them in the promise of a Savior, who is to be the final Deliverer of Israel. To Abraham the promise was more fully explained, which was the Hope, and consolation of the people of God, long before it was fulfilled. The predictions recorded in the Old Testament concerning the Messiah, are clearly descriptive of his advent, and of things pertaining to his kingdom. In the prophecy of Daniel there is incontrovertible evidence that Jesus was born under the Roman government, and will come the second time while the Man of Sin is prevailing. See 2 Thess. ii. 3—8.

On a subject so interesting as the First and

Second Advent of our Lord, it is important that we carefully examine those prophecies which testify of him, and see how completely they are fulfilled, in the person of one like unto the Son of God. The features of these prophecies may be traced, in their fulfillment, in reference to the time and place of his birth, the family from which he should arise, his spotless life and character, the miracles which he wrought, the purity, and power of his doctrine, the design and influence of his coming, and the nature and extent of his kingdom.

Those who see clearly the fulfillment of prophecy concerning the promised Messiah, the multiplicity of facts which are applicable to him alone, must also see the ultimate destiny of all earthly kingdoms, by the same light of prophecy, when the *stone* breaks in pieces the image and fills the whole earth. The principle of interpreting the prophecies is well expressed by Dodwell, "*Never depart from the literal sense of Scripture without an absolute necessity for so doing.*" Such a principle is consistent ; and commends itself to our reason, and is far less liable to abuse than the spiritual mode of interpretation. The literal interpretation of Scripture is warranted by the patriarchs and apostles in their understanding of the prophecies. Noah so understood the flood. Abra-

ham, Moses, Isaac, and Jacob, believed that God's word would be accomplished according to its grammatical meaning. All the prophecies respecting the Messiah, they expected and believed, would be literally fulfilled. The principle adopted is confirmed by the providence of God, in the literal accomplishment of events recorded in the Old Testament, as they have transpired in past ages. "Every one acquainted with his Bible, must know that the prophecies of Scripture are a vast chain, beginning and ending with the course of this present world :—one end of that chain lay in Paradise lost, commencing in the prediction that if man should eat the forbidden fruit, he should die ; nor shall we reach the other end, pursue it as we may through the histories of ages, and nations, and midst its thousand times ten thousand convolutions, till it brings us back again to Paradise restored—the glorious dominion of Jesus Christ over all the earth, in more than EDEN-LIKE blessedness."—*Duffield*.

Jesus has commanded us to *search the Scriptures* ; and that for a wise purpose. The word of God is an inexhaustible mine of rich truths. Peter, who spake under the inspirations of the Holy Ghost, says that we do well to "take heed" to the "more sure word of prophecy." The Bereans were commended as being "*more*

*noble* than they of Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily whether these things were so." Paul "reasoned with them out of the Scriptures, opening, and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ." Acts, xvii. 2, 3. Therefore, to treat the prophecies with indifference, to regard them as a part of God's word, and yet to lightly esteem them, or discourage the study of them, is contrary to the command of Heaven, and wholly unbecoming a Christian name. It ill becomes any one who acknowledges the Bible to be our guide and light in the pathway of this dark and chequered world, to "despise prophesyings." It better becomes such to "*prove* all things" contained in the word of God.

The Bible is a history of Jehovah's dealings among the nations, and kingdoms of the world. Here we trace his hand in putting down one, and in setting up another. The sacred records of His moral administration have been faithfully preserved. They present to us, in the fulfillment of prophecies, the grand outlines of His government, and the positive evidence of their divine inspiration. Human wisdom, and vain philosophy must submit to the light which

beams from the sacred page on the past, the present, and the future. Such men as Hume, Bentham, and La Place, must veil their faces in the academic halls, before such men as Moses, Joshua, Daniel, and the humble fishermen of Galilee. In searching the Scriptures, we find positive evidence in the fulfillment of prophecy that God's word is true—that he will accomplish all his purposes until the Messiah, once a babe in Bethlehem, shall come in all the glory of the Father and before his

“ Everlasting throne  
Presenting all his saints ; not one is lost  
Of all that he in covenant received ;  
Time gone, the righteous saved, the wicked lost,  
And God's eternal government approved.

From what is past, recorded by a divine hand, we learn with certainty what is to come. Not one jot or tittle of God's word will fail. It is a *sure word of prophecy*—the charter of our faith—the day-star of our hope, in the *coming* and *kingdom* of Jesus Christ.

In the following pages of this book, it is our purpose to show that the Messiah, who has fulfilled the prophecies relating to his *First Advent*, will come again *personally*, and reign with his people on the new earth ; and that the event is *even at the doors*.

## PROPHECIES

### OF CHRIST'S FIRST AND SECOND COMING.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.— 2 *Epistle Peter* i. 19.

It is very evident from reading the writings of the Evangelists—the Acts of the apostles, and the Epistles in the New Testament—that frequent allusions are made to the prophecies concerning the Lord Jesus Christ. Peter, in view of his approaching death, first calls the attention of his fellow-christians to the importance of cultivating the christian graces. “For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ:” Math. xvii. 1, 5. John i. 14. He then refers to the *power* and *coming* of Christ, of whose majesty the apostles were eye-

witnesses, (Math. xvii. 1, 5: John i. 14.) when he was transfigured before them, and a cloud over-shadowed them, and a voice saying, "This is my beloved son, in whom I am well pleased." "And this voice, which came from heaven, we heard when we were with him in the holy mount." Then follows the text: "We have a more sure word of prophecy," &c.

The sense of the passage is, we have a far more sure word of prophecy concerning the coming of Christ in power, (which seems to be the doctrine that Peter is endeavoring to prove) rather than the evidence inferred from what the apostles saw at the transfiguration. They had evidence of Christ's glory and power; but that he will come again with great power and glory, is contained in the prophecies, both in the Old and New Testaments. To these prophecies "we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." For no prophecy is of any private interpretation, i. e. it is not its own interpreter, but understood by the events being fulfilled, which are predicted.

In examining the prophecies respecting Christ, we shall not only see the most conclusive evidence of the truth of Christianity, in

their literal fulfilment, but we shall also find evidence for believing in the visible, and speedy approach of the Son of God to judge the world. The Savior says, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me:" Luke xxiv. 24. These may be classified under their respective heads, as they relate to the Messiah, in the several offices in which he is mentioned in the Scriptures, from his first to his second advent.

Simpson, in his plea for religion, has considered these prophecies to some extent, also showing how literally they are fulfilled; which must be a sufficient evidence that those which remained unfulfilled will also be literally accomplished at the appointed time. Taking these prophecies in the order of events to which they refer, will enable us to follow the blessed Redeemer from the manger to the cross — from the cross to the tomb — from the tomb to the mercy seat — from the mercy seat back to the earth, where he will reign in his kingdom forever and ever. And as we examine the Scriptures on these important points, concerning the Lord Jesus, may the investigation awaken a pure, and fervent affection for Him — a desire to be conformed to his image

— to imitate his example—to have hope in his death—a place in his kingdom—a love for his glorious appearing.

## 1. PROPHECIES OF HIS INCARNATION.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 That the seed of the woman should bruise the serpent's head: Gen. iii. 15.	1 John iii. 8. Heb. ii. 14. Math. i. 18—25. Luke i. 18, 35. Gal. iv. 4. John i. 14. Heb. xii. 14—17. Phil. ii. 7—8.
2 Born of a virgin: Isa. vii. 14. Unto us a child is born, a son given. Isa. ix. 6.	18, 35. Gal. iv. 4. John i. 14. Heb. xii. 14—17. Phil. ii. 7—8.

## CIRCUMSTANCES OF HIS BIRTH.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 Of the seed of Abraham: Gen. xxii. 18.	Gal. iii. 16, 17. Heb. ii. 16.
2 Of the tribe of Judah: Gen. xlix. 6.	Heb. vii. 14.
3 Of the family of David: 2Sam. vii. 10.	Luke i. 32, 69
4 Born at Bethlehem: Mic. v. 2.	Math. ii. 1, 5, 6.
5 That a star should indicate his Advent.	Math. ii. 2, 7, 9.
6 Called out of Egypt: Hosea xi. 1.	Math. ii. 13, 14.
7 His way prepared by another: Isa. xl. 3, 4. Mal. iii. 1, 4, 5.	Math. iii. 1, 4: xvii. 10, 14.
8 A general expectation of the Messiah: Hag. ii. 7, 9.	Math. ii. 1, 10.

This prophecy seems to point to the period of the Messiah's birth, when the second temple existed, which was erected after the Jews'

return from captivity, and after the temple of Solomon was laid waste. "I will shake all nations, and the desire of all nations shall come, and I will fill this house with my glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The glory of the first temple was superior to that of the latter: Ezra iii. 12. But it was afterwards embellished by Herod the Great; yet the visible glory of God, the Shechinah, did not fill the second temple. But Christ, who was greater than the temple itself, and the desire of all nations, made the latter temple more glorious than the former. This fixes the coming of Christ under the Roman Empire, while the temple was standing. Hence another prophecy was fulfilled, respecting the time of Christ's first advent. Gen. xlix. 10 — "The sceptre shall not depart from Judah, nor a law-giver from between his feet till Shiloh come." The sceptre, or Jewish tribunal, did not depart from Judah till the predicted era. Nor the lawgiver (expounder of law) a body of men, who continued as long as the Jewish polity, until SHILOH came, i. e. the Messiah. The prophecy was fulfilled to the letter; for Joseph and Ma-

ry, with others, went to be taxed by the authority of a heathen Emperor: Luke ii. 3.

The prophecy of Daniel fixes the same time during the period of Pagan Rome. See Dan. ix. 26.

**REPROACHES, SUFFERINGS AND DEATH  
OF CHRIST.**

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 Entered Jerusalem riding upon a colt: Zech. ix. 9.	Math. xxi 2—12.
2 Despised and rejected by his countrymen: Isa. viii. 14, 15; Isa. liii. 2, 3.	Math. xxi 42, 45. Luke xix, 14.
3 Betrayed by one of his professed disciples: Ps. xli. 9.	John xiii. 18.
4 Reproached by men: Ps. xxii. 6.	Math. xiii. 55.
5 Betrayed for a specific sum: Zech. xiv. 12.	Math. xxvi. 14, 15.
6 Ill treatment he should receive: Isa. xlix. 7.	Math. ii. 67, 68.
7 His hands and feet pierced: Isa. liii.	Luke xxiii. 33. John xix. 17.
8 Numbered among transgressors: Isa. liii. 12.	Luke xxii. 37. Luke xxiii. 38.
9 Persecuted by the Jews: Ps. lxix. 26.	John v. 16.
10 Mocked on the Cross: Ps. xxii. 7, 8.	Math. xvii. 34.
11 Gall and vinegar given him to drink: Ps. lxix. 21.	Math. xxvii. 34, 48.
12 His garments parted—lots cast: Ps. xxii. 15.	Math. xxvii. 35. John xix. 23, 24.
13 Cut off by a violent death; Isa. liii. 8.	John xix. 30. Acts ii. 23.
14 Not a bone broken: Zech. xii. 10.	John xix. 33, 38.

15 Poured out his soul unto death: Mark xv. 37, 39.

Isa. liii. 12.

16 Cut off, not for himself, but for others: Dan. ix. 26. 1 Cor. v. 7.

These prophecies bring us down to the crucifixion of our Lord. Leaving the seventy weeks, noted in Daniel's prophecy, for explanation in the "visions harmonized and explained," we shall notice, briefly, the circumstances of the Savior's crucifixion.

He was "*delivered to be crucified.*" This mode of putting persons to death was customary among the Romans, the result of combined cruelty. It was their intention to render the sufferings of Christ as painful as possible. The cross was set up in the ground, and the suffering Savior suspended on nails, or thongs, driven through his hands and feet, by which every motion of the body must have rendered the pain extremely exquisite. These sufferings of Jesus soon terminated; and his death answered to the type of the brazen serpent on the pole in the wilderness. Types, as well as prophecies, have their fulfillment. Let the reader trace out the fulfillment of these types, and he will see how perfectly God fulfills all his Word.

The Savior, who was holy, harmless, undefiled, and separate from sinners, was cut off

by the hands of wicked men, and therefore fulfilled the prophecy in Isa. liii. 8, and by his death sealed up the vision, and prophecy, and laid the foundation of all our hopes of acceptance with God.

The closing scenes of Christ's sufferings, as recorded by Matthew, (xxvii. 45—50) are prophesied by Isa. liii. 4, 5. He bore our griefs and carried our sorrows — he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was laid upon him; by his stripes we are healed. The event accords with the first promise, viz, that the seed of the woman, i. e. Christ, should bruise his (the serpents) head. By the sufferings of Christ, and the power with which he was invested, he might, *through death*, destroy him that had the power of death, that is, the devil. This promise is fulfilled, inasmuch as Christ, by his death, destroys the power of death over all those who believe, and become heirs of that eternal life which was forfeited by sin, and which they will enjoy in a far more glorious paradise than that which was lost.

As a testimony to this event, there was *darkness*, from the sixth hour, over all the land, unto the ninth hour. It was not an eclipse of the sun, for the passover was celebrated at the time

of the full moon, when the moon is opposite to the sun. The very elements of nature sympathised with the sufferings of Christ. The world was clad in the habiliment of mourning when he cried with a loud voice, and yielded up the ghost. The veil which separated the holy from the most holy place in the temple *was rent in twain*, and signified that the way of salvation was open to all. And the earth did quake—a violent convulsion of the ground was felt in Judea, and in countries around. *The graves were opened, and many bodies of the saints, who slept, arose.*

The next class of prophecies concerning Christ after the crucifixion, relate to his

### BURIAL AND RESURECTION.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 He should make his grave with the rich: Isa. liii. 9.	Math. xxvii 57, 61.
2 That he should not see corruption: Ps. xvi. 10	Acts ii. 25, 32. Acts xiii. 34, 38.
3 That he should rise from the dead: Ps. ii. 7; xiv. 17.	Math. xxviii. 6. Acts ii. 30, 31.
4 That he should ascend into heaven: Ps. xvi. 11; lxviii. 18.	Math. xxviii. 19. Acts i. 9.

It was not an unusual thing for the Jews to prepare sepulchres for themselves. The tomb Joseph had prepared for himself, and which Luke says, *wherein never man before was laid.* The body of Christ was laid by itself in Joseph's

new tomb, and the sepulchre made sure. The stone was *sealed*, and a *watch*, a band of soldiers, placed there to guard the sacred spot. Deception about his resurrection was impossible. The circumstances of his burial were all arranged by his enemies. He was in the tomb alone, and safely guarded ; and Pilate was satisfied that Jesus was actually dead. His enemies did all they could to prevent his resurrection. But the prophecy was fulfilled. "The angel of the Lord descended from heaven," in the midst of an earthquake, "and came and rolled away the stone from the door and sat upon it."

As the resurrection of Christ is one of the main pillars of Christianity, it is well to consider the infallible proofs of it.

1. He was in the grave three days ; sufficiently long to prove that he was really dead, and yet to fulfill the prophecy that he should *not* see corruption.

2. The angel descended from heaven and conversed with the Marys at the sepulchre. The angels did attend the Savior at his birth, but not at his death. Then the Father withdrew his countenance for a wise purpose. But at his resurrection, when he resumes the glory which he had with the Father, the angels worship Him—the *Lord of life and glory*.

3. The stone was rolled away from the door of the sepulchre by the angel. Angels are the ministering spirits of God, commissioned to do his will.

4. The soldiers trembled at the appearance of the angel, and became as dead men. The same description applied to the angel is recorded of Christ at his transfiguration. Math. xvii.

2. Angelic beings are represented in the Scriptures as clothed in white. Acts i. 10 ; Dan. vii. 9 ; Rev. iii. 4, 5 ; iv. 4.

The soldiers were undoubtedly astonished, to see all the plans which were carefully arranged to prevent the body of Jesus from being stolen away, so completely frustrated. They could not be deceived. They saw with their own eyes, and must have been convinced that this was the power of God.

5. *The angel's testimony. He is not here : for he is risen.* The Savior said that he would rise. Come, see the place where the Lord lay. Behold the prophecy fulfilled. He has burst asunder the cords of death, evinced his power over the grave, spread the news of his resurrection among the disciples. They hastened away to carry the tidings.

6. *They were met by Jesus himself, saying, All hail.* He spake to them and sent them into Galilee, where Christ commenced his ministry,

and where he designed to meet them, and satisfy them by his own presence that he was risen from the dead.

The order of the grave clothes might also be adduced as another proof of the resurrection of Christ. But sufficient has been said to show the exact fulfillment of the prophecy—that he was delivered for our offences and raised *again for our justification*. If the body of Christ, says Saurin, were not raised from the dead, it must have been stolen away. But the theft is incredible.

It appears from Acts i. 3, that Christ was with the apostles, after his resurrection, forty days. Then, according to Luke, xxiv. 51, 52, “It came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.” This was after his *passion*, a word which usually denotes a certain state of the mind. In the original text it means to *suffer*, and therefore means here the sufferings of Christ. After his passion he gave the apostles infallible evidence that he was the same person who hung on the cross, expired, taken down, and laid away in Joseph’s new tomb. They could not be mistaken. The evidence was *decisive*. He eat and drank with them ; and talked with them as

he was accustomed to do during his ministry—the same familiar friend. The most doubtful of the apostles was finally convinced that he was Christ. “Thomas said unto him, “My Lord and my God.” John xx. 28.

But when they were assembled at the mount of Olives, “They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you.” Acts i. 6, 7, 8. The disciples unquestionably expected a kingdom that would be eternal in its duration. But they cherished erroneous views respecting the subjects of the kingdom.

The Savior had previous to this time informed his disciples of his departure from them, and also of his return. As he was about to leave them, he commissioned them to be witnesses for him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Then he ascended in open day, and a *cloud received him out of their sight*. They gazed on him with astonishment. Their affections were at once drawn away from the scenes of time to their risen and ascending Redeemer. It was a solemn and sublime scene.

What mingled emotions of sorrow, and hope now agitated the bosoms of the disciples! a small band, unhonored and alone, exposed to the persecutions of a sinful world. But the time of his departure had arrived. He had finished the work which the Father gave him to do on earth; (John xvii, 4,) and he must return to the glory which he had with the Father, before the world was.

But as the disciples gazed on their departing Lord, two angelic beings, as is evident from the nature of their message, informed them that this *same Jesus shall so come in like manner as ye have seen him go into heaven.*

This event (the ascension of Christ) leads us to consider the prophecies relative to HIS INTERCESSION. This office he was to fill after having made a sacrifice for sin.

PROPHECY.	FULFILLED.
1. He made intercession for transgressors, Isa. liii. 12.	Rom. viii. 34. Heb. ix. 24.

The Jewish High Priest not only made atonement, but also offered the blood of sacrifice before the mercy seat, as the Intercessor of the people. Lev. xvi. 11—14. Here is the prophecy fulfilled by the Great High Priest of our profession, who has passed into the heavens, Heb. ix. 7, 8, 11, 12. Hence we have an advocate with the Father, Jesus Christ the

righteous, 1 John, ii. 1. Christ is on the mercy seat, and there pleads the cause and interests of his people, and through him we obtain peace, mercy and grace. He appears in the presence of God for us. Heb. ix. 24, and presents the merits of his death, Heb. x. 12, 14.) He is represented as offering up the prayers, and praises of his people, which are rendered acceptable to God through his blood. Rev. viii. 3; 1 Pet. ii. 5.

This office Christ holds by divine authority. *He glorified not himself to be made a High Priest, but was called of God as was Aaron.* Heb. v. 5, 6. He now pleads the absolute promise of the covenant of redemption. By making his soul an offering for sin, he will eventually see of the travail of his soul—when he cometh in the glory of his Father, Then will he be satisfied, and his prayer be fully realized. John xvii. 24. *Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.*

The office which the Savior now holds, is that of *intercession*. He is not a King, and cannot be, in the Scriptural sense, until he shall resign the office of our High Priest. See Matth. xxv. 34. *Then shall the King say unto*

*them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* When Christ will act as the King, Judge, Ruler, is specified by Matthew, *when the Son of man shall come in his glory.*

We have already seen that about thirty prophecies have been literally fulfilled concerning Christ, (and more might be collected from the prophetic writings.) The variety of circumstances, time, place and character, all centre in him—and must show to every reasonable person, that what remains to be fulfilled, will as certainly be accomplished. The prophecy which remains to be accomplished, relates to his Second Advent, describes his everlasting kingdom in which he will reign *forever and ever*. The following passages have reference to that event; and set forth the Lord Jesus as a King, having universal and everlasting dominion.

Numb. xxiv. 17. For there shall come a star out of Jacob and a sceptre shall rise out of Israel.

Isa. lxxxix. 27. I will make him, my first born, higher than the kings of the earth.

Isa. xxxii. 1. Behold a king shall reign in righteousness.

Zech. ix. 9. Rejoice greatly, O daughter of

Zion ; shout, O daughter of Jerusalem ; Behold thy King cometh unto thee ; he is just and having salvation. Isa. lxii. 11 ; Zech. xiv. 9.

Ps. ii. 6. Yet have I set my king upon my holy hill, Zion.

Ps. xlv. 6. The sceptre of thy kingdom is a sceptre that is right.

Isa. ix. 6. The Government shall be upon his shoulders. Isa. xi. 10.

Ps. lxxii. 2. He shall judge the people with righteousness.

Isa. ii. 4. He shall judge among the nations.

Jer. xxiii. 5, 6. I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety.

Jer. xxxiii. 15. He shall execute judgment, and righteousness in the land.

Zech. vi. 12, 13. The man whose name is the branch ; he shall grow up out of his place, and he shall build the temple of the Lord : he shall bear the glory, and shall sit and rule upon his throne.

Matth. xii. 13. Blessed is the king that cometh in the name of the Lord.

Luke i. 32, 33. The Lord shall give unto him the throne of his Father David. He shall

rule over the house of Israel forever, and of his kingdom there shall be no end.

Dan. vii. 14. There was given him dominion, and glory, and a kingdom that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, his kingdom shall not be destroyed.

Rev. xi. 15. And the seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ ; and he shall reign forever and ever.

Here the mind is relieved from the scenes of the last great battle recorded in Revelations, and carried on amidst the glories of the Millennial day, when Christ shall, with all his saints, possess the kingdom forever. The last passage is often adduced, and applied to a temporal or spiritual millenium. But every one must see, from the connection in which it stands, that such an application of the passage is not in harmony with the scenes which will then occur:

*The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great ; and shouldst destroy them which destroy the earth.*

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*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The events connected with the sounding of the seventh angel, all show, conclusively, that when "the kingdoms of this world become the kingdoms of our Lord," Christ will come to judgment.

The passage is frequently quoted in prayer by many who suppose it relates to the spread of the gospel, or Christ's spiritual reign, as it is so understood. But if such a prayer were answered, what would take place? A scene of the most thrilling character, joyful to the righteous, but awful and solemn to the wicked. Let the connection of the passage decide. *Nations angry, time of the dead that they should be judged—reward of the prophets, saints, and those who fear the name of God—small and great—destruction of those who destroy the earth—lightnings and voices—thunderings and earthquakes, and great hail.*

When these events occur, there is reason to believe, from other portions of God's word, that a glorious millenium will be ushered in by the personal appearance of Jesus Christ. (See

Dan ii. 44, 45; vii. 13, 14; Rev. x. 5, 6, 7.)  
We are now prepared to consider,

THE EVENTS OF CHRIST'S SECOND COMING.

That Christ will come the second time to judge the world in righteousness, is a doctrine clearly taught in the scriptures : John. xiv. 3—Acts i. 11—1 Thess. iv. 16—Rev. i. 7. Math. xvi. 27. Mark viii. 38—xiii. 26—Math. xxiv. 30—Dan. vii. 13.

As it was in accordance with the purpose of the Father that Christ should finish his work on earth, and return back to his original glory, so will he come again in *like manner* as he went *into heaven*.

When he comes the second time, his special work as a Mediator will be accomplished. His people will be vindicated, and raised to glory. All the righteous dead, and the living saints, will be changed, and together enjoy the millennial state. This world is not their home. It is a state of trial, suffering, and sin. Christ has gone to prepare mansions for all his followers, and his coming will be the signal for their possessing the kingdom. Dan. vii. 14, 18, 22, 27. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom*

*prepared for you from the foundation of the world.* Matt. xxv. 34.

The bodies of the saints will be changed, and become immortal—*Every man in his own order ; Christ the first fruits, afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* 1 Cor. xv. 20, 23, 49,—51, 53. Philip. iii. 20, 21.

The Church, all the redeemed, will be presented to God, blameless, holy, without spot, or wrinkle, as the fruits of Christ's sufferings. Col. i. 22. Eph. v. 27. *That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish.*

Zion will then be delivered from the power and dominion of satan—her warfare accomplished—the glory of the Lord shall be revealed—death swallowed up in victory—the last enemy destroyed—the holy and blessed, having part in the first resurrection, shall reign with Christ on the earth that shall be cleansed by fire.

It now remains for us to examine some points in reference to Christ's second advent, in connection with the DESTRUCTION OF JERUSALEM.

A careful attention to the 24th and 25th chapters of Matthew must convince every reasonable mind that the second coming of Christ cannot be referred to the events recorded of Jerusalem.

The question, *tell us when shall these things be ?* is distinct from another, and still more important one, viz. *and what shall be the sign of thy coming, and of the end of the world ?* The first seems to have been suggested by previous remarks of the Saviour, concerning the desolation of the temple and city of Jerusalem. (See xxiii 37, 38, 39.) *Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord ;* i. e. having rejected the offers of mercy and salvation, your national doom is sealed. The judgements about to come upon you, are inflicted in consequence of your sins. Long, and severe as they will be, they must be borne until you will gladly hail a deliverer, and say, *Blessed is he that cometh in the name of the Lord.* That the Jews would at this moment gladly hail a deliverer, is a matter of fact. If the Jews give not their hearts to Christ, previous to his last advent, when he shall come to judge the world, they must be compelled to acknowledge him when he shall appear in the clouds of heaven, and that to their utter astonishment, at having so long despised the crucified Redeemer.

The questions of the disciples are fully answered, in the elaborate prediction contained in chapters xxiv and xxv, in which, is a connected chain of events, including those which relate to the desolation of Jerusalem, and reaching down to the end of the world. The predictions, immediately after his leaving them, began to be realised. Those included in *this generation*, the times in which we live, are being fulfilled before our eyes. *When ye see all these things come to pass, know that the end is near.* If the coming of Christ is referred to Jerusalem then there are some passages in the chapter which are inexplicable. He did not then *come in the clouds of heaven, nor send his angels with the sound of a trumpet, nor gather all nations before him.* This is a similar prediction of Daniel vii. 13, 14, and will be realized when the "sign of the Son of man shall appear, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory," which did not occur when Jerusalem was laid desolate. Isaiah has described the same event. "Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger in fury and his rebukes with flames of fire. It shall come that I will gather all nations, and tongues, and they shall come and see my glory. Isa. xvi.

“The word translated *gathered* in Matt. xxv. 31, as applied to the nations, which does not necessarily mean collected or assembly, at the same place, is not the same word in Matt. xxiv. 31, where it is said the angels shall gather his elect. The latter word denotes the collecting to gather in the same place. There is no contradiction between the two accounts, for the elect spoken of in Matt. xxiv. 31, and congregated in one place from under the whole heavens, are not the ‘all nations’ that are gathered together before Christ at his coming, spoken of in Matt. xxv. 32.”

This is the gathering described by Ezekiel, xxxviii. and John, Rev xvi. 14—16, which seems to occur in connection with the advent of Christ to judge the nations of the earth, verse 15. *Behold I come as a thief.* The sense of the passages in Revelation appears to be this :—the battle of the great day of the Lord among the nations is now commenced—my coming is therefore at the door, watch that ye may be found ready—the unclean spirits “shall go forth unto the Kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.” The gathering of all nations does not refer to the resurrection, for it is a collection of nations in the flesh. When the Savior comes he will appear “with

ten thousand of his saints," Jude xiv., and with all his holy angels, and they will possess the kingdom, and will go forth as his messengers, to do his will, summon his people, his elect, and, together with Christ, reign as kings, and priests of the Most High. "If children," saith the apostle, "then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." The Savior said to Nathaniel, *hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon or with the Son of man*, John i. 51—These heavenly messengers announced the first advent of Christ, and frequently appeared to him during his incarnation in the wilderness, Mark i. 13, in the garden, Luke xxii. 43, at his resurrection and ascension; and they are to attend him at his second coming.

This is in accordance with the parable of the tares and the wheat. As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world—the harvest is the *end of the world*—the reapers are *the angels*—they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them (the wicked) into a furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as

the sun, in the kingdom of their Father. Math. xiii. 41—43.

Having considered the Lord Jesus Christ in the several relations he sustains to the government of God—especially his advents, first to *redeem* and then to *reign*, we close by a few remarks on the importance of the subject.

The advent of our Lord is a theme of deep interest among the angels of God; and should claim the attention of those who expect to reign with him, in his everlasting kingdom. It is recorded for our instruction, that “He was in the world—that he suffered on the cross, was buried, rose from the tomb, ascended to heaven to make intercession for us, and that he will come the second time to take his ransomed people home.

Do we realize the fact of his coming soon to “judge the world in righteousness”? Shall we slumber over the event which is “near, even at the doors”? To be prepared for the event demands a wakeful diligence in the service of God. “*Occupy till I come,*” is one of the last injunctions of the Savior to his disciples. He may come in an hour when we look not for him. Is it not a high attainment to be so conversant with things *not seen, and eternal*, as to have our lamps trimmed and burning, so that when he comes we shall be found ready to enter in to

the marriage ? He that testifieth these things, saith, SURELY I COME QUICKLY. Is our faith resting on God's word, so as to be affected rightly amidst the visible and passing scenes of earth ? The more we are conformed to this world the less sympathy we shall have for heaven, the less conversant with future realities, the less disposed to welcome the advent of Christ. Has the church *made herself ready* ? Does the pulpit sound the alarm—*His advent's nigh* !

It is a subject of vast interest to the church, and to the world. It is the epoch for the final consummation of joy and blessedness to the righteous, of terror and dismay to the wicked. Jesus will come as a conqueror over sin, death and the grave, and rescue this earth from the power and dominion of sin. Once a babe in Bethlehem, at prayer in the solitudes of the wilderness, surrounded by midnight shades, agonizing in the garden, a man of sorrows, despised and rejected, bleeding at every pore, writhing in every limb, forsaken by his disciples, denied by Peter, led to the bar of Pilate, sold for thirty pieces of silver, falsely accused, and condemned, conducted to Calvary, hung on the cross, mocked and crucified ; but he comes the second time as the King in glory ; and those who are partakers in the first resur-

rection, shall reign with him forever and ever.  
How unspeakably solemn is the thought that  
He will SOON APPEAR IN THE CLOUDS OF HEAVEN !

## TWENTY THREE HUNDRED DAYS.

### THE VISIONS OF DANIEL HARMONIZED AND EX- PLAINED.

A careful investigation of Daniel's visions must convince every candid mind that they contain a history of the most important events which have occurred in our world ; and which are intimately connected with the second coming, and kingdom of Christ. But when the mind is pre-occupied with the affairs of this world it is difficult to persuade such an one to feel any practical sympathy in the subject of these visions. They are to many, dry and uninteresting. And hence, as hundreds affirm, " we can take no interest in them."

Pause a moment, dear reader, and inquire if they do not compose a part of the revelations which God has made to us for our instruction, and to lead our minds onward, through successive events, in the history of this world, to the triumph and glory of Christ, in his everlasting kingdom. Shall we leave any portion

of God's word unstudied, or shrink from a prayerful investigation of its momentous truths?

The map of the world in which we dwell is contained in the Sceiptures, and a faithful record of Jehovah's administration among the kingdoms of the earth, in putting down one, and setting up another, "until the Ancient of Days come," and the Son of Man appear in his glory. The study of the prophecies respecting the near approach of Christ, is a matter of duty and interest to thousands of the present day, who feel cheered in their anticipations. With the impression that the Savior will soon fulfil his promise, "I will come again," by his visible appearance, we ask your attention to the evidence which is contained in the visions of Daniel. Read the second, seventh, and eighth chapters in connection.

In the second chapter of Daniel we have the record of Nebuchadnezzar's dream. He saw a great image, composed of four metallic substances.

The head of gold.

The breast and arms of silver.

The belly and thighs of brass.

The legs of iron.

Feet and toes partly iron and partly of potter's clay.

This great image, whose brightness was excellent, stood before him, and the form thereof was terrible. The different metals of which this image is composed, represent the several kingdoms designated in the vision; and are symbolical of the great ruling empires of the world, down to the establishment of Christ's kingdom.

Nebuchadnezzar was troubled on account of his dream, the subject of which escaped his memory. He applied to his astrologers to reveal the impressions which he had lost of his dream, to his mind; but they were unable to do it. He then issued a decree for their destruction, including Daniel and his religious companions. Then went Daniel to his house and made the thing known to his companions, that they would desire mercies of the God of heaven concerning this secret. And it was revealed to him in a night vision. And Daniel blessed the God of heaven. Here we see the occasion by which the outlines of the kingdoms of this world were unfolded from that period down to the end of time. Daniel was now inquired of by the king if he were able to make known the dream, and the interpretation thereof. He replied, "the secret which the king hath demanded, cannot the wise men, the as-

trologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." He now relates the dream, and gives the interpretation. See Dan. ii. 31.

The golden part of the image is symbolical of the Chaldean Kingdom. For Daniel said unto the king in the interpretation, "*Thou art this head of gold.*"

The Chaldean or Babylonian Kingdom, derived its name from its first city, Babel, and may be considered as the first great monarchy of which history gives any record. It was founded a short time after the flood. Three important eras in its history are noticed. The first commenced with Nimrod, when Babylon was the seat of power. The second, with Ninus, when Nineveh became the metropolis of the empire, and the third, when the sovereigns of the east resided in the palaces of Babylon. When Nebuchadnezzar came to the throne, he occupied the first part of his reign in embellishing the capital; and it was at this time that the events occurred which are recorded in Dan. ii. Isaiah calls Babylon the "golden city." The city is said to have comprehended a regular square, forty-eight miles circuit, and to have

been eight times larger than London. It excelled in riches, and "goodly garments," in a very early period of the world, 1450 years B. C.: Josh. vii. 21; 2 Sam. xiii. 8.

In the days of her worldly grandeur and prosperity she said, in the language of the prophet, (Isa. xlviii. 7.,) "*I am the queen of the world.*" From the appearance of this famous city, the strength of its fortifications, it would seem to bid defiance to any predictions of its fall. The walls were considered among the wonders of the world, and appeared, says one, rather like the bulwarks of nature than the workmanship of man. The temple of Belus was a half a mile in circumference, and a furlong in height. The hanging gardens, in successive terraces, towered as high as the battlements. The embankments restrained the river Euphrates — the brazen gates, the artificial lake, displayed the pride, wealth and grandeur of the mighty city. But prophecy pronounced its doom, more than a hundred years before a single enemy had entered within its suburbs. It crumbled away like a mighty embankment from the repeated invasion of its enemies, till it became a scene of entire desolation, (See the prophetic description, as given by Isa. xiii. and xiv. chapters.) This kingdom was divided

and given to the Medes and Persians. *Go up, O Elam, (or Persia,) besiege, O Media. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it.* The kings of Media and Persia, prompted by a common interest, entered into a league against Babylon, and with one accord, entrusted the command of their united armies to Cyrus, who eventually became successor of them both. Cyrus subdued the Armenians, who had revolted against Media, spared their king; bound them over anew to their allegiance, by kindness, rather than by force, and incorporated their army with his own. Hence the fulfillment of the prophecy, “*I will punish the land of the Chaldeans; cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. The land shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.*”

I have been particular, in order to introduce what Daniel says to the king, in reference to the extent of his kingdom: “Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men

dwell, the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all.

In the parallel vision of Daniel, the Chaldean kingdom is represented by a LION, having eagle's wings, which may denote the rapidity of conquests, and the protection which that kingdom afforded to conquered nations. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Dan. vii. 4. An explanation of a man's heart being given to the lion, will be found in Dan. iv. 34—36, where Nebuchadnezzar's understanding was restored to him.

"*The breast and arms of silver,*" denote the Medo-Persian Kingdom, founded by Cyrus. As silver is inferior to gold, so Daniel informed Nebuchadnezzar that this kingdom should be inferior to the Babylonian — although it was more destructive, still it was inferior in wealth and grandeur.

In Daniel's vision this kingdom is symbolized by a bear, which is inferior in dignity to the lion, but more rapacious. A bear standing erect, and raising one side, or one dominion higher than the other, — which denotes the rise of the Persian over the Median kingdom.

Sir Isaac Newton says that the Persian bear first conquered Babylon, Lybia, and Egypt, and ground them with oppression, and cruelty. This may answer to the three ribs between the teeth of the bear.

The belly and sides of brass denote the Grecian monarchy founded by Alexander, the son and successor of Philip, king of Macedon. As brass is inferior to silver, so was the Grecian inferior to the Persian kingdom.

In the visions of Daniel this kingdom is symbolized by a LEOPARD, inferior in some respects to the bear, but more fierce, and more rapid in its movements; having "upon its back four wings of a swiftly flying fowl," which may express the rapidity of Alexander's conquests. Dan. vii. 6. In Dan. viii. 4—7, he is represented by a one-horned he goat, running over the earth so swiftly as not to touch it, attacking the ram with two horns, and trampling him under foot, without any being able to rescue him. Alexander was chosen by the Greeks, General of their troops. He raised an army of 34,000 men, and led them into Asia against the Persians. In one campaign he subdued nearly all Asia Minor, and afterwards defeated, in the narrow passes which led from Syria to Cilicia, the army of Darius, which consisted of four

hundred thousand foot, and one hundred thousand horse. In the short space of eight or nine years, this prince subdued a large part of Europe, and immense regions in Asia. He finally gave himself up to intemperance, became sick, and died in Babylon in the thirty-third year of his age, and the twelfth of his reign. His kingdom was divided among his four Generals, represented by the four heads of the leopard in Daniel's vision. *Cassander* reigned over Greece and Macedon—*Lysimachus* over Thrace and Bythinia, —*Ptolemy* over Egypt, and *Selucus* over Syria.

The legs of iron fitly represent the Roman Empire in its greatest power. And as iron, says Daniel in his interpretation of the dream, breaketh in pieces and subdueth all things, so this fourth (Roman) kingdom shall break in pieces, and subdue all these, the *gold*, the *silver* and the *brass* — i. e. it shall surpass in strength, cruelty and military prowess, all the other kingdoms.

In Daniel's vision of the four beasts, this last empire, in the fullness of its strength, is symbolized by a beast that is terrible, exceedingly strong, having great iron teeth, nails of brass. rending asunder, devouring and stamping the residue with his feet. This is a just description

of the Roman empire in the time of its great strength, when it was a most formidable power. The broken remnants of the preceding kingdoms were trampled under its feet.

The feet and ten toes, partly of iron and partly of potters' clay, presents the same power, when divided into ten kingdoms by the irruptions of the northern barbarians.

In Daniel's vision the same power is typified by the ten horns, which are said by the prophet to be ten kingdoms that should arise. The number of horns in the beast corresponds to the ten toes in the great image, both of which represent the ten kingdoms which formed the divided Western Roman Empire, extending towards the west as far as Britain, which is included in it,—towards the south as far as the Mediterranean,—north as far as the Danube and the Rhine, and east to the limits of the Grecian Empire. According to the testimony of the Italian historian, Machival, this kingdom was divided into ten sovereignties.

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|--------------------------------------|-----|
| 1. The Huns, in Hungary, established |     |
| A. D.                                | 376 |
| 2. Ostrogoths, in Mysia,             | 377 |
| 3. The Visigoths, in Pannonia.       | 378 |
| 4. The Franks, in France,            | 407 |
| 5. The Vandals, in Africa,           | 407 |

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|---|-----|
| 6. The Sueves and Alans in Gascoyne<br>and Spain, | 407 |
| 7. Burgundians in Burgundy,                       | 407 |
| 8. The Heruli in Italy,                           | 476 |
| 9. The Saxons and Angles in Britain,              | 476 |
| 10. The Lombards on the Danube in<br>Germany,     | 483 |

These were the first ten kingdoms which were established within the bounds of the Roman Empire, and answer to the ten horns given by Daniel in the vision. Three of these were plucked up before the *little horn* arose, viz : The Heruli in Italy, A. D. 493. The Vandals in Africa, A. D. 534. The Ostrogoths in Italy, A. D. 538, when Belesarius took possession of the city of Rome.

The little horn which Daniel saw arising out of the beast, in place of the three which were plucked up, had eyes like the eyes of a man, a mouth speaking great things, a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, changing times, laws, and seasons, for a time, times and a half.

This little horn\* we believe to be Papal

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\*"Were we asked," says Cunningham, "how we arrive at a clear and unmoveable conviction that the 53d chapter of Isaiah describes the sufferings and death of our Lord, we might perhaps reply, Why ask such a question? It is just as if we desired to ex-

**Rome.** Eyes express sagacity, foresight, and constant watchfulness. "A mouth speaking great things." This is the power that shall "make war with the saints and prevail against them." It is well known that Popery arrogates to itself divine titles, exacts obedience to its decrees upon the penalty of death, darkens the truth of God's word, changes "times, laws, and seasons," grants indulgences and pardons for the worst of crimes, and persecutes those who maintain the religion of God. This state of things shall be, as Daniel declares, "for a

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plain how we know that the picture of a friend, which is generally acknowledged, and is by ourselves felt to be a most exact likeness, *is his picture*. The evidence by which we are assured that the **LITTLE HORN** of Daniel's fourth beast, and the **Man of Sin** of St. Paul, and the **Lamb-like beast** of St. John, all describe the Papal power, is precisely similar to that by which we know that Isaiah liii. relates to our **Lord**. The resemblance between the prophetic descriptions, and the living character, is in the one quite as exact as in the other, and it has been acknowledged by the nearly unanimous voice of the Protestant churches. Among the witnesses for so applying those prophecies, we enumerate Luther, Calvin, Cranmer, Ridley, Hooper, Jewel, Knox, Usher, and the whole body of Protestant writers of these kingdoms, since the era of the Reformation, with many foreign divines, including the names of Mede, Brightman, Cressener, Whiston, Sir Isaac Newton, W. Lowth, Dr. H. More, Jurui, Vitringa, Pyle, Dr. S. Clarke, Fleming." [Pref. to the 2d ed. of *Political Destiny of the Earth*. Published 1840, page 8.]

time, times and a half," which means three years and a half, reckoning a day for a year, according to the prophetical mode of calculation, and amounts to 1260 years.

This power, by which Christians were worn out, and persecuted to death, was given into the hands of the Roman Pontiff, by a formal act of Justinian, Emperor of Constantinople, when he declared the Bishop of Rome head of all the churches, in A. D. 534. The power was not established till 538. This power was to continue for a "time, times and a half,"—1260 years ; which, from the time of its establishment, brings us down to 1798. Then, as Dr. Clarke says, the French republican army under Gen. Berthier, took possession of Rome, and entirely superceded the whole Papal power, instituting in its place a republican form of government, and carried the Pope a captive to France, where in 1799, he died. This is what we must understand by "his dominion being *taken away*." But Papacy is still prevailing, and will continue to prevail, until the kingdom of God shall be set up at the coming of the Son of man, when the "body of the fourth beast shall be given to the burning flame," yet it is not in possession of the power which it had before the events of 1798.

In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items: —

1798. *The Papal Government SUPPRESSED* by the French. The Pope quits Rome Feb. 26.

1799. Death of Pope Pius VI.

1800. The new Pope Pius VII. restored to his government, *by the Emperor* [Napoleon]. July 25.

1804. The Pope arrives at Fontainebleau, and has an interview with Bonaparte. November.

1808. The French troops enter Rome, and seize the Pope's dominions. February.

1810. A decree was issued, uniting Rome to France. Feb. 17.

1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says :

"On the 10th of February, 1798, the French army under Berthier, entered Rome ; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed ; Rome was declared a Republic:

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the tree of liberty was planted ; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

Now Daniel tells us that he saw till that a stone was cut out without hands which smote the image upon his feet, that were of iron and clay, and break them to pieces. The explanation of this part of the vision is recorded in the interpretation of the dream. Dan. ii. 44, 45 : " And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the

great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure."

Here it is evident that the last kingdom typified by the stone (cut out of the mountain) which falls upon the toes of the image, (upon all other kingdoms) is the kingdom yet to come. The *stone* denotes Christ, and the *mountain* his glorious, everlasting kingdom, for it is to *stand for ever and ever, even for ever*.

In the first vision of Daniel the stone, which is Christ, is represented as possessing the kingdom ; in the second vision the kingdom is represented as possessed by the saints, as ultimately gaining the victory, after being "worn down" and persecuted by the destroying power of Papacy.

#### THE KINGDOM.

Let us now look at the nature of this kingdom. Is it a spiritual or a personal reign of Christ ? It is evident that the four great monarchies were visible dominions, and the rules of fair criticism, says Mr. Noel, demand the conclusion that the *stone* and the kingdom of the saints be likewise *visible* and *terrestrial*, and thus we are led to anticipate the hour, when persecutions, and despotism shall have run out

their disastrous course, *and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

By recurring to Daniel ii. 44, we find that "*in the days of these kings*" (represented by the ten toes in the image) "*shall the God of heaven set up a kingdom which shall never be destroyed,*" and that the stone cut out of the mountain does not smite the image upon the *legs*, but upon the *toes*. During the undivided state of the Roman Empire, the gospel had made great progress, but the stone had not yet smitten the image, nor did the *saints possess the kingdom*. Papal power had the sway, and Christians were persecuted by it for the 1260 years. The kingdom is yet future, for it *shall not be left to other people*, and must have an external form, as well as a spiritual character. The interpretation cannot otherwise answer to the emblem, and be in perfect harmony with so many passages of scripture, in which Christ is described as appearing in his *personal glory*.

We will notice some passages of scripture in support of the visible kingdom of our Lord upon the earth.

In John xviii. 36, we have the answer of Christ to Pilate. "Jesus answered, my kingdom is not of this world ; if my kingdom were

of this world, then would my servants fight, but now is my kingdom not from hence." At that time the Savior was despised and rejected of men, and the world was under the influence of sin, but when Satan is *cast out*, the prince of this world destroyed, it will be by the stone smiting the image upon the toes. Then Christ will have the government of the world, and not Satan, as he will have till the time come that "the saints possess the kingdom."

Zech. xiv. 4, "And his feet shall stand in that day upon the mount of Olives." Ver. 5, latter clause, "And the Lord my God shall come, and all the saints with thee."

Math. xxv. 34, "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world."

Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xxii. 29, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." 2 Tim. iv. 1. "I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the

quick and the dead, at his *appearing and his kingdom.*"

There is other evidence that the kingdom of God did not commence at the ascension of Christ, but is yet to come, when he shall appear in his glory. At the very time of his ascension, Christ was asked if he would at that time restore the kingdom to Isreal ; his reply leads us to conclude that it was not to be at that time.

Paul exhorts the Thessalonians "to walk worthy of God, who had called them to his kingdom and glory," and to walk so as that they might be accounted worthy of the kingdom of God, for which they had suffered. James speaks of Christians as being heirs of the kingdom which God hath promised to them that love him ; all these passages imply that the kingdom was yet future.

Believing, therefore, that the kingdom of Christ is not a spiritual reign which he exercises in the hearts of his people, but a kingdom to be set up at his personal manifestation, we cherish the hope of its being at hand, when "he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power," and his kingdom shine forth in everlasting splendor,

*without end.* Some adduce the following passage of our Savior, as an objection to this view of the kingdom, viz. "*There be some standing here who shall not taste of death until they see the kingdom of God come with power.*" By examining the context and comparing it with the passage which relates to his transfiguration on the mount, when he appeared unto Peter, James, and John, together with Moses and Elijah, it will be seen that this *interview* was a *specimen* of "*his coming and kingdom,*" a glorious manifestation of the nature of his kingdom. Peter calls this the *power* and *coming* of our Lord Jesus Christ. The declaration of the Savior was fulfilled.

Another passage, which is quoted as an objection to this view of the kingdom, is in Luke xvii. 20, 21 : It is the answer given by the Savior when the Pharisees inquired when the kingdom of God should come. "*The kingdom of God cometh not with observation ; neither shall they say, lo here ! or lo there ! for behold, the kingdom of God is within you.*" The usual explanation of the passage is, that the kingdom of God within you, signifies the grace of God in the heart. If this be the interpretation of the text, then the Pharisees possessed it, while Joseph of Arimathea was waiting for it. See Mark xv. 43. Joseph could not have

been waiting for the kingdom if he already possessed it ; i. e. he could not have been waiting to be a Christian if he was one already ; nor could he be waiting for it to come in a spiritual sense, if it was among the Pharisees. Christ was among them, and his gospel was believed by many, but the kingdom of glory was not manifested. Its approach was to be known by certain signs, and therefore " cometh not with observation." Some thought that the kingdom of God would immediately appear, but the Savior corrected their mistake by a parable in Luke, chap. xix.

Let us consider the angel's prophecy to Mary, respecting Christ. Luke i. 32, 33. " He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end." To apply this passage to the reign of Christ in this world, would be forcing a construction on the words of the text which they were never designed to convey. The authority of David as king of Israel, was delegated to him by Jehovah, in whose name he reigned in Jerusalem. The same power is promised to Christ by the Father ; see Chron. xvii. 12, 14 ; Isa. ix. 6, 7 ;

Jer. xxiii. 5 ; xxxiii. 12—26 ; Amos ix. 11 ; Acts ii. 30. In Acts the promise is made in proof of the resurrection. David, as a prophet, saw the necessity of a resurrection of the body in order that the promise of the Messiah's sitting upon his throne might be fulfilled. David's kingdom ceased ; but of Christ's kingdom *there shall be no end.*" His sceptre will be an everlasting sceptre.

At the institution of the Lord's supper, the Savior said to his disciples that he would eat no more of the passover "until it be fulfilled in the kingdom of God." And that he would no more drink of the fruit of the vine, until the kingdom of God should come. Then having described the traitor, Judas, and repressed the ambition of his apostles for earthly greatness, he addressed them as follows : "Ye are they which have continued with me in my temptations, (trials.) And I appoint unto you a kingdom, as my Father hath appointed unto me." I understand the kingdom here to be the same as that which Christ and the saints will possess at his coming, and when "they shall inherit all things," by virtue of their union with Christ, who is the *heir of all things*, Heb. i. 2. Since Christ left the world, and ascended to the Father, he has not drunk of the fruit of the vine

with his disciples, but he will drink it *new* with them when they possess the kingdom.

In Math. xix. 27, 28, 29, the Savior made a promise to his disciples by the way of consolation and encouragement, as he was about leaving them. It is a reply to Peter's question. "Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

The *regeneration* must refer to the time of the restitution—when all things shall be made new, Rev. xxi. 5, and when Christ shall sit on the throne of his glory—Therefore, ye which have followed me, (shall,) in the regeneration of the earth, together with all those who are made conformable to Christ's death, (with Abraham, Isaac and Jacob,) sit down at the marriage supper of the Lamb. Now we have no evi-

dence in the scriptures of more than one period, (and that is at Christ's coming in glory) when the "thrones shall be set," the crown of eternal life awarded, and the saints possess the kingdom under the whole heaven. This makes plain the passage in Rom. viii. 15—21, where the sufferings of this present life are said to be nothing compared with the glory to be revealed to those who are "joint heirs with Christ." Hence Christians are said to be "*sealed* with that holy spirit of promise, which is the earnest of our *inheritance*, until the redemption of the purchased possession. This possession is not heaven ; for heaven is not redeemed. The meaning is plainly taught in Rom. viii. when creation, i. e. the earth, shall be delivered from the bondage of corruption, and the righteous be redeemed from the grave. "They are raised up together, and made to sit together in heavenly places in Christ Jesus."

#### THE KINGDOM DELIVERED UP.

This is an important point respecting THE KINGDOM. The passage is recorded in 1 Cor. xv. 24, in connection with the resurrection.—The whole chapter contains a sound argument

relative to the resurrection of Christ, and those who are to be raised at his coming. Among some of the Greeks, the doctrine of the resurrection was considered erroneous. This error was imbibed by the church at Corinth. To correct this error is the design of the apostle in the chapter. Having given the order of the resurrection, he then says, verse 24, "*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.*" The end here must mean the consummation of all things, as well as the end of Christ's mediatorial reign, for he must reign (in the capacity of a mediator) till he hath put all enemies under his feet. This will fulfill the prophecy in Ps. cx. 1, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

At the end of the mediatorial reign, he *will deliver up the kingdom to God the Father*; but not till after the resurrection, as the 23d verse shows. "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." CHRIST AS THE FIRST FRUITS is the great antitype of the Paschal wave sheaf, Lev. xxiii. 10—14, by which the harvest of barley was sanctified. The end is when the

harvest is gathered in ; when the wheat will be separated from the tares, which our Savior in the parable designated as the *end of the world*, and when the kingdom will be delivered up to the Father. It will be necessary, therefore, for the dead in Christ to rise *first*, in order to harmonize with the order of the resurrection ; and also to complete the work of Christ as a Redeemer of both soul and body. The gospel has made provision for both, and when the last trumpet sounds, the dust of the saints will be gathered up, not a fragment will be lost. The grave is not a land of forgetfulness. It is vital now—a region of soft and pleasant slumbers to those who die in the Lord. But they will come forth—

“ Arrayed in glorious grace,  
Shall these vile bodies shine ;  
And every shape and every face  
Look heavenly and divine.”

Then, (after the resurrection,) will Christ deliver up the kingdom to the Father. As a mediator he received from the Father an important trust,—he acts in this office until the times of the restitution, (*anapsuxis*) *reanimation* of all things, when his intercession ceases, and he no longer acts as mediator. Thus Dan. says,

vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, (i. e. the Father,) and they brought him near before him. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." And this will be when he shall have put down, or abolished all that opposed God, and trampled on his truth. This must include the kingdoms of this world, the powers of darkness, Satan, death, and the grave. *The last enemy that shall be destroyed is death.* Then will he cease from his mediation and be King in Zion.

This view of the kingdom appears to harmonize with express declarations in the scriptures concerning Christ's kingly office. Then he will be known, and acknowledged, as Israel's king—with the crown of glory—and the universal sceptre ; and as the angel's roll along his triumphant chariot, they will shout, "Behold your King !"\*

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\* Dr. Cressener, a distinguished theologian of the 17th century, thus writes : "The kingdom of the Son of man in the 7th of Daniel, is the second coming of Christ in glory. One would be easily persuaded of

We have now seen that the visions of Daniel include four earthly monarchies. The Chaldean, Medo-Persian, Grecian, and the Roman, which are succeeded by the visible and everlasting kingdom of God. The Roman power is to continue in its weakened and divided state, until one like unto the Son of man shall come in the clouds of heaven. See Dan. vii. 9. "I beheld till the thrones were set, and the Ancient of days did sit," i. e. Jehovah, in whose infinite duration the past, present, and the future are alike. "His raiment was white as snow,"—the emblem of his perfect holiness, "the hair of his head like the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him,"—denoting the consuming splendors of his glory, and the terrors of his avenging justice—"thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened."

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this at the first sight of its glorious properties, and especially upon the account of its universal command, and the eternal duration of it ; for what else is his coming in glory for, but to take possession of the whole world, and to reign with the Father and his saints to all eternity ? And though he delivers up his kingdom to his Father at the last end, yet he has so much share in it, as to have it here called his *everlasting kingdom*."

The total annihilation of all earthly kingdoms is expressed in Daniel, by the strongest images that nature or language can furnish. In one vision the ten horns, or parts of the Roman government, are broken in pieces by the stone, and ground to powder, and carried away, so that no place is found for them. In the other vision Daniel says, "they are consumed by fire," so that not a remnant of them is left. The history of these kingdoms so completely harmonizes with the revelation concerning them, made to Daniel, that our faith is confirmed as to the word of God, and in the near approach of our Lord to establish his glorious kingdom. "The kingdom (says David) is the Lord's, and he is Governor among the nations. He holdeth the times and seasons in his power, he changeth the times and seasons, he setteth up kings, he putteth down kings, and none can stay his hand, or say what doest thou?" These earthly monarchies have all existed, and were foretold long before. They are a kind of harbingers to prepare the way for the last advent of Christ. The Roman Empire, covering a million and a half of square miles, extending over the richest and most fertile portions of the earth, existing first in its Pagan, and then in its Papal form, has nearly reached the utmost

limits of its age. Its destiny is sealed by the plain declarations of prophecy, and its power will be destroyed by the brightness of a Savior's coming,

The vision of Daniel in the eighth chapter begins with the Medo-Persian Kingdom, because the Chaldean kingdom had passed away. Babylon had fallen. Dan. viii. 7, 8, is a brief history of Alexander's life, conquests, and division of his kingdom into four parts, which are already explained. The little horn of the Macedonian goat represents Pagan and Papal Rome, for it continues until the end, when it is broken without hand, the same time that the stone strikes the feet of the image, to grind it to powder.

**PAPAL ROME.**—This little horn waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great even toward the host of heaven ; and it cast down some of the host, and of the stars, to the ground, and stamped upon them : Yea, he magnified himself even to the prince of the host ; and by him the daily (or continual) sacrifice was taken away, and the place of his sanctuary was cast down ; and an host was given him against the daily, by reason of transgression, and it cast down the truth to the

ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision* concerning the daily [sacrifice,] and the transgression of desolation to give the sanctuary and the host to be trodden under foot? And he said unto me *unto two thousand three hundred days*.\*

Now it is evident, from reading the visions of Daniel, that they refer to the same events in the kingdoms, and that the little horn is the same in both visions, and refers to the Papal power. The little horn cannot mean Antiochus Epiphanes, because he died (overwhelmed with pain and grief) in the town of Tabes, among the mountains of Paratacene, 164 years before Christ. The little horn did not arise till after Christ—not till after the three horns of the Roman kingdom was plucked up.

That Antiochus trod under foot the sanctuary and the host, for 2300 literal days, no one has ever yet proved. No one can tell exactly how long he oppressed the Jews. "The Pope, (says Duffield,) as the little horn which subdu-

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\* NOTE.—"Though literally it be two thousand three hundred *evenings and mornings*, yet I think the prophetic day should be understood here as in other parts of this prophecy, and must signify so many years."—*Dr. A. Clarke*.

ed the three others before it, wears to this day his appropriate triple crown, and answers, in every aspect, to the description which is given of him in Daniel.—page 283.

The vision of Daniel is one connected chain of events, concerning four earthly monarchies, which are succeeded by the kingdom of God. The vision of the Roman power, which is the fourth beast, does not terminate until it is destroyed by the brightness of the Savior's last advent. The chain of Kingdoms is as follows, viz :

1. The Chaldean Kingdom.
2. The Medo-Persian Kingdom.
3. The Grecian Kingdom.
4. The Roman Kingdom with its division into Pagan and Papal Rome.
5. The Kingdom of God.

Now, Daniel wished to understand the vision, Dan. viii. 15. *He sought for the meaning.* Gabriel came to make him understand the vision, v. 16. For this very purpose *a man's voice called and said, Gabriel, make this man to understand the vision.* It is evident, also, from verse 17th, that Gabriel would have Daniel understand that the vision would be opened at the time of the end. In verse 19th, the *end* is explained as the *last end of the indignation.* Dan-

iel was also told to shut up the vision, as it *would be for many days.*

Now, as the time appointed for the vision is designated by the 2300 days, then, if we can ascertain when the vision commenced, we can tell when it will end, whatever becomes of the world. The events in the vision evidently prove that the 2300 days are not literal days, but must be taken for prophetic time — a day for a year.

#### THE INSTRUCTION WHICH DANIEL RECEIVED CONCERNING THE VISION.

While Daniel was engaged in prayer, Gabriel, whom he had seen in the vision, at the beginning, touched him, about the time of the evening oblation, and informed him and talked with him, and said, “O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved, therefore, understand the matter and *consider the vision.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish

the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolator."

When was this decree made? In the seventh year of Artaxerxes' reign, when the walls of Jerusalem were built in troublous times. See Ezra vii. 11, 13: Neh. iv. 17, 23. The chronology of the Bible, as given by Rollin and

Josephus, tells us that Ezra started to go up to Jerusalem on the 12th day of the first month, (Ezra viii. 31) just 457 years B. C. 33 years of Christ's life added to this number makes 490—just seventy weeks of years.

The seventy weeks is divided into three parts:—

I. Seven weeks the street shall be built again, and the wall, even in troublous times. This work was accomplished under the administrations of Ezra and Nehemiah, who reigned over Jerusalem, as governors, forty-nine years. This fulfils the seven weeks of years.

II. Sixty-two weeks unto the Messiah the Prince, or 434 years. Seven weeks in building the city.

III. The confirmation of the covenant for one week, or seven years. The covenant was confirmed by the preaching of the gospel.

Computation by weeks of years was common among the Jews. Every seventh was the sabbatical year; hence, according to their computation, seventy weeks amounted to four hundred and ninety years. We are furnished with internal evidence that the 2300 days of chapter viii. 14, and the 70 weeks of chapter ix. 24, have a common commencement. The events of those weeks are sufficient proof; and

the angel told Daniel when to commence them, viz: with *the command to restore and to build Jerusalem*. These events received their fulfilment before the "overspreading of abominations" commenced. The 70 weeks must be a part of the vision which extended to the cutting off of the Messiah, by which the vision was sealed, or made sure. Seventy weeks of the vision are *determined*, &c. The word *determined* originally signifies to *cut off*, or *separate*. The question might be asked, cut off from what? The answer must be, from the vision; — for there is no other subject in Daniel from which seventy weeks are separated.

The seventy weeks, which we believe to be a part of the whole vision, commenced with the decree delivered by Artaxerxes Longimanus. It is the opinion of some, that this event immediately followed the decree of Cyrus. But Prideaux says, "that the state of Judah and Jerusalem "only" began to be restored. And that it was not until the time of Ezra and Nehemiah, under the reign of Artaxerxes Longimanus, that the church and state of the Jews, by virtue of several decrees, were thoroughly restored. With this fact agrees Ezra vii. 14, which plainly shows that the command, in Daniel, to "restore and build Jerusalem,"

though repeated, successively, under the reigns of three different kings, did not go into force only by the authority of Artaxerxes Longimanus.

The next event, in the order of time, is in Daniel ix. 26. — "The people of the Prince that shall come shall destroy the city and the sanctuary." This leads us to notice the history of Pagan Rome, which commenced its power with the Jews 158 years before Christ, and, according to its age, (Rev. xiii. 8.) lasted till 508, A. D., when the daily sacrifice was taken away, and the abomination which makes desolate was set up. The thirty years intervening from this period, to the time when the Bishop of Rome was made head over all the churches, brings us down to 538, which is the period for commencing the time, times and a half, or the 1260 years. We say *years*, because this interpretation is strengthened by reference to the same events, under similar expressions of time, in Rev. xi. 2. The holy city is given to be trodden under foot, *forty and two months* — thirty days to a month —  $42 \times 30 = 1260$ . The witnesses were to prophecy in sackcloth a thousand two hundred and three score days — 1260 years: Rev. xii. 14. The persecuted woman fled into the wilderness,

that she should be "nourished for a time, times and a half time." Here is evidence that these events and periods of time are identical, in which the true church should be oppressed, and the religion of Christ "despised and rejected of men."

The 1260 years from the time of its commencement, 538, brings us down to 1798, What happened then? The French monarchy was shaken to its foundation, and fulfills, by decisive evidence in the history of that era, that the judgment to consume and destroy the dominion of Papacy began to sit, and, consequently, 1260 years have elapsed — the period during which the saints, times, and laws of the church were in the hands of the Papal power, is past — and must have closed at this time.

In a volume entitled "An Introduction to Christianity," dated 1808, published in this country, by J. Soule, [now bishop] and T. Mason, for the Methodist Episcopal Church in the United States, second American, from the improved English edition, is the following passage:

Page 151 — "The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired,

or nearly so: Dan. viii. 13, 14. Likewise the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the Pontificate was sudden and unexpected, as an earthquake, and attended with the slaughter of more than a million of men. The aggrandizement of this empire, and the titles assumed by Bonaparte, Emperor of France, and King of Italy, are declarations to the world that **THE TEMPORAL POWERS OF THE POPE EXIST NO MORE!**"

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope, and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum,

and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith*. Every church in Rome resounded with thanks to the Supreme Disposer of events, for the *glorious* REVOLUTION that had taken place; and while the dome of St. Peter's was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Braincon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate." — *The History of the wars of the French revolution*. By Edward Baines, of England. Book II. Chap. 4. pp. 222, 223.

The Hon Gerard Noel says, "Can the

overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such a terrific judgment upon the persecutor, can we refuse to admit that the period of the twelve hundred and sixty years has terminated its course. And should the blow already given to the Papal power be correctly deemed incompatible with its long established domination, then is the probability even great, that within the limit of another generation, "the sign of the Son of Man may appear in the heavens, and the redemption of his church be revealed." — *Lit. No. 3, 1840*

The three following numbers of Daniel, *time times, and a half*, or 1260 years — 1290 years, and 1335, are of importance in the prophecy. They all include the destructive power of the Papal Beast, as described in chap. vii. 24, 25; and in chap. viii. 10 — 12, 24, 25; and in Rev. xiii. The description in each of the chapters bears a strong resemblance, and sets forth the persecutions which took place under the *little horn*, when the faith and integrity of the people of God was put to the test.

Now it is evident, from the prophecy of Daniel, that the Roman Empire was to be destroyed. The *daily* was taken away, when that Empire was divided into several small kingdoms, which occurred between the fifth and sixth centuries. A little horn was to arise. The Bishop of Rome did arise to great temporal power, and conquered three of the ten kingdoms, into which the empire had been divided. Then he assumed the triple crown, and retained it until his temporal dominion was taken in A. D. 1798. From this period back to 538, when he assumed this power, gives us the period of 1260 years. This is the same Beast which is described in Revelation, that *was, and is not, and yet is*. It *was* in full dominion during the time, times and a half, or 1260 years, and *is not* in possession of the same power, as the event of 1798 testifies, when the Pope was taken prisoner, and *yet is* prevailing throughout the world. A prominent leader of the order said, “*Let the whole system go to ruin; I will engage to restore it in a short time, and that to a more perfect state than before.*” This power is spoken of as existing in some shape or other, till the last great battle, when he goes into perdition, and is destroyed by the brightness of Christ’s coming.

But "the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and the time came that the saints possessed the kingdom."

On this subject the Protestant church has been recently aroused, and alarmed. Plans are in operation to check the progress of Papacy in our land — the Church feels that vigorous efforts must be made. The Address of the American Protestant Association, recently formed in Philadelphia, testifies on the prevailing influence of Papacy. The following is an extract from that address: —

"But while misapprehension, apathy, and false sympathy prevail, to so great an extent, among Protestants, we are free to confess that, we look with deep solicitude upon the extraordinary efforts now making by the Papal Hierarchy to obtain a firm footing in this country. Addressing, as we are, a Protestant population, who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious reformation was undertaken and achieved, was, that Popery was the great Anti-Christ, so minutely delineated in the prophecies of Daniel, in the epistles, and in the Book of Revelation. We may further remind you that, according to the "sure word of prophecy," this anti-christian power, after suffering a temporary depres-

sion, (as Romanism has done since the 16th century) is, in "the last days," to gather up its waning strength, and allying itself, perhaps, with civil despotism, to make a final onset upon Christianity, — an onset surpassing in fury, and malignity, all its previous assaults, and to be attended with signal, though short lived, success. With these prophecies before you, we would ask whether there is nothing ominous of evil in the recent movements of the Church of Rome.'

In Dan. xii. we have two additional numbers — 30 and 45. The number 30 is added to the 1260, and the whole expressed by "*a thousand two hundred and ninety days*. The additional number of 45 is expressed in verse 12th, "*Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days*."

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? Compare the descriptions.

<p>John, Rev. xiii. 2. The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.</p>	<p>Daniel vii. 7. A fourth beast, dreadful and terrible, and strong exceeding-ly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its Papal form.]</p>
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John, Rev. xiii. 2. And the dragon gave him his power, and his seat, and great authority.

John, Rev. xiii. 7. It was given unto him to make war with the saints, and to overcome them.

John, Rev. xiii. 5. There was given him a mouth speaking great things, and blasphemies.

John, Rev. xiii. 5. Power was given him to make war FORTY AND TWO MONTHS.  
[See marginal reading.]

John, Rev. xiii. 10. He that leadeth into captivity shall go into captivity.

Rev. xii. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time. [ 3 1-2 times.]

Let us compare the information we have thus gained :—

42 months  
30

1260 days=42 months

Daniel vii. 26. They [the saints, and times and laws] shall be given into his hand.

Daniel vii. 21. The same horn made war with the saints, and prevailed against them.

Daniel vii. 8, 20, 25. A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.

Daniel vii. 25. They shall be given into his hand until a TIME, and TIMES, and the DIVIDING OF TIME.

Daniel vii. 26. They shall take away his dominion, to consume and to destroy it unto the end.

Rev. xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [1260 days.]

3 1-2 times  
360

1260 days=3 1-2 times

These cannot be literal days, for the dominion of the horn (Papacy,) was not taken away in that length of time.

The Encyclopedia of Religious Knowledge says, "It is a remarkable fact, that the DOMINION of the Papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have *four* marks fixed, thus:

533	1260 years	-	1793
<hr/>			
	1260 years		
<hr/>			
538			1798

Can we ask for any more proof that this application of the prophecy is the right one? In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever."

Two questions come up here: 1. *What* was taken away to make room for popery? *Ans.* Paganism. 2. *When* was it taken away? *Ans.* In 508, when the last of the ten kings (whose

kingdoms were the ten horns of the fourth beast) was converted to Christ.

1290 years.

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508

1798

“Blessed is he that WAITETH and cometh to THE 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS.” As the 1290 terminated in 1798, THE **1335** must end in **1843**.

*The following Scale may illustrate the different periods.*

		A. D. 538		From B. C. 1798		
Decree, Ez. vii, 11, 13		A. D. 508		1260 years.		End.
B. C. —		30		1290		45
457						
70 weeks, 490				1335		
457	*33† 475	30		1260		45
Add together—457		33				
		475				
		30				
		1260				
		45				
		2800				
		457				
		1843				
				Length of the Vision 2800		

Daniel enquires, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a *time, times and an half*, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up, and *sealed till the time of the end*. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a *thousand two hundred and ninety days*. Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*. But go thou thy way till the end be, for thou shalt rest and stand in thy lot, at *the end of the days*, i. e. the 1335 days, which commenced when the daily sacrifice was taken away, and the abomination which maketh desolate was set up.

Here two abominations are mentioned — the **DAILY**, and the **TRANSGRESSION OF DESOLATION**: Dan. viii. 13. Both of these were desolating powers, although the latter is called, in Dan. xi. 31, and xii. 11, “the abomination that maketh desolate.” The *daily* refers to Pagan Rome, — the *transgression of desolation* to Papal. The influence of Paganism, or the *daily*, began to decline under the agency of the preaching of the gospel, till at length, it entirely ceased, and Christianity became the religion of the Roman Empire; and Constantine gave his influence in its favor, in the fourth century. The altar of Paganism was not entirely removed from Rome, for it was not *taken away* till about A. D. 508, when, according to Gibbon’s testimony, Vitalian, with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith. Hence the *taking away of the daily, or the end of Paganism*. Then appears the *abomination that maketh desolate, or the transgression of desolation*. This abomination the Savior refers to in Math xxiv. 15; and speaks of its standing in the *holy place*, and, as Paul saith, *sitteth in the temple of God*. See 2 Thess. ii. 4. The holy place signifies the church, the people of God, who are called, in the Scrip-

tures, the "holy people." It is evident that the Savior, in Matthew, alludes to the "transgression of desolation," the Papal power, and not to the "daily," or *Paganism*. The Papal power commenced, as we have seen, 538, when the time of trouble, more especially, began, to the people of God. There has been great tribulation to the church during the 1260 years. "The severity of this tribulation," says a recent writer on this subject, "began to be broken before the 1260 years expired; that the church was to remain in the wilderness. [See Rev. xii. 6.] The kings began to make war on that desolating power, [See Rev. xvii. 12 — 16,] before the whole period allotted to it had expired; and the Reformation commenced about the same time, and thus the days in the violence of persecution were shortened, for the sake of 'the elect,' the church."

#### THE TIME OF THE END.

The objection which is so strenuously urged against fixing on the time of the end, is without foundation in the Scriptures. God has measured out time to his people, by days

months, and years, as every student of the Bible must acknowledge.

The prophecy of Noah is the first chronological prophecy on the record of God's word, and one of interest to us who are living at the closing period of the time of the Gentiles. Our Lord refers to it as descriptive of the world previous to his second advent. Gen. vi. 3. "*And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.*" This passage is explained by a parallel mode of speech, in Neh. ix. 30. "Yet many years didst thou forbear them, and testified against them *by thy spirit in thy prophets.*" It is very evident that the passage in Genesis implies that God had long borne with the antedelvians, but all to no purpose. The end of his forbearance is now determined by the 120 days. "My Spirit shall not *always* strive with man;" i. e. shall not keep up the process of judgment, rebuke and mercy. At the time appointed it shall cease.

Here is a prophetic date fixed for a merciful purpose, for a warning to those on whom the judgment should come, if they repented not. The time is here specified, — *a hundred and twenty days.*

Other dates are determined by the wisdom of God, for equally important purposes as this.

Mr. Habershon, in his Guide to the study of chronological prophecy, has divided the chronological portion of it into eight parts, as follows:

PERIOD I.	PROPHECY.
From the call of Abraham, and from the mockery of Isaac to Israel's deliverance out of Egypt, 430 years, from 1921 to 1491, B. C. And 400 years from 1891 to 1491, B. C.	Gen.xv.12—14 See also Acts vii. 6, 7. Ex. xii. 40, 42. See Gal. iii. 1.
PERIOD II.	
From the first year of Ahaz, to the final overthrow of the kingdom of Israel, 65 years, from 742 to 677 B. C.	Isa. vii. 1, 9.
PERIOD III.	
From the commencement of Judah's captivity in Babylon, to the decree of Cyrus, 70 years; from 606 to 536, B. C. And from the destruction of Jerusalem to the decree of Darius Hystaspes, 70 years from 588 to 518 B. C.	Jer.xxv.8—12. xxix. 10.
PERIOD IV.	
From the edict given to Ezra; in the seventh year of Artaxerxes, to the death of Christ, 490 years from 457—6, B. C. to A. D. 33, or 34.	Dan. ix. 1, 4, 20, 27.

## PERIOD V.

This admits of a double application.

## PROPHECY.

*First*, to the kingdom of Israel. 28.31—33, 40, 41, 42, 44, 45. From the final destruction of the kingdom of Israel to its restoration, 2520 years, from B. C. 727, to A. D. 1793 ; and from B. C. 677, to A. D. 1843—4.

Lev.xxvii.14—  
25, 32.  
Dan. iv.16,23,

*Second* application, (Judah,) from the dethronement of the house of David, and the destruction of the kingdom of Judah, to the millenium, 2520 years ; from B. C. 677 to A. D. 1843—4.

## PERIOD VI.

From the edict given to Ezra in the 7th year of Artaxerxes, to the cleansing of the sanctuary, 2300 years, from B. C. 457 to A. D. 1843—4.

Dan. viii.

## PERIOD VII.

From the giving of the saints into the hands of the Papal power to its fall; and from the formation of the ten Papal kingdoms to their destruction, 1260 years, from A. D. 533, to 1793; and from A. D. 583 or 4, to 1843 or 4.

Dan. vii. Rev.  
xi.1, 2: xiii.10,  
11.

## PERIOD VIII.

From the overthrow of the Eastern Roman Empire to the drying up of the kingdom of Turkey, 391 years, from A. D. 1453 to 1843 or 4.

The above periods of prophecy are introduced here to show that God has measured these events by time. They have a beginning and ending—and may be considered as the several

great outlines of Jehovah's administration in the world.

The sixth Period including the 2300 years, is of the most importance to our subject. By examining the following class of prophetic numbers in Daniel, it will be seen that God has revealed time clearly in the vision.

1. Seven Times—Daniel iv. 16.	In Revelations we have the following notes of time.
2. Time, times, and the dividing of times.—Daniel vii. 25; xii. 7.	1. <i>An hour, a day, a month, and a year.</i> —Rev. ix. 15.
3. Two thousand and three hundred days.—Dan. viii. 14—26.	2. <i>A thousand two hundred and three score days.</i> —Rev. xii. 6.
4. Seventy weeks.—Dan. ix. 24.	3. <i>Forty and two months.</i> —Rev. xi. 2: xiii. 5.
5. A thousand two hundred and ninety days.—Dan. xii. 11.	4. <i>Six hundred and sixty-six.</i> —Rev. xiii. 8.
6. <i>A thousand three hundred and five and thirty days.</i> —Dan. v. 12.	5. In Ezekiel, <i>Three hundred and ninety days and forty days.</i> —Ezek. iv. 5—6.

Here is time which God has revealed in his word, most of which essentially relates to the question of Daniel—How long shall be the vision? And to the answer, “Unto 2300 days.” The events included in this vision is sufficient evidence to every one acquainted with the history of these events, that they could not be ac-

completed in so many days. There is almost a universal agreement in the Christian world that in the 70 weeks a day stands for a year. And if this is a part of the vision, then the remainder must be interpreted on the same principle; that the seventy weeks compose a part of the vision is evident from the fact that the instructions of the angel Gabriel to Daniel did not terminate here; for he was afterwards informed that the city and sanctuary should be destroyed. "The end of the war should be with a flood," and unto the end of the wars, *desolations* were determined. And that for the overspreading of abominations he should make it desolate, *even until the consummation, and that determined shall be poured upon the desolator*. This must relate to the remainder of the vision, the 2300 days. The events in the vision, so descriptive of the Little Horn, evidently extend down to the cleansing of the sanctuary, (including the 1260 years) with which the indignation is to end. Jerusalem is still trodden down, and the Jewish nation remains a scattered people, looking for the return of their Messiah. The indignation has not yet come to an end, and consequently the vision is not yet closed.

The several points in the vision may be arranged as follows:—

## I.—The 70 weeks divided into three parts:—

1. Seven weeks, or	49 years.
2. Sixty-two weeks,	434 “
3. One week or	7 “

Making in all 70 weeks, or	490 “
Subtract the age of Christ,	33 “

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Leaves B. C. 457 - - - -457

II.—From the birth of Christ to the taking away of the daily (*sacrifice*) and the setting up the abomination which maketh desolate, - - - - 508

III.—From 508 to the time when the saints of the Most High were given into the hands of Papacy by an act of Justinian, the Greek Emperor, gives us the time of - - - - 30

IV.—From 538, when the Papal dominion was established by the edict referred to down to the period of its overthrow in 1798, is noted as the *time, times and a half* in Dan. xii. 7. - 1260

Time, one year, - - 360 days.

Times two years, 720 “

Half a time, - - - 180 “

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Each day for a year makes 1260

Add 45 years to the above numbers, 45-

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To the close of the vision, gives 2300

Take from B. C. 457

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And it leaves - 1848

If the above prophetic calculations can be demonstrated by the word of God, then “ a great voice out of the temple of heaven, from

the throne," will soon be heard, saying, "IT IS DONE!" Prophecy does reveal things that shall be **HEREAFTER**. Rev. i. 19, — even to the consummation of Jehovah's government and providence in the kingdoms of the world. See Isa. xxviii. 21, 22.

Whatever degree of confidence may be placed in the above calculations, one thing is certain, viz:—

There is evidence from the plain declarations of Scripture — from the prophecies — that we are living *in the time of the end*. Several of the most distinguished students of prophecies, after a careful and critical examination, have come to the same conclusion.

The following is an extract from Professor Bush, testifying his own belief that the prophetical periods have nearly expired:

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy — that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous — something final — the last act in the great drama of the world. We cannot agree with those who believe that the physical de-

struction of our earth is predicted and close at hand; though, if their premises once be granted, *we cannot see how their chronology is to be disputed.* We firmly believe that we are now upon the borders of the momentous changes predicted.

“We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation.”

Dr. Duffield, who has recently published a work on the prophecies, relative to the Second Coming of Christ, says, “Among other signs, that ‘*the time of the end,*’ that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly by signs in the heavens. The sun shall be darkened—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed, by some, and we think with some plausibility,

that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will, to some extent, literally occur. Striking atmospheric and celestial phenomena shall be observed, which, being beyond the reach of man's philosophy, may be regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, that atmospheric and celestial phenomena have been more marked, frequent, and varied, than in any previous age of the world. It is said that not less than fifteen hundred stars have faded from the vault of heaven ; and some of them were observed in a state of conflagration.

“Ever since the French revolution, the peculiar signs, both moral and political, which are predicted to mark the time of the end, have been developing. The preparation is making for a great and fearful crisis ; the kings and rulers of the earth are leaguings and conspiring together, and becoming more and more involved in their ambitious schemes, and the Lord is *sealing* his people, pouring out his Spirit, and gathering in his elect. Verily, we must be

blind if we cannot discern the signs of the times."

Cunninghame's Dis. on Prophecy—"If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ] coming yet accomplished?' We should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall He come this year?' Our answer would be, 'We know not; but this much we know and believe, *that he is at hand, even at the door.*'"

Rev. John Cox, speaking on the Second Advent of Christ, makes the following remark: "This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto virgins."

By comparing the signs of the times with the numerical prophecies, we may know, with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is a student of the prophetic writings, long before the predicted events are fulfilled. The prophecies of Daniel were clo-

sed up and sealed till the time of the end ; and when the book was to be opened, the seals were to be removed—the mysterious dates were to be developed—many were to run to and fro, and prophetic knowledge was to be increased. The period here foretold is that in which we are *now living* ; for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies as within the last thirty or forty years. The seals are now being removed—the signs of the times shed a light on the prophetic dates, and the prophetic dates shed light upon the signs of the times.

“ All these signs of the times, shedding their light upon the mysterious dates, and deriving light from them in return, i. e. the present convulsions of the nations ; the simultaneous shaking of the Ottoman and Papal empires ; the reign and dominancy of infidelity ; the extensive propagation of the gospel beyond the limits of the western Roman empire ; the state of feeling and excitement in the Jewish nation ; the infidel indifference of the world ; the death-like slumber of the church ; and the midnight cry that has been recently raised, and that is now ringing in the ears of the infidel world and a sleeping church, all indicate that the 1260

years have run out their course. And when ye see these things know that the kingdom of heaven is at hand."—*Lit. vol. II. Dest. of British Empire, Thorpe.*

Dr. Cotton Mather, in a work printed for Samuel Gerrish, 1729, and who died Feb. 13, 1727—8, says, "By all just and fair computations, the twelve hundred and sixty years allowed for the Papal empire must be near, if not quite expired. By consequence, the 1335 years, which bring the time of the end when Daniel, with other good men, is to rise and stand in his lot, are not likely to extend beyond the present century."

The above extracts, from writers on prophecy, are introduced here to show that the doctrine of our Savior's last advent to the world, as near at hand, is a doctrine of interest—of investigation and belief, to many of the present day.

In closing this subject we will notice a few objections which are made to the doctrine of Christ's near approach.

I. The passage in Math. xxiv. 36.—"*But of that day and hour knoweth no man.*" It will be remembered that in every instance, where passages of this nature occur, that the signs of the advent of the Lord are particularly pointed out.

The *day* and the *hour* we profess not to know. But does not the chapter, from which the above passage is selected, contain evidence that it was not for the disciples, *then* living, to *know the times and the seasons*, but for those who should be on the earth about the time of his coming. It was not the purpose of Christ to leave his people in darkness on a subject of such momentous interest as his *last advent* to the world. In the days of Noah and Lot, the people were faithfully warned, previous to the approaching judgments of heaven. Hence the parable of the fig tree, “when his branch is yet tender and putteth forth leaves, ye know that summer is nigh ; so likewise ye, when ye shall see all these things, know that it is near, *even at the doors.*” The signs which should precede his second advent are recorded in the chapter for our instruction, that we may not be in darkness, that that day come upon us unawares. Query.—Is it consistent with the character of God, and in harmony with express declarations in Scripture, on this great event, to believe that it will take place without our knowing any thing about the *time* ? “Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in *due season* ? Blessed is that

servant whom his lord, when he cometh, shall find so doing." Doing *what*? Watching, having the lamp trimmed and burning, and being ready, lest the Bridegroom come and find us sleeping. But to say, "*my lord delayeth his coming*," is taking the position of the evil servant, and incurring the penalty contained in the close of the chapter. To *such* the Lord will come in an hour when they look not for him. 1 Thess. v. 2.—"For yourselves know perfectly, that the day of the Lord so cometh, as a thief in the night. For when they shall say peace, and safety, sudden destruction cometh upon them. But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of the day: we are not of the *night nor of darkness*." John xv. 15.—"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep (*observe*) those things which are written therein."

2. *A millennium of peace and happiness*.—When Christ was asked by the disciples what would be the sign of his coming, and of the

end of the world, he did not tell them there would be a thousand years of peace and happiness, or that the whole world would be converted. Such a notable sign as this he would not have omitted, if it was to occur. “But as the days of Noah *were*, so shall also the coming of the Son of man be.” As much as to say, As when the flood came in the days of Noah, and the burning in the time of Lot, so will it be when the Savior comes the second time. The people will be giving their special attention to the affairs of this world, to buying and selling, building and planting, marrying, and giving in marriage, and as unbelieving as to Christ’s coming, as the generation of Noah were concerning the flood.

But will not the knowledge of the Lord cover, or fill the whole earth? Yes; when the saints *inherit* the earth, and *not* at the coming of Christ; for this event is expressly noted by the signs, “as in the days of Noah.” The suddenness of Christ’s coming shows that it will be to the wicked as a *thief in the night*, as a *snare upon the nations*—as in the time of Pharaoh, when the destroying angel went out at *midnight*, and a cry of distress was heard throughout the land.—Ex. xii. 29. To the very period of the Savior’s advent, there will

be impiety, unbelief, luxury, commotions, wars and rumors of wars, and constant inquiry, "Where is the promise of his coming?"

The parable of the *tares* and *wheat* shows that the people of God never will be the praise of the whole earth, until *the harvest, which is the end of the world*. Until that time, the wheat and tares will grow together, when Christ will send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity. *Then* shall the righteous shine as the sun in the kingdom of their Father.

3. *Prophecies were not intended to be understood until accomplished.* What is the great object of prophecy, in the Word of God, but to confirm our faith in the events therein foretold. Now, if we are not to understand the prophecies, or to investigate them with special reference to the events predicted, then a great portion of the Bible was a *sealed book* to the early Christians. Now, we believe the Word of God is a true light, which shines on our present path, and penetrates into the future. The first advent of our Savior was prophesied, and, no doubt, those who waited for the "consolation of Israel" had their hopes excited, and their faith strengthened by the prophecy of the 70 weeks in Daniel.

The expectation of a Messiah was also prevalent among the Jews, and was confirmed by the mission of John the Baptist. And did not Daniel learn from books (*prophecy*) that the long captivity of the Jews, in Babylon, was about terminating? "I Daniel, understood, by books, *the number of the years*, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem." He understood the prophecy, and set himself to prayer and supplication, when the angel was sent "to tell him what should befall his people *in the latter days*, and that he should stand in his lot at the end of the days." Daniel did understand the prophecy before it was fulfilled.

Noah was commissioned to prophecy the destruction of the old world by a flood; and for the very purpose that the wicked might not be overtaken without warning. They were without excuse in not believing the prophecy.

The design of prophecy is not merely to confirm our faith in the Scriptures, but to give us a knowledge of the events to which the prophecy relates. Take the example of the destruction of Jerusalem. If the disciples had regarded the Savior's prophecy of that event only of use *after* it was accomplished, they

would doubtless have perished in the siege. But they availed themselves of the warning which Christ made to them, previous to his departure, and escaped the desolations which came upon the Jews. Christ prophecied certain signs, by which they might know as to the time of the event. They saw these signs, believed, and fled to the mountains in Pella.

Now Christ has given in the same chapter, a prophecy respecting his 2d coming ; notable signs, by which we may know, for a certainty, as to the event at hand. The warning voice is discernable in those signs, and whatever indifference or unbelief, may exist in the church and the world on this subject, it will be heard, so that when he comes he will find some faith on the earth.





NEW HEAVENS  
AND  
NEW EARTH.

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MARRIAGE SUPPER OF THE  
LAMB.

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By N. HERVEY.

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## NEW HEAVENS AND NEW EARTH.

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“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter iii. 12, 13,

In the chapter from which the text is selected, the apostle mentions the design of his writing, viz. to refresh the minds of his brethren with the “words which were spoken before, by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.” He foretells that there would be scoffers in the last days, who would manifest the same unbelief concerning the second coming of Christ, and the final consummation of all things, as was exhibited in the days of Noah, respecting the flood. He then gives a graphic description of the sudden and general conflagration of the

world, to be succeeded by the *new heavens, and the new earth, wherein dwelleth righteousness.*"

Our object will be to show from the Scriptures that God has assigned to this earth which we inhabit, both in relation to its moral and physical constitution, a period of existence—and when that period comes, he will change or purify it from the curse under which it has fallen, and make it the abode of the righteous.

This proposition may appear to the reader inconsistent with the general laws of nature, and with the perfect order and harmony which has characterized the handy work of the creator ever since the morning stars sang together, and the sons of God shouted for joy. The sun, say you, continues to shine in its usual splendor—the moon reflects her light, the stars twinkle in the canopy of heaven, seed-time and harvest, summer and winter fail not, and all things remain as they were from the foundation of the world. But we ask you to suspend judgment till we have consulted the records of God's holy word. To the law, and the testimony we appeal for the evidence of our position—viz. that the present mundane system must pass away, or be renewed, and a new heavens and new earth appear.

In discussing this subject we shall follow the order of the text. That expressly declares,

*I That there will be a great change in the present material system.*

In proof of this, the apostle refers to the flood which swept over the earth and destroyed its inhabitants, with the exception of Noah and his family. That the earth underwent some physical change, is generally admitted by geologists. The discoveries which have recently been made by them, have led them to this opinion. The apostle asserts the ignorance of scoffers in the last days, on this subject. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 2 Pet. iii. 5, 6, 7. It was the opinion of Moses (Gen. i. 1, 2.) that the earth was originally in a fluid state, and it has been shown by some discoveries near the poles that the earth is not round, but of a spheroidal form, resembling an orange, a shape which it would naturally assume from whirling round upon its axis; and is a just conclusion, if, according to ancient opinions, the earth was formed from a watery substance. Be this as it may, the apos-

He declares that the heavens "shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." In the following verses, eleventh and twelfth, the same thought is expressed by a dissolution of the material universe.—Not its annihilation, for this would conflict with long established principles in philosophy, that no particle of matter is annihilated, whatever process of change it may pass through—but that the present system of things will be changed, or regenerated; and in this sense, pass away into a new and perfect state "wherein dwelleth righteousness."

There is nothing in all the convolutions of nature to compare with this last drama in the world's history. We may form some conception of the rolling thunder, peal after peal,—of the darting lightning, flash after flash,—of the sweeping deluge and the sweeping cataract bearing down the sturdy oak, and rolling the rock from its settled position—of the belching and burning volcano pouring out its lava, and destroying whole cities, of the rumbling earthquake in both land and sea. But the final conflagration is purely a matter of revelation, and best described by the language of the inspired writers. Heb.i.10,11,12, "Thou Lord in the beginning hast laid the foundation of the earth,

and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they *shall be changed*: but thou art the same and thy years shall not fail." [See Ps. cii. 23, 28.] "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not *till the heavens be no more.*"

The subject under consideration is also recorded in prophecy. Speaking as they were moved by the Holy Ghost, the prophets not only predicted the birth of the Redeemer with all the characteristics in which he appeared when clothed in his humiliation, and all the scenes of his crucifixion on the cross; but they also look forward to the approaching consummation, when he shall come to make up his jewels, Isa. li. 6, "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." Whatever may be the order, firmness, solidity, and regular motion of the heavenly bodies, or the beauty of the earth, yet they shall be folded up, or changed for the residence of Christ and his saints. Jer. x. 10, "At his wrath the earth

shall tremble, and the nations shall not be able to abide his indignation ”

There can be no doubt that the events predicted in Joel, 3d chapter, are identical with those in Rev. xiv., and foretell the end of the world — the final conflagration, and the heavenly Jerusalem. ‘The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.’”

The second chapter of this prophecy presents the same great event. The language has been supposed to refer to the destruction of Jerusalem, but will it not have a literal accomplishment at the end of the world? The events of that period correspond to the description in other portions of the Scriptures. “The earth shall quake before them—the heavens shall tremble—the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is terrible, and who

can abide it?" These, with other similar passages in the Word of God, confirm our faith in the purpose and power of Jehovah to renovate the earth — to purify it by fire, and to restore it to its primeval glory and perfection. It is an inspiring thought to the devout mind. It elevates the soul, and fills it with the grandeur and omnipotent power of the Almighty. It is included in His eternal purposes. It is a part of His vast plan in the great work of redemption, to purify the earth from the curse — from all that is injurious, mortal, and fading; and make it what it originally was, Eden-like.

Here will be the manifestation of God's power. He "who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," is, by the same power, able to transform the elements of nature, and render the earth as pure, and beautiful, as when she came from the hands of the creator.

How sublime is the description, by the prophet Habakkuk, of the mighty power of God! "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his

praise. And his brightness was as the light: he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." Hab. iii. 3, 10, 11.

Jehovah has abundantly evinced his mighty power, in the present existing universe. It now only requires his putting forth that same power, and the earth shall be changed, — renewed and bloom with all the glory and perfection of the Deity himself. He once gathered the waters of the sea together as an heap. "He layeth up the deep as in store houses." In the heavens hath he "set a tabernacle for the sun. He hath appointed the moon for seasons," and "maketh *Arcturus*, *Orion*, and *Pleiades*, and the chambers of the south. He

covereth the heavens with clouds. He made a decree for the rain, and a way for the lightning and the thunder; and causeth the vapors to ascend from the ends of the earth." By his word "the waters were commanded to bring forth abundantly the moving creature that hath life." He hath made all things after the council of his own mind. This is our God, who hath founded the earth upon the seas, and established it upon the floods. He "hangeth the earth upon nothing," and as the Creator, Preserver, and Upholder, of all things, *rideth in his excellency on the sky.*

It was a remark of Tertullion, that every mechanic among christians knew God, and should make him known to others. He makes this remark in consequence of a question put by Cræsus, the king, to Thales, the philosopher. *What is God?* Thales asked for one day to answer the question. The day expired without an answer. The question was proposed again, and he wished for *two* days—then for *four*—then for *eight* then for *sixteen*. Impatient for an answer, the king inquired the reason of his delay? "O!" said the philosopher, "it is a question in which my insufficient reason is lost. The oftener I ask myself, *What is God?* the *more incapable* I find my-

self of answering. New difficulties arise every moment, and my knowledge diminisheth as my inquiries increase." From this circumstance he took occasion to reason in favor of christianity over the wisdom and philosophy of man; and said to Cræsus, "*Thales cannot inform the king what God is! and the humblest christian knows more than this.*"

The Bible alone, in harmony with the voice of nature, teaches us *what God is*, — and utters forth his WISDOM, GOODNESS, and POWER.

This view of the present material system, which displays the omnipotence and grandeur of the Deity, is calculated to inspire us with hope, in the prospect of a new and better state of existence, when God shall purify and make all things new. Mortality is impressed on every thing around us, and yet how few believe that this earth is destined to be changed, in the sense of the text. Even the final dissolution of human bodies presents a scene at which human wisdom shrinks to contemplate. When we enter the congregation of the dead we are disposed to inquire, "can these dry bones live!" And many doubts spring up in the mind, when we look away from the inspired page, as we survey the works of creation, in reference to the change which

this globe will soon experience. But God can cause "beauty to spring out of the ashes, and life out of the dust." He is possessed of unlimited power, and superintends, by his infinite knowledge, all the works of his hands. The poet has well observed, what is taught in Revelation, that

"He summons into being, with like ease,  
A whole Creation, and a single grain."

Nothing but sin has marred the beauty of the visible Creation, or diverts our thoughts from a right contemplation of the ten thousand objects which speak in silent, but emphatic language, of the glory of God. The dark veil now hides from our view the brightest manifestations of the Deity, which must have lighted up the Garden of Eden, where our first parents walked and communed with God. The "glory of the Lord," which is now manifested in all his works, and which led the Psalmist, from a pious contemplation of them, to exclaim, "*in wisdom hast thou made them all,*" is not so clearly seen, as when the morning stars first sang together. How can it be, when the physical aspect of its constitution has become deformed, in consequence of the wickedness of man? That the physical economy of the earth has been deranged, corres-

ponding to the moral state of its fallen inhabitants, all the investigations of science most truly affirm. Everything which Jehovah created, he pronounced *very good*, and there is reason, from the Scriptures, to believe, that before sin entered into the world, all things reflected the perfections of the Deity. “No chilling winds, nor poisonous breath,” — no storms disturbed the tranquility of nature, — no concussions of the earth excited alarm in the breasts of its inhabitants, — no pestilences or sickness annoyed the human frame. We may reasonably conclude from the description of Moses, that the natural elements originally contributed to the happiness of man; and from the same Scriptures there is evidence that the desolating flood swept from the earth many of its primeval beauties, by which it was adorned in boundless variety. But when the dispensation of Providece shall close with this fallen world, the earth and the ærial heavens changed, then “we, according to his promise,” may expect to behold the “new heavens and the new earth, wherein dwelleth righteousness.” The heavens, therefore, must receive Jesus Christ until the times of the restitution of all things.

**"Eternal HOPE! when yonder spheres sublime,  
Peal'd their first notes, to sound the march of time,  
Thy joyous youth began — but not to fade  
When all the sister planets have decayed;  
When, wrapt in fire, the realms of ether glow,  
And heaven's last thunder shakes the world below;  
Thou, undismay'd, shalt o'er the ruins smile,  
And light thy torch at Nature's funeral pile!"**

Having considered the first proposition of the text, that the present material system will pass away, or be changed, by the same power which created and formed it, we shall proceed to examine the proof, from the Scriptures, in support of the

II. Proposition, viz:—*That there will be a new heavens and a new earth, wherein dwelleth righteousness.*

The objection which is frequently made against this view of the subject — that there will be an entire change of the material universe, is not so well founded as many suppose. Many startle at the idea of this great revolution in the material world. From education, and from the popular custom of spiritualizing those passages which relate to this transformation, many are disposed to believe that all things will remain as they now are. And those who cherish the views here expressed, are, by many, class-

ed among the *new lights* which, say they, have “glimmered in every age.”

This doctrine, however, is not a new one. It was advocated in the earliest periods of Christianity. It was the universal sentiment of the Council of Nice, embracing something like three hundred pious and learned clergymen, who were assembled by Constantine the Great, soon after the establishment of the christian religion in the Roman empire, in about the year A. D. 325. The same views were cherished by the Reformers during the reign of Edward VI. and embodied in the Catechism of the Church of England. The following extract is from Burnett’s theory of the earth. Vol. II. page 246.

“The end of the world, Holy Scripture calleth the fulfilling, and performance of the kingdom, and mystery of Christ ; and the renewing of all things; for, saith the apostle Peter, (2 epistle, iii.) we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end, according to the witness of the apostle : The heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up, as though

he had said — As gold is wont to be refined, so shall the whole world be purified with fire, and be brought to its full perfection. The lesser world, which is man, following the same, shall be delivered from corruption, and change ; and so for man, this greater world, which for his sake was first created, shall at length be removed, and be clad with another hue, much more pleasant and beautiful.”

Dr. Clarke makes the following comment upon the passage in Peter iii.

“ All these things shall be dissolved. They will all be separated, all decomposed ; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently, they may enter again into the composition of the new system. We look for a new heavens and a new earth, the other being decomposed, a new system is to be formed out of their materials.

It does appear from these promises, what the apostle says here, and what is said in Rev. xxi. 27: xxii. 14, 15 : That the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined ; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined, and restored, than finally destroyed.”

It is worthy of notice here, that Peter refers to all the epistles, in which the doctrines of the end of all earthly things, the coming of the Son of Man, and the final judgment, are mentioned. A careful attention to the epistles will convince the reader of the importance attached by the apostle to this subject. For example, the coming of Christ to judge the world. 1 Thess. iii. 13: iv. 14, 18. 2 Thess. i. 7, 10. Titus ii. 13. The resurrection: 1 Cor. xv. 22. Phil. iii. 20, 21. The burning of the earth: 2 Thess. i. 8. The heavenly country: 1 Thess. iv. 17. Heb. iv. 9: xii. 14, 18, 24. The final judgment of all mankind by the Lord Jesus: Rom. xiv. 10.

That the Scriptures set forth the entire regeneration of the earth, by fire, is as evident as the language of inspiration presents any other doctrine. Who can read the description of the apostle Peter (iii. chap.) on this subject, and not perceive that he designed to make this doctrine intelligible to a scoffing world? That there will be a *new heavens and new earth*, is confirmed by a promise, to which Peter refers.

The prophets, guided by the unerring influence of the Holy Spirit, have described the new earth in language so plain, that a little child may understand its import. The thirty-

fifth chapter in Isaiah give us a view of what we may expect to see, and enjoy in the EDEN of the Lord. We here present the whole chapter in one column, with passages corresponding, from other portions of the prophecies.

Isa. xxxv. 1, 2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

Isa. lv. 12, 13. For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Isa. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Isa. xxxv. 5—7. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame

Ezk. xxxiv. 26, 27. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down

man leap as an hart, and in his season; there shall the tongue of the dumb be showers of blessing. shall sing: for in the wil- And the tree of the field derness shall waters break shall yield her fruit, and out, and streams in the de- the earth shall yield her sert. And the parched increase, and they shall be ground shall become a safe in their land, and pool, and the thirsty land shall know that I am the springs of water: in the Lord, when I have broken the habitation of dragons, the bands of their yoke, and where each lay, shall be delivered them out of the grass with reeds and rush- hand of those that served es. themselves of them.

Isa. xxxv. 8. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein.

Isa. xxxv. 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

Isa. xxxv. 10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain

Zech. ii. 10. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

Ezk. xxiv. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

Isa. li. 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they

joy and gladness. and sorrow and sighing shall flee away | shall obtain gladness and joy; and sorrow and mourning shall flee away.

Several other passages may be quoted from the prophetic writings, showing that the regenerated earth will be the residence of the redeemed. It is evident that the prophets, who wrote as they were moved by the Holy Ghost, felt that the loss sustained by the disobedience of our first parents would be repaired — that the curse which fell upon the earth, when nature “gave signs of woe, that all was lost,” would be removed, and God again rejoice in all his works.

Isa. lxxv. 17. For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. | 2. Peter iii. 13. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Isa. lxxv. 18. But be ye glad, and rejoice, forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. | Rev. xxi. 2, 3. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Isa. lxxv. 19. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be | Rev. xxi. 4. And God shall wipe away all tears from their eyes; and there shall be no more death,

no more heard in her, nor the voice of crying.	neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.
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In the sense of the above passages, we see in what light God will renew the face of the earth, and in what respect *the glory of the Lord shall endure forever; and the Lord shall rejoice in all his works.* Jerusalem is called **THE HOLY CITY, THE CITY OF THE LIVING GOD. THE PLACE WHICH HE HATH CHOSEN, THE JOY OF THE WHOLE EARTH.** Not so with ancient Jerusalem — “Behold,” said Jesus, “your house is left unto you desolate.” Nor is it thus with the Jerusalem that *now* is, which the apostle says, (Gal. iv. 25.) *is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.*

The future Jerusalem is evidently distinguished for its glory and excellence. Then saith the prophet shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, (Isa. xxiv. 23.) And the name of the city from that day shall be, **THE LORD IS THERE.** (Ezek, xlviii. 35.) “At that time they shall call Jerusalem **THE THRONE OF THE LORD,** and all the nations

shall be gathered unto it." (Jer. iii 17.) And the Lord shall reign over them in Mount Zion, henceforth even for ever. (Mich. iv. 7.) He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of *his father David*. (Luke i. 32, 33.) These passages definitely point out the place where Christ will establish his throne. Jerusalem will be the seat of his temple, the glory of which will *fill the whole earth*.

It is not unusual to hear from the pulpit, a glowing description of heaven, by those passages from the Scriptures which set forth the state of the New Jerusalem, and the new earth, and which show that this new scene will resemble Paradise.

1. It shall be enlightened by the glory of God. Rev. xxi. 23.

2. It shall be watered by a river. Zech. xiv. 8. Rev. xxii. 1.

3. The Tree of Life shall be planted there. Rev. xxii. 2.

4. The inhabitants shall be all righteous. Rev. xxi. 27.

5. Clothed in beautiful garments. Isa. lii. 1.

6. Redeemed without money. Isa. lii. 3.

7. Inherit the land forever. Isa. lx. 21.

8. Free from infirmities, pain, sorrow, and death. Isa. xxxv. 5. Rev. xxi. 4.

9. There shall be no more curse. Rev. xxii. 3.

10. The glory of Lebanon, the fir tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. Isa. lx. 13.

11. Place of rest and peace, salvation and praise. Isa. lx. 18.

12. The Lord, the everlasting light and glory. Isa. lx. 19.

13. The days of mourning ended. Isa. lx. 20. Rev. xxii. 5.

14. No night there. Rev. xxi. 25.

15. None there but those whose names are written in the Book of Life. Rev. xxi. 27.

16. They are before the throne of God, and serve him day and night in his temple. Rev. vii. 15.

17. Hunger no more, neither thirst any more. Rev. vii. 16.

18. The Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Rev. vii. 17.

19. They shall reign on the earth. Rev.

20. The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

The above texts are proof sufficient, that the renovated earth will be the abode of the righteous. The place where angels will greet the whole family of Christ, when he shall come to judge the world in righteousness. The renovation of the earth will be contemporary with the Second Advent of our Lord and his kingdom. The Savior says to his apostles, (Math. xix. 28,) Verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And Peter has expressly asserted the *times* of the *restitution of all things*, at the coming of Christ. John, in Rev. xx. 4, describes the saints as sitting on thrones with Christ, in the act of *judging*; which is the same thing as *reigning*; and then declares that they *lived*, and *reigned* with Christ a thousand years. The redeemed are heard by John saying, *we shall reign on the earth*. These passages are perfectly intelligible, when we view Christ's personal reign on the new earth, with all his saints, when they (Christ and his people) conjointly possess the kingdom. It also makes plain the prayer which our Savior taught his disciples, viz. *Thy kingdom come, thy will be done on earth as*

*it is done in heaven.* This prayer is not yet answered. And there is no prospect of its being realized in this life. For the will of God to be done on earth as it is done in heaven, implies an entire renovation of the present state of things. Heaven is a sinless, perfect state, and all the angels of God, with all happy spirits, move according to His will. God's will cannot be done on this earth as it is done in heaven, until the kingdom is brought completely under the administration of Christ, which will be in the *new earth, wherein dwelleth righteousness.* The Savior had promised the kingdom to his disciples, he then taught them to pray for it. The promise will be fulfilled, and the prayer answered, when *the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Then Christ will see the glory that shall follow his sufferings, the travail of his soul, the reward of his merciful embassy to this lost world, his incessant toils, his agony in the garden, his sufferings on the cross.

Let us now consider the *inheritance of the earth as the promised reward of the righteous.*

God did promise to Abraham, and to his seed after him, the land of Canaan, flowing with milk and honey; and that his mind might be enlarged and filled with the extent of this promise, he was commanded to lift up his eyes to the four quarters of the earth, north, south, east and west, as if the promise was not confined to a single spot of earth in Palestine, but comprehending the whole earth. "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*. But Abraham died without possessing any part of the land, except a burying field, purchased with his own money. His faith looked forward to a *heavenly country*, "*to a city which hath foundations, whose builder and maker is God.*" He had reference to the *New Earth*—the Holy City—the New Jerusalem.

Some of the ancient servants of God were in doubt about the interpretation of the promise made to Abraham and his seed, respecting the land of Canaan; but God constantly reminded them of their promised inheritance, by assuring them that the righteous should *inherit the earth*, Psalm xxxvii.—"For evil doers shall be cut

off; but those that wait upon the Lord, they shall inherit the earth." For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the earth; when the wicked are cut off thou shalt see it."

The prophecy of Isaiah, lxxv. 17, leads us to the same conclusion. "For behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind." Isa. lxxvi. 22, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." We have seen that there is a complete harmony between the prophecies of Isaiah and the Revelation of John on this subject. The promise which was made to Abraham, and to his seed, will be fulfilled when all the chosen people of God shall take possession of the *New Earth*, for an *everlasting* inheritance. The Lord "will comfort all the waste places of Zi-

on, he will make her wilderness like EDEN, and her desert like the garden of the Lord<sup>4</sup>; joy and gladness, thanksgiving and the voice of melody are found therein." This is the land of our inheritance, honored by the visible presence of the Lamb, who will be the light of his people, and the *joy of the whole earth*."

According to Rev. xx. 4, the saints will live and reign with Christ a thousand years; reign with him on the New Earth. The redeemed in glory are heard, saying, "WE SHALL REIGN ON THE EARTH." This reign will commence when the *first heaven and the first earth are passed away*. Heb. i. 10, 11, 12—"Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The sense of this passage is, that Creation, which now speaks forth the power, wisdom, and glory of God, will not be destroyed, or consigned to oblivion, but changed or purified from the curse. The Scriptures, says Mr. Fuller, give us reason to expect that the earth itself shall, at some

future period, be purified, and re-united to the holy empire of God. The earth is set forth by the apostle in Rom. vii. as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies. Therefore, the heavens must receive Jesus Christ until the times of the *restitution* of all things. Here is the hope of the saints at the first resurrection—the hope of inheriting the NEW EARTH.

Now the promise of the ancient covenant, must evidently refer to a *future reward*. This promise is often made, and confirmed by an oath. There is reason to believe that something more is intended by this covenant, than that the posterity of Abraham should possess the land of Canaan. So solemn a covenant, must refer to a greater, and more extensive blessing than the temporal enjoyments of Canaan. The promise is made to Abraham and to his seed after him. Who are the seed of Abraham? Evidently the people of God—the *true Israel*, who are compared in number to the sands on the sea-shore. They are to inherit the *whole earth*.

Again, Abraham is represented in the Scriptures as a *stranger*, a *sojourner*, and a *pilgrim*, travelling from one place to another, without

any settled home. [Heb. xi. 8, 9,] By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed, and he went out, *not knowing whither he went*. The commission to Abram is recorded in Gen. xii. i—4. He was obedient to the command, and yet he had no tittle, or right in the land of Canaan, any more than his son Isaac. He had no ground for building, or cultivation. *By faith he sojourned in the land of promise as in a strange country*, he occupied the same tabernacles with Isaac and Jacob, who were heirs to the same promise. He sojourned there by *faith*; and regarded that land only, as a type of the final inheritance of the saints, to which the promise must have reference. *For he looked for a city which hath foundations whose builder and maker is God*. He lost sight of earth as a permanent residence, in anticipation of the heavenly country, which he could realize only by faith in the promise.

To this land the apostle alludes in the 13th verse. *These all died in faith*, believing that God would fulfil the promised rest to his people—*not having received the promises*. These were not fulfilled in their day; *but having seen them afar off, they were persuaded of them, and confessed that they were strangers and pilgrims on*

*the earth.* It was not their intention to reside in Canaan. For they *declare plainly that they desire a better country, that is, an heavenly.* Although Canaan was so particularly specified in the promise, yet they possessed only a small portion of it, and that not as the gift of God, but by purchase. (Gen. xxiii. Acts vii. 5.)

Again, the right which the Jews as a nation claim to the promised land, does not answer to the importance and solemnity which is attached to the covenant. They never had a *full* and peaceable possession of even that portion of the land which they once occupied. And as the covenant can refer only to temporal blessings, even if understood as they interpret it, it does not apply to them. They are a people *scattered* and *peeled* on account of their transgression in rejecting the Messiah. The covenant implies promised permanent rest and enjoyment. The Jews are far from having experienced this blessing. They have become a *proverb* and a *by-word* among the nations, a discontented, and unhappy people. If the covenant have reference to their future possession of the land, then the Gentiles have no part nor lot in the covenant, and are expecting to *inherit the earth* by promises made exclusively to the Jews. In

this sense, I say, Christians are consoling themselves with bright and cheering prospects for the future, without any foundation.

But the Scriptures set forth this subject in a better light. God is the dispenser of grace, mercy and peace to all mankind, leaving every son and daughter of Adam, Jew and Gentile, bond and free, high and low, rich and poor, to avail themselves of the offers of salvation through Jesus Christ, and finally, to inherit the earth when God shall make his tabernacle with men, and Christ shall be admired by his saints.

This view of the promised land shows us what will ultimately be the *inheritance* of the people of God. Peter i. 3, 4, 5, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This inheritance is without any principle of dissolution or decay,—*that fadeth not away*. The metaphor is taken from the amaranth, a flower always lively and

blooming, and preserves its hue and fragrance, even amidst the cold frosts and chilling winds. The earth, which the righteous are to inhabit, will, without doubt, bloom continually.—It is the Paradise of God, prepared for those who love him—*It is the recompence of reward.* Paul, in his epistle to the Ephesians, first chapter, gives a most animating description of what God has reserved for his people; and assigns the *sealing* of the Holy Spirit, as the pledge of their *inheritance until the redemption of the purchased possession*, when soul, body, and earth, shall be glorified together. If we are the children of God, “then heirs, heirs of God, and joint heirs with Jesus Christ.” When the saints enter upon their possession, their reward is complete. Now, saith the apostle, are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It was the prayer of the Savior, *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.* The scene of his glory I believe to be on the New Earth. Then the knowledge of God will cover the whole earth. Then the watchmen of the Lord will indeed see eye to eye, and there be one fold, and one Shepherd.

THE

MARRIAGE SUPPER OF THE LAMB.

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REV. xix. 9. "And he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb."

THE chapter from which the text is selected, is a description of the great day of the Lord, and the millennial state of the righteous, which is noted as the arrival of the Marriage Supper of the Lamb, for which the church is arrayed in her fine linen of sanctification—having "made herself ready." John says: "After these things (referring to events described in the preceding chapter) I heard a great voice of much people in heaven, saying: Alleluia: Salvation and glory, and honor, and power unto the Lord our God. For true, and righteous are His judgments."—Those judgments which befall papal Anti-Christ in the last great battle when Christ shall appear as the King of Zion. The seventh verse presents us with the glowing sentiment of the church—"Let us be glad and

rejoice, and give honor to Him, for the Marriage of the Lamb is come, and his wife hath made herself ready." This is the espousal day of the church, when all the redeemed of the Lord will meet in the capacity described by John—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away."

The union which now exists between the Savior and his disciples, is figuratively set forth by the vine and the branches. This union is formed by giving the heart to Christ—believing his Word, and trusting in the merits of his righteousness for full salvation. Those who are thus united to Christ are *blessed* indeed. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John iv. 2, 3. Here is the union of all saints with Christ, at the marriage supper, when he will take the bride

to himself, in presence of all the angels of God. The subject contained in the text is one of great interest to the children of God, and ought to awaken the inquiry in every heart, *shall I be called to the marriage supper of the Lamb?*

In order to have a clear view of the subject, we propose to consider the several points in the text—viz :

I. *What shall we understand by the Marriage Supper of the Lamb?*

II. *The blessings of the Marriage Supper to those who are called.*

I. *What are we to understand by the Marriage Supper of the Lamb?*

The 21st chapter will shed some light upon it: Here is presented to John a figurative view of the blessed state of the righteous. “And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband. The New Jerusalem which John saw in vision denotes the celestial society of the redeemed. Jerusalem was originally the centre of the true worship of God, Ps. cxxii. 4, and the place where God did in a special manner dwell first

in the tabernacle, and afterwards in the temple. 2 Sam. vi. 7, 12 ; 1 Kings vi. 13. The apostle employs the same figure to express the state of the righteous in glory. Heb. xii. 22, 23. "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly, and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Saints, while on the earth, are usually spoken of as having their names *written* or enrolled in the Lamb's Book of Life. The apostle has doubtless an allusion in the above passage to a custom among the Greeks of enrolling a person's name in a book as a citizen, by which he is entitled, as a free man, to all the privileges of citizenship. The Christian's name being written in the Lamb's Book of Life, gives him a title to all the blessings of the Marriage Supper.

The passage in the address to the angel of the church in Philadelphia conveys the same idea. Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusa-

lem, which cometh down out of heaven from my God, and I will write upon him *my new name*." On this passage, a recent writer makes the following remarks. "Relative to Christ's new name we know not ; it may allude to the new character under which Christ will appear to eternity in heaven, after he shall have divested himself of his present mediatorial kingdom at the end of the world. 'Then cometh the end, when he shall have delivered up the kingdom to God even the Father.' Christ will then appear to his followers in some new point of light, and thus account for his *new name* to be inscribed on the redeemed pillars of heaven. Now, at the marriage supper Christ will be present with all the glories of the Father. John had a full view of this scene, as described in Rev. xxi. 9, 10. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and showed me that great city, the *holy Jerusalem* (saints and angels) descending out of heaven from God."

Christ is elsewhere called the Bridegroom—the bride means his church. It is here called

the *Lamb's wife*. When the Bridegroom comes the church will be the prepared bride "adorned for her husband." In the parable of Christ, where a king is represented as preparing a feast for the marriage of his son, we learn that it was expected of all the guests to appear in a suitable dress, as a token of respect to the married couple ; and that after the procession in the evening from the bride's house was concluded, the guests were all examined before they were permitted to enter the apartment of entertainment. If any person was found not having on a garment suitable to the occasion, he was expelled from the house. At the great marriage supper of the Lamb, the company of the redeemed will be prepared for the occasion, not one will be found there who has not on the "*wedding garment*." This garment must be secured before the appointed time arrives—then it will be too late. "At a marriage, the procession of which I saw some years ago, says Mr. Ward, (View of Hist. of Hindoos, vol. 3, p. 171,) the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture—"Behold ! the bride-

groom cometh, go ye out to meet him." All the persons employed now lighted their lamps and ran with them in their hands to fill up their stations in the procession ; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated on mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat for a short time, and then went into the house, the door of which was immediately close and guarded by Lepoys, I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment—*and the door was shut !*"

There is consolation in the thought that the door of mercy is not yet shut. There is a short space of time left in which we may all prepare for the coming and kingdom of our Lord. But when the "Marriage Supper of the Lamb is come, and the bride hath made herself ready" for the occasion, it will be too late for repent-

ance—too late to secure the wedding garment.  
“ They that *were ready* went in with him to the marriage, *and the door was shut !* The door of salvation will be closed,—

“ Time gone, the righteous saved, the wicked damned,  
And God’s eternal government approved.”

That the Marriage Supper of the Lamb will soon be announced, is evident from the circumstances in which the text stands. The previous chapter describes the fall of the papal beast, and accords with the same event in chap. x, which is an inspired comment on Daniel’s prediction of the rise and fall of the papal power in the last days—and its destruction by the stone cut out of the mountain without hands.

“ The angel came down from heaven having great power ; and the earth was lightened with his glory. And he cried mightily with a loud voice, Babylon the great is fallen, is fallen.” Rev. xviii. 1, 2. A similar text is found in Isa. xxi. 9. “ Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground.” The second angel gives the same event in Rev. xiv. 8. And then followed another angel (next after the missionary angel now flying,) saying, “ Babylon is fallen, is fall-

en." In the same chapter the event is given under the figure of the harvest and vintage. v. 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." v. 15. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." See v. 16 to 19. All this indicates that Christ will be near in the time of trouble previous to the marriage supper, to defend Jerusalem—"In that day sing unto her, A vineyard of red wine. I the Lord do keep it, I will water it every moment. Lest any hurt it, I will keep it night and day." Christ here appears in the cloud with the golden crown upon his head—emblem of his exaltation and kingly power—and in his hand a sharp sickle, (the implement for gathering in the harvest and vintage) to defend his chosen and sealed ones. This text corresponds to the prophecy of Isa. lxiii. 1—6, respecting the "treading of the wine press" and the harvest and vintage of the same event in Joel iii. In answer to the prayers of his people, the Son of man destroys the anti-christian powers as with a rod of iron, in

the great day of battle. "Shall not God avenge his own elect, who cry unto him day and night, though he bear long with them?" "When the Lord shall build up Zion he will appear in his glory, he will regard the prayer of the destitute and not despise their prayer."

This same event corresponds with that under the seventh trumpet—with the destruction of the beast and the false prophet—with the kings of the earth being cast into the lake of fire—Rev. xix. 20. Here, then, we have the great and notable day of the Lord—the harvest and vintage, towards which the world is tending, and the nations fast ripening.

That this beast has marks of some of the most notable scenes in the history of the French revolution, no one will question, who has a knowledge of that history. The abominations of the papal power have been exhibited to the world, in crimson colors, ever since it was established. But when infidelity raised its head, in, and after the French revolution, the horrors of the Papal See made the hearts of men fail them for fear. Well may the voice from heaven be heard, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God

hath remembered her iniquities.—Rev. xviii. 4, 5. The lamentations of Papal kings are noticed in the close of the chapter, — when the body of the beast shall be given to the “burning flame,” and the smoke of her ruins loom up as the signal of her death. “In her expiring struggle in Europe,” says one writer, “she has attempted to stretch across the Atlantic her withered arm, and, if possible, gain her lost dominions in America.” But *the judgment* shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. She may prevail, and continue to prevail, for an appointed time, “until the Ancient of Days” shall come, and judgment is given to the saints of the Most high, and the time that the saints shall possess the kingdom.

In Daniel we find the reign of the beast is limited to a “time, times and the dividing of times,” which is a notable period in the prophecies—meaning 1260 days—a day for a year, making so many years for the reign of the Papal power, which closed in 1798, when the Pope was deposed, and a republican form of government was set up in Italy. But his body is not to be given to the ‘burning flame’ till he shall have accomplished to scatter the power of the holy people. Then “all these things

shall be finished, and the marriage supper of the Lamb come."

This notable period of time is mentioned in Daniel xii. 7 — "time, times and dividing of times," Rev. xi. 2 — "forty and two months;" in verse 3 — "a thousand two hundred and three score days." In Rev. xii. 6, 14 — "a time, times and a half time." By time is meant a year, times two years, and a half a time half a year. These make the forty-two months, and all the different expressions of the period, according to the ancients, reckoning 360 days to a year, 30 days to a month. God said to Moses—Numb. xiv. 34—"After the number of days in which ye searched the land, even forty days, *each day for a year*, ye shall bear your iniquity, even forty years." Ezek. iv. 6—The prophet was ordered to lie on his side forty days as a sign to the people. God says, "I have appointed thee each day for a year." Dan. ix. 24 — The seventy weeks of the prophecy from the going forth of the decree to build the walls of Jerusalem to the crucifixion of Christ, gives us 490 years.

The present inhabitants of the civilized world, (says Mr. Smith) who have lived to see half a century, have lived to witness the notable event which is designated by the descent of the angel of the covenant, in the 10th chapter

of Revelation, and it has afforded them a season of great instruction. That event is noted as being at the close of the 1260 years, when one of the greatest revolutions occurred in the religious and political world that its history affords.

The destruction of the great secular Roman beast is prophecied by Daniel as introducing the Millenial morning. Dan. vii. 9—11—"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn (Popery) spake. I beheld till the beast was slain and his body destroyed, and given to the burning flame." This is the beast which the apostle says will be destroyed by the brightness of the Savior's coming. This will be the finishing stroke to all earthly monarchies—will close up the affairs of time, and introduce the children of God to the marriage supper of the

Lamb. "Thus saith the Lord, Ah ! I will ease me of mine adversaries, and avenge me of mine enemies. The destruction of the transgressors shall be together. The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Then shall the moon be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, before his ancients gloriously.

That the marriage supper of the Lamb is near, all the events of prophecy most clearly indicate. Edward Beecher, in a sermon published in 1835, remarks as follows : "In the progress of the cause of God on earth, there are certain great crises, or turning points of destiny, full of deep interest to him and to the intelligent universe. Such was the coming of Christ, an event around which were concentrated the interests of the whole human race, and of the moral government of God in all ages. The advent of such eras is announced beforehand, and preceded by signs. The event stands predicted on the prophetic page, throwing its light unto the dark regions of futurity ; and God himself, as the long expected day draws near, so orders his providence that signs

of his advent may be seen on every side. He holds up a standard to his people, and calls on them to behold it from afar. When he does this, it is their duty to notice such signs, and to be fully aware of their import ; and to do this rightly is to *discern* the signs of the times. Beneath the inspiring influence of the Almighty, the universal church is aroused, excited, and agitated by the persuasion that a glorious advent of the kingdom of God is at hand." By this Mr. B. understands the conversion of the world. But where is the Scripture to warrant such license with the Word of God, as to make the Kingdom of God at hand to mean the "conversion of the world ?"—When the Lord Jesus shall be revealed from heaven, he will find the world not in a converted state, but *as in the days of Noah*, which days correspond to the age in which we are living. That the Savior is about to make his appearance and call his followers to the marriage supper—to give them the *kingdom*, and the greatness of the kingdom, is evident from the signs of the times—the fulfilment of prophecy—and from the vision of Daniel. The world seems

"To toll the death-bell of its own decease,  
And by the voice of all its clemente

To preach the general doom. When were the winds  
Let slip with such a warrant to destroy ?  
When did the waves so haughtily o'er-leap  
Their ancient barriers ?  
Fires from beneath, and meteors from above,  
Portentous, unexampled, unexplained,  
Have kindled beacons in the skies ; and the old  
And crazy earth has had her shaking fits  
More frequent, and foregone her usual rests.  
The pillars of our planet seem to fail,  
And nature, with a dim and sickly eye,  
To wait the close of all "

Having considered the Marriage Supper of the Lamb, as to its meaning and time, we shall now consider—

II. *Its blessings, which those who are finally called will enjoy.* Blessed are they which are called unto the Marriage supper of the Lamb.

Our salvation from sin is represented in the Scriptures as originating with God, and as attributed to his compassion for the guilty. The doctrine is best expressed by the plain declarations of scripture. Eph. i. 4, 5 — "According as he hath chosen us in him before the foundation of the world, that we might be holy, and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." 2 Tim. i 9 — 2 —

“Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. The Lord knoweth them that are his.” God, however, is not represented by these passages as partial in his grace toward mankind. Peter said, in the house of Cornelius, “of a truth, I perceive that God is no respecter of persons.” He, in common with most of his nation, thought that the favor of God was confined to the house of Israel; but now he sees that, in every nation, “he that feareth him and worketh righteousness is accepted of him.” The free invitations of the gospel are sufficient to encourage every sinner to accept the mercy of God at the foot of the Cross. Those who are called by the spirit, and become reconciled to God through his Son, *are sealed unto the day of redemption*. Such may hope to be called at the Marriage Supper of the Lamb. They may have the full assurance of hope, that when He, who is our life, shall appear, they will also appear with him in glory.

The call spoken of in our text will be indicated by the *seventh trumpet*. Rev. x. 5, 6, 7—“And the angel which I saw stand upon

the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The sounding of the seventh trumpet is a notable sign in the course of the prophecy, that "time shall be no longer"—the mystery of God shall be finished—and when the "time of trouble," alluded to in Dan. xii. just previous to the resurrection of those who sleep in Jesus will begin. And may the people of God be prepared for this trial of their faith and patience. "Many shall be tried and purified, and made white before the millennial morning shall dawn, and the marriage supper of the Lamb come. They must put on the whole armor of God, that they may be able to stand in the evil day. This time of trial is rolling on and coming nearer; but the saints may rejoice in the testimony of God. They shall be "caught up to meet the Lord in the air."

Christians will then be called to the marriage supper, by the last trumpet, "at the resurrec-

tion of the just." 1 Cor. xv. 51, 52—"Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump* ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then will be "*heard, as it were the voice of a great multitude, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.*"

Now, as it is the purpose of the Father to give his people the kingdom, so Christ exhorts them to be ready. See Luke xii. 33, 38—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." To gird up the loins means to be prepared—to be found active and diligent in the service of the Lord. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The blessings which the marriage supper of the Lamb implies are clearly pointed out in the Scriptures. To these blessings the righteous will be called at the resurrection. They are as follows :

1. *A glorified nature.* That God can form a spiritual and glorified body, no more liable to decay, disease and death, the apostle positively affirms. 1 Cor. xv. 44. — It is sown a natural body, it is raised a spiritual body." It is one of the most cheering prospects that can be presented, in view of the ideas we form of death and the grave ; especially when we think of the " dark and narrow tomb," the receptacle of the offensive mass of clay. It is said of a friend to Spencer, that, as he leaned over his lifeless form, he exclaimed. " I thank God that *the body* will be redeemed at the resurrection." Then when the righteous are raised from the grave, and the redeemed living changed, they will be clothed upon with an immortal glorified nature ; and,

2. *They will be perfectly holy.* Sin is *death* to all our spiritual emotions. "In heaven no sin is found." The intellectual and moral nature of the righteous shall be clothed upon with the Redeemer's holiness ; mortality shall be swallowed up of life ; their souls, expanding in the ever increasing glory of the *new abode*, will be adapted to the entire enjoyment of the marriage supper. Rev. vii. 13, 14—" And one of the elders answered, saying unto me, what are these which are arrayed in *white robes* ? and

whence came they ? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them *white in the blood of the Lamb.*” Some writers on the book of Revelation have referred the above passage exclusively to the martyrs who have, in the fullest extent of the term, passed through *great tribulation*,—sealed their testimony to the religion of God with their blood. May it not refer to all the redeemed, whose garment, suitable for the marriage supper of the Lamb, is the *righteousness of Christ* ? The white robe is an emblem of purity. *Without holiness no man can see God.*

Tribulations have a tendency to purify the righteous. Peter, after speaking of the inheritance of the saints, ready to be revealed in the last time, says “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold *temptations*, (trials.) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ.—1 Peter i. 6, 3. Daniel says, “Many shall be tried and *purified*, and *made white.*” Holiness is the

appropriate garment in which to appear at the marriage supper of the Lamb. We have a perfect description in the 7th chapter of Revelation, of the character and condition of the spirits of the just made perfect, represented as standing "before the throne and before the Lamb, clothed with *white robes*, and palms in their hands ;" emblem of their victory over sin—their triumph over all their enemies.

Let christians, when cast down by afflictions, trials and persecutions, read the 7th chapter, and rejoice in all their tribulations. We may not be able to see the design of them so clearly in this life, as we shall in heaven. God permits his people, for a wise purpose, to endure trials for a season. But these cheerless, starless nights will soon be over, and in the *new earth* their sun will no more go down, there will be *no night* there : and they will see how every trial conduced to whiten their robes, and brighten their crown.

3. *They will be perfectly happy.* At the marriage supper of the Lamb there will be no sin, no night, no sickness, no death, no sorrow, no pain. "God shall wipe away all tears from their eyes." Their services in the heavenly world have no interruption—their joy no bounds—they shall be filled with all the full-

ness of God, and make the temple of unfading glory resound with the anthem of never ceasing praises to the Lamb.

John saw, in vision, the "*Holy Jerusalem* descending out of heaven from God, having the glory of God." He called it *the bride, the Lamb's wife*, with all her heavenly glories. The city is described by an inspired mind. It is a "building indeed, not made with hands." "Glorious things are spoken of thee, O city of God." The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. The wall of Jasper and the city was of pure gold, like unto clear glass. The foundations of the city were garnished with all manner of precious stones ; and the twelve gates were twelve pearls. The street of the city was fine gold ; and the Lord God Almighty and the Lamb are the temple of it."

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there."

The *tree of life*, bearing twelve manner of fruits, and yielding her fruit every month, is a complete emblem of the immortal state of the righteous. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The *river of life*, spoken of in connection with the tree of life, may denote the undying love of Christians in the New Jerusalem state. "There is a river, the streams whereof shall make glad the city of our God." Here religion in the soul is as a well of water springing up into everlasting life. There it will become a river, clear as chrystal, ever flowing among the saints. With the tree of life, ever bearing fruit, the healing leaves ever shedding around a healthful influence, and the river of life ever rolling through the city, the inhabitants will "hunger no more, neither thirst any more."

The arrangements of the marriage supper will all be made ; and every one present clothed in robes of light. The espoused of the Lord shall enter into his joy, and *shine forth as the sun in the kingdom of their Father*. Lord, we shall be perfectly *satisfied*, perfectly happy, and perfectly holy when called at the resurrection morning, to the MARRIAGE SUPPER OF THE LAMB.

The prospect is most cheering to the tried people of God. Their toils end—their trials cease—their joys begin. Lift up your heads, for your redemption draweth nigh. There will be no one present who has not on the *wedding garment*.

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## THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24:6—8
Speeds the voice of rumor'd war,	Luke 21: 25.
Nations in tumultuous pride	Gag. 2: 7.
Heav'd like ocean's roaring tide ;	He.12: 26--29
When the solar splendors fail,	Mat. 24: 29
And the crescent waxeth pale,	Rev. 16: 12
And the powers that star-like reign,	Matt. 24: 29
Sink dishonor'd to the plain;	Joel 2: 10,31
World ! do thou the signal dread ;	Lu.21: 26,36
<i>We</i> exalt the drooping head,	Lu. 21: 27, 28
<i>We</i> uplift th' expectant eye,—	Eph. 1: 14
Our redemption draweth nigh.	Ro. 8: 19, 23
When the fig-tree shoots appear,	Mat.24: 22,23
Men behold their summer near;	Lu. 21: 29, 31
When the hearts of rebels fail,	Isa.59: 18, 19
We the coming Conqueror hail.	Rev.19: 11,16
Bridegroom of the weeping spouse,	Rev.19: 7,9

Listen to her longing vows, .	Rev. 6: 10
Listen to her widow'd moan,	Lu. 18: 3,7,8
Listen to creations groan !	Ro.8: 22, 23
Bid, O bid thy trumpet sound;	1Thess. 4: 16
Gather thine elect around ;	Mat. 24: 31
Gird with saints thy flaming car;	Jude 14
Summon them from climes afar;	Isa.24: 13--15
Call them from life's cheerless gloom,	Mat. 24:40,41
Call them from the marble tomb,	Rev. 20: 4—6
From the grass-grown village grave,	Lu. 14: 14
From the deep dissolving wave,	Ps. 49: 14,15
From the whirlwind and the flame,	1Thess.4: 17
Mighty Head ! thy members claim.	Col. 1: 15
Where are they whose proud disdain	Lu.19; 12,27
Scorn'd to brook Messiah's reign ?	Mat.13:41, 42
Lo, in waves of sulph'rous fire	Lu. 17: 27,30
Now they taste his tardy ire,	Rev.19:20,21
Fetter'd till th' appointed day,	Rev.18:3,5,9
When the world shall pass away.	2 Pet. 2: 9
Quell'd are all thy foes, O Lord;	Rev.19:15,21
Sheathe again the dreadful sword.	Ps. 110: 5, 7
Where the cross of anguish stood,	Isa.53: 3,5,12
Where thy life distill'd in blood,	Mark 15; 27
Where they mock'd thy dying groan,	Mark 15; 29
King of nations ! plant thy throne ;	Isa. 24; 23.
Send thy law from Zion forth,	Zec. 8; 3
Speeding o'er the willing earth—	Dan.2; 35,44
Earth, whose Sabbath glories rise,	Isa. 40; 1, 9
Crown'd with more than Paradise.	Ps. 67; 6
Sacred be the impending veil !	1Cor.13; 12
Mortal sonse and thought must fail	1John 3; 3
Yet the awful hour is nigh,	Lu. 21; 31
We shall see thee eye to eye.	Rev. 1; 7
Be our souls in peace possessed,	2Thess. 3; 5
While we seek thy promised rest,	Heb. 4; 9
And from every heart and home	2Tim. 4; 8
Breathe the prayer, O Jesus, come !	Rev. 22; 20
Haste to set the captive free;	Isa. 49; 9
All creation groans for thee.	Rom. 8; 19

CHARLOTTE ELISABETH.

## THE SECOND ADVENT OF CHRIST AND THE RESURRECTION,

### THE PRINCIPAL FEATURES OF APOSTOLICAL PREACHING.

The importance of making Christ's second advent a prominent theme of pulpit discussion, is disparaged by some writers, on the ground of Paul's determination to know nothing among men save Jesus Christ, and him crucified. But are we to infer from the apostle that the sufferings, and the crucifixion of the Savior are all he determined to make known to the world, as a preacher of the gospel? By no means. It is true that the apostle had a special commission to the Corinthians, relative to the cross of Christ, and it was his determination, while among them, to preach faithfully the doctrine of a crucified Savior. It was his purpose not to occupy his time in discussing the laws, customs, and traditions of the Jews; nor to preach to them "with enticing words of man's wis-

dom," but in demonstration of the spirit, and of power.

In the first chapter of the same Epistle, (v. 7, ) the apostle commends the Corinthians, because they "come behind in no gift, *waiting for the coming of our Lord Jesus Christ*;" as though their constant expectations of his coming to judge the world was one evidence of true piety, and a means for keeping them in the love of God, that they *may be found blameless in the day of our Lord Jesus Christ*.

In chapter vi. 1, 2, the apostle reproves them for not remembering "that the saints shall judge the world,"—and the xv. chapter is devoted to an exposition of the *order* and *nature* of the resurrection. It is evident, from the whole epistle, that the apostle did not confine his preaching to the cross of Christ, any more than to the resurrection, and the coming and kingdom of our Lord.

Attention to the writings of the apostles will show that they preached the advent of Christ *near*, for the consolation and edification of christians; also on account of its practical tendency.

1. *By the way of consolation.* The apostle assures christians, at Thessalonica, that they will again see their departed friends, who have

fallen asleep in Jesus ; and adduces the resurrection of Christ as a pledge of theirs, when the Lord Jesus shall descend from heaven. See 1 Thess. iv. 13—18. — “ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.” 1 Thess. v. 9, 10.—“ For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.” 2 Thess. i. 7—10—“ And to you, who are troubled, rest with us, when the Lord Jesus shall be reveal-

ed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Paul himself, in view of the hour of his departure, is consoled in the hope of a crown of righteousness, which he, with all the redeemed, will receive, *at that day*.—1 Tim. iv. 6—8. Peter, when reminded of the brevity of his own life, writes an Epistle to his people, the object of which is to confirm their faith in the coming of the Lord, and in the expectation of living in the new heavens, and the new earth, wherein dwelleth righteousness. 1 Peter v. 4.—“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” James, in his epistle, does not encourage those to whom he writes with the hope of their final reward, until Christ comes the second time. In view of their tribulations, he exhorts them *to be patient until the coming of the Lord*,—the period when they shall see, in the most striking

light, that the sufferings of the present time are not worthy to be compared with the glory that shall then be revealed. Why does he earnestly exhort them to bear patiently their trials? The answer is found in the first chapter, 7th verse; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, *at the appearing of Jesus Christ*. Paul, in his Epistle to the Hebrews, after discussing the doctrine of Christ's mediation, closes the subject by saying, "*And unto them that look for him shall he appear the second time, without sin unto salvation*. For what purpose shall he appear but to give his people their reward—their *incorruptible inheritance*."

It is evident, therefore, that the apostles, instead of dwelling on death as the period when Christians will enter upon their full enjoyment, and their complete reward, rather urged them to look forward to the coming of Christ, when the hopes of the pious will be consummated by the revelation of Jesus Christ.

2. The doctrine of Christ's second coming, *near*, was evidently preached by the apostles on account of its practical influence.

1. *As a motive to Christian love*.—"And the Lord make you to increase and abound in love,

one toward another, and toward all men, even as we do toward you, to the end, that he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ.*”—1 Thess. iii. 13.

2. *As a motive to Christian forbearance.*—“We, ourselves, glory in you in the churches of God, for your patience and faith in all your persecutions, and tribulations, that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us when the *Lord Jesus shall be revealed from heaven.*”—2 Thess. i. 4—7. Heb. x. 36, 37. James v. 7, 8. 1 Peter i. 6, 7.

3. *As a motive to the performance of Christian duties.*—“For the Son of man shall come in the glory of his Father, and then he shall reward every man according to his works.”—Math. xvi. 27. It is the duty of the Christian to feed the hungry, clothe the naked, relieve the oppressed, and to do good unto all men. A cup of cold water given in the name of a disciple, does not escape the notice of the all-seeing Judge. Jesus said, “I was an hungered and

ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me."

4. *As a reason for watchfulness.*—"But ye brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light and of the day; we are not of night nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober."—1 Thess. v. 4, 6,

If the reward, for a faithful discharge of duty in the vineyard of the Lord, is deferred till the *chief Shepherd shall appear*, then will the belief of his advent night stimulate his servants to warn the guilty, day and night, with tears. "Blessed is that servant whom his Lord, *when he cometh*, shall find so doing."

And now permit me to invite your attention to the study of the Bible. It is a light—a guide—a comforter. It throws light on the *past*, the *present*, and the *future*. It is a clear exhibition of God's character—his attributes—the way of salvation by his Son Jesus Christ. Here is the Cross; and on that Cross is presented the suffering Lamb. He invites, entreats, persuades you to look unto him and live. Believe in him, love him with all your heart, and then

when he comes to be admired in his saints, you will be ready to welcome his approach—to receive the unfading crown of glory, and to enter into the joy of our Lord. Rev. iii. 21.—“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. ii. 11.—“He that overcometh, shall not be hurt of the second death.” Rev. ii. 7.—“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”





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**NARRATIVE**

**OF**

**CONVERSION TO THE FAITH**

**OF THE**

**PREMILLENNIAL ADVENT OF CHRIST**

**IN**

**1843.**

**WITH SUGGESTIONS AND REFERENCES DESIGNED TO  
AID SERIOUS INQUIRERS AFTER TRUTH.**

**BY JOHN STARKWEATHER.**

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## NARRATIVE.

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It is often sneeringly said, respecting many of those who have been led to believe in the pre-millennial advent of Christ in 1843, that they have "*prayed themselves* into this belief," without the proper exercise of their reason; while others are confident that if the doctrine were true, our educated ministers and theological professors would certainly have ascertained it. I have, therefore, thought it might be of service to those who are particularly interested in the subject, to give a brief statement of facts pertaining to my own conversion to this belief, accompanied with some suggestions and references which may aid serious inquirers in their search after the truth.

In Nov., 1840, I was brought, through the abounding grace of God, into the state of mind designated by the apostle Paul in the following language:—"There is therefore now no condemnation to them who are in Christ Jesus, FOR the law of the Spirit of life

in Christ Jesus hath made me *free from the law of sin* and death; for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us.*" "Being made free from sin, ye have your fruit unto holiness." "Thanks be unto God, who always causeth us to triumph in Christ." "How shall we who are *dead to sin, live any longer therein?*" On account of my possessing and professing such a state of mind, I was, as a matter of course, regarded with suspicion and treated with neglect, and my name was cast out as evil, by many who had before spoken of me and treated me as a worthy brother in the Lord. But I was made to realize in my own experience what the apostle meant, when he said, "I am *filled with comfort*, I am *exceedingly joyful* in all our tribulations." "None of these things move me;"—and what the Savior meant when he said, "Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy."

In the month of Jan., 1841, I was for the first time led to read Miller's Lectures, and several other publications on the second coming of Christ. Such was then my state of mind, that I could feel no opposition to these nor to any other religious opinions which

were entertained by devoted Christians; nor have I, at any time since, had it in my heart to speak of those who embraced these views, in such a way as to grieve or offend one of "Christ's little ones," for I felt that it were better that a millstone were hanged about my neck and that I were drowned in the depth of the sea. But still, I could see no reason or consistency in such views of the Bible as Miller and others entertained, in relation to this subject; and as I had been led practically to adopt the anti-Protestant sentiment advocated by Prof. Stuart, under whose instruction I studied for the ministry, that the books of Daniel and Revelation cannot be accurately interpreted by those who are unacquainted with the original languages,\* I thought it not strange, that such men as Miller should entertain such irrational and inconsistent views of the prophetic scriptures.

During the two past years, since that time, I have attended much to the study of the prophecies, in the way in which, I have reason to believe, they have generally been studied by ministers and others: i. e., I have read Newton, and Faber, and Smith, and Campbell, and Edwards; and in connection with them, I have read the Bible, always feeling, however, that it would be presumption in me to suppose that I could understand the prophecies, without the aid of some one of these

\* See Biblical Repository of 1835, p. 62; also Hints on Interpretation of Prophecy, p. 44.

distinguished expositors, and that it would be next to sacrilege to question the correctness of their views respecting a temporal millennium. My mind, however, was often perplexed with the disagreement of these writers among themselves, and with the impossibility of explaining many passages of scripture in accordance with the views of either of them.

When Prof. Cowles began to write on the prophecies in the Oberlin Evangelist, advocating a temporal millennium, I was cheered with the hope and expectation of having all my difficulties and perplexities removed. Accordingly, I read all his communications carefully, and with deep interest. Although his views appeared more consistent, in some respects, than those of other writers, except Pres. Edwards, with whom he appeared very nearly to agree, still many important prophecies remained uninterpreted, nor could I see any rational and consistent method of explaining them in accordance with his views. I was still, however, very confident that they might, and must be explained consistently with the idea of a temporal millennium; and that I should be able so to explain them when I should have the requisite time and "helps" for the purpose.

During the last summer I have listened to several lectures, and read various publications from those who believe in the second coming of Christ in A. D. 1843. But their views appeared to me more and more inconsistent

and irrational, so much so, that when at the second advent camp-meeting in Taunton, in September, I felt constrained to join with brother Hawley, of New Bedford, in attempting to expose what appeared to me to be their absurdities, but which I now see were absurdities to me, for the same reason that to go in a certain direction in a large city or in a strange country, in order to reach a particular place of destination, appears absurd to one who has unconsciously lost the points of compass. The whole difficulty was in myself, in my long established belief, the correctness of which I had never thought of questioning, that the future heaven of the saints was to be somewhere in the regions of space above us, and that there would be a temporal millennium before this state of our probation should close.

From the Taunton camp-meeting, brother Hawley went with me to the place in which I was then laboring, to aid in a protracted meeting. There, our labors in the meeting occupying only the afternoon and evening of each day, we proposed to devote each forenoon to the study of the Scriptures, without note or comment, with a view to ascertain more satisfactorily their import in relation to the subjects discussed by the Millerites; for although their views appeared to us both to be very inconsistent and absurd, yet we were unprepared to show, as we felt we might and ought to do, what the Scriptures did teach on

these subjects. I never so fully realized, and so deeply felt, as I did at that time, that with the Holy Spirit promised to guide us into all truth, I might understand the Scriptures for myself, without any reference to the opinions of commentators or expositors. And having no other book 'but the Bible then within our reach, after expressing to each other our feelings respecting the promise of the Spirit to guide us into all truth, we bowed together before God, and as to myself, with a confidence of being guided into the truth which I had never before felt. I must also say, that this was the first time I ever attempted to search the Scriptures for myself, without note or comment, and without any reference to what others had thought or written, to ascertain their true import in relation to this subject. After spending a season in fervent prayer, we commenced our examination, comparing scripture with scripture, first, with reference to the location of the future residence of the saints, and then with reference to the *pre* or *post*-millennial advent of Christ, both expecting to be more convinced that the Millerites were deluded in relation to these points, yet willing to admit and to defend whatever we should find to be truth. We had not spent more than six hours in our examination, before we were led to see, beyond our ability as honest Christians to doubt, that the saints are to reign with Christ *forever* ON THE EARTH—that *this earth*, when the works of the devil

in it and upon it are burned up, will become the "new earth" which we, according to his promise, are to look for, as the everlasting habitation of the righteous—and that the second coming of Christ will be before any such millennium can occur as we had been taught to expect. In coming to these conclusions, I was peculiarly startled to find that I was being led so far into Millerism; and I was strongly tempted by that consideration, and by others associated with it, to shrink back, and to question the soundness of these conclusions. But on reviewing again and again the ground which we had passed over, I could not resist the conviction that, in respect to the points already examined, the views of the "Millerites" were in accordance with the word of God; and in yielding my heart to these convictions of my understanding, I was filled with inexpressible peace and joy, the same in kind, though superior in degree, that I had experienced in yielding my heart to the doctrines of regeneration and sanctification.

I now found myself in an entirely new point of observation respecting the prophecies—a point from which I saw such harmony, and beauty, and glory in all the Bible, and especially in the prophecies, as I never saw before. It was like surveying a large city from the top of some commanding eminence, after having travelled over it for some months, in vain, with a view of becoming acquainted with the true direction and rela-

tive position of its numerous streets, wharves, and public buildings.

The conviction is irresistible, and immediate, that, from that position, you can in due time, gain a correct idea of the situation of each, in reference to every other point, and every other object.

We now pursued our examination of the Scriptures with unspeakable satisfaction and delight, with reference to the nature of Christ's kingdom, the land of promise, and the restoration of the true Israel to this, their own promised inheritance, together with all the departed saints, who are "heirs with us of the same promise."

In this examination we did not attend particularly to the visions of Daniel, supposing that we could better understand these, after we should have ascertained the import of other parts of the Bible in relation to this subject. On this account, our time being limited, we did not then become satisfied respecting the *time* of Christ's coming. In other words, we were not yet convinced that this world's probationary state would be closed up by the coming of Christ in A. D. 1843. But after having such an experience of the faithfulness of God, in so far guiding me by his Spirit to a knowledge of the truth, I felt assured that I should be made to understand the historical prophecies of Daniel and John, including the times and seasons therein specified, whenever I should investigate them, as

I had done other parts of the Bible, with reference to those points which had now become so delightfully plain and intelligible to my apprehension. Respecting the prophetic periods of time, I was not so readily satisfied, on account of the dust that had been thrown into my eyes by what Professor Cowles had written, for the purpose of showing that a day in prophecy is never to be reckoned as a year. But after a careful and prayerful investigation of the subject, with particular attention to the various historical events which might be supposed to be a fulfilment of these prophecies, as it respects the periods specified, my mind was set perfectly and delightfully at rest. Admitting that Professor Cowles' opinion of the passages to which he referred in Numbers and Isaiah, and other literal historical narrations, is correct, I could see no reason why they should be made a rule for interpreting the prophetic periods found among the *symbolical predictions* of Daniel and John; while it became perfectly plain, after a proper examination of the Scriptures in connection with historical events, that a day in these prophecies was intended to be understood as representing a year—a week, seven years, a month, thirty years, and a year, three hundred and sixty years; and that they had thus, in every case, been exactly fulfilled, except the ending of those periods, which bring us down to the coming of the Lord.

When I had become satisfied of this, I

could not, of course, avoid the conclusion, that in the year 1843 Christ would come in the clouds of heaven, to raise the righteous dead, to change the righteous living, and to destroy all the wicked, with all the works of the devil, and to set up here his everlasting, glorified kingdom; and in yielding my heart to this truth, that peace of God which passeth all understanding, and which had, for some time been flowing like a river through my soul, swelled to almost an ecstasy of joy. It was the same "joy in the Holy Ghost" which I had often before experienced at intervals, only now it became more permanent, and gave me a liberty and an energy in doing good to others, which I never had before. I seemed to understand the full import of the Saviour's declaration, "Ye shall know the truth, and the truth shall make you free;" and since then, I have understood, as I never did before, the value and importance of this doctrine, in connection with the doctrine of holiness, for preparing us for the coming of the Lord. I had before been very confident that all religious experience and religious action which should result from the belief of this doctrine, must be selfish in its character, and therefore spurious. But now I *know* that such an opinion on this subject, let who will entertain it, is both unscriptural and false.

Here I must also testify, that I have never come to the knowledge of any truth, the evidence of which has continued to accumulate

and to brighten from every quarter, filling the soul with unspeakable and perpetual joy, as it does in relation to this subject; and nothing has contributed more to cause this constantly accumulating evidence to glow with soul-captivating radiance, than the productions of those that have written and spoken against it. In this respect, I have been peculiarly benefitted in reading Professor Stuart's "Hints on Prophecy," and in hearing President Mahan express his objections and views; while I have been led most earnestly to desire and pray, that these teachers in Israel may be delivered from those habits and influences, by which they are so astonishingly blinded to the truth on this subject; and may cease to join with the slumbering virgins, and with the wicked of every description, in saying, "My Lord delayeth his coming."

In closing this narrative, I feel it my duty to advert to a remark which is sometimes made, and which is adapted, if not designed, to perpetuate the ignorance of such as choose not to search the Scriptures for themselves on this subject. It is said that "the most, if not all of the educated ministers who are believing in the coming of the Lord this year, are those who had previously been proscribed, or treated with jealousy and suspicion by their brethren, as heretical in some of their opinions." Now so far as there is any truth in this remark, it amounts to this, that these ministers had previously been willing to sub-

mit to the reproach, or persecution, which every minister of the so-called "standing order" must unavoidably endure, however holy and useful he may be, who dares to entertain and express any opinions respecting the truths of the Bible, not by their brethren deemed orthodox. And here let it be remembered, that in enlightening and guiding men, the Spirit of God acts in accordance with the established laws of their minds, while none have the *promise* of being guided into the truth, except such as do the will of the Lord *at all hazards*. Such ministers as are here referred to, then, are the only ones who can reasonably be expected to be guided into the truth.

Here, probably, will be found one of the principal reasons why so few liberally educated ministers have yet been led to apprehend and preach the truth on this subject. They know that if they should avow their belief in the pre-millennial advent of Christ in 1843, they would, at once, be proscribed by their brethren as heretical in their views, or sneered at as foolish, fanatical "*Miller-ites*;" and that the probable result would be, to deprive them and their families of their present means of a comfortable subsistence. And while men are influenced at all by such considerations, it is both unreasonable and unscriptural to expect that they will be guided to a knowledge of the truth.

In view of what I have now stated respect-

ing my conversion to the truth pertaining to this subject, the reader must be prepared to credit my sincerity, and my sanity also, if he knows anything of Christian experience, when I affirm, that *I can no more reasonably or safely doubt that Christ will come to close up the scene of this world's probation, during the present year, than I can doubt that the doctrine of regeneration is a doctrine of revelation.*

And here I must say further, that if that experience by which evangelical Christians are assured that their views of the doctrine of regeneration are correct, is not all a delusion, then my testimony in regard to the truth of this doctrine, may safely be relied on. I find it as clearly taught in the Bible, and have had, and do have continually, the same in kind the *very same*, sealing witness of its truth on my own heart; while the preaching of it, in almost every place, is attended with the same converting and sanctifying power.

And now does any one inquire, "What shall you think and what will you do, if after all, Christ does not come this year?" My reply is, I cannot now determine precisely what I should think, or what I should do in such a case. But I am sure of this, that since God has led me to believe that he *will* come this year, as his word abundantly teaches, and has brought me by his Spirit through this truth to rejoice and confide in him, as I never did before, he will not then leave me,

but will teach me what to think and what to do, if he does not come; and especially am I sure that he will *so* teach me, that I shall then be saved from treating the Bible, and Christian experience, as they are now treated, by those who are trying to persuade themselves and others that the thousands of devoted Christians who are proclaiming and looking for the coming of the Lord this year, are following cunningly devised fables.

JOHN STARKWEATHER.

*Boston, January, 1843.*

## SUGGESTIONS AND REFERENCES.

Does the reader now inquire, "How can *I* ascertain, so as to be perfectly satisfied, that these views of this subject are in accordance with the word of God?"

In answering this inquiry, let me submit to your serious consideration and careful examination, the following suggestions and references:

1. *If the end of all things is so near at hand, it is unspeakably desirable and important that you should know it.*

Whatever may be said on this subject, every individual *knows* that if the Lord is coming this year, it would be his duty, and if he were a true believer in the doctrine he would feel disposed to conduct very differently, if not respecting his own spiritual interests, certainly in respect to the spiritual interests of his friends and neighbors, from what he would ever do without this belief. Every one feels that he has a work to do with reference to his fellow-men, when the time has come for the midnight cry to be sounded, which could not have devolved upon him before. And does not the fact that God has made us susceptible of such convictions and

feelings, afford a good and sufficient reason for supposing that he would furnish us, in some way, with information so desirable and important respecting the time of Christ's coming to judgment? In accordance with this reasonable expectation, did he not give information of the destruction of the old world 120 years before it came? Did he not also, seven days before, expressly make known the *very day* when this destruction would commence? Gen. vi. 3; vii. 4. Yes, if the end of the world is to come this year, *you feel that you want to know it now.*

2. *Do not suppose that these views cannot be in accordance with the word of God, because they are, in some respects, different from those which were entertained by intelligent and pious men in former times.*

You will find that the great majority of the intelligent and pious of former times, until the days of Dr. Whitby, who died in A. D. 1727, believed in the pre-millennial advent of Christ. Yet the time of his appearing, and many of the circumstances and events connected with the setting up of his kingdom, were not understood by them as they are now being apprehended; and for the obvious reason, that these are among the things referred to in Dan. xii. 4, 9, where it is said, "The words are closed up, and sealed to the time of the end." "Shut up the words, and seal the book, even to the time of the end."

3. *Believe with unwavering confidence, that*

*"at the time of the end," i. e. just before the Lord comes, the truth in regard to the time of his coming, together with the circumstances and events connected with the setting up of his kingdom, MAY BE UNDERSTOOD.*

It is indeed said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But we are nowhere told that no man ever *shall* know *the year* during which Christ will come. If *this* passage is to be so understood, it makes it equally true that the Son of God himself will not know when he is to come to judge the world, till he gets here! But the passage merely affirms that the *day* and *hour* was, *at that time*, known only to the Father. But the same divine Teacher has said, in Matt. xxiv. 33: "When ye shall see all these things," (that is, the signs which he had just specified,) "*know* that it is near, even at the doors:" and in Dan. xii. 10, that at the time of the end "the wise *shall understand*." Besides, what a reflection upon the character of God must it be, to suppose that in a professed *revelation* of future events, the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood!

It is also said in Acts i. 7, "It is not for you to know the times or the seasons which the Father hath put in his own power." But in the next verse it is said, "Ye shall *receive power*, after that the Holy Ghost is come upon

you, and ye shall be witnesses unto me"—witnesses of what the Holy Spirit is promised to do. And what is he promised to do? Why, "he shall guide you into all truth, and teach you all things, and show you things to come." John xiv. 26, and xvi. 13. Of course at the "time of the end," the visions of Daniel *may* be understood, including those prophetic numbers and periods which close with the coming of Christ and the resurrection of the dead.

You will find also, that, before the seventh and last trumpet sounds, *all* who will be caught up to meet the Lord in the air, *will* so believe that he is near, even at the door, that they will, with prepared hearts, be looking and waiting for his appearing. For God has declared that, "at the time of the end," "*none of the wicked shall understand, but the wise shall understand.*" Dan. xii. 10. This declaration evidently excludes *all* the wicked, and includes *all* the righteous, and affirms, of course, that all the righteous will understand,—not with the intellect merely, for this is true of many wicked, but *with the heart*, through the enlightening and sealing operations of the Holy Spirit,—what is said in the 'book of Daniel, respecting the *time* of Christ's coming. "Then, shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

4. *Carefully notice the predicted signs which*

*show that the "time of the end" has now come, when the time and circumstances of Christ's coming may and will be understood, by all the truly righteous.*

See how strikingly Dan. xii. 4, and 10, last clause, are now being fulfilled. Read also Matt. xxiv. 29—31, and then, if possible, obtain an interview with some individual who witnessed the darkening of the sun on May 19th, 1780, and the thick, fearful darkness of the succeeding night, notwithstanding the moon was then full-orbed in the midst of the heavens. Gain an interview also, if possible, with some one who witnessed the shower of stars that fell to the earth on the night of Nov. 13, 1833; and remember that just such a phenomenon is described as having occurred on the night of Nov. 12, 1779, and visible from South America to Germany and Greenland. Ask yourself what phenomena can be expected to fulfil these predictions, if these have not done it. Notice also the striking fulfilment of Luke xxi. 25, 26, 28; 2 Tim. iii. 1—8; and 2 Pet. iii. 3—7. Then read Nahum ii. 3, 4, and as you think of our rail-road cars, "seeming like torches, and running like the lightning," remember it is "the day of God's preparation" "utterly to cut off the wicked." Read from chap. i. 15. Read also Isa. ii. 1—5, together with Micah iv. 1—5, which tell us what "many people" will say in the "last days," when Christianity is extolled by the nations; and then notice in the

verses immediately following, in Micah iv. 6; what God says he will do in that day, when these ideas of a temporal millennium are so prevalent among the people. See also what follows in Isa. ii. 6—22.

5. *Do not admit that any views which you have ever heard expressed on this subject are correct, without an independent examination of the Scriptures for yourself, to see whether these things are so.*

You will not, of course, believe, nor do we wish you to believe, that *our* expositions of the Bible are correct, until you have diligently, prayerfully, and satisfactorily examined for yourself. And to induce and guide to such an examination, is the sole object of these pages. That you cannot *safely* adopt the views of other expositors, will become evident, when you consider that scarcely any two of them can be found to agree in their views, of even the most important points pertaining to this subject. One of the most learned and consistent among them, Prof. Bush of the N. Y. University, so interprets the prophecies as to affirm that the temporal millennium which many are now looking for, is already past. Prof. Stuart, of Andover, and many others, adopt and undertake to defend that view of the prophecies contained in the books of Daniel and Revelation, which was entertained by Josephus, an interested, carnal Jew, and Rollin, a bigoted Roman Catholic, who lived *before* the "time of the end," when the

words were "closed up and sealed." In thus pretending that the periods of time specified in these prophecies have been literally fulfilled, they are obliged, virtually, to surrender the Bible into the hands of Infidels and Universalists; for it never has been and never can be shown that they have been thus fulfilled. It should be observed, however, and this is expressly admitted by Prof. Stuart, that the "great mass of interpreters," since the time of the end commenced, both in England and America, have been agreed, as we are, in understanding the days, designated in the books of Daniel and Revelation, as the representatives or symbols of years; and yet, to avoid admitting the doctrine of Christ's coming in 1843, this opinion of the great mass of interpreters is abandoned for that of Josephus and Rollin! It is particularly noticeable also, that almost every individual who undertakes to oppose this doctrine, is ready to admit, as Prof. Stuart himself has affirmed, that they "*do not know* that Christ will *not* come this year." It is evidently *unsafe*, then, to confide in the opinion of any religious teacher on this subject, however learned or pious he may have appeared to be. Besides, you should remember that you are required to search and understand the Scriptures for yourself, and that you must give an account to God for yourself, in respect to the views you entertain of their import.

6. *Believe that YOU MAY, and expect that you*

**WILL, by pursuing the right course, very soon ascertain what the Holy Spirit designed to communicate, in relation to every important point connected with this subject.**

You may be told that it is presumption in *you* to think of understanding the prophecies, unless you are able to read the Scriptures in the original languages, and have studied books which treat of the proper principles of interpretation. But be not deceived by such anti-Protestant and anti-Scriptural sentiments. Remember that the Bible was originally written for the common people, to be understood by the common people, by just that method of studying it, which it is possible and natural for them to pursue. When it can be proved, in opposition to the united testimony of all the most competent judges who have lived during the two past centuries, that our present translation of the Bible is not in all essential particulars correct; then, and not till then, may you admit that none but learned men and theological professors can gain a correct understanding of the Scriptures. And do not suppose that you cannot, *in a very little time*, ascertain the truth pertaining to this subject. By observing the directions here given, with the references appended to them, or with a good concordance, *twenty-four hours' time*, will be amply sufficient to become perfectly satisfied respecting the main points of inquiry.

**7. But that you may be sure of being guided**

*by the Spirit in searching for truth, you must be in a state of entire consecration to God.*

Let all your powers be completely submitted to the guidance of the Holy Ghost, in promoting Jehovah's interests, having no will and no interests of your own, of any sort, to consult or to think of in admitting and avowing the truth. The simple, honest, cheerful language of your heart must be, "Lord, what wilt thou have me to believe and do?" while you are so satisfied with the service and the favor of God, that you will count it all joy should you be made a partaker of Christ's sufferings, in having your name cast out as evil and deluded, by all the wise, and learned, and reputedly pious, in the church and out of it. Without this state of mind, you have no promise of being guided by the Spirit to the knowledge of any truth contained in the Bible; and without it you will be very unlikely to apprehend the truth in relation to *this* subject, which summons you directly, as it were, before the tribunal, and into the immediate presence of that God, who says, "Without holiness no man shall see the Lord." You may expect to find it emphatically true here, that "If thine eye be evil thy whole body shall be full of darkness," as it evidently is with the vast majority of professors and ministers of religion, at the present time; for they know, and are constantly affirming, that they always come short of perfect obedience, and this is the

same as to say that they are all the time sinning against God, while those only who "*do the will of the Lord,*" have the promise that they shall "know of the doctrine whether it be of God."

Come, then, immediately to Jesus, with the spirit of entire consecration, confiding implicitly in him, as your "wisdom, and righteousness, and sanctification and redemption;" expecting that, as your "Horn of Salvation," he will "perform this mercy promised, that you, being delivered from your enemies, may serve him without fear, in holiness and righteousness before him all the days of your life." And be not stumbled should you find some individuals professing to be in a state of entire consecration, who do not believe in the pre-millennial advent of Christ in 1843. It is, doubtless, yet to be determined in the case of many such persons, whether they are so baptized with the Holy Ghost, as to be wholly uninfluenced by any worldly and selfish considerations. It is evident, also, from my own experience, as already related, that persons who have the witness in themselves that they are altogether right in the sight of God, may long be deterred from gaining a correct knowledge of the truth on this subject, by certain early imbibed, and long cherished, though erroneous opinions, and methods of interpreting Scripture. Many such persons, especially ministers, and theological professors, will undoubtedly be left,

under some such influences, to remain in ignorance respecting the time of Christ's coming, till very near the day of his appearing; that the wisdom of God may be more conspicuously manifested, as it was at his first appearing, and as it is now being manifested in every part of the land, in causing the "foolish things of the world to confound the wise, and things that are not, to bring to nought things that are."

8. *Having consecrated yourself entirely to God, begin immediately to search the Scriptures without note or comment*; comparing spiritual things with spiritual, relying with expecting confidence on the teachings of the Holy Ghost, and determined to continue your search, till you are satisfied that you have gained the precise views of this whole subject which God intended we should entertain.

Let all the passages pertaining to each point of inquiry be brought together and compared, remembering that only that view is correct, with which all these passages, or the greater number of them, can most easily and naturally be made to harmonize.

1. *In respect to the future everlasting abode of the saints with Christ in his kingdom.* Examine and compare all the passages here referred to, noticing particularly the nature and duration of the promise made to *Abraham AND his seed*. Has the promise ever yet been

fulfilled? Can an “*everlasting inheritance*” be taken possession of in this mortal state? Gen. xii. 6, 7; xiii. 14, 15; xv. 7, 18; xvii. 8; xxvi. 3, 4; xxviii. 13; xlviii. 4; Heb. xi. 8, 9, 13, 39, 40; Acts vii. 5.

*Who are Abraham’s seed and heirs with him to this promised inheritance?* Rom. ii. 28, 29; iv. 13—16; x. 12, 13; Gal. iii. 7, 8, 9. Compare John viii. 39, 40; Rom. ix. 6, 7, 8; Gal. vi. 15; Rev. ii. 9.

*How do the heirs become such?* Gal. iii. 14—29.

*Is Christ now on his own proper throne where he is to reign forever with his saints?* Matt. xi. 27; xxviii. 18; John iii. 35; Eph. i. 20, 21, 22; Ps. cx. 1; Heb. i. 3, 13. Compare 1 Cor. xv. 24—28; Rev. iii. 21; Ps. cxxxii. 11, 13, 14; Luke i. 32, 33; Isa. ix. 6, 7; xxiv. 23; Ps. ii. 6. Now, with reference, still further, to the future abode of the saints, compare Ps. xxxvii. 11, 29; Matt. v. 5; Dan. vii. 13, 14, 17, 18, 27; Rev. v. 10; xi. 15.

*Is it anywhere intimated in the Bible, that Christ will ever leave the earth again, after he comes to it personally the second time?* You may here be reminded of what is recorded in John xiv. 2, 3. But where is “his Father’s house?” Compare the passages last referred to above, with Matt. xiii. 43, and Gal. iv. 26 with Rev. xxi. 2, 3.

*What is Christ now doing to prepare a place for his disciples?* Rom. viii. 34; Heb.

ix. 24—28; 1 Cor. xv. 24, last clause 25; compare Heb. xi. 39, 40.

2. Is "*the Kingdom of God*," "*the Kingdom of Heaven*," or "*the Kingdom of Christ*," so often spoken of by the sacred writers, already set up, or is it yet to be established? Consider what is generally understood by a kingdom among the "common people," for whom the Bible was written. Can they conceive of two kingdoms existing on the same territory at the same time? Then notice that John the Baptist, Christ, and his Apostles, all speak of "*THE kingdom of God*" as something which their hearers, the Jews, had often heard of. But how could they have known anything about it, unless "*the kingdom*" thus spoken of were the same as that spoken of by Daniel, and alluded to by the rest of the prophets, where they refer to the future throne and reign of the Messiah? Now what ideas of the nature of this kingdom, and of the time of its commencement, would be gained, by an unprejudiced mind, from reading the visions in the 2d and 7th chapters of Daniel?

Let them be examined in the following manner. (1.) Read chap. ii. 1—31, 36, with chap. vii. 1, 2, 3, 15, 16, 17. (2.) Chap. ii. 32, 37, 38, 39, with chap. vii. 4, 5, 6. (3.) Chap. ii. 33, 40, with chap. vii. 7, omitting the last clause; read also verse 19. (4.) Chap. ii. 41, with chap. vii. 7, last clause; verse 20, first clause, and verse 24, first

clause. (5.) Chap. ii. 42, 43, with chap. vii. 8, 20, after the first clause, verse 24, after the first clause, and verse 25. (6.) Chap. ii. 34, 35, 44, with chap. vii. 11 and 14, first clause, and verse 27, first clause. (7.) Chap. ii. 45, with chap. vii. 9, 10, 13, and 14, last clause, 21, 22, 26, and 27, last clause.

Could you believe, without any other evidence than is presented in these chapters, that the kingdom of God would be established or commenced while any earthly kingdoms were in existence? And yet all commentators and expositors of the Bible refer us, as indeed they ought, to these chapters, for the true idea of the phrase "kingdom of God," as used in the New Testament.

*Do the sacred writers of the New Testament represent this kingdom as set up before Christ's ascension to heaven?* See Matt. iii. 2; iv. 17; x. 7; Mark xiv. 25; Luke xiii. 28; xxii. 29; xix. 11—27; xxiii. 42; Acts i. 6.

*Do they represent it as still future in the days of the Apostles? If so, how far future?* With Luke xix. 11—27, compare Matt. xxv. 34; Luke xxi. 31; 2 Thess. i. 5; James ii. 5; Heb. xii. 28; 2 Pet. i. 11; 1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 55; Matt. xiii. 24—30, 36—43; Rev. xi. 15—18; 1 Cor. xv. 50; 2 Tim. iv. 1. See also and understand 2 Pet. i. 16—18, compared with Matt. xvi. 28 to xvii. 9; and then Rev. xx. 4—6, and xxi. 2—4.

The kingdom of God is said, by our Savior, to be "like," or "is likened to," a great variety of things. But in all such cases the phrase is used (*by metonymy*) for some circumstance or transaction pertaining, or having reference to this kingdom, as yet future; for surely the kingdom itself cannot be, literally, like *all the things*.

*But how shall we understand those passages which seem to teach that the kingdom of God is the reign of grace in the heart?* Compare them with those already referred to: especially compare Luke xvii. 21, and Rom. xiv. 17, with Luke xiii. 29; John iii. 3, 5, and Coll. i. 13; and ask yourself how we can *enter INTO*, be *translated INTO*, and *sit down IN*, that which is *within us*. In respect to Luke xvii. 21, see the correct translation given in the margin.

For an illustration of what is represented in the Bible as now going on with reference to the kingdom of God, see 1 Kings vi. 7.

3. *Are the Jews, as a distinct people, to be returned to the land of their fathers, before the coming of Christ to raise the dead? And are they now entitled to any peculiar privileges or blessings as a people?*

Here notice, particularly, the period during which they were to be rejected and punished, as a nation, as threatened in Deut. xxviii. 15—68; (notice particularly verses 20, 21, 22, 24, 29, 33, 45, 46, 48, 51, 61,) and in 1 Kings ix. 6, 7. Then read 2 Kings xvii.

1—23, and notice at the top of the page, B. C. 742. So much for the tribes of Israel.

Respecting the tribe of Judah, see Isa. vi. 8—12; Jer. ix. 16; Jer. xxv. 8—23, noticing particularly verses 9, 12, 18, 27; 2 Chron. xxxiii. 9—11, noticing, at the top of the page, B. C. 677, just 65 years from the beginning of the reign of Ahaz, as predicted in Isa. vii. 8. Since that period the Jews have never been an independent people, (see Neh. ix. 32—37,) although kings of the house of David, continued to reign on David's throne in Jerusalem, *as tributaries* to Assyria and Babylon, until the captivity of Zedekiah, king of Judah, as predicted in Ezek. xxi. 25—27, and recorded, as history, in 2 Kings xxiv. 18—20; xxv. 1—10.

Compare Luke xxi. 24, and Rom. xi. 25, with Dan. ix. 26, 27, last clause, and viii. 14.

*But how shall such predictions and promises be understood as are found in Isa. xi. 11, 12; Ezek. xxxvi. 24, 28; xxxvii. 21, 22; Rom. xi. 26? See who are the true Israel on p. 22. Then compare Isa. lxv. 17—19, with Rev. xxi. 1—4, and 2 Pet. xi. 13. See also Dan. vii. 18, 27, and Ezek. xxxvii.*

4. *Is there to be a millennium, i. e., a thousand years of universal holiness, on earth, before Christ comes to close up the scene of this world's probation? Is there a single passage in the New Testament which clearly teaches it? If so, find it. Do you refer to the 20th*

chapter of Revelation? And what does that say about it? Does it say that the *spirit*, the *faith*, or the *piety*, of the martyrs “lived and reigned” *in the saints* for a thousand years? See Rev. xx. 4, last clause. Does it say that the “souls” of the martyrs *only*, lived and reigned with Christ? Compare the passage carefully with Rev. xiii. 8; compare also verse 5, with 1 Cor. xv. 21—23; Luke xiv. 14; 1 Thess. iv. 16. Is it not clearly implied in verse 6, that *all those persons* who do not have part in the first resurrection, that they may be priests of God, and of Christ, and may reign *with him*, will suffer the second death?

Is it anywhere said in this, or in any other chapter in the Bible, that after a millennium of universal holiness, there will be a great apostacy, so great that, as Pres. Edwards has said, “much the greater part of the world will become visibly wicked, and open enemies of Christ?” Where is there any prediction of such an apostacy, and of the means and agencies by which it is to be brought about, or of events which are to transpire while it is going on, as there is in respect to the apostacy referred to in 2 Thess. ii. 3—12? Is it not manifest, (see verses 7 and 8,) that Satan will be shut up in his prison till all the wicked, Gog and Magog, are found in the four quarters of the earth, perfectly prepared for the battle to which he will attempt to gather them? And if Satan had nothing to

do with it, how could they have come to such a pitch of wickedness, on the supposition of a great apostacy?

Do you inquire how such a multitude of wicked persons came to be in the four quarters of the earth, after Christ's reign of a thousand years on the new earth? See verse 5.

In reading the 8th verse, you will notice it does not say that Satan shall go out to deceive the nations, *and* to gather them together to battle; but, "he shall go out to deceive them, *to gather them,*" &c., i. e., deceive them *in that way*.

Respecting a thousand years of prevailing peace and righteousness on earth, before the final coming of Christ, see Dan. vii. 21, 22, 11, 13, 14, 23—26; 2 Thess. ii. 8; Matt. xiii. 24—30, 36—42, 49; xxv. 1—12; 2 Tim. iii. 12, and ii. 12; Rom. viii. 17—23; 2 Cor. v. 2—4; Rev. x. 7 and xi. 14—18; Ps. ii. 8, 9; Luke xxi. 24—28.

If there is no proof of a great apostacy, on the supposition of a temporal millennium, the following passages will be seen to have an important bearing on this subject: Jer. xxv. 15—38; Dan. xii. 1; Joel iii. 1—17.

Respecting Isaiah ii. 1—5 and Micah iv. 1—5, see on page 17.

In reading other prophecies which have so often been quoted, as predicting a period of prevailing righteousness, before Christ's coming to judgment, notice very particularly the

precise language in which they are expressed throughout, to see whether they *can* have their fulfilment in this old earth, before the works of the devil pertaining to it, and to the bodies of the righteous, are destroyed; keeping in mind whatever you may have already learned of the nature and location of Christ's future kingdom, and of the time and circumstances of its establishment. Compare again Isa. lxv. 17—25 with Rev. xxi. 1—4, and 2 Pet. iii. 11—13, and see if you can find a "*promise*" of new heavens and a new earth anywhere except in Isa. lxv. 17; and then, remembering that the object of Christ as the "second Adam" is to restore the ruins of the first, (Acts iii. 21,) compare all the prophecies which have been represented as describing figuratively the state of things during a spiritual reign of Christ for a thousand years, with what is recorded in Isa. lxv. 20—25, as pertaining to the new earth.

Notice also the duration of Christ's reign on the earth, when it is once commenced, as specified in Dan. ii. 44; vii. 14, 27; Micah iv. 7; Isa. ix. 6, 7; Luke i. 33; Rev. xi. 15. If any of the language of these prophecies cannot consistently be interpreted literally, it may, with as much propriety, be applied figuratively to the new earth, after the works of the devil in it are burned up, as to the old, before.

As to Rom. xi. 12, 15, 25, 26, which though they do not expressly *teach*, are often

regarded as *implying*, a future temporal millennium, and the gathering in of the Jews, as a nation, notice the question or objection in v. 11, which it is the object of the Apostle, in the succeeding verses to answer. Then you will see that in order to have what follows a consistent reply, the word "*rather*," in v. 11, which was supplied by the translators, should be omitted; and in v. 15 the words, "*shall be*," which were supplied by the translators, should have been "*would be*;" and the last clause of v. 12 should be so read as to express the same idea. Compare v. 22, 23.

Does the word "*fulness*," in v. 25, denote literally and strictly *all* the Gentiles, or only all who are to be converted? Does "*all Israel*," in v. 26, denote literally all the carnal Jews, or all the *true Israel*, according to Rom. ix. 8, and Gal. iv. 28? See the passage quoted in the last clause of the verse, as it reads in Isa. lix. 20.

5. *The time of Christ's coming to establish his everlasting kingdom.* Dan. viii. 13, 14. Notice in this 14th verse, that the words "*concerning*" and "*sacrifice*" are printed in italics, to denote that they are not in the original, but supplied by the translators; and any one can see that the scope of the passage requires that the word "*including*" should be substituted for "*concerning*," and that "*desolation*," or "*desolator*," should be substituted for "*sacrifice*."

The same error, in respect to the word "*sacrifice*" being supplied by the translators of the Bible, when the sense and the truth evidently require the word *desolator*, must be noticed in v. 11, 12. Also in chap. xi. 31, and xii. 11.

To ascertain the meaning of "*the daily*," with, or without the word *desolator* supplied, compare these passages with 2 Thess. ii. 6, 7.

To know what is meant by the "*transgression of desolation*," in Dan. viii. 13, compare vs. 9, 10, 11, 12 and 23, with Deut. xxviii. 49—27, then read vs. 24, 25. Then, if you are at all acquainted with Roman history, read chap. xi. 14—35, which is Gabriel's explanation of "*the vision*," (see chap. x. 14,) beginning in chap. xi. 2, where the vision commenced. (See chap. viii. 3, 20.)

To gain a correct idea of this vision read the following passages in the order here specified. (1.) Chap. viii. 3, 4, 20, with chap. xi. 2. (2.) Chap. viii. 5—7, 21, with chap. xi. 3. (3.) Chap. viii. 8, 22, with chap. xi. 4, to the middle of v. 14. (4.) Chap. viii. 9—12, 23—25, with xi. from the middle of v. 14 to v. 36, noticing particularly vs. 14, 20; and comparing particularly v. 14 with Rev. xvii. 17, and v. 20 with Luke ii. 1—3, and v. 23 with 1 Maccabees 8th chap. and v. 31, with chap. viii. 11, 12.

But what is the meaning of "*sanctuary*," which is here represented as trodden under

foot by these desolators? See Ex. xv. 17. Ps. lxxviii. 54; cxxxii. 13, 14. 2 Chron. xxxvi. 15, 17. Compare Rom. iv. 13. Now see Dan. viii. 19. And to know what shall take place in the last end of the indignation, and how the sanctuary is to be cleansed, or delivered from being any longer trodden under foot by these desolators, (Luke xxi. 24,) see Dan. xii. 1—3, 11—13; compare chap. vii. 11, 21, 22, 25—27, 13, 14; Isa. i. 27, 28, 31; Rev. xi. 15, 18; Jer. xxv. 12—33; 2 Thess. ii. 8; Dan. ix. 26, 27.

*But when shall all this take place?* “How LONG SHALL BE THE VISION?” “Unto 2300 days; then shall the sanctuary be cleansed.” Now what period of time is here designated, and when does it commence? To arrive at a correct answer to this question, you must notice that Gabriel’s commission (see verse 16,) was not all fulfilled at this time, (see verse 27.) Notice also, that, although he had explained everything else, he had, as yet, said nothing by which Daniel could determine when to commence his reckoning of the 2300 days, nor what period of time a day was designed to represent; while this was to him the most interesting and important part of the vision. Then notice that Daniel’s anxiety for the cleansing of the sanctuary had led him to suppose that it would take place at the close of the captivity in Babylon, (see chap. ix. 2, 16—18.) But he had mistaken, or overlooked that part of the prophe-

cy, which predicts the "*perpetual desolation*" of it "till the times of the Gentiles are fulfilled." See Jer. xxv. 9, 18, 27, 29—33; also Luke xxi. 24. Now compare Dan. ix. 21, 22, 23, with chap. viii. 16, and you will see that Gabriel's object in chap. ix. is to finish his commission, by giving Daniel the information which he needed respecting the 2300 days, and thus to correct his mistake in regard to the time for cleansing the sanctuary. Now, what does he say?

Verse 24; "seventy weeks are determined," or, as it is in the original, and as it should be in the translation, "*seventy sevens are cut off.*" Seventy sevens of what? and cut off from what? Why, he is explaining the vision of the 2300 *days*. Compare Matt. xxiii. 32; Luke xix. 41, 42; Heb. x. 14; ix. 12, 26; x. 19, 20. Here, then, you see, is the death of Christ, at the end of 490 of the days of the vision; for 70 sevens is 490. Now the vision begins at the meridian height of the Medo-Persian empire, (see chap. viii. 3, 20,) and, of course, as history shows, in the reign of Artaxerxes Longimanus. These 490 days, then, cannot be so many literal days.

Now read verse 25, chap. ix., and compare Ezra vii. 7—26, noticing at the top of the page of your octavo Polyglott Bible, "B. C. 457," which is the year before our reckoning of the *birth* of Christ when the commandment went forth to restore and build Jerusalem, when the Medo-Persian empire was in

the meridian of its power and glory, and when of course the 2300 days commence. Then add the 33 years from the birth to the death of Christ,

457
33

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and you have the sum 490 *years*, showing that 490 of the 2300 days are just so many years. The death of Christ, then, seals the vision, i. e., it shows that 2300 days are intended to represent so many years, and that these years commence B. C. 457. Now take 457 from

2300
457

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and the remainder is 1843, the year after the birth of Christ when he will appear in the clouds of heaven, to raise the righteous dead, and to cleanse the sanctuary, by pouring on the desolator that which is determined. See Dan. viii. 27; Jer. xxv. 29—33; Dan. xii. 1, and Rev. xi. 19. That a day is to be reckoned as a year in this symbolical prophecy, was to have been expected from what we read in Num. xiv. 34, and Ezek. iv. 6.

There is still another method of determining when Christ will come to raise the dead and close up the scenes of this world's probation.

Observe, in the first place, here, that a year is, and ever has been, the world over, the period of one complete revolution of the earth around the sun. This period has been divided into different portions, by different

nations, and called by different names. But by comparing Rev. chap. xiii. with Dan. chap. vii. you will see how God has divided it, and how he intended that we should understand prophetic periods. Let these chapters be compared in the following order, viz.,—

Rev. xiii. 2, with Dan. vii. 7.

“ “ 2 “ “ “ 6.

“ “ 7 “ “ “ 21.

“ “ 5 “ “ “ 8, 20, 25.

“ “ 5 last clause “ 25 last clause.

“ “ 10 “ “ “ 26.

Thus you see that the “little horn” in Daniel, and the “beast” in Revelation, represent the same power, viz., the Man of Sin spoken of in 2 Thess. ii. 3—12, and, of course, that the “42 months” in Rev. xiii. 5, designate the same period as the “time, times, and the dividing of time,” in Dan. vii. 25. Now compare Rev. xii. 6 and 14, and you will see that “time, times, and half a time,” or “the dividing of time,” in Dan. vii. 25, (which we have seen is the same as 42 months in Rev. xiii. 5,) is the same period as 1260 days. See also Rev. xi. 3.

By comparing Rev. xii. 3, 4, with Matt. ii. 13, 16, you will see that the “dragon” here designates the Roman government.

Now no fact in history is clearer or better authenticated than this,\* viz., that the Ro-

\* See “Rev. George Croly on the Apocalypse,” p. 113—117. “Prospects of the Church,” by Hon. G. Y. Noel, p. 100, and Gibbon’s “Decline and Fall of Rome.”

man government gave to the Man of Sin his power and his *seat* and great authority, (Rev. xiii. 2,) thus giving the saints with times and laws into his hand (Dan. vii. 26,) in A. D. 538, and that he was taken captive by the French government, and his "dominion taken away," (as predicted in Rev. xiii. 10, and in Dan. vii. 26,) in A. D. 1798, exactly fulfilling the 1260 days, a day for a year. Thus we learn that a month, in these prophecies, denotes a period of 30 days; a day for a year: for 1260 divided by 42)1260( brings a quotient of 30, the average number of days in a month.

Now since 42 months or moons designate, the world over,  $3\frac{1}{2}$  years; who can doubt that "time, times, and half a time," or "the dividing of time," designates the same period, viz.,  $3\frac{1}{2}$  years, or  $3\frac{1}{2}$  revolutions of the earth around the sun? Of course, then, a time or year in these prophecies designates 360 days, a day for a year; for 1260 divided by  $3\frac{1}{2}$ )1260( brings a quotient of 360, the average number of days in a "time," or year.

But again. If you will read the 8th, 9th, 10th, and 11th chapters of Revelation, you will see that the period during which the seven trumpets were to sound, closes with the resurrection of the dead, the rewarding of the righteous, and the destruction of the wicked from the earth. Notice particularly Rev. x. 7, and xi. 15—18, and if you have access to "Gibbon's History of the Decline and Fall of

the Roman Empire," you can see why expositors of prophecy are nearly all agreed in the opinion, that chap. ix. 5, 10, was fulfilled by the Turks making incursions into the Grecian territories from A. D. 1299 to A. D. 1449, i. e., in precisely 150 years, the number of years in five months, reckoning a day for a year, and 30 days for a month:  $30 \times 5 = 150$ .

By consulting the same history, you will also find, that when these 150 years ended, the four Sultanies of the Turks, composing the Ottoman Empire, who had hitherto been "bound," i. e., restricted to the work of "tormenting," were now "loosed," i. e., received their commission "to slay the third part of men." On that very year the downfall of the Greek empire commenced; their independence ceased by a virtual acknowledgment, on their part, that their national existence was dependent on the consent of the Turkish Sultan. (See Hawkins' Ottoman Empire, p. 113.) Thus commenced the fulfilment of Rev. ix. 15.

Now, by consulting the Missionary Herald for April, 1841, p. 160, and the London Morning Chronicle of Sept. 18, 1840, you will find that on the very day of the closing up of the two periods of time specified in Rev. ix. 5 and 15, the independence of the Ottoman Empire was surrendered into the hands of the following Christian nations of Europe, viz., England, Russia, Austria, and Prussia.

Now, reckoning a day for a year,—

An hour (Rev. ix. 15) would be	15 days
A day	" " 1 year
A month	" " 30 years
A year	" " 360 years
Then add	(vs. 5) 150 years,

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and the whole period, 541 15 days, from July 27, 1299, when the Ottomans made their first onset upon the Greeks to "torment them," would end in Aug., 1840, the very time (Aug. 11, 1840) when the independence of the Ottoman Empire *was* surrendered, as stated above.

Now, says the Revelator, (Rev. xi. 14,) "the second wo is past, and behold the third wo cometh *quickly*." And what is this wo which is to come "*quickly*" after Aug 11, 1840? See verses 15—18, and chap. x. 7.

But further; history informs us that before A. D. 490, ten kings had arisen on the ruins of the western Roman Empire, and had formed ten separate kingdoms, France being the principal. (See Dan. vii. 7, 24.) These kingdoms were all governed by Pagan kings, and, during their reign, human sacrifices were offered in Rome. (See Dan. xi. 31, first clause.)

By the year 508 all these kings were converted to Christianity. From A. D. 508 to A. D. 538, the Roman Empire under their reign was nominally Christian, and not politically Papal. Thus was fulfilled Dan. viii. 11; xi. 31, middle clause; xii. 11, first

clause, and 2 Thess. ii. 8. In A. D. 534, the Greek Emperor constituted the bishop of Rome head of all the churches in the following language: "We hasten to SUBJECT and unite to your holiness all the priests of the whole east." In another document of the Emperor's, dated March 25, of the same year, he refers to the previous one as having already been sent to the Pope, whom he calls "*head of all bishops, and the true and effective corrector of heretics.*" In A. D. 538, Justinian conquered Rome, and gave the Pope "his seat." See Rev. xiii. 2; Dan. vii. 25, last clause; xi. 31, last clause.

Now read Dan. xii. 11—13, noticing the marginal reading as the correct translation of the Hebrew. 1290 added to

508 the year when "the daily"

— was taken away,  
amounts to 1798 the very year when the dominion of the Man of Sin was taken away.

"Blessed is he that waiteth and cometh to the 1335 days;" for Daniel, after resting in the grave, (see Rev. xiv. 13, last clause,) shall "stand in his lot," with all the righteous dead, "at the end of the days"—not the 1290 days, for they were ended in A. D. 1798, and Daniel was not then raised from the dead,—but at the end of the 1335 days after A. D. 508.

508

1335

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1843

Another method of determining the year when the end will come.

By consulting Lev. xxvi. 14—18, 33; Ps. xlv. 11; Dan. xii. 7, you will see that the scattering of the Israelites as a nation, among the heathen, for their sins, was to continue “seven times.” Now we have ascertained (page 42) that “three times and a half” in prophecy are to be reckoned as three and a half prophetic years, or 1260 years. Of course, then, “seven times” would be just twice that number, i. e. 2520 years.

Now when did this punishment begin? See Isa. vii. 8; 2 Chron. xxxix. 9—11, noticing at the top of the page “B. C. 677,” just 65 years from the beginning of the reign of Ahaz.

Now from 2520 years  
take                    677 the year before Christ when  
                             — the punishment began, and  
thereremains 1843 the year after Christ when  
the specified period closes.

But what will take place then? Will the kingdom, or the land of promise, be then restored to the Israelites as a nation? They are not, and never were, the rightful heirs of the promise. See on page 29; also on pages 31 and 32.

The time then when the true Israelites, the true seed of Abraham, will take the kingdom, to possess it forever, even forever and ever, (Dan. vii. 18, 27,) is A. D. 1843.

6. *Respecting the day and process of final*

*judgment.* A day of judgment must include a time of trial, or of decision, according to law and evidence, resulting in a separation of the righteous from the wicked; and also a time of executing the sentence of the law upon those who are proved guilty. The time of trial must always precede the time of execution. And in human tribunals some space of time ordinarily elapses between the trial and the execution of criminals.

Now is the *process of the final trial* of man, according to law and evidence, anywhere particularly described in the Bible? If so, where is it?

The *fact* of such a trial is spoken of in Ps. ix. 19; Eccl. xii. 14; Matt. xii. 41, 42; John xii. 31, 48; xvi. 11; Acts xvii. 31; Rom. ii. 16; xiv. 10—12; 1 Cor. vi. 2, 3. Compare Dan. vii. 22; 2 Tim. iv. 1; James ii. 12; 1 Peter iv. 5, 6; Rev. xx. 12, 13.

The fact of such a trial, together with the separation and the destruction of wicked men from the earth, is spoken of in Rev. xi. 18; Dan. xii. 1.

The fact of such a trial, together with the execution, is spoken of in Matt. xxv. 14—30; Luke xix. 22—26; Rev. xx. 11—15.

The separation which will result from the trial, together with the final doom of Satan, is spoken of in Rev. xx. 1—10.

The separation, together with the execution of the sentence upon the wicked, is

spoken of in Matt. xxv. 31—46 ; John v. 28, 29 ; Rev. xi. 18.

7. Will the righteous and the wicked be raised from the dead at the same time ? Luke xiv. 14 ; 1 Cor. xv. 21—23 ; 1 Thess. iv. 16 ; Rev. xx. 4—6 ; Dan. xii. 1, 2.

8. *Will the wicked be destroyed from the earth IMMEDIATELY after the righteous are caught up to meet the Lord in the air ?* Rev. xvi. 1—21 ; Ezek. xxxviii. 14—22 ; Jer. xxv. 15—33 ; Joel iii. 1—17 ; Zeph. iii. 8.

9. *What then may we conclude respecting the period that will intervene between the time of separation of the wicked from the righteous, and the time of executing upon them the penalty of the law ?* Compare 2 Peter iii. 7—12, with the passages last referred to above.

6 Anal. p. 66.  
SECOND ADVENT LIBRARY.

NO. XLI.

FEBRUARY 15, 1844.

THE AGE TO COME!

THE PRESENT

ORGANIZATION OF MATTER, CALLED EARTH,

TO BE

DESTROYED BY FIRE

AT THE

END OF THIS AGE OR DISPENSATION.

ALSO,

BEFORE THE EVENT, CHRISTIANS MAY KNOW ABOUT THE TIME  
WHEN IT SHALL OCCUR.

BY LEWIS C. GUNN.

REVISED EDITION.

BOSTON:

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## WORLD—MEANING OF THE TERM.

IN the Greek there are four expressions which have been translated *world*, namely, *ge*, *he oikoumene*, *kosmos*, and *aion*. The appropriate meanings of these several words are *earth*, *inhabited earth*, *mankind*, and *age*. This world is to have an end in all of these senses.

I. The name *ge*, or earth, is applied not only to the original matter itself which composes the earth,\* but to the *organization* of that matter; as we learn from Gen. ii. 1, where it says, "thus [as described in the first chapter] the heavens and the earth were *finished*." Now we read of *two* such organizations. "I saw a new heaven and a *new earth*, for the first heaven and the *first earth* were *passed away*."† The word *heaven* here may mean the firmament, or atmosphere, which surrounds the earth, and which, of course, will pass away with it;‡ or it may mean the planetary system of which the earth forms a part, and which possibly may be destroyed and renewed along with the earth.

II. We also read of *two* worlds of *mankind* (*kosmoi*.) Of these, one is born of corruptible seed—the family of the first Adam, with blood for the life thereof—the *perishing* world, into which sin and death entered by the offence of one man, and which "God so loved as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—in a word, the whole human race, from the time of Adam until there shall be no more marrying or giving in marriage,—whose place of abode is this present earth.§

It is true that Peter, in his second epistle, speaks of

\* Gen. i. 2.

† Is. lxxv. 17; 2 Pet. iii. 13; Rev. xx. 11; xxi. 1.

‡ Gen. i. 8; Matt. xxiv. 35; Mark xiii. 31; Eph. iv. 10.

§ Gen. ix. 4, 5; John i. 29; iii. 16; Rom. v. 12; Heb. xi. 4—7; 1 Pet. i. 20, 23; 1 John iv. 14..

"the old world," and "the world that then was," which, "being overflowed with water, perished," (ch. ii. 5, iii. 6.) He evidently meant, however, *not* the *whole* world, but so much of it as *then was*—all the people living at that time—excepting Noah's family, which both inherited and propagated the corruption of Adam, connecting the inhabitants of earth after the flood with those before it, as being all parts of *the* world into which sin and death were introduced by Adam, and which God so loved as to give his only begotten Son, that Abel, Enoch, Noah, and all other believers, should not perish.

Christ said, "My kingdom is not of *this* world." Of course, there is to be *another* world, of which he can say, "My kingdom is of *this*." It will be a perfect contrast to the one of which we have been speaking—the family of the *second* Adam—the nation that shall be born *at once* on the day of the resurrection,—*"a great multitude which no man could number, of all nations, and kindreds, and people, and tongues,"*—all having bodies like unto Christ's *glorious body*, quickened by the same *Spirit*, and free from *pain* and *death*. These shall dwell upon the *new* earth, and "shall neither marry nor be given in marriage, but be as the *angels* of God in heaven."<sup>\*</sup>

III. We also read of *two ages* (*aiones*)—the *present*, which Christ tells us will end,<sup>†</sup> and the age *to come*. If asked to describe these fully, I should say they were the age for sowing, and the age for reaping;—the age of probation, and the age of reward;—the age during which God manifests his long suffering, and the age to follow the declaration, "there shall be no longer delay"—when "the wine of the wrath of God shall be poured out without mixture into the cup of his indignation;"—the age during which the earth is corrupted, and the age when the meek alone shall inherit it;—

<sup>\*</sup> Is. lxvi. 8; Matt. xxii. 30; Rom. viii. 11; 1 Cor. xv. 22, 45—57; Eph. iii. 15; Philip. iii. 21; 2 Pet. iii. 13; Rev. vii. 5—9; xxi. 4.

<sup>†</sup> Matt. xiii. 39, 40, 49; xxviii. 20.

the age during which tares are permitted to grow with the wheat, and the age that shall commence after all things that offend have been gathered out of the kingdom ;—the age during which the earth under the curse groans to be delivered, and the age when Christ shall “ make all things new ; ”—the age for sealing subjects for the kingdom of glory, and the age for that kingdom itself. All these different forms of expression are descriptive, as I think, of the *same two ages*.

I grant that we also read of ages past and ages to come (plural.) But whoever will examine those passages,\* will find *ages past* to be the Greek expression for *from eternity*, and *ages to come* for *to eternity*,—the context requiring them to be so rendered. Or they express time past, or future, *indefinitely* ; ages past, meaning simply time past. But, whenever the expressions, “ *the age to come*,” “ *this age*,” and the like, are used, they point definitely, as I think, to the two ages above described. In *the age to come* (singular) Christians have *eternal* life. Therefore, that age must be synonymous with the *ages to come*.

#### THE EARTH MELTED BY FIRE.

It would seem as though God himself regarded the revelation of this event as of especial importance ; for nearly all the inspired penmen were directed to write more or less concerning it. According to Isaiah, “ Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit ; and he that cometh up out of the midst of the pit shall be taken in the snare ; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean *dissolved*, the earth is moved exceedingly, The earth shall reel to and fro like a drunkard, and shall be removed like a cottage ; and the transgression

\* Col. i. 26 ; Eph. ii. 7 ; iii. 9.

shall be heavy upon it; and it shall fall, and not rise again." (Ch. xxiv. 17 to 20.)

Micah said, "Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Ch. i. 3, 4.)

Peter also testified in language as explicit as could be used: "But the heavens and the earth which are now, by the same word are kept in store *reserved unto fire* against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the *elements shall melt with fervent heat*; the *earth* also; and the works that are therein shall be *burned up*. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the *heavens* being *on fire* shall be *dissolved*, and the *elements shall melt with fervent heat*?" 2 Pet. iii. 7, 10—12.

It is unnecessary to quote other passages; for such as are not convinced by these, would not be convinced were we to give a whole book of quotations.\*

\* Those who wish to consult the Bible further on the subject, can examine Deut. xxxii. 22, 24; Ps. xxxvii. 20; xlv. 6; l. 3; xcvi. 3—5; Is. i. 28—31; ii. 10—21; xxxiii. 12; xxxiv. 4, 9, 10; lxiv. 1—3; lxvi. 15, 16; Ez. xx. 47, 48; Dan. vii. 9, 10; Joel ii. 1—11; iii. 15, 16; Amos i. 2; ix. 5; Obad. 18; Nahum i. 5, 10; Zeph. i.; iii. 8; Mal. iv. 1; Matt. iii. 12; xiii.; 1 Cor. iii. 13; 2 Thes. i. 7—9; Heb. vi. 7, 8; Rev. xiv. 18; xix. 12.

The following passages also refer to the *event*, though the agency of fire is not mentioned. Job xxi. 30; Ps. xxiv. 16; l. 22; lxxv. 8; cii. 25, 26; Prov. ii. 22; Is. xiii. 9; li. 6; lxxv. 17; Jer. x. 10; xxv. 30—33; Dan. viii. 17, 19; xi. 27; Hos. iv. 3; Hab. ii. 3; iii. 3—19; Hag. ii. 6, 7, 21, 22; Zech. xiv. 12; Matt. xxiv. 35; Mark xiii. 31; Heb. i. 10—12; Rev. vi. 14; xiv. 15; xx. 11; xxi. 1.

### OBJECTION I. IT IS IMPOSSIBLE.

ANSWER. Chemistry tells us that *any* thing can be melted, if we have only heat enough; the rocks and hills may all be melted like wax. And if it be asked whence shall come a fire sufficient to do this, I answer,

1. He who, by a word, created the earth with all its internal fires, and latent heat, to say nothing of ten thousand suns, can certainly create with equal facility a fire sufficient for this purpose.\*

2. But it is unnecessary to suppose any fire created for the purpose. I recollect that, years ago, Dr. John Torrey, Professor of Chemistry and Botany in the New York Medical College, took occasion, in one of his lectures, to show how very easily the earth might be burned up. I do not now recollect his course of reasoning; but it was based upon chemistry and geology. Science teaches us that if the atmosphere were slightly changed at various points in respect to its density, the sun's rays might be concentrated at those points, and produce heat sufficient to melt, almost in an instant, the hardest substances.

3. Or if the air were separated into its constituent gases, or the waters, which might be done in an instant, the oxygen gas would feed the fires both on and in the earth so plentifully that the work of destruction as foretold by the prophets, would be literally accomplished. There are few probably who have not attended lectures on chemistry, and seen a piece of naked iron burn up completely in oxygen gas, just as if it were a piece of wood or paper.

4. Or the work might be accomplished by the inflammable gases, which might be separated in an instant from their present combinations, which have kept them inactive hitherto.

5. Or by condensation, or otherwise, the latent caloric, which is in everything, might be rendered active, and thus destroy the very substances that contain it. We all know that two pieces of wood, being

\* Gen. xix. 24; Rev. xx. 9.

rubbed together, can be made to develop their latent caloric, and at last they will be set on fire and burn up. And why may not the latent caloric in the atmosphere and earth be rendered active also, if God wills it? Thus our bodies, the trees, plants, water, and even ice, the earth and air, might each contribute a share of *heat* as well as *fuel*.

6. Beside the *latent* heat in the earth, there are also internal *active* fires, whether caused by condensation of matter, or how, we know not. Their existence is evidenced by the hot springs and volcanoes scattered all over the earth; also by earthquakes and the gas emitted from the openings made during the violence of the shock. By removing the pressure of the atmosphere, or in other ways, these internal fires might be brought to act upon the crust of the earth.

7. Or, according to the theory of latent and active electricity, *this* agent might be employed.

8. What has been, may be. "During the last two or three centuries, thirteen fixed stars have disappeared. One of them situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. And is it impossible that such may soon be the fate of this terraqueous globe? Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned."

## OBJECTION II. THE EARTH IS TOO BEAUTIFUL.

God will never melt up this *beautiful* earth, his own handiwork. I answer,

1. One declaration from God's word to the contrary is sufficient to sweep away forever this and all other vain statements of Philosophy, so called; and we have given an abundance of such declarations.

2. But if the objection is valid, it is equally valid against matters of fact. The vale of Siddim, once well watered as the garden of the Lord, could never have been converted into an arid waste; and the plain where the doomed cities stood would be yielding golden fruit instead of the apples of Sodom.\* The good man, bringing glad tidings, whose feet are "beautiful upon the mountains," could never die; the garden of Eden has remained to this day; the earth was never cursed; the fountains of the great deep were never broken up; islands have never been sunk by earthquakes; no stars have faded from the vault of heaven; no beautiful thing has ever ceased to be. The objection takes for granted that the existence of *this* earth, and the things therein, is *necessary* for illustrating the wisdom and goodness of God, or for rendering his happiness complete. Was he not the same before the creation of this speck as now? And may he not *change* the vesture, and remain the same God still?

3. We are expressly told that the present material earth was *cursed* for man's sake: "Cursed is the *ground* for thy sake; in sorrow shalt thou eat of it *all* the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground."† The event has shown that this curse was not to cease at Adam's death, but to last as long as those begotten in the *likeness* of sinful Adam might inhabit the earth. Thorns, briars, thistles, tares, poisonous herbs, and the like, are *emblems* of a CURSE, and if they had been in the earth at its formation, we can hardly think it would have been recorded, that "God said, Behold I have given you *every* herb bearing seed, which is upon the face of all the earth, and *every* tree, in the which is the fruit of a tree yielding seed; to you it shall be for *meat*. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the

\* Gen. xix. 25.      † Gen. iii. 17—19.

earth, wherein there is life, I have given *every green herb for meat*; and it was so. And God saw *every thing* that he had made, and, behold, it was **VERY GOOD.**"\* Who can believe that when the six days' work came fresh from the hand of the Great Creator, pronounced by himself in all respects **VERY** good, and gazed upon with admiration by the morning stars, who celebrated the event with a united song of joy and praise—who can believe that then three-fourths of the entire surface of the globe were covered with the briny sea; that, of the land, even the better part yielded in abundance, thorns, briars, thistles, poisonous herbs, and tares, and exhaled the most deadly miasmata; while the rest consisted of deserts of burning sand, and barren regions covered with perpetual snow and ice; that two hundred volcanoes then began to burn and desolate the regions at their base; that earth quaked and trembled, as if in convulsion; the sirocco, the simoom, the whirlwind, and the tornado immediately received their commission; the lion and the tiger, the leopard, the jaguar, the wolf, and hyena, roamed about with their present ravenous natures, seeking for living prey; the *tree of life* existed only in imagination, while the *tree of death*—the *bohon upas*—was an emblem of the Destroyer, then as now; the flower was told to bloom for a day only; the trees, that spread out their arms to heaven in praise, began to decay as soon as they had reached a state of glory, and mortality was written upon the brow of man, and upon every lineament of the face of nature! For one, I cannot. "No chilling winds, nor poisonous breath," nor storm, nor earthquake, nor volcano, nor raging beast, nor pestilence, nor sickness of any kind disturbed the tranquillity of earth, or excited alarm in the breasts of its innocent inhabitants, or gave them any pain. There was nothing to convey to their minds even the *idea* of evanescence, and give them any fear of themselves finally passing away, except as the penalty of disobedience,

\* Gen. i. 29—31.

and that was known only by the threatening. But when the tempter gained admission, not only into the garden, but into the hearts of those placed there to enjoy its beauties and luxuries, then earth and heaven were cursed for their sakes, and forbidden any longer to minister unmingled pleasure :

“ And obedient Nature, from her seat,  
Sighing through *all* her works, gave signs of wo,  
That all was lost.”

But shall it thus continue for ever? What, then, mean all those texts which have been quoted, representing the earth and elements as melting with fervent heat? And what becomes of the promise of “a new heaven and a new earth, wherein dwelleth righteousness?”\* And what is meant by “the times of *restitution* of *all* things,”† when Jesus Christ will leave heaven, and come to earth a second time, glorious in his apparel, and all his holy angels with him? And why is the earth described by the apostle‡ as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies? As the second Adam, Christ will make good *all* that was lost by the first. The *whole* curse of the fall will be removed. Now recollect that the *ground* was *cursed* for man’s sake. “Behold, I make all things new!”§

To me it seems so plain, that I wonder how any can think otherwise, that this present organization of matter (that is, the earth under the curse,) is to have an end, the particles of matter to be separated by fire into an unorganized mass, as at first;|| and from this mass a new organization to take place, pure from the curse—a new earth in which there shall be nothing to hurt

\* 2 Pet. iii. 13; Is. lxv. 17; Rev. xxi. 1.

† Acts iii. 21. ‡ Rom. vii. § Rev. xxi. 5.

|| That the earth was originally a fluid, unorganized mass, is proved from Gen. i. 2, and from its spheroidal shape, being flattened at the poles,—a shape which a fluid ball would naturally assume from whirling round upon its axis.

or to destroy. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat." God will make "a covenant of peace" with his people, "and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon." "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land, springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "And there was no more sea."\*

### THE SPIRITUAL VIEW.

The only answer I have ever heard to the view above given, regards all the passages quoted as having a spiritual import. The new earth, according to the spiritualizers, will consist in the triumph of truth over error, superstition, prejudice, oppression, infidelity, and *every thing* upon which the *truth* can act. But *first*, if such explicit statements can be so completely spiritualized away, why may not all other parts of the Bible, none of which are more explicit? There was, then, only a spiritual creation, and a spiritual flood, and a spiritual destruction of Sodom, and a spiritual cruci-

\* Isa. lxxv. 25; lv. 13; xxxv. 1, 2, 6, 7; Ez. xxxiv. 25; Rev. xxi. 1, 4.

fixion of the Lord Jesus.\* No man can prove from the Bible that these events *literally* took place, if he adopts principles of interpretation that will allow him to spiritualize away the clear and oft-repeated testimony respecting the destruction of the literal earth by literal fire, and the creation literally of a new heaven and a new earth. The Bible is thus made to mean anything or everything; and becomes a *fog* instead of a "*light shining in a dark place.*"

But, *secondly*, why is that day called "that great and terrible day," and repeatedly spoken of as terrible, not to the empire of Satan, but to the *men* who shall be working iniquity when it overtakes them?† If the truth is to gain a triumph over their errors, infidelity, and lusts, the day, instead of being terrible to them, will be one of mercy—of glorious deliverance from a most galling bondage.

But *thirdly*, the doctrine that this present organization of matter called earth is to continue *forever*, and that man with his *present physical nature* is to continue to inhabit it, and that truth is to triumph over every species of error so completely, that our globe will become the theatre of scenes so different as to render appropriate the expressions *new earth*, and *restitution of all things*—I say this doctrine unavoidably leads either to blasphemy or absurdity.

Truth is to triumph over error—morality over im-

\* A minister of the New Jerusalem church, told me, not long since, that these accounts, excepting that of the death of Christ, are allegorical. Such events never actually took place. They are only represented as having taken place, in order to convey spiritual instruction; or they describe in figurative language things which occurred in the spiritual world, and which could not be described except by illustrations. In other words, the Bible is a collection of fables, each conveying an excellent moral, and that is all! I shall not attempt to refute this; the conversation having been mentioned simply to show how far the spiritualizing principles of interpretation legitimately lead. My friend might have spiritualized the death of Christ on the same principles.

† Mal. iv. 5; Joel ii. 11, 31; Ps. ii. 9; Is. i. 28; ii. 19—21; Matt. xxiv. 48—51; 2 Pet. iii. 7; Rev. xi. 18.

morality ! Then errors in dress, in the mode of living generally, and in the physical education of children ; want of cleanliness in person ; licentiousness, polygamy, concubinage, luxury, intemperance in eating and drinking, slavery, undue labor of body or mind, and indulgence of angry and other destructive passions—all these will have ceased, and men will learn war no more. Moreover, reckless administration of medicine and tampering with God's stringed instrument, will also have ceased ; and we may very properly suppose that in such a state of society there will be a great advance in the sciences, and that the healing art will not only be practised by none but the conscientious, but also *more skilfully* by these. The result of such an abridgment of destructive influences would *necessarily* be a great decrease of mortality, and an increase in the vigor of the human constitution ; and man would again attain to a good old age,—at least double the length of his present age,—and fulfil as never before, the command to “ multiply and replenish the earth.”\*

Now follow me through a short calculation. The increase by *emigration* in the population of the United States for the last fifty years has been a mere trifle, compared with the whole population, as the *records* show ; very much *less* than the *admitted decrease* by war and prevailing crimes. Therefore we may safely take this country for our guide.

“ From official documents, it appears that the United States have increased regularly since the adoption of the constitution, or from 1790 till 1840, at the rate of about thirty-four per cent. every ten years, or so as to *double every twenty-four years*. This is a curious fact, that it should hold its increase so regularly under the various phases through which we have passed.” Now, commencing with only eight hundred millions as the population of the earth, although it is commonly estimated at nine hundred millions, we should have in twenty-four years, 1,600,000,000 ; in forty-eight years,

\* Gen. i. 28 ; ix. 1.

3,200,000,000 ; in seventy-two years, 6,400,000,000 ; in ninety-six years, 12,800,000,000 ; in one hundred and twenty years, 25,600,000,000 ; in one hundred and forty-four years, 51,200,000,000 ; in one hundred and sixty-eight years, 102,400,000,000 ; in one hundred and ninety-two years, 204,800,000,000 ; in two hundred and sixteen years, 409,600,000,000 ; in two hundred and forty years, 819,200,000,000 ; in two hundred and sixty-four years, 1,638,400,000,000 ; in two hundred and eighty-eight years, 3,276,800,000,000 ; in three hundred and twelve years, 6,553,600,000,000 ; in three hundred and thirty-six years, 13,107,200,000,000 ; in three hundred and sixty years, 26,214,400,000,000 ; in three hundred and eighty-four years, 52,428,800,000,000 ; in four hundred and eight years, 104,857,600,000,000. When this last generation arrives at the age of twenty years, let us add to their number that of the preceding generation who would still be living, which would make

$$\begin{array}{r}
 104,857,600,000,000 \\
 52,428,800,000,000 \\
 \hline
 157,286,400,000,000
 \end{array}$$

Or, one hundred and fifty-seven trillions, two hundred and eighty-six billions, and four hundred millions for the total population of the earth at that time. But there are only fifty millions of square miles on the surface of the earth, not covered by the sea,—or one hundred and fifty-four trillions, and eight hundred and eighty billions of square yards. Therefore, supposing all of this to be good habitable, arable land, there would still be less than one square yard to each individual ! And this in four hundred and twenty-eight years ! ! “ What, then, would it be at the end of a thousand years ? But the thing is impossible, and I have only followed out this train of thought, to show how utterly irreconcilable it is with the present organization of man,” to suppose that the earth, as it now is, was ever intended for his

abode during a state of millennial virtue and prosperity, or world without end.\*

The argument is not a little strengthened by the fact that, instead of the fifty millions of square miles being good habitable,\* arable land, about one fifth of the whole consists of deserts, swamps, ragged or snow-covered mountains, pine or oak barrens, rivers, lakes, and polar regions as desolate as if they were covered by the ocean.

Such is the *absurdity* to which spiritualizing the Bible leads. The only way to avoid this absurdity, is to run into *blasphemy*, and maintain that in proportion as man avoids the causes of death over which he has control, God will increase those causes over which he has no control, just so as to destroy him; that when man ceases to bring disease upon himself and posterity by vice, God will increase the number of miasmatic diseases, earthquakes, tornadoes, &c., just so as to prevent any increase in the population; or that, with "the restitution of all things," "the earth shall not yield her increase" as promised,† and in the age of sobriety, industry, and morality—in the "*new earth*"—men are to be more straitened for the means of subsistence than they have ever been in the ages of intemperance, debauchery, oppression and heathenism,—straitened to such a degree as to check the growth of population!!! The idea is so perfectly revolting, that no one can entertain it for a moment.

#### OPINIONS OF THE CHURCH.

The purification of the earth by fire has been the doctrine of the church from the very days of the apostles down to these last times, when men have learned to spiritualize away "ancient landmarks," and "the faith once delivered to the saints."

Thomas Burnet, in his "*Theory of the Earth*," printed in London, A. D. 1697, states that it was the

\* For this argument I am chiefly indebted to G. F. Cox.

† Ps. lxxvii. 6; Gen. iv. 12, compared with Acts iii. 21.

received opinion of the primitive church from the days of the apostles to the Council of Nice, A. D. 325. This Council consisted of three hundred and eighteen bishops from all parts of Europe, Asia, and Africa, and adopted, unanimously, I believe, the same sentiment. It was also the doctrine of Luther, and the other Reformers,—of Fuller, Thomas Burnet, Thomas Vincent, Wesley,—in a word, of the church so universally, that it is embodied in the poetry of the world as an admitted truth.

“ When, rapt in fire, the realms of ether glow,  
And heaven’s last thunder shakes the world below,  
Hope, undismayed, shall o’er the ruins smile,  
And light her torch at Nature’s funeral pile ! ”

Dr. Clarke makes the following comment upon the passage in 2 Pet. iii. 11 :

“ All these things shall be dissolved. They will all be separated, all decomposed ; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of the new system. We look for a new heaven and a new earth ; the other being decomposed, a new system is to be formed out of their materials.

“ It does appear from these promises, what the apostle says here, and what is said in Rev. xxi. 27 ; xxii. 14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined ; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and, from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined and restored, than finally destroyed.”

## THE EARTH AND THE WORLD END AT THE SAME TIME.

That the world will not be destroyed *before* the earth, is evident from Gen. viii. 21, 22; ix. 11—16. That it will be destroyed *then*, is evident from the organization of our present bodies, which could not endure the flames that shall melt the earth. See, also, 2 Pet. iii. 7.

## THEY END WITH THIS AGE.

I premise a few things, as

1. Christ's second advent will be as *King*, and at the end of this age. Matt. xiii. 38, 43; xxiv. 3, 30; Acts iii. 21; Titus ii. 12, 13.

2. *All* the righteous, dead and living, shall then "be *changed*," and receive their "*reward*"—"have eternal life"—"shine forth as the sun." Matt. xiii. 43; Mark x. 30; Luke xviii. 30; 1 Cor. xv. 50—53; 1 Thess. iv. 14—17; Heb. vi. 5; Rev. xi. 18.

3. As respects the wicked, their *age of probation* ends with this age.

*First proof.* 1 Cor. viii. 13: "If meat make my brother to offend, I will eat no flesh while the age standeth [or lasts,] lest I make my brother to offend." From this, it is evident that *the age*, of which Paul's lifetime constituted a part, is the period of time during which a brother can be made to offend,—is on probation.

*Second proof.* This age is the time for preaching the gospel,—for teaching and baptizing *all* nations,—implying that mercy will not be offered in the age to come. Matt. xxiv. 14; xxviii. 19, 20. The righteous, be it remembered, are *all* to be changed at Christ's coming. Therefore, if the gospel is preached afterward, the preachers will have spiritual bodies. But this idea is contradicted by Matt. xxv. 11; Luke xvi. 31; 1 Cor. i. 27; 2 Cor. iv. 7. Moreover, it is inconsistent with the idea of Christ's reigning himself, or of the righteous reigning with him, to suppose them travelling about as the "servants" of the wicked, exposed to their scoffs and contempt, trying to persuade

them to repent. Now we are told it is by *preaching* that men are saved. 1 Cor. i. 21. Moreover, if the salt is all withdrawn from the earth into a kingdom by itself, how can we expect the earth to be salted? Matt. v. 13, 16; Luke xv. 2, 4; xiv. 21, 23. That Christ's kingdom will not be coercive, in the sense of forcing men into it, see Matt. xi. 12; John v. 40; Luke xiii. 3; Acts iii. 23. ¶ Compare Rev. xi. 14, 15, with x. 7.

*Third proof.* In 2 Pet. iii. 4, 9, 13, we are informed that the reason why the promise of his coming has not been fulfilled already, is, that God is long suffering, "not willing that any should perish, but that all should come to repentance." Does not this clearly imply that at and after his coming, mercy will not be offered, none will come to repentance—probation will be over.

*Fourth proof.* At the end of this age the *harvest* takes place. Matt. xiii. 39. When harvest comes, the time for sowing either good or bad seed—by the Son of man or by the devil—is past. Of course, there can be no more conversions—probation is in reality over.

*Fifth proof.* The age to come will be the time for review and punishment of actions done by the wicked in this age, implying that probation will be over, and the judgment set. Matt. xii. 32.

4. At the second coming of Christ, this heaven and earth shall be destroyed, and the new be created.

*First proof.* Acts iii. 21: "Jesus Christ—whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began." What age? Evidently the one from the loss to the restitution,—an age that began *before* the *first* prophecy respecting a restitution, uttered immediately after the fall. Gen. iii. 15; Luke i. 70; John ix. 32; Titus ii. 12, 13; Rev. xxi. 1, 4, 5.

*Second proof.* In 2 Pet. iii. 10, 12, we are told Christians should "haste unto," or *earnestly desire*, the day of the Lord. And, in another place, the

believer exclaims, "I shall be satisfied when I awake with thy likeness." But he will awake in Christ's likeness on the day of Christ's second advent. Of course, he cannot earnestly desire another day. See, also, Titus ii. 13. From this it is evident that the day spoken of here is the day of the second advent, and then "the heavens shall pass away with a great noise, and the elements melt with fervent heat—the earth also: and the works that are therein shall be burned up."

Now we are prepared to prove that this *world* (*kosmos*) will end with this *age* (*aion*.)

I. The god of *this kosmos* is the same as the god of *this aion*. "In whom the god of this *age* (*aion*) hath blinded the minds of them which believe not," &c. "For the prince of this *world* (*kosmos*) cometh, and hath nothing in me."\*

Again: the prevailing disposition of each is the same. "That he might deliver us from this present *EVIL age* (*aion*.)" "Know ye not that the friendship of the *world* (*kosmos*) is *ENMITY* with God?"† Also, we are told that in *this world* (*kosmos*) Christians "shall have tribulation." This clearly implies that, so long as the present world continues, there is to be no dispensation of righteousness—Christ will not reign here personally or spiritually—the prevailing spirit will be that which causes tribulation to the children of God. But they must be of good cheer; for Christ assures them the world is overcome in prospect that shall certainly be realized. It shall be destroyed at his glorious appearing, and his disciples then will be left without a foe forever. See, also, Eph. ii. 2, where walking "according to the *age* of *this world*," is spoken of as synonymous with walking "according to the prince of the power of the air," &c.

\* For references containing *aion*, see 2 Cor. iv. 4; Matt. xiii. 39; Eph. ii. 2; and for *kosmos*, see John xiv. 30; xii. 31; xvi. 11; Matt. iv. 8, 9.

† For *aion*, see Gal. i. 4; 1 Cor. ii. 6; and for *kosmos*, see James iv. 4; i. 27; John viii. 23; xv. 19; xvi. 33; 2 Cor. vii. 10; Gal. vi. 14; 1 John ii. 15–17.

II. The two words are used one for the other. Thus, (2 Cor. v. 19,) "God was in Christ reconciling the *age* (aion) to himself, not imputing *their* trespasses unto them." "For I came not to judge the *world*, but to save the *world*\* (kosmos.)"

Again, (1 Cor. i. 20 :) "Where is the wise? where is the scribe? where is the disputer of this age (aion?) Hath not God made foolish the wisdom of this world (kosmos?)" In chap. ii. 6: "wisdom of this *age* (aion.)" In chap. iii. 18, 19: "If any man among you seemeth to be wise in this age (aion,) let him become a fool, that he may be wise. For the wisdom of this world (kosmos) is foolishness with God."

Again, Tit. ii. 12: "Denying ungodliness and worldly (kosmikos) lusts, we should live soberly, righteously, and godly in this present *age* (aion.)" If there is to be *another* age of *this* world, does the apostle mean to imply that then we need not live soberly, righteously, and godly, and deny worldly lusts? Or does he not rather mean that *this* age is the only one in which men shall have lusts of the world to deny—in other words, that probation ends with this age?

III. At the end of this age Christ will come as King. But his "kingdom is not of this world (kosmos.)" He will not reign in it personally or spiritually. If the *whole* world does not end with this age, then there will either be some living on the earth over whom Christ will not exercise jurisdiction, or else his kingdom will be in *part* of this world. Moreover, as *this* world is subject to death, instead of his being King of kings, and his kingdom independent, he would see it continually and successively invaded by the King of Terrors. John xviii. 36, 37.

IV. Eph. ii. 2: "Wherein in time past ye walked according to *the* age (aion) of *this* world (kosmos)—according to the prince of the power of the air," &c. It does not say, "according to *this* age of *the* world."

\* For kosmos, see John xii. 47; i. 29; iii. 16, 17; vi. 33, 51; Rom. xi. 15; 1 Tim. i. 15.

Therefore, *the age* which is "according to the prince of the power of the air,"—in other words, "this present evil age,"—is *the age of this world*, and there will be no other until the world ends.

V. In Luke xx. 34, 35, the children of *this age* are contrasted with those of *the age to come*, and in that we are told they "neither marry nor are given in marriage." But all admit that, so long as *this world* continues, marriage will be honorable. Therefore, with the next age there will be a new world.

VI. At the end of this age ALL the wicked shall be destroyed; because, in addition to what has already been said,

*First.* Probation will be over; and we can hardly believe God will permit the continuance of the human family, much less an increase, after the age of probation is past.

*Secondly.* The harvest then takes place. When harvest comes, sowing time is over. Not only are the tares already sown to be gathered, but the devil is to sow *no more*. Thus, we see, there can be no further addition to the depraved family of Adam; in a word, no more births—no more marrying or given in marriage—that is, the end of the world will have come. Matt. xiii. 39.

*Thirdly.* We are explicitly told that "the field [to be harvested] is THE WORLD (kosmos,)" Matt. xiii. 38.

*Fourthly.* It also says explicitly, "*all things that offend, and they which do iniquity*"—all the tares which the wicked one hath sown—all that destroy, or corrupt the earth—shall be gathered out of the kingdom, not by conversion, but to be cast into the fire. Matt. xiii. 41; xxiv. 30, 31; Rev. xi. 18.

*Fifthly.* Then, also, the earth itself is to be destroyed, as we have already proved; and, as the righteous alone shall be caught up to meet the Lord, *all the wicked must perish*.

¶ All the righteous changed and caught up, and all the wicked destroyed, the world, of course, would be at an end; and all this is to be at the end of this *æon*, or age.

### THE EXACT TIME FOR THE END IS APPOINTED.

“Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” (Mark xiii. 32.)\* So it seems the Father had then appointed not only the period, but the *day* and the *hour*. Indeed, I cannot conceive how it could be otherwise, inasmuch as God is *omniscient*, and inhabiteth *eternity*. Therefore, when a certain *fixed hour* in the age of the world arrives, the *end* will *inevitably come*, whether men are scoffing, or waiting in humility for the event. “At the time *appointed* the end *shall be*.”

### PROPHECIES OF THE TIME FOR THE END CAN BE UNDERSTOOD BEFORE THE END.

I do not now say there is any such prophecy; but merely that, *if* there is, it was intended to be understood *before* its fulfilment. A Presbyterian clergyman lately told me that “such prophecies may have been intended for the edification of the saints in glory, and not to be understood in this world.” This is certainly a *new* view of the Bible; but it was the *only refuge* to which he could resort. There is nothing *useless* in the Bible. Therefore, every such prophecy was intended to be of use either in this world or in the world to come. If of *any* use *here*, it must be *understood*, and understood *beforehand*; for “what is the value of a chart that would not tell a seaman where to find his port until after he has arrived?” One man says he reads the prophecies for *devotion*, and not for *instruction*. Now, a *knowledge* of the time for the end would undoubtedly be favorable to the devotion of Christians living just before the *event*; but there is no food for devotion, so far as I can see, in a *mere* declaration, in *unintelligible* language, that the end shall be at a certain time. But *was* a part of the Bible intended for the saints in glory? I answer,

\* For other references, see Ps. cii. 13, 16, 18; Is. xl. 2 (margin); Dan. viii. 19; x. 1; xi. 35; Hab. ii. 3; Luke xxi. 24; Acts i. 7; xvii. 26, in connection with Gal. iv.

I. If one person may conclude that certain *prophecies* were intended for the saints, simply because he does not understand them, *every* person may, with equal propriety, conclude that *every doctrine* and every other portion of Scripture, not understood by himself, was designed for the saints. Now who shall tell us *how much* of the Bible is for this world, and how much for the saints? Come, draw the line, and make the separation. I wish to know just how much *I* must believe; for I tremble equally at the thought of *rejecting* any of the revelation made to *me*, and of *prying into* any of the revelation made to the *saints*. We could almost wish their portion had been put in an appendix.

II. Will the Bible be saved when the earth is destroyed, and be carried into the New Jerusalem, there to be read by the saints? If you say no—that Christ himself will be their Teacher; then, I ask, why should anything be put in *our* Bible for the especial use of the *saints*? Will they call to mind in another world what they have read unintelligibly in this? I fear that many—yes, the *vast majority*—read these prophecies so seldom, and with such a want of relish, that in another world they would know nothing about them without *another* reading, which would be impossible if the Bible is not carried into that world.

III. But of what especial use can the one class of prophecies, respecting the *time* for the end, be to the saints? The fulfilment will *have taken* place; and, so far as I can see, such a prophecy will then be only a parallel with all other prophecies, the fulfilment of any one of which will prove, to the saints, the wisdom, and power and goodness of God, just as much as the fulfilment of this one. I repeat it, of what especial use can a prophecy respecting the *time* for the end, more than any or all others, be to the saints?

IV. Christ and the apostles frequently speak of the prophecies as if they were intended to be of use in this world for instruction. Thus Peter says that the prophets who searched what manner of *time* the Spirit of

Christ which was in them did signify, were informed "that not unto *themselves* but unto *us*, they did minister." If they were ministering to glorified saints, they *were* ministering in part to *themselves*, since they are to be glorified as well as we. ¶ It does not say, "that not unto men, but unto glorified saints, they did minister." 1 Pet. iii. 11, 12.

Again, he says, "We have also a more sure word of prophecy [more sure than the evidence in verses 16 and 17 ;] whereunto *ye* [not the saints] do well that ye *take heed*, as unto a *light* that shineth in a *dark place*, until the day dawn, and the daystar arise in your hearts." ¶ If of use to the saints, it is *after* the day dawns; and if not to be understood beforehand, prophecy is not a light shining in a dark place (the future.) *History* would be the only light, and it shines *after* the events. 2 Pet. i. 19. It is the "*word of prophecy*," and not the events fulfilling it, which Peter calls a light.

Again, he says, verse 20, "that *no* prophecy of the Scripture is of *any private interpretation*." ¶ He was writing about Christ's second coming, and he does not *except* those prophecies which refer to the *time* of the advent, if there are any such. See, also, Luke xvi. 29—31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3—10; x. 5—7; Jude 14—18.

V. In Deut. xxix. 29, we are told that "things which are revealed belong unto us, and to our children forever, *that we may do* all the words of the law." Will any one say there is any prophecy which is not a revelation? But if a revelation, it belongs to us and to our children, and not to the saints. For if it belongs to the latter, then some of the words of the law are to be done by them, and not by us. John xvii. 17.

VI. Paul says, (2 Tim. iii. 15—17,) "ALL SCRIPTURE [including prophecies respecting the *time* for the end, if there are any such] is given by inspiration of God, and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness, [he does not add, for the edification of glorified saints ;] that the

*man* of God may be perfect, *thoroughly furnished unto all good works.*" See, also, Rom. xv. 4. Then such parts of the Bible, if any, as refer to the *time* for the end, as well as all others, are in some age of the church, *profitable*, and *necessary* towards *thoroughly* furnishing the *man* of God unto all good works. John xvii. 17.

OBJECTION I. We are told in Dan. xii. 4, that prophecies are *sealed*. I answer, things which are sealed in the sense of being hidden from the church during *all* the periods of its existence, are *not written*, as we learn from Rev. x. 4. The Bible was intended for the church to the end of time, and contains things appropriate to *each* period of the church. The prophets ministered not unto themselves, but unto the church at these different periods. (1 Pet. iii. 11, 12.) Now the things written for one period may be sealed from all living before that time, as not belonging to them—in two ways: 1. The Spirit may not direct the attention of Christians to the prophecy in its proper connexion with other passages which explain it—or does not otherwise open their minds to understand it. 2. The understanding of it may depend upon the occurrence of certain foretold events. Thus it might be foretold that after six different events, strongly marked and well defined, the end shall occur very soon. We are not informed how far distant from each other these events shall be; only they are so clearly defined that, *when they occur*, we shall recognise them. At the utterance of the prophecy no one could conjecture even *about* the time for the end. It is "*sealed till the time of the end.*" But in due time the *Providence* of God unseals it, and men behold the terrible day as just ready to dawn. Now, I am willing to grant that some prophecies have been, in a greater or less degree, *thus sealed*, until the several periods in the church have arrived, when the understanding of each several prophecy was necessary towards *thoroughly* furnishing the man of God living at that time, who is thus enabled to find "*things new and old*" in the Bible.\* The

\* 1 Pet. i. 12; Eph. iii. 5, 6.

prophecy that Daniel was commanded to seal, was concerning the time for the end. It could be of no use to understand it until the end draws near. Then, however, it is to be unsealed, as *necessary* towards *thoroughly* furnishing the men of God unto the good works of proclaiming that "the hour of his judgment is come," and encouraging those whose redemption draweth nigh to lift up their heads and rejoice. Also, the knowledge of the event being at hand certainly conduces to sanctification. John xvii. 17; 2 Pet. iii. 11.

OBJECTION II. God has promised to answer the prayer of the humble and believing. If, therefore, there is any prophecy showing the time for the end, it might have been understood by praying for the spirit of understanding, and Christ could not have said, "Of that day and hour knoweth no man, neither the angels, nor the Son," &c. I answer, that Daniel, who was greatly beloved, prayed for this very spirit of understanding, and it was denied him; "to whom it was revealed that not unto himself, but unto us, he did minister." Christ, also, and Paul besought three successive times for things which were not granted.\* They desired these things, however, only *if it was the will of the Father to grant them*. So any sincere and humble believer will pray; and he has no more right to expect an unsealing of the prophecy before God wills to unseal it, than Christ had to *claim* that the cup might pass away because of his desiring it. God always answers our prayers, although he does not always answer them literally. If we ask for improper things, he withholds them of course, and gives us something else in their stead. He has never promised to answer improper prayers literally. If he had, what wretched beings even sincere and humble Christians would be!! for, owing to *ignorance*, how many improper prayers they make. See 1 John v. 14.

OBJECTION III. There are doctrines in the Bible not

\* Dan. xii. 8, 9; 1 Pet. i. 11, 12; Matt. xxvi. 39, 42, 44; 2 Cor. xii. 8, 9.

understood in this world, which will be plain to the saints ;—"we now see through a glass darkly," &c I answer, this may be true, and yet *all the Bible* was undoubtedly intended for the people in this world *only* ;—some parts of it for one class of minds, and some for another ; some to be understood at one time, and some at another ; and some to be received without being fully comprehended. Some *doctrines* may be *profitable* without being comprehended ; but a *prophecy respecting the TIME for the END* could not. Even the mysterious doctrines—such as the eternity of God—are put in *the Bible* to affect us in *this world*,—to give humility, reverence, and other becoming feelings. We *believe*, though we do not fully comprehend them. In another world we may know more about them ; because, however, faith will be changed to sight, and the great Teacher will be with us ;—in a word, because we shall have *new and more glorious* revelations ; and not from reading the Bible over again there, or reflecting upon passages hitherto unintelligible, mysteriously written upon the mind then for the first time, as the result of one or two careless readings *here* many years before, without any effort to understand them. The revelation we have now is all of it intended for this world—to affect our hearts here, and prepare us to *enter* the gates of the New Jerusalem. It is the twilight, so to speak, preparing our vision for the dazzling light of the sun in glory.

OBJECTION IV. Our greatest theologians say that the prophecies cannot be understood. I answer, 1. It is no new thing to find the high priest in infidel company. 2. "The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? 3. Those very persons who contend that 'we can know nothing about the time,' and that 'prophecies are not to be understood until after their accomplishment,' are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of uni-

versal peace and prosperity in the church and in the world. How do they know this if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be 'loosed out of his prison, and go out to deceive the nations,' (see Rev. xx. 7, 8,) and then will the end come. They say, with perfect confidence, that 'the end is *not yet*.' Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult to know the time."

4. But it is *not true* that the greatest theologians have entertained this opinion. We might mention the names of Martin Luther, Dr. Gill, John Wesley, Cotton Mather, in fact, of the *stars* in the church, almost without an exception.

5. God has furnished us with the reason why so many do not understand the visions of *all*. Is. xxix. 10—12. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;—the prophets and your rulers,—the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned."

### BOOK OF REVELATION.

As this book is a part of the Bible, all that has been said above is as applicable to it as to any other portion. In addition to this, 1. The meaning of the word *revelation* is an *uncovering* of what was hidden—it is something *laid open*. A sealed revelation is a contradiction in terms. In chap. x. 4, the things sealed were *not to be written*.

2. The first verse says, God gave it "to **SHOW** unto his *servants* [not saints] things which must shortly *come to pass*."

3. The third verse says, "Blessed is he that readeth, and they that hear, the words of this prophecy;" [it does not say, "of some parts of this prophecy."] How can a person be said to be blessed in reading who does not understand what he reads?

4. In ch. i. 4, 11, we are told this revelation was "to the seven *churches*," which were types of the seven states of the church to the end of time,—and not to the glorified *saints*.

5. In the tenth verse of the last chapter, John is commanded, "*Seal* NOT the sayings of the prophecy of this book." This may either mean that no parts of the prophecy were at any time, in any sense, or in any degree, sealed; or it may mean that no parts were to be *permanently* sealed, each of the several parts being unsealed at the proper time; or it may mean that this prophecy was not to be hidden with John himself,—he was to *write* it for the church, while things sealed were not to be written. I incline to the last opinion, and think that, although in this sense the prophecy was not sealed,—that is, so far as *John* was concerned,—yet, in another sense, it was sealed, until the Providence of God at various times has unsealed one portion after another, according to the condition and wants of the church at those different times.

#### HISTORY AND CHRONOLOGY REFERRED TO IN PROPHECIES.

If God has given any prophecies showing the *time* for the end, (to be understood, as we have seen, *BEFORE* the event,) he has undoubtedly taken care that history should record all the intervening events foretold, and which must be known in order to understand when the time draws near. Indeed, the events fulfilling all the prophecies of the Bible up to this time have undoubtedly been recorded, either in the Bible itself, or in profane history; for only on such conditions could the

prophecy be of any use ; and to suppose the contrary is to suppose that God would suffer his purpose in giving the prophecy to fail,—and is an impeachment of either his wisdom, goodness, or power.

For the same reason there is nothing really uncertain about *chronology* from *that* period where we *must* begin to have certain knowledge *in order* to understand the prophecies ; or, in fact, about any of the *chronology* referred to or contained in the Bible. Those who maintain the contrary, must either maintain that such portions of the Bible have become obsolete, and might be left out ; or that we have an *uncertain* light, instead of a “*sure word of prophecy.*” “We will say nothing of the reflection which such a view casts upon God, who has directed us to the prophecies to guide us ; for what is it but tantalizing us, to give such a direction, if the prophecies cannot answer their design ?” He, who dictated the Bible, has taken care that no errors should creep into it, which would make it impossible for those to interpret prophecies for whom the prophecies were *especially* intended. We can now see the wisdom of having here a little and there a little, and sometimes repetition. One part acts a check upon any mistake in the other. The only point in dispute, respecting *chronology*, as bearing upon the time for the end, is settled by Paul, in Acts xiii. 20, 21.

**GOD HAS REVEALED THE TIME, SO THAT CHRISTIANS LIVING IN THE LAST DAYS MAY KNOW WHEN THE EVENT SHALL OCCUR.**

I do not say that, *previous* to the last days, the time could be known ; but simply that, when *what* are called *emphatically* “the last days” *have come*, the church living at that time, if it search diligently, shall be able to know with certainty that it is in the last days, and to discern about the time for the end. We *infer* this from the following considerations, in addition to positive proofs which shall afterwards be given.

**CONSIDERATION I.** It has been generally supposed, in every age of the church, that the prophecies

of Daniel point out the time for the end; "and, although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come." This uniformity of belief among all the most worthy sons of the church, in all its different states, and in every age; certainly affords presumptive proof of our being correct, in the absence of any positive proof to the contrary.

**CONSIDERATION II.** The opposers of the Second Advent doctrine, as well as its advocates, believe that a time is foretold, when "the earth shall be filled with the knowledge of the Lord," and Satan shall be bound "a thousand years." They also agree in believing that the Bible gives a clue to about the time when this happy state of things shall commence. Mr. Dowling thinks it will commence in about one hundred and fifty-seven years. Dr. Brownlee fixes upon another year, A. D. 1866, I believe. Now, there are only two prevalent opinions respecting the end of the world as connected with that epoch. One is, that the end will occur *at* the binding of Satan; and the other, that it will occur *very soon after* the thousand years shall have *expired*. Those who hold to each opinion, maintain that the Bible has furnished us with the means of knowing which is correct, if we only study it aright. Therefore, let either be correct, we have the means of knowing about the time for the end.

**CONSIDERATION III.\*** We infer that God has revealed the time for *this* event from the analogy to be found in *other great events* under his government.

*First event.* Previous to the flood, God at first revealed only the *time†* of destruction. Afterwards,

\* Nearly all that is said under Consideration III. is extracted from the able review of Daggett's sermon, by S. Bliss.

† It does not matter much, as respects the argument from analogy, what interpretation is given to Gen. vi. 3; although I think it is plainly a prediction of the time to the flood. There is *no doubt* about Gen. vii. 4.

the manner is given, with a more full revelation of the event. Minute directions are also given to Noah for building an ark, so as to save himself and family. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given. Every individual soul, that is saved, is looking for the event at the very time; otherwise they would not have gone into the ark, and have been saved. Many who perished had an opportunity to know that God purposed to drown the world. Noah was a *preacher* of righteousness; (2 Pet. ii. 5;) but even if he "did not reveal the time, the *ark* itself must have warned them. It is in vain to suppose they were ignorant of Noah's expectations. Therefore every plank that was added to the ark was an admonition that the time of its completion was drawing nigh; and when it was ready for the reception of its inmates, they might then know that no longer delay was necessary for the accomplishment of God's purpose."

"We should, therefore, expect in the second destruction of the world, that God would reveal the time; that, however, he would not reveal at any one time the whole of his purpose, but a little here, and a little there—in one place the time, and in another the manner—in language so plain, that the wayfaring man, though a fool, need not err therein; and yet, not in language so direct and explicit, but that those disposed might have an abundance of plausible reasons on which to predicate their doubts. Even the time itself, we should expect from the analogy, would be given in such a manner that it might be contended with some show of reason that it does not denote the duration of time, but only the defilement of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that, as the time of the event drew nigh, all who would be saved would have a more clear conception of the great event; and when the time had about expired, would all be in the attitude of expectation. On the other hand, we should also expect that

those who perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but none of them would believe in its reality."

*Second event.* At the destruction of Sodom and Gomorrah, "we find that all who were saved were apprized of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked. The *analogy* would therefore teach us that before Christ comes, all the truly righteous will be apprized of the fact, and know that it is so near, that they must be 'up,' 'for the Lord will destroy this city,' and yet they may not know the very '*hour*,' until God takes them by the hand to save them. We also learn by this that some of the finally impenitent will be faithfully warned, but that they will look upon those who warn them as misguided fanatics, and men 'that mock.'"

*Third.* The seven years of famine, Gen. xli. 28 to 54.

*Fourth.* "It was predicted that the seed of Abraham should 'be a stranger in a land not theirs,' four hundred years; and afterward they should come out with great substance. This, with Abraham's own sojourn, made four hundred and thirty years.\* The children of Israel, therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding four hundred years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that 'at the end of four hundred and thirty years, *even the self-same day*, it came to pass that all the hosts of the Lord went out from the land of Egypt.'"

"Notwithstanding it is so clear that the time was revealed before their captivity in Egypt commenced, it is also evident that the predicted period had nearly elapsed before the children of Israel *were aware* of its

\* See Gen. xv. 12—14, 16; Ex. xii. 40, 41; Acts vii. 6, 7; Gal. iii. 17.

near completion; but *before* its end they did *understand*, and made all necessary arrangements for securing the 'great substance' that it was predicted they should carry out."

"There was also a fine opportunity for any one who felt disposed, to doubt respecting the time; as they might, with much show of reason, have contended that the four hundred years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have supposed it was to be dated from the time that 'another king arose that knew not Joseph,' and who evil entreated them,—the same as many now contend, that the rise of Popery should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power."

"*The 'analogy'* in this case would therefore lead us to expect that the period which is to elapse before the end of the world would be a definite prophetic period, but that it would not be fully understood until *about the time of its termination*; that there might be a question from what particular epoch it was to be dated; but that, as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event."

*Fifth.* The children of Israel had not been more than about two years in the wilderness, according to Mr. Daggett, when they were told that the whole time of their wanderings should be forty years. Numbers xiv. 34.

*Sixth.* The final overthrow of Israel within sixty-five years. 2 Kings xvi.; Is. vii. 1—9.

*Seventh.* There were to be seventy years accomplished in the desolations of Jerusalem, and Daniel knew by books when they would expire. Dan. ix. 2; Jer. xxv. 8—12.

*Eighth.* The streets of Jerusalem were to be built

in troublous times, and finished in seven weeks of years, or forty-nine years, which was exactly fulfilled. Dan. ix. 25.

*Ninth.* For five hundred and eighteen years before the coming of Christ, the very year for the commencement of his ministry was a matter of prophecy. Dan. ix. 25. Our Saviour alluded to this when he said "the time\* is fulfilled." Moreover, the people "understood from books" that it was about the time for the Messiah to come; for there was a general expectation of his appearance then.† Not only this, a special messenger was sent to *confirm* their expectations, and "prepare the way of the Lord."

In Matt. xvi. 3, our Saviour strongly rebukes the Pharisees and Sadducees, because they did not "discern the signs of the times"—because they did not see by those signs, of which there were about twenty, that he was the Messiah, without having "a sign from heaven."

The analogy of this event would lead us to infer that not only the time for the second coming of Christ has been revealed, but that just before the event, men, perhaps as rude exteriorly as John the Baptist, will be raised up to preach with all the faithfulness of John, and cry, in the wilderness of sin, "Behold, the Bridegroom cometh," "prepare ye the way of the Lord."

*Tenth.* Christ was to confirm the covenant with many for one week of years, or seven years, which period of time we find did actually constitute his ministry. Dan. ix. 27; Rom. v. 6.

*Eleventh.* Hezekiah was told to set his house in order, for he should die; and afterwards, when he prayed, he was told that fifteen years were added to his life, and a sure sign given him whereby he might know it was so. Is. xxxviii.

*Twelfth.* A handwriting on the wall foretold to Belshazzar, "God hath numbered thy kingdom and finished it." "In that night was Belshazzar slain." Dan. v.

\* Mark i. 15; Gal. iv. 4. † Matt. ii. 1—10, and Luke ii. 25.

*Thirteenth.* "And Jonah began to enter into the city a day's journey; and he cried, and said, yet forty days and Nineveh shall be overthrown." Jonah iii.

*Fourteenth.* The destruction of Jerusalem was foretold, in Matt. xxiii. and in Luke xxi.; and it was added, "Verily I say unto you, all these things shall come upon this generation." Our opponents are very fond of referring to the destruction of Jerusalem, and descanting upon the flight of the Christians as soon as they saw certain signs foretold by Christ. Perhaps their fondness for this subject will be somewhat diminished, when they see what its *analogy* leads us to expect before the final destruction, not of Jerusalem merely, but of the world.

*Fifteenth.* Another analogy is to be found in Matt. xxiv. 15, 16, &c. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him *understand*;) then let them which be in Judea flee into the mountain," &c. If the event referred to here, is the same as the preceding, viz., the destruction of Jerusalem, the argument from analogy remains the same. If, however, as some think, Papacy is referred to, then we have an additional argument.

*Sixteenth.* The woman was to be fed in the wilderness twelve hundred and sixty years. Rev. xii. 6, 14.

*Seventeenth.* Power was given unto the Beast to continue forty and two months. Rev. xiii. 5.

*Eighteenth.* The holy city was to be trodden under foot forty and two months. Rev. xi. 2.

*Nineteenth.* The two witnesses were to prophesy in sackcloth twelve hundred and sixty days. Rev. xi. 3.

*Twentieth.* The saints were to be given into the hand of the power designated by the "little horn," for twelve hundred and sixty years. Dan. vii. 25, and xii. 7. I do not say that these *are* all different periods. They may be the same period, described in different ways. If so, we have but one argument. If they are different periods, we have so many different arguments.

*Twenty-first.* The symbolical locusts, which came

upon the earth at the sounding of the fifth trumpet, were to have power to hurt men five months. Rev. ix. 10.

*Twenty-second.* The four angels in the river Euphrates were prepared for an hour, and a day, and a month, and a year. Rev. ix. 15.

*Twenty-third.* At the end of twenty-three hundred days the sanctuary was to be cleansed. Dan. viii. 14. If, as many suppose, the sanctuary here means the earth, and its cleansing means its purification by fire at the last day, this text affords more than an argument from analogy; it is direct proof. Any other interpretation will give an argument from analogy.

*Twenty-fourth.* "From the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. xii. 11.

*Twenty-fifth.* "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii. 12. If this does not refer to the restitution of all things, it at least strengthens the argument from analogy.

*Twenty-sixth.* "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh,—for it is nigh at hand." Joel ii. 1.

*Twenty-seventh.* Satan is to be bound a thousand years. Rev. xx. 2.

*Twenty-eighth.* 'The event of death. Perhaps Death sometimes overtakes his victims without warning;\*

\*No one can *prove* that this is ever the case. When a person dies in apparent health, or is killed by accident, we often hear the friends and relatives tell of an *impression* the deceased had that death was near. I am not sure that some direct or indirect warning is not always given, except where the person unwarrantably exposes his life, as in a battle, or the like. If the deceased had been a true Christian, I believe it will be found that for some time before death, he or she had been growing brighter in faith and more meet for glory. Be this, however, as it may, all admit that death *usually* admonishes of his approach; and that makes the analogy in our favor.

but all must admit that he *USUALLY admonishes* of his approach.

“During our whole existence, unless we are of those who will be changed at Christ’s coming, death stands before us as a certain event, while we know not how far it may be from us. As we approach the verge of life, pains and disease admonish us that probably death is very near. As our disease gains the mastery, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight.”

“The ‘*analogy*’ therefore to be found in the event of *death* would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world; but, as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which *we might know that it was nigh even at the doors*; and then we might realize that time had nearly reached its farthest limit.”

“Thus ‘*from the analogy to be found in other great events under the government of God, and especially the event of death*,’ we argue that the righteous will not be ‘in darkness that that day should overtake them as a thief.’ We also argue, that all who are thus overtaken, will be like those who would not heed the warning of Noah and Lot—who despised, and wondered, and perished.”

CONSIDERATION IV. Not only does the mere fact that the time for other events was known beforehand, furnish an argument from analogy; but there is also a *declared* analogy in the events of the flood, and the destruction of Sodom. Matt. xxiv. 37—39; Luke xvii. 26—30. If analogous in surprising the wicked,

At the end of the world, not a few, but a vast number, will die; and it is probable that, before their death, they will be warned, as the *vast majority have been* up to that time.

and nothing is said about the righteous, we may certainly infer that the analogy holds good in respect to them. Moreover, although the wicked "knew not until the flood came and took them away," they might have known; for Noah had for a long time been preaching the event, but they would not believe. Our Saviour's words, therefore, lead us to infer that, before he comes, the doctrine will be preached, but it will not be believed. The wicked will not know, for the same reason that they did not in the days of the flood. But if the doctrine is preached, those who preach must have some way of knowing it to be true.

CONSIDERATION V. That the church in the last day can know about the time for the end, seems probable also because it appears desirable. I do not say it would be desirable for those to know it who shall stubbornly continue in sin, and at last perish. But, let the revelation be ever so clear, *such persons will not believe it*, and so any objection growing out of a consideration of their case fails. Moreover it would be an equal objection against preaching to them the terrors of the Lord at any other time.

Let it be recollected that the time is *appointed*, and our wishes cannot delay or hasten it. We are not arguing whether it is more desirable that the end should come at one time than at another; only that it is desirable that Christians should have an *intimation* of it *before* it comes, both on their own account and on account of sinners.

#### I. ON THEIR OWN ACCOUNT. Ps. xxxiv. 10; lxxxiv. 11; Luke xxi. 28.

The happiness of such as *are ready* will be greatly increased. For, from the time they ascertain that the end is near, they will "lift up their heads and rejoice, because their redemption draweth nigh." It affords them pleasure, also, to think that probably they shall not die, but be changed; knowing that, even should there be violence in that change, it is to take place in a moment—in the twinkling of an eye,—and, as soon

as they are aware of any, their sufferings will be forever past. Again, *as they love Christ*, it must give them peculiar pleasure to think, not only that they are soon to see and be with him; but that he who became poor for our sakes is soon to “see of the travail of his soul,” and have “the joy that was set before him:” that the Bridegroom is soon to receive his bride; and the kingdom to be given to him whose right it is; that he is “to be glorified in his saints, and admired in all them that believe.” And, perchance, they have friends sleeping in Jesus, whose dust shall be collected, and vivified, and clothed upon with immortal glory at the sounding of the mighty trump. Is not this a thought that must fill them with pleasure?

But *many* Christians are unprepared—having “left their first love.” It does *such* good to know the Bridegroom is coming, before the command comes to go forth and meet him. They become “watchful and strengthen the things which remain, that are ready to die.” David prayed, “Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” Ps. xxxix. 4. And again, in Ps. xc., “So teach us to number our days, that we may apply our hearts unto wisdom.” It was also profitable to Hezekiah to be told that he should die. Is. xxxviii. Indeed, how few Christians are really *ready*, when their last sickness overtakes them! And have we any more reason to believe that they will be better prepared at the end of the world without a warning?

OBJECTION.—But it is asked, “if, so far as Christians are concerned, the prospect were all pleasure, would it overcome all their regard for others, whom it threatens with imminent destruction?”

I answer, *First*. “They ought to regard the glory of Christ as of more consequence than the happiness of the entire human race, who can be miserable only because they refuse the offers of mercy of this same Saviour.” Otherwise they could not “*haste unto the day of the Lord*,” and pray, “*thy kingdom come*,”

knowing, as they do, that at its coming all Christ's enemies will be destroyed. If it is the *prayer*, which means *desire*, of their hearts that his kingdom may come, then it will give them *joy* to know that their desire is soon to be answered. 2 Pet. iii. 12.

*Secondly.* If it is unpleasant to think the generation of evil-doers *then living* are to be destroyed, it is correspondingly *pleasant* to think there will be *no future* generations, to treasure up wrath against the day of wrath. Could the friends of temperance be assured that all who do not reform this year should die at its close, but there should never be another drunkard world *without end*, would not the contemplation of the second promise balance, ay, more than balance, the horror of the first! One thought more. Nearly all the impenitent in this generation *will die* in sin; and, as regards their future destiny, it will be no worse should they be all cut off to-morrow; on the contrary, they would have fewer sins to answer for. There is, therefore, no reason for wishing the world to stand one moment after the subjects of the kingdom have all been sealed. If we knew it would end to-morrow, the thought on the whole, should be rather pleasing, even as it respects the impenitent. Those now living would be beaten with no more stripes than they will be if the world stands, perhaps a less number; and **THERE WILL NEVER BE ANY OTHERS** seduced into a similar rebellion, and destroyed by the great adversary.

*Thirdly.* "Our knowledge or ignorance of the event cannot hasten or delay it, and, therefore, such knowledge cannot *add* to the misery of those to be destroyed." Neither can our ignorance of their danger make that danger any the less; on the contrary, it makes it much greater. This brings me to a consideration of my second main position, that an intimation to Christians, when the end draws near, is desirable,

II. ON ACCOUNT OF SINNERS. James v. 20; Ps. l. 13; Matt. v. 13—16.

If we knew nothing of their danger we should not

make such efforts to rescue them as we should if we saw their true condition ;—and their salvation depends *mainly* on the efforts of Christians to save them. But if “ we knew that probation would end in one year, many would go from house to house, and from street to street, to pull sinners out of the fire, who now supinely fold their arms, because they know not that the time is so short. Were a relative or friend condemned to be executed, or had he a threatening disease, should we not make greater exertions for his salvation, than if there was the usual chance of his living out the life of a man? We certainly should ;—this is human nature. A knowledge of the event then seems to be desirable for their sakes. It is moreover desirable on the Christian’s account, for this additional reason, that in consequence of the peculiar exertions he will make to save souls, he will probably be the means of more conversions, and thus have more souls as crowns of his rejoicing in the great day of the Lord.”

**OBJECTION.** It is objected that little reliance is to be placed in conversions which take place in the prospect of impending death, and that such prospect unfits men for making the necessary preparation. If, however, this objection is valid, “ the Ninevites would never have repented at the preaching of Jonah, the thief would not have repented on the cross, nor would the judgments of God be so prominently presented in his word as an inducement to repentance. But would men be any more likely to repent and prepare for an impending event, if it is taken for granted that such event is at a distance? Or would such woes be pronounced upon watchmen who neglect to give warning when they see the sword coming, if such warning would unfit men for such preparation? With such views, Noah would not have warned the inhabitants of the old world, nor would Lot those of the cities of the plain, nor Daniel, Nebuchadnezzar. We are commanded to repent lest we ‘ likewise perish.’ ” Also, in Joel ii. 1, we read, “ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain ; let all the

inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Ezek. xxxiii.; Dan. iv. 27; Luke xiii. 3.

CONSIDERATION VI. We also infer it from such texts as the following: "The meek will be guide in judgment, and the meek will be teach his way. The secret of the Lord is with them that fear him, and his covenant to make them know it." Ps. xxv. 9, 14, margin. "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [who had the same Bible] it is not given," [because they did not apply to the right source for wisdom to understand it.] Matt. xiii. 10 to 12, 34, 35. If they have not a teachable spirit, their very light becomes darkness. What they seem to have of revelation is taken away—is sealed. See also Mark iv. 11, 13. They "know all parables" by having "Christ made unto them *wisdom*," as he was on this occasion.\*

"That in every thing ye are enriched by him, in all utterance, and in all *knowledge*.—Who of God is made unto us *wisdom*," &c. 1 Cor. i. 5, 30. Wisdom in what respect? Why, in *every* respect in which we *need* wisdom—in understanding the *Providence* of God, as well as his Word—in discerning the signs of the times, as well as the plan of redemption.

"And the Lord said, Shall I hide from Abraham that thing which I do?" Gen. xviii. 17. Abraham was not in Sodom; neither had he time to send to Lot. The reasons why this thing was not hidden from him are given, to wit: his integrity, and his being the father of a mighty nation—of believers. All his true children are thus given to expect that God will not hide from them judgments that are to come upon the earth. "His secret is with the righteous." See also Rom. xiii. 11–14; from which we learn that Paul knew in

\* See also Ps. lxxviii. 2 to 8; cvii. 40, 43; Prov. i. 5; ii. 1 to 9; iii. 32; xxviii. 5; Hos. ix. 7, 8; Matt. xi. 25; Luke viii. 10, 18; x. 21; John vii. 17; xv. 15; 1 Cor. ii. 9 to 16; 2 Pet. iii. 17; Rom. xi. 7.

what period of the world he was living, and why should not other Christians?

**CONSIDERATION VII.** We also infer it from the fact that ignorance of former "times of visitation" is spoken of as sin; and this "is recorded for *our admonition* upon whom the ends of the world have come."

God has designedly spoken of "the times of visitation" in parables, or "*dark sayings*;" so that those only who have an humble and teachable spirit—a spirit that leads them to him, saying, Lord, explain to us this parable—may understand them.\* They must have this spirit, or the knowledge would do them no good. Now read such texts as the following: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow observe the time of their coming; but my people know not the judgment of the Lord." Jer. viii. 7. If there is any force in this rebuke, it is by implication that the time appointed for judgment *may be* known, if we are only as attentive to the signs of the stork, the crane, the swallow, and the turtle. We may certainly suppose then that this will be true when the *greatest* of all judgments is about to come.

"O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. xvi. 3. This is equally applicable to all periods of time that are indicated by signs. And no one will deny that Christ has given us signs to precede his second coming.

Read also Matt. xiii. 10 to 15; Luke xix. 44; Is. xxix. 10 to 14; Rom. xi. 7 to 20; Prov. xxviii. 5.

That these things were recorded for *our admonition*, is evident from the fact of their having been preserved in the Bible; as also from the tenor of the arguments used, and from Rom. xv. 4; 1 Cor. x. 11; Ps. lxxviii. 2 to 8.

\* Matt. xi. 25; Luke viii. 10, 18; x. 21; John xiv. 17; 1 Cor. ii. 14.

**CONSIDERATION VIII.** We infer that the time may be known from the careful record of chronology found in the fifth chapter of Genesis.

Dr. Weeks says we have no means of getting a true chronology—that Providence has wisely hidden it from us. But does Gen. v. favor such an idea? Now, I ask, *why* has this record, so carefully exact, of a period anterior to any of the prophetic periods, been given? Not merely to satisfy vain curiosity; for that is not the object of the Bible. Of what use, then, can it be to mankind, to know just how long it was from the creation of man to the flood,—a use so great as to lead God to make a special revelation of the matter? Let our opponents answer. For my own part, I can see no use whatever, except the single important use of assisting the humble believer in determining about when the end shall come by knowing the age of the world. Herein we see it can be of great use; and if we cannot discover that it answers any other end, we conclude that it was intended for this.

In connexion with this, let us consider the fact, that the belief of the churches founded by the apostles, and of the church generally to the present time, has been that the present order of things will be changed at the end of six thousand years. This Mr. Dowling admits. In addition to his testimony we give the following:

“Thomas Burnet, in his ‘theory of the earth,’ printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the Council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth. He also states that many of the Fathers believed that the world was then near its end: but that such belief was founded upon the chronology of the Septuagint, according to which the world was then near the end of the six thousand years. See book 3, page 24.”—*S. Bliss*.

Barnabas, supposed by some to be the companion of Paul, though by others to be another individual of the same name in the primitive church, writes thus:

"And God made in six days, the works of his hands, and he finished them on the *seventh day*, and he rested on the *seventh day*, and sanctified it.' Consider, my children, what that signifies:—'*He finished them in six days.*' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth, saying, 'Behold this day shall be a thousand years.' Therefore, children, in six days (i. e. six thousand years) shall all things be accomplished. And what is that he saith,—'*He rested the seventh day?*' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day."—*Sec. xiv. xv. Epistle of Barnabas.*

Gibbon, in his *Decline and Fall of the Roman Empire*, speaking of the faith and character of the primitive Christians, says :

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians suppose the world was about six thousand years old in their day,] would be succeeded by a joyful Sabbath of a thousand years,—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

Now the fact that this was the belief of the churches to which the apostles preached, gives it no little weight. It is also in accordance with the harmony, order, and analogy which we find prevailing in the things of God, and is supported by several scriptures. Thus,

2 Pet. iii. 8. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The apostle was here telling when we might expect the coming of Christ, and how long God will wait for men to come to repentance—to hear his voice. See verses 4, 9, and Heb. iv. 7. See also Ps. xc. 4. "For a

thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Heb. iv. 9. "There remaineth therefore a rest [Greek, *Sabbatismos*, a sabbatical rest] to the people of God." Read also verses 4, 8 and 10, and compare with Rev. xx. 2 to 4, where we are informed that this sabbatical rest will be a thousand years. We therefore infer that the other days of this week also consist of a thousand years each.

In Ex. xxxi. 17, the fact of God's spending six days in making the heavens and earth, and resting the seventh day, is given as a reason why the children of Israel should observe the Sabbath, which was intended to be a *sign* to them. A sign of what? Of the great Sabbath, the seventh millennial day of the great week, in reference to which it was typically said, "Six days shall men labor, and *do ALL their work*." That is, Six thousand years shall man's salvation be wrought out, in which he shall do all his work of repentance and preparation for heaven; the seventh day (or thousand,) is the Sabbath, in which there shall be no work done; for the work of the Redeemer, the work of the Holy Spirit, the work of grace is ended, and the Sabbath of the Lord is come. Blessed are they who enter into that rest. Read carefully Heb. iv. 3 to 11.

Hosea vi. 1 to 3. "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Luke xiii. 32. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." The two days of Hosea are to be dated from the time when the people of God were torn and smitten; see verse 1. This was one hundred and fifty-eight years before Christ, according to 1 Maccabees, ch. 8th and 9th. The two days were not literal days, neither have they been fulfilled as yet, as facts show. We have reason to believe, therefore, they are millennial days; and that the third day, in which the people of God shall be raised up and live in his sight, corresponds with the third day in which Christ shall be perfected, and the period of a

thousand years, during which the saints shall live and reign with Christ. Rev. xx. 4.

CONSIDERATION IX. We infer that the time has been revealed, from 2 Pet. i. 19. "We have also a *more sure* word of prophecy; whereunto ye do well that ye *take heed*, as unto a *light* shining in a *dark place*."

More sure than what? Than being "eye-witnesses of his majesty." Verses 16, 18, and Matt. xvii. 1, 9. Let those who despise the prophecies, or say they cannot be understood before fulfilment, ponder this passage. This sure word of prophecy is a light shining in what was a dark place even to those who had been eye-witnesses of Christ's majesty. Now what was it that remained in the dark to them? I answer, the *time*. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." (Luke viii. 16.) And yet some would have us believe that God has lighted a candle, and then so completely hidden it in obscurity, that none of those entering in may see the light.

That the foregoing considerations make it probable, in the absence of any proof to the contrary, that the time has been revealed, I think no candid person will deny. But the following proofs establish the position, beyond a doubt, in my own mind.

PROOF I. The question in Is. xxi. 11, "Watchman, what of the night?" and his answer, imply that those who *watch* may know what time of the night it is, or, at least, when the *morning is about to dawn*. That this text refers to the bondage of the *church*, seems evident from both the answer and the context. What will be morning to the church will be night and gloom and horror to the world. If, however, it be applied only to the captivity of the ancient Jews, *analogy* makes it almost certain that the watchman in the church, of which Jerusalem was but a type, will be equally able to discern the dawn of the day of a more glorious emancipation.

**PROOF II.** "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time [see margin] is accomplished," &c. Is. xl. 2; Ps. cii. 13, 16, 18; Lev. xxvi.

But how can the ministers of God obey this command, if it is impossible for them to know *when* that appointed time is about to expire.

**PROOF III.** In Dan. viii. 17, and xii. 4, 9, we are told that the vision belongs to the time of the end,\* and is sealed till then. The implication is, that it will be unsealed then; and, when it is unsealed, we may thereby know that we are living in the time of the end.

**PROOF IV.** In Dan. xii. 4, we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Here we are informed explicitly that, at the time of the end, knowledge respecting the vision shall be increased by a careful study and comparison of its different parts with each other and with facts. Now read carefully the vision from chapter viii. to the end of the book, and you will see that the main point, respecting which knowledge was wanting, and "shall be increased," was the *time*. "How long shall it be to the end of these wonders?" To show that this interpretation is correct, the following comments of the most approved commentators are subjoined:

Dr. Clarke's note reads as follows:

"*Many shall run to and fro.* Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree

\* That "the time of the end" is a *period*, and not the time for the one event of the end alone, see Dan. xi. 40, and the events which follow previous to the resurrection.

with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes ; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says :

"They shall read it over and over, shall meditate upon it ; they shall *discourse* of it, talk it over, *sift out* the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus :

"When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note :

"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says :

"*Many shall run to and fro, and knowledge shall be increased* ; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them ; will read and study the scriptures, and meditate on them ; *compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ ; will carefully peruse the writings of such, who have gone before them, who have attempted any thing of this kind ; and will go far and near to converse with persons that have any understanding of such things ; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is ; and especially when prophecy and facts can be compared : and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—

just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the *sealed book of prophecy*."—*Duffield on Prophecies*, p. 373.

בְּכָל־הָאָרֶץ מִשּׁוֹר טָטִיס in *universa terra discurrentes*. 2 Chron. xvi. 9. Metaph. percurrere librum, i. e. perscrutari. Dan. xii. 4.—*Gesenius*.

PROOF V. Dan. xii. 8—10. "Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel; for the words are closed up, and sealed till the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but *the wise shall understand*." Understand what? Evidently that which Daniel sought after, viz., "the *end* of these things."

The declaration that "none of the wicked shall understand," must not be construed to mean a mere theoretical understanding, but a realizing of the awful nature of the scenes that are to burst upon the world. I fear some are deceiving themselves here. See 1 Cor. xiii. 2.

PROOF VI. Dan. xii. 11, 12. "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that [anxiously, and with earnest desire] waiteth and cometh to the thousand three hundred and five and thirty days." According to Professor Seixas, of New York, one of the best of Hebrew scholars, the original text implies waiting *with earnest desire*, and I have given his translation.

In the above we have *explicit* statements of *definite time*, whether to be interpreted symbolically or literally matters not. Now *why* this definiteness, unless the fulfilment is to correspond with the prophecy in respect to *time* as well as other particulars? Moreover, why was any *revelation* of these *definite* times made to man, unless either that he should believe them *before* fulfilment, and thus be prepared for the events they date, and

such as are immediately to follow ; or that he should, *on the fulfilment*, be enabled by the *time*, as well as other points in the prophecy, to see exactly in what age of the world he is living, what peculiar duties the times place upon him, and to prepare for the next events foretold by the seer ? Again, the very definiteness of the time mentioned, and the explicitness of the statements, prove conclusively that, at the proper time for understanding these prophecies, there will be nothing necessarily uncertain about the true time from which to date the *commencement* of the periods. Thus Christians will be able to know *when* the 1290 and 1335 days begin, and when they expire. To believe otherwise is to charge God with pretending to make explicit in revelation, what by his Providence he has left necessarily *inexplicit*—with tantalizing us, by making us think we have what we have not, and directing us repeatedly to the prophecies as being *sure* guides to which we should take heed, when, according to this view, they are no guides at all. Recollect, we have before proved that all prophecies may be understood before the end.

There are only two views respecting the event to occur at the end of the 1335 days. One makes it a millennium of triumph on the part of the church previous to the end. This view is contradicted by the next verse, and by the second chap. of Isaiah, which says the land will be full of idols and lofty looks when the day of God shall come ; also by Jer. xxxi. ; Rev. ix. 20, 21 ; xi. 18 ; Ps. ii. 9, and many other texts ;—in fact, by the whole gospel, which is adapted to a church militant, and not a church triumphant,—to believers suffering tribulation, and not enjoying millennial repose. But I have not room here to enter into a discussion of this question. Suffice it to say, that until Dan. vii. 21, 22, and 2 Thess. ii. 8, can be harmonized with the idea of such a millennium, I must believe this doctrine to be a device of Satan to keep men from preparing for the end.

However, even if this interpretation be correct,

Christians would be able to discern about the time for the end. For, according to this view, after the millennium Satan is to be loosed for only a little season.

The other view makes the blessed event to be "the redemption of the purchased possession," and giving "reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." This view harmonizes with the 13th verse, which speaks of Daniel's death and resurrection, and with the whole context; and, if it be correct, we shall certainly be able to know beforehand the time for the end. So, let either interpretation be correct, our argument remains.

PROOF VII. Amos iii. 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." See also Is. xlv. 7, 8. No reason has been given why the word "*nothing*" should not be taken in an unlimited sense, as respects judgments or deliverances of God's people. If, however, any wish to regard it as *limited*, they must admit the implication to be that in many cases—in all the leading events in the history of the church—the secret has been revealed to the prophets, (plural, implying different revelations to different individuals.) Consequently we cannot but believe that in respect to the event of events his secret has been in like manner revealed.

PROOF VIII. Rom. xiii. 11, 12. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." This text, as also 1 Pet. iv. 7, in connexion with the prophecies of the several events to occur between the days of the apostles and the end of the world, enables us to discern about the time for the end. All admit that we have in the prophecies a summary of the leading events in the history of the church down to the judgment. These foretold events are *landmarks* all along the way of time to its very end. Now, why these landmarks, unless to tell us whereabouts on the road we are, and when we are approaching the end? Even if this was not their original design, they answer

this purpose also. For, when we have come to the last landmark, we must know that the end is near. The *whole* period of time, from the days of the apostles till the day of judgment, was *short*, compared with the age of the world at that time. The day of Judgment was comparatively *at hand*. Now, of the events to occur since then, 1260 years were to be occupied by those connected with the Man of Sin, who was not revealed until about five hundred years after the apostles wrote. Of course there can be but little time remaining for the events to follow his captivity; and, when the last has occurred, we may infer that the Judgment is very near.

Will our opponents give a satisfactory reason why the exact duration of the Man of Sin is revealed? I cannot believe that it was to increase the evidence of the authenticity of the Bible and divinity of the Christian religion; for that is unnecessary. It remains, then, to choose between these two reasons: 1. To *prepare* the church for the event itself; or, 2, to give the church an intimation of the time to the end. If the first be assumed as the reason, analogy leads us to infer that if times are revealed to prepare the church for lesser events, they are also revealed to prepare her for the greatest of all events.

PROOF IX. Eph. i. 10. "That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." Notice here. 1. What is to be done, viz., the gathering in one of all the saints, both quick and dead. 2. When this is to be done, viz., when the fulness of times (plural) has come. Now, the fulness of times evidently means, when all the periods of time prophesied of have been filled up. But we shall be able to interpret all the prophecies before the end comes, and this text leads us to infer it will come as soon as the prophetic periods have all expired. See Luke xxi. 24.

PROOF X. In 1 Thess. ch. iv. Paul had been speaking of the end of the world, and how Christians,

then living, would be changed and caught up to meet the Lord in the air. He then goes on, in the 5th chapter, to say that there is no need to write "of the times and seasons;" because the brethren know very well that to those who say peace and safety, this day of the Lord, of which he had been speaking, will come as a thief in the night. "But, [he adds] *ye brethren are not in darkness*, that that day should overtake you as a thief." He afterwards says, "I charge you by the Lord, that this epistle be read unto all the holy brethren." It seems to have been pre-eminently a general epistle to all Christians till the end of the world; and this passage seems to me to teach clearly that *all true Christians* have a sure word of prophecy, to which, *if* they take heed as to a light shining in a dark place, they need not be in darkness respecting the time for the end.

PROOF XI. In Heb. ix. 28, we are told, of Christ, that "unto them that *look* for him, shall he *appear the second time*, without sin unto salvation." A little farther on the apostle gives this earnest exhortation, "Let us hold fast the profession of our faith, without wavering . . . not forsaking the assembling of ourselves together; as the manner of some is, but exhorting one another, and *so much the more AS YE SEE THE DAY APPROACHING.*"

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense *at least as broad* as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some apply this to the destruction of Jerusalem; but, when the Christians saw *that* day approaching, they *were* to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians Read Heb. x. 25 to 37.

Now, we enquire, how *can* a day be seen approaching,

unless its time may in some way be judged of beforehand, either by prediction, or by *signs* of its coming?\*

PROOF XII. 1 Pet. i. 10—13, implies that the time for the sufferings of Christ and the *time* for the *glory* were both revealed to the prophets, as well as what would constitute the sufferings and the glory. And “unto us they did minister.”

That Daniel is particularly referred to by the apostle here, is evident from three considerations. *First.* He is the only one of the prophets who has given us the *time* in connexion with “the sufferings of Christ, and the glory that should follow.” Dan. chapters ix. xii. *Secondly.* To him “it was revealed that not unto himself he did minister,” in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. *Thirdly.* “The angels” are brought to view as having taken a particular interest in these “things” when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10—21; xii. 5—7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their “word” we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn*. 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood “at the time of the end,”—that is, a short period before the end shall actually come.

PROOF XIII. That Christians have an intimation of the time for the end, I also argue from 2 Pet. iii. 3, 4. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?” If the reader will commence at the 16th verse of the first chapter, and read through the epistle, he will see that the coming here referred to, is Christ’s second coming in the clouds of heaven with majesty, to receive his kingdom. He will also see that the expression “last

\* This and the next proof are both extracted from the *Midnight Cry*.

days" in the text, means the last days *emphatically*, and not the latter dispensation. The 15th verse of the first chapter shows that this epistle was intended for Christians after the apostle's day. Moreover, in the earlier ages of the Christian church there were no scoffers of the kind spoken of. They all believed in Christ's second coming at the appointed time. Now, in our text, we not only have a sign of the last days, but also an implication that the last days might be known to be such by other indications. For it is when Christ's coming is preached as being *close at hand*, that the scoffers will be excited, and ask where is any promise of such an event? *Until then*, there would be no reason for *such* scoffing. Consequently, we infer that shortly before the end, it will be proclaimed that Christ is soon to come in the clouds of heaven, and then the scoffers will arise, and thus add another sign to *those* which had *already* enabled the watchmen to *announce* the dawn of day.

PROOF XIV. In Rev. x. 5—7, we are given to understand that when there shall be no longer time [or delay] the mystery of God shall be finished; that this will be in the days of the voice of the seventh angel, when he shall begin to sound; and that the fact of the mystery being finished *then*, had been declared to the prophets before the time of John. But none of those prophets speak of the seven angels. Therefore John's language may be construed thus: "God hath declared to his prophets when his mystery shall be finished. He has also revealed it unto me by the sounding of the seven angels,—which time agrees with that declared to the other prophets." If *John* found the time revealed in the prophecies, so may *we*.

PROOF XV. As the end is to be "in the days of the voice of the seventh angel, when he shall *begin* to sound," and as the length of time is given, to be occupied by the events that follow the sounding of the fifth and sixth angels, and as these prophecies may all be understood before the end, it follows clearly that we may know just about when the end shall be. Can any

one see the design to be answered by revealing the time to be occupied under the fifth and sixth trumpets, except to let us know *when* the *last* trumpet is about to sound?

PROOF XVI. In the eleventh chapter of Revelation we are informed that the two witnesses "shall prophesy a thousand two hundred and three score days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them. And after three days and a half the spirit of life from God entered into them. And they heard a voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell. The second wo is past; and, behold, the third wo cometh quickly." We shall be able to understand all of this prophecy before the end. But the third wo which cometh quickly, will be the end, as we learn from the context, and from the last verse in chap. viii. Consequently we may know *when* the end is to occur *quickly*.

PROOF XVII. Rev. xiv. 6—8. "And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come* \* \* \* And there followed another angel, saying, Babylon is fallen, is fallen!"

From this it appears that shortly before the fall of mystical Babylon, those who preach are to announce that "the hour of his judgment is come." But there could be no such preaching, unless we are able to know beforehand *when* that hour is to come. That the fall of Babylon will be followed very soon by the end of the world, see the remainder of this chapter; also chap. xix., and 2 Thess. ii. 8, and elsewhere.

It is generally supposed that sounding the midnight

cry is parallel with the preaching above described. But I am constrained to differ from this view ; inasmuch as the parable leads us to infer that when the cry goes forth, it will be too late for graceless souls to prepare to meet the bridegroom. Whether that cry will be given by men, or by the angel that sounds the last trumpet, or by the falling of Babylon, I know not ; but I believe that all the work of conversion will be over then, and that all who do not love the appearing of Christ, will then seek in vain for oil to replenish their lamps, or for admission to the feast. *True Christians*, who are only asleep in regard to the *time* of Christ's coming, but are glad to have him come, will trim their lamps and go forth to meet him.

If, however, this is not the correct interpretation, and if men are to sound the midnight cry before the end of conversions, we have another argument to prove that the time for the end can be known ; for otherwise they could not know when to give the midnight cry.

Now let us consider our Saviour's own words on this subject, which afford several additional proofs.

**PROOF XVIII.** In Matt. xxiv. 29, 30, and Mark xiii. 24—26, he tells us that *in* the days of the abomination of desolation, but *after* the tribulation which he shall cause to the church, shall commence a series of signs of his own second advent. The mere fact of *signs* being given proves our position.

**PROOF XIX.** In Luke xxi. 28, Christ tells his disciples "when these things [signs just given] begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh." This they can never do, unless they can discern the signs of the time for the end.

**PROOF XX.** To set the matter beyond all doubt, our Saviour then "spake a parable : Behold the fig-tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. *So likewise ye*, [of course, those living at the time of the signs,] when ye see these things come to pass, **KNOW** ye that the *kingdom of God* is

*nigh at hand.*” Matthew records it thus, “*know that it is near, EVEN AT THE DOORS.*”

PROOF XXI. Our Saviour next tells us that the day and hour are as yet known only to the Father. “Watch, therefore; for ye know not [now, and never shall but by watching] what hour your Lord doth come.” Matt. xxiv. 42—44. His coming will be as the *lightning*, v. 27. Of course, we are not exhorted to watch for it, but for the signs to precede it. Now only the Father knoweth. As a prophet, I have delivered to you what I have received from my Father respecting the signs to precede. When, in his Providence, certain events occur, then *ye* may know. Therefore watch for those signs. Those who keep the night watches remain in darkness until the signs of the morning begin to appear. Nevertheless they must watch for the signs; else the day will very likely have fully dawned, before they will be aware of its coming.

PROOF XXII. Verse 45: “Who, then, is a faithful and wise servant, [faithful to watch for, and wise to discern the signs,] whom his lord hath made ruler over his household, to give them meat in *due season*? [to preach the near approach of the end to the household of faith, when the time for such preaching has arrived.] Blessed is that servant, whom his lord, when he cometh, shall find *so doing*.” Of course, he must know about the time.

PROOF XXIII. “But and if that evil servant shall say in his heart, My lord delayeth his coming, &c. [shall get tired of watching, and give it up, because not stimulated by love;] the lord of *that* servant shall come in a day when *he* looketh not for him,” &c.—implying that the day will *not* come *unawares* upon the good servant who never says in his heart, my lord delayeth his coming, but watches faithfully for the signs. See also, Luke xxi. 34.

PROOF XXIV. Luke xxi. 36, clearly implies that by watching and praying always, we shall “be *accounted worthy to escape*” having that day come upon us *unawares* and as a snare.

## OF THAT DAY AND HOUR KNOWETH NO MAN, &c.

Let us read the whole verse: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. If this is any objection, the passage must mean that no man ever shall know until the end comes. But that such is not its meaning, is proved as follows:

1. The text reads *knoweth*. If Christ had meant to say *never shall know*, why did he not use the future tense?

2. Such an interpretation makes Christ contradict himself; for he has just said, "When ye see all these things, [the signs he had just given them,] know that it is nigh, even at the doors."

3. It proves that Christ *himself* will *never know any thing about it* till he finds himself *here!!* For our Lord says, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation; for, if this text proves that no man *ever shall know*, it equally proves that the "*Son*" *shall never know* until he actually finds himself here. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven."

Wesley said, "But of that day—the day of Judgment—*knoweth* no man,—not while our Lord was on the earth. Yet it might be afterward revealed to St. John consistently with this." Or it might have been given to Daniel in such a way as to be sealed then, and to remain sealed till the Providence of God unseals it near the time for the end.

## IT IS NOT FOR YOU TO KNOW THE TIMES OR SEASONS, &c.

Let us read the context. "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou *at this time* restore again the kingdom to

Israel? And he said unto them, It is not for *you* to know the times or the seasons which the Father *hath put in his own power*." Now observe,

1. It says it is not for *you*, living *at this time*, to know. It does not say it is not for *men* to know.

2. It does not say times or seasons which the Father intends shall never be known; but which he hath put *in his own power* to make known by a further revelation, or by the events of his Providence. The time is sealed or hidden until He unseals it. Those living at the time may know, because the Father will then give them the means of knowing; but it is not for me to tell you now; the Father hath put it in his own power.

Now turn over to Rev. i. 1. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." This additional revelation given by the Father, in connexion with the occurrence in due time of events all ordered by Him, is the key to unlock the visions of Daniel, which the Father put in his own power to furnish.


And now, dear reader, let me entreat you to follow the example of the prophets of old, and search diligently what *manner of time* the Spirit doth signify. Many tell us the end of the world is at hand. Possibly they are correct; and, if they are, how unspeakably important that we all should know it. If there is only a *possibility* of their being correct, we should run to our Bibles, and search them, as we have never before, to see whether it is so. How much more, when the great and the learned, having applied themselves to discover some mistake in the arguments, have been unable to discover any; nay, further, when the attempts to confute them, thus far made, have only placed the arguments in a clearer light, and made them appear doubly strong.

For myself, I have been unable as yet to find the least shadow of an objection to the belief, that the 2300 days terminate sometime between March 21, 1843, and March 21, 1844. In respect to the meaning

of the word *sanctuary*—whether it means the *earth* or *Mount Zion*, I am still undecided. If it means the *earth*, the conclusion seems unavoidable that the world will end as soon as the 2300 days expire. If, however, it means *Mount Zion*, a question occurs, whether the 1335 days are a part of the 2300 days, or whether they constitute a distinct prophetic period. If they belong to the 2300, they terminate with them, and be it observed that at the end of the 1335 days, will be the resurrection. If, however, they do not belong to the 2300, when do they begin and when terminate? Any one must perceive that the 1260 are a part of the 1290 days; also that the 1335 days commence with the 1290. Only one question remains,—did the 1260 and the 1290 commence together, or did they terminate together? That the 1260 terminated in 1798, no unprejudiced person, it seems to me, can doubt. And if the 1290 also terminated then, (having commenced thirty years before the 1260,) then the conclusion seems irresistible that the 1335 terminate about this time—being now forty-five years since 1798, which is the excess of 1335 over 1290. If, however, as is possible, the 1260, 1290, and 1335 days all commence at the same time, the 1260 having terminated in 1798, and the 1290 in 1828, then we are still within thirty years of the end. And this, it would seem with our present light, is the utmost limit to which time can extend, while there are many reasons for believing that but a few days more will close the scene.

Perchance you are a professor of religion, and yet, strange to say, setting in the seat of the scornful, and joining with an infidel church in the infidel cry, “Where is the promise of his coming?”—or, “The prophecies cannot be understood before their accomplishment,” or, “The time has been purposely concealed.” Why not honor God by believing his revelation?

Let me seriously ask, whether Christians living in the last days have not *peculiar* duties to perform? One told me lately he had practical duties to perform, without diving into the prophecies. And is it not a

practical duty to listen when God speaks, to read what God writes, to receive with thankfulness what God communicates, and to be his mouthpiece to an impenitent world, declaring the day of vengeance at hand? Was it sufficient for Jonah to threaten judgments to the Ninevites? Was he not commanded to limit their time of probation to *forty days*? If we *are* in the last days, the most important practical duty we can perform is to proclaim "the hour of his judgment is come." "If the watchman see the sword come, and *blow not the trumpet*, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; BUT HIS BLOOD WILL I REQUIRE  THE WATCHMAN'S HAND."

6\*

## Paraphrase of Daniel XI. and XII.

*Sylvester*  
BY S. BLISS.

BEFORE the communication made by Gabriel to Daniel, as recorded in these chapters, Daniel says in the 10th chapter:—

In the third year of Cyrus king of Persia, a thing was revealed unto me Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; [extending to the end of the world;] and he UNDERSTOOD the thing, and had [more perfect] understanding of the vision [of the 2300 days.]

In those days, I Daniel was mourning three full weeks [inquiring and searching diligently, that I might know more fully, what, and what manner of time the Spirit of Christ, which was in me did signify, when it testified of the time of the sufferings of Christ, and the time of the glory that should follow, in the vision had in the third year of Belshazzar, with its explanation in the first year of Darius. See 1 Peter i. 10—12.] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four-and-twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. \* \* \* \* \* And he said unto me, O Daniel, a man greatly beloved, *understand the words* that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. Then said he unto me, fear not, Daniel: for from the first day that thou didst set thyself before thy God, thy words were heard, and I am come for [because] thy words [for understanding were heard.] \* \* \* \* \* Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many [2300] days. \* \* \* \* \* But I will show thee that which is noted in the scripture of truth; and there is none

that holdeth with me in these things but MICHAEL, your Prince. \* \* \* \* And now will I show the truth.

Behold, there shall stand up yet [after this time] three kings in Persia [Cambyses, son of Cyrus, Smerdis the Magian, and Darius the son of Hystaspes;] and the fourth [Xerxes the Great] shall be far richer than they all; and by his strength through his riches, he shall stir up all [an army of 5,000,000 of men] against the realm of Grecia [but will suffer defeat.]

And a mighty king [Alexander the Great] shall stand up [in Greece,] that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom [the Grecian empire] shall be broken, and shall be divided [into four kingdoms, Macedon, Thrace, Syria and Egypt,] towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up even for others [his four generals, Cassander in Greece, Lysimachus in Thrace, Ptolemy in Egypt, and Seleucus in Syria,] beside those [his posterity.]

And [Ptolemy] the king of the south [Egypt] shall be strong, and one of his [Alexander's] princes; and he [Seleucus Nicator, king of Syria, in the north of Judea] shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of [many] years, they [the kings of Syria and Egypt] shall join themselves together: for the king's daughter of the south [Bernice, the daughter of Ptolemy Philadelphus, then king of Egypt] shall come to [Antiochus Theus, who will put away his wife Laodice] the king of the north [Syria] to make a [marriage] agreement. But she [Bernice] shall not retain the power of the arm [of Antiochus;] neither shall he [Antiochus] stand, nor his arm [or seed;] but she [Bernice] shall be given up, [will be poisoned by Laodice,] and they that brought her, [her Egyptian women,] and he that begat her, [or as in the margin, "he whom she brought forth," her son,] and he [Antiochus her husband] that strengthened her in those times. But out of a branch of her root shall one [Ptolemy Euergetes, her brother,] stand up in his [father's] estate [as king of Egypt] which shall come with an army, and shall enter into the fortress of [Seleucus Callinicus, the successor of Antiochus Theus] the king of the north [Syria,] and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than [Seleucus] the king of the north [Syria.] So [Ptolemy] the king of the south [Egypt] shall come into his kingdom, and shall return into his own land. But his [Seleucus Callinicus'] sons [Seleucus Ceraunus, and Antiochus Magnus] shall be stirred

up, and shall assemble a multitude of great forces. And one [of them, Antiochus, his brother Seleucus being dead] shall certainly come, and overflow, and pass through: then shall he return and be stirred up even to his fortress. And [Ptolemy Philopater] the king of the south [Egypt] shall be moved with choler, and shall come forth and fight with him, even with [Antiochus] the king of the north [Syria:] and he [Antiochus] shall set forth a great multitude; but the multitude shall be given into his [Ptolemy's] hand. And when he [Ptolemy] hath taken away the multitude [of Syrians,] his heart shall be lifted up; and he shall cast down many ten thousands [of the Jews of Alexandria, his own subjects:] but he shall not be strengthened by it. For [Antiochus] the king of the north [Syria] shall return, and shall set forth a multitude greater than the former [that Ptolemy overcame] and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against [Ptolemy Epiphanus,] the [infant] king of the south [Egypt:] also the robbers of thy people [the Romans] shall exalt themselves to establish [or fulfil the things spoken of them in] the vision [of the 2300 days.] But they [who stand up against Egypt] shall fall.

So [Antiochus] the king of the north [Syria] shall come and cast up a mount and take the most fenced cities; and the arms of the south [Egypt] shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he [Pompey, the Roman general] that cometh against him [Antiochus, king of Syria] shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, [Judea,] which by his hand shall be consumed. He [Pompey] shall also set his face to enter with the strength of his whole kingdom, and upright ones [or as in the margin, "equal conditions," his army being composed of his equals, with many of the nobility of Rome] with him; thus shall he do: and he shall give him [Cleopatra, queen of Egypt] the daughter of women, corrupting her, [so that she will favor his cause for a while,] but she shall not stand on his side, neither be for him [in his final contest with Julius Cæsar.] After this [desertion to Julius Cæsar] shall he [Pompey] turn his face unto the [Grecian] isles, and shall take many. But a prince [Julius Cæsar] for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his [Cæsar's] own reproach, he shall cause it to turn upon him [Pompey.] Then [after the death of Pompey] he [Julius Cæsar] shall turn his face towards the fort of his own land [Rome:] but [as he is to be crowned emperor] he shall stumble and fall and not be found. Then [after the assassination of Julius Cæsar] shall stand up in his [Julius'] estate

[Augustus Cæsar] a raiser of taxes, (see Luke ii. 1,) in the glory of his kingdom: but within few days he shall be destroyed, neither in anger nor in battle [but will die peaceably in his own bed.] And in his [Augustus'] estate shall stand up [Tiberius Cæsar,] a vile person, to whom they shall not give the honor of the kingdom: but he shall come in [to imperial office] peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also [our Saviour] the Prince of the covenant [which God made with Abraham, (Gal. iii. 16,)] will be crucified by those under his authority.]

And after the league [to be] made with him [Rome, by the Jews, B. C. 158,] he [Rome] shall work deceitfully: for he [Rome] shall come up, and shall become strong with a small people, [that were once but a little republic on the banks of the Tiber, in Italy.] He [Rome] shall enter peaceably even upon the fattest places of the province [of Judea;] and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them [the Jews after their league with Rome] the prey, and spoil, and riches, [taken from other conquered nations:] yea, and he shall forecast his devices against the strong holds, even for a time [or 360 years from B. C. 31, when Rome triumphed over Egypt during the supremacy of Roman glory, to A. D. 329, when the seat of imperial power was removed from Rome to Constantinople, and the glory of Rome departed.] And he [Rome] shall stir up his power and his courage against the king of the south, [Egypt] with a great army; and the king of the south [Egypt] shall be stirred up to battle [with the Romans,] with a very great and mighty army; but he [Egypt] shall not stand: for they shall forecast devices against him. Yea, [Antony and Cleopatra with their army,] they that feed of the portion of his meat shall destroy him [by their treachery and cowardice] and his army shall overflow; and many [of his subjects] shall fall down slain.

And [when Antony and Augustus, after the death of Julius Cæsar, reigned jointly in Rome,] both of these kings' hearts shall be to do mischief [to each other,] and they shall speak lies at one table [each thinking to deceive the other;] but it shall not prosper, for yet the end [of the Roman prosperity] shall be at the time [or end of the 360 years] appointed. Then [after the conquest of Egypt] shall he [Rome] return into his own land with great riches; and his heart shall be against the holy covenant [which God made with our father Abraham] and he shall do exploits [in persecuting Christians, by which more than 3,000,000 suffered martyrdom] and shall return to his own land. At the time appointed [when the 360 years end] he [Rome] shall return, and come toward the south

[Egypt;] but it shall not be as the former [when Rome went to conquer Egypt,] nor as the latter [when it overthrew the Jewish nation:] for the ships of Chittin [under Heraclian, count of Africa] shall come against him; therefore shall he be grieved and return, and have indignation against the holy covenant [because the Christians refuse to bear arms in support of the state;] so shall he do; he shall even return and have intelligence with them that forsake the holy covenant [and the Christian religion.] And [those that take up] arms shall stand on his part. And they [the barbarians from the north of Europe] shall pollute [Rome] the sanctuary of strength, and [shall conquer the empire, out of which ten kingdoms, corresponding with the ten toes of the image, and horns of the fourth beast, shall arise. These ten kings being converted to Christianity] shall take away the daily sacrifice [of the pagan rites, about A. D. 503,] and they shall place the abomination that maketh desolate [in its place—the Man of Sin,—Papacy, the Wicked to be revealed when that which hindered is taken out of the way; 2 Thess. ii.] And such as do wickedly against the covenant shall he [the Pope, now having the supremacy] corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people, [“that do know their God,”] shall instruct many [in the truth:] yet they shall fall [before the persecutions of papacy, and die] by the sword and by flame, by captivity, and by spoil, many days [or 1260 years from A. D. 538 to 1798.] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them by flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end [of papal supremacy;] because it is yet for a time appointed, [when the 1260 years end.] And the king [the Pope] shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper [after his dominion is taken away in making war against the saints, and prevailing against them] till the indignation be accomplished, [when the Ancient of days will sit, judgment be given to the saints of the Most High, and the time come that they will possess the kingdom; Dan. vii. 22; and then that Wicked will be destroyed, by the brightness of Christ's coming; 2 Thess. ii. 8;] for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all, [taking for his title, “The Lord God, the Pope.”] But in his estate [when he has the supremacy] shall he honor the god of forces, [uniting civil with his ecclesiastical powers;] and [departed saints] a god

whom his fathers knew not, shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do [in Rome] in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain, [portioning out distant countries to whom he will.] And at the time of the end [of the Papal supremacy, when the Atheistical government of France, of which Bonaparte is the head, shall have succeeded to the dominion, and personify the exceeding great horn] shall the king of the south [Egypt] push at him [the government of France, which then has the supremacy in the Roman territory;] and the king of the north [Syria] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries [of Egypt,] and overflow [it,] and pass over [into Syria.] He shall enter also into the glorious land [of Palestine,] and many countries shall be overflowed; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon, [as his defeat in Syria will change his purpose of entering those countries.] He shall stretch forth his hand also upon the countries [of Europe,] and the land of Egypt shall not escape, [for after his discomfiture in Syria, Bonaparte will return and conquer Egypt.] But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps—[his conquests extending to Nubia, ancient Ethiopia on the south, and to Barca, ancient Lybia on the west.] But tidings out of the east [of Europe, Russia,] and out of the north [of Europe, England, of the alliance formed against him] shall trouble him; therefore shall he go forth with great fury [with half a million of men, expecting] to destroy [Russia, which he will not accomplish,] and [instead of the victory he expected] utterly to make away many [of his own army, and lose the supremacy.] And he [the nations of Europe, who will represent the exceeding great horn after France shall lose the supremacy,] shall plant the tabernacle of his palace between the seas, in the glorious holy mountain [of Olives, when the nations are assembled in the valley of Jehosaphat, in the last great battle of the Lord God Almighty;] yet he shall come to his end, and none shall help him, [for the Lord will fight against those nations as when he fought in the day of battle. Zech. xiv. 3.] And at that time shall Michael stand up [to receive the kingdom of the earth]—the great Prince which standeth for the children of thy people, [and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; Zech. xiv. 4;] and there shall be a time of trouble such as never was since there

was a nation even to that same time, [when all the tribes of the earth shall wail because of him.] And at that time thy people [all who are of the faith of Abraham] shall be delivered [from the dominion of death and the curse,] every one that shall be found written in the [Lamb's] book [of life.] And many [or the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine [in the kingdom of the Lord] as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end [of papacy, when] many shall run to and fro, and knowledge shall be increased [respecting these things.]

Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half [that the supremacy of papacy shall continue;] and when he shall have accomplished to scatter the power of the holy people [at the end of the seven times or 2520 years from Manasseh's captivity, when the Gentiles had the dominion over them, till the times of the Gentiles are fulfilled,] all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end [of papal supremacy, when it will be understood.] Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand [how long it will be to the end of all these wonders,] but the wise, [they who are to shine as the brightness of the firmament at that time,] shall understand. And from the time that the daily sacrifice [of Paganism, about A. D. 508,] shall be taken away, and the abomination [of papacy] that maketh desolate shall be set up [to the time of the end, when knowledge shall be increased on this subject,] there shall be one thousand two hundred and ninety days [1290 years.] Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, [1335 years from about A. D. 508.] But go thou thy way till the end [of these wonders] be: for thou shalt rest and stand in [for] thy lot, [in the resurrection] at the end of the [1335] days.



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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## PHILOSOPHY OF MAN.—NO. III.

By J. T. WALSH.

### Import of the term soul.

We shall now turn our attention, exclusively, to the term soul as found in the Holy Scriptures, and try to learn its true import. But, before we commence the work before us, we will call attention to an acknowledged rule of interpretation, viz: 'All words are to have their primary and obvious meaning, unless there is a clear necessity for departing from it.' With this rule before us, we ask, what is the first, primary, and obvious meaning of the term soul? We answer, its primary meaning is life. Let us now examine the Bible upon this subject. And,

1. The term soul signifies life. 'And God said: Let the waters bring forth abundantly the moving creature that hath life,' [Heb. soul,] &c. Gen. 1: 20. Again in the 30th verse, 'And to every beast of the earth, and to every fowl of the air, and to every animal that creepeth upon the earth, in which is life,' &c., [Heb. a living soul.] A. Cruden says, the term occurs in the 24th verse, where we have the phrase 'living creatures,' and means living soul. Lev. 17: 11, 'For the life [Heb. soul] of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; [lives:] for it is the blood that maketh an atonement for the soul.' See also the 14th verse. Ps. 33: 19, 'To deliver their soul from death,' [to save them alive.] Ps. 7: 5, 'Let the enemy persecute my soul [my life] and take it; yea let him tread down my life [soul] upon the earth.' Gen. 35: 18, 'And it came to pass as her [life] was in departing, [for she died,] that she called,' &c. 1 Kings 17: 21, 'Let this child's soul [life] come into him again.' Job 12: 10, 'In whose hand is the soul [life] of every living thing, and the breath of all mankind.' Job 31: 29, 'If I caused the soul of the owners to expire,' or have caused its owners to lose their life. Rev. 16: 3, 'And every living soul [every thing that had life] died in the sea.' Job 17: 8, 'For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul,' [his life.] Job 33: 18, 'He keepeth back his soul from the pit, and his life from perishing by the sword.' The Lord kept him back from the pit of corruption, and saved his life

from perishing, &c. Is. 53: 10, 'When thou shalt make his soul [his life] an offering for sin.' In the 12th verse, 'Because he poured out his soul [his life, his blood] unto death.' 1 Sam. 24: 11, 'Yet thou [Saul] huntest my soul [life] to take it.' 26: 11, 'Because my soul [life] was precious in thine eyes.' Thus we have given a few cases where the term soul, evidently signifies life. Many more could be given, but this is unnecessary, as, in those referred to, we have a fair specimen. The most illiterate can see that to substitute the term immortal soul, in the above texts, would make sad havoc of the word of God.

2. The term soul signifies the person, being, man, the whole man or person. Gen. 2: 7, 'And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul;' a living person or being. Gen. 14: 51, 'Give me the persons [Heb. souls] and take the goods to thyself.' Gen. 12: 5, See the place. Lev. 4: 2, 'If a soul [person] shall sin through ignorance,' In 37th verse: 'And if any soul [person] of the common people sin,' &c. Chap. 5: 1, 'If a soul [or person] sin, and hear the voice of swearing.' And in the 2d verse: 'Or if a soul [person, man, or woman] touch any unclean thing,' &c. Besides the souls, or persons, that went down into Egypt—the souls that were saved in the ark—the three thousand souls, or persons, who were saved on the day of Pentecost, &c., &c. There are hundreds of other places where this term is, undoubtedly, used in relation to the whole man, or person. 'Thou wilt not leave my soul [will not leave me], in hell, [the grave,] nor suffer thy holy one to see corruption.' Ps. 16: 10. With this quotation we pass on to the third proposition.

3. The term soul is used to signify a dead body, or dead person. Num. 9: 9, 'Some were defiled by the dead body [Heb. dead soul] of a man.' Num. 6: 6, 'He shall come at no dead body,' [dead soul.] Let none, then, ridicule the idea of dead souls, for it is a fact, that the term is so used in the word of God. Was not the soul of the Messiah dead when it was in the grave? But this is not all: every person will admit, that if a living person is a living soul, a dead person must be a dead soul. This must suffice for the third proposition; and more particularly as our object is to state them, and show their correctness without bringing forward a superabundance of testimony.

4. It is used in relation to the affections and the mind of man. David says: 'Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him,' &c. Ps. 43: 5. See, also, several other places in the Psalms. Why am I cast down? Why is my mind within me dejected? hope in God; &c. As it is used in reference to the mind, it sometimes expresses the emotions, desires, and affections of the mind. Gen. 23: 8, 'If it be in your mind' in Heb. if it be your soul, your wish, or desire. Sam.

[illegible][illegible]

It should be borne in mind, that impostors of this class are very particular in acquiring a readiness of utterance, in appropriate terms, of their oracular speeches; and that this woman would be particularly in her imitation of the prophets of Israel, in any repetition that she should attempt of their prediction. The conclusion of the Witch's speech, in the character of Samuel, was undoubtedly dictated by her cunning and resentment. Her impudence was quite sufficient to enable her to risk all consequences. Therefore she said, "Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shall thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines." This woman must have known one thing, which stood prominently conspicuous in the dealings of God with the Israelites, viz.—That, IN ALL CASES; when the Lord signifies through the agency of his prophets or the priesthood, his disapprobation of the people or their rulers, they were sure to be defeated in their battles with their enemies. Her prediction, therefore, of Saul's defeat and death, was not only sanctioned by the old prediction of Samuel, but, in her opinion, rendered certain, from the information she had just received from Saul. The opportunity, therefore, for avenging herself on Saul, by her denunciations, which he was duped to believe were fresh from the mouth of Samuel, would facilitate the destruction of her enemy, Saul, by increasing his panic, and depriving him of his remaining courage and prudence. However, the Hebrew word rendered "to-morrow," which the Witch used, is no indefinite, as to time, that Saul's subsequent defeat and death, in any battle with the Philistines, would have fulfilled her prediction.

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7. இவ்வகை அமைப்பைக் கிடைக்க வழங்கியிருக்கின்றன. இவ்வகை அமைப்பைக் கிடைக்க வழங்கியிருக்கின்றன. இவ்வகை அமைப்பைக் கிடைக்க வழங்கியிருக்கின்றன.

In conclusion, we hope the articles on this subject, which precede these remarks, will be read attentively; and if any friend, or foe, can give better exposition, an exposition more consonant with the character of God and his Word, we hope they will enlighten the world on the subject.

We give place to the following extracts and reply growing out of an article in the December number of the Examiner, wherein the author expressed the opinion that "believing in the immortality of the soul is a religious duty." W.

understand the expression not in an absolute sense, but as a tendency. We certainly think such belief has a tendency to ruin more men than any one error ever introduced into the church. Not that it necessarily results in the death of those who embrace it, but, its natural and legitimate tendency is to sap the foundation of the whole system of gospel truth. We wish it distinctly understood that we do not endorse all that is said in either communication. We let both speak, and others must judge what is truth. With present light, we do not at all assent to the doctrine that "the Scriptures teach the non-resurrection" of any one.

#### STRICTURES BY H. GREW.

BR. STORRS.—In your December number you have verily given us a notable example of the fact that "man is prone to extremes." It is found in the article from the "Her. Future Age," in which the learned editor reasons himself out of reason by coming to the conclusion that "believing in the immortality of the soul is a damnable heresy!" Thus he consigns millions of true penitent believers on the Son of God, and followers of the Lamb, to the lake of fire, which is the second death. Do you really believe, that if you had died previous to your present view of the subject, that you would have been condemned to eternal perdition? Such extravagant representations injure the cause of truth, as they tend to prejudice the mind against what we advocate, which is true.

This preposterous conclusion of the writer is traceable to two errors. First, confounding the importance of the existence of a fact, with the importance of a correct belief in the fact. Secondly, confounding the belief of an error with the belief of every other error with which that error is logically connected, or with the denial of every truth of which that error is "logically destructive."

The fact of the Son of God being what he really is, in respect to his nature, and of his doing what he really has done, i. e., dying for us and rising from the dead, are of such importance as to be essential to the salvation of perishing men; but it does not necessarily follow that a correct belief in these facts is thus essential. To sustain this conclusion, it must be proved, either that God has made the correct knowledge and belief of what his Son is, and of what he has done for us, *without exception*, thus essential, or that he has made the correct knowledge and belief of these particular facts thus essential.

Paul wrote to the Corinthians, "If Christ be not raised, your faith is vain, and ye are yet in your sins." This proves that the *fact* of his resurrection is essential to salvation. But in the dialogue, in the "Her. Future Age," he is made to say, "If you maintain this (i. e., that there is no resurrection of the dead saints) you are in your sins." Paul does not say this. We have no authority to make the belief of any particular truth essential to salvation which the word of the Lord does not plainly declare to be so.

The writer's argument is, "that these Corinthians seem to have believed all the truths but this one truth; yet the belief of the whole is regarded as valueless, because they affirmed a proposition,

which, in its logical bearing upon those truths, rendered them vain, or of no practical use."

Now, I affirm that it is not true that if a man believes all the truths of the gospel, but this one truth of the resurrection of the bodies of the saints, that his unbelief in respect to this truth, renders other truths "vain, or of no practical use," in fact. Whatever may be the "logical bearing," or the inconsistency of his unbelief respecting that truth, he is, in fact, influenced to penitence, to a reliance on the Son of God for salvation, and to practical holiness, by the belief of other truths, and will consequently be saved.

It is also remarked—"You (Corinthians) say you believe that Christ was raised, as I preached; but this will avail you nothing, for in saying that there is no future resurrection, you affirm a principle which overturns the fact of the resurrection of Christ, as far as you are concerned."

There are persons who erroneously believe the body to be the mere present tenement of the soul, which they believe is immortal. Their principle, therefore, theoretically overturns the fact of the resurrection of Christ, only so far as the resurrection of their body is concerned. The connection of the resurrection of Christ, and their immortal bliss may be fully believed, notwithstanding their error concerning the dead body. To affirm that their belief in the resurrection of Christ and other important truths, will avail them nothing, is assuming the unwarrantable position that our Father in Heaven will condemn and reject the "weak in the faith," although he has commanded his church to receive them.

Such is the imperfection of the human mind that it really embraces principles which are theoretically inconsistent with each other. Therefore, I cannot admit the correctness of what the writer considers "an important truth," viz:

"A man may believe all things, but if he holds a principle which in its nature is subversive of what he believes, it is tantamount, in his case, to not believing at all."

Error in the human mind is often modified, and, in various degrees, neutralized by truth. The Calvinist believes the truth that men are blamable for their evil deeds. The Arminian says that in believing that all moral actions are decreed by the Almighty, he holds a principle which in its nature is subversive of what he believes. Now, whether the doctrine of the divine decrees of moral actions is true or false, in the mind of the Calvinist, it is not subversive of his belief of moral accountability; therefore it is not "tantamount, in his case, to not believing at all" in such accountability. The Arminian believes that God foreknows all things. The Calvinist says, that in denying the doctrine of divine decrees, in reference to moral actions, he holds a principle which in its nature is subversive of what he believes, for nothing which is uncertain can be foreknown, and nothing can be certain without decrees. Be this, however, as it may, the doctrine of the divine prescience is not subverted in the mind of the Arminian by the principle that moral actions are not the subjects of decree, consequently it is not "tantamount, in his case, to not believing at all" in foreknowledge.

One more illustration. A man believes in the Lord Jesus Christ as his Saviour. He believes that his obedience unto death is the adequate foundation of the sinner's hope and eternal salva-

tion. Yet he believes that in his highest nature as the divine Son of God, the Saviour never died or suffered at all. Now, I affirm that he holds a principle which, in its nature, is subversive of what he believes; a principle which theoretically renders the means of atonement or reconciliation totally inadequate. Far be it, however, that I should affirm that this imperfection of his faith "is tantamount to his not believing" in the Saviour "at all." He has faith in the Son of God which works by love and overcomes the world.

We know that there are Christians who believe in "The Immortality of the Soul," whose minds and daily practice are influenced by holiness and the love of God and man, "by the truths they profess to believe." It is not true that by all, or even by much erroneous belief, men "place themselves in a state of alienation from the truth of God, by which they prevent themselves from being benefited by the truths they profess to believe." They lose the present enjoyment and holy influence of the truths they do not believe; they may, however, believe important truths, and be benefited by their sacred power and influence, in respect to their present holiness and comfort, and eternal salvation.

HENRY GREW.

#### DR. THOMAS' REPLY TO BR. GREW.

The following points in Mr. Grew's strictures, seem to demand a little attention. In the preceding critique he says:—

1. That, in the article alluded to, Dr. Thomas consigns millions of true penitent believers on the Son of God, and followers of the Lamb, to the lake of fire, which is the second death.

2. That he confounds the importance of the existence of a fact with the importance of a correct belief in the fact.

3. That he confounds the belief of an error with the belief of every other error with which that error is logically connected, or with the denial of every truth of which that error is "logically destructive."

4. That the fact of Jesus being what he naturally is, and of his dying and rising again from the dead, are essential to the salvation of men; but a correct belief in these facts is not essential.

5. That Paul does not say, that men are in their sins, if they maintain that there is no resurrection from the dead.

6. That we have no authority to make the belief of any particular truth essential to salvation, which the word of the Lord does not plainly declare to be so.

7. That it is not true, i. e., Mr. Grew is of opinion that it is not true, that, if a man believes all the truths of the Gospel, but this one truth of the resurrection of the bodies of the saints, that his unbelief in respect of this truth, renders other truths "vain, or of no practical use."

8. That the belief that the body is the mere present tenement of an immortal soul, is erroneous; this principle, therefore, theoretically overturns the fact of the resurrection of Christ, as far as the resurrection of their body is concerned. Such are "weak in the faith."

9. That God will not condemn the "weak in the faith," because he has commanded the church to receive them.

10. That error in the human mind is often

modified, and, in various degrees, neutralized by truth.

11. That, to say that the Divine Son of God never died or suffered at all, is to hold a principle which theoretically renders the means of atonement or reconciliation totally inadequate; yet, Mr. Grew will not affirm that such a man's faith is vain.

The foregoing items seem to constitute the "pith and marrow" of our venerable friend's strictures. I shall now proceed to remark briefly upon them, one after the other, numbering my paragraphs according to the numbering of the points.

1. It does not necessarily follow, that if a man be not saved, he is therefore consigned to the lake of fire, which is the second death. It is written, "Whosoever speaketh against the Holy Spirit; it shall not be forgiven him, neither in this world (aion, age or dispensation) nor in that to come."—Matt. xii. 32. Does not this imply that there are some offences, whether of omission or commission, that will be forgiven in the Future Age? Without discussing this point, doth not the reader see the probability of men rising from the dead, who, though not saved in the sense of possessing the Kingdom, may yet not be consigned to the flames of the second death. We do not affirm that it will be thus; we state the idea hypothetically, by way of illustration.

Is there no alternative to the resurrected between possessing the Kingdom and being destroyed in the lake of fire? The Scriptures teach the non-resurrection of "millions." The Scriptures do not teach that the destiny of mortal men is "either to be saved or buried in fire; these are not necessary alternatives. The Scriptures speak of "times of ignorance," and of God "winking at" the things done by men in such times; but they do not therefore teach that ignorant men are "blessed" and shall "inherit the Kingdom prepared from the foundation of the world." Though men boast in the present times as "the glorious and enlightened nineteenth century," the age is less enlightened in the gospel than was the age of the apostles. These are emphatically times of gospel ignorance; and whether God will "wink at" them as he did at the ignorant doings of the old Pagan world, I am not prepared to say; be this as it may, with the Scriptures in hand, I see no ground to believe that such "true penitent believers" as our venerable friend indicates, will ever possess the Kingdom, unless they believe the gospel concerning it; nor does it necessarily follow that they will be consigned to the lake of fire.

2. We do not make the confusion expressed in No. 2; it is our worthy friend, who doth not perceive the essentiality of a "correct belief" of important facts, to the obtaining of the Kingdom of God. Salvation is not predicated on the belief of mere past facts. We invite Mr. Grew's attention to this, that a man may believe all important historical facts concerning Jesus, but he cannot be saved, in any sense, unless he also believe the prophetic truths concerning the Kingdom of God. One of these truths is, that the saints shall arise bodily to "possess the Kingdom." This will come to pass whether we believe it or not. But if we deny it, or hold to that which subverts it, we theoretically overthrow the doctrine of the Kingdom, and therefore cut ourselves off from salvation in that Kingdom; for we are saved by the mindful belief

of that doctrine, as well as, or in connection with—inseparable connection with—belief of the important facts alluded to. A correct belief of an important fact, is not only to believe that the thing happened, but also the meaning, doctrine, or truth, affirmed in connexion with it. That Jesus rose, is a fact; that he rose for the justification of believers in the Gospel of the Kingdom, which Gospel teaches the bodily resurrection of the dead saints, is the true doctrine of that fact; to believe the fact, and to be ignorant or infidel of its doctrine, is to have no part in that resurrection, into the hope of which the enlightened believer is immersed, and of which the Son of God is the "First Fruits."

3. I do not perpetrate the confusion indicated in No. 3. One error is as fatal to a man's salvation as a multitude of errors believed; and the belief of a multitude of truths is impotent to save, if the vital truth of the whole be omitted, or denied, or if an error be held which demolishes them. "A little leaven leavens the whole lump;" therefore, beware of the leaven of the Scribes and Pharisees, who say that "the soul is immortal and goes to glory at death;" for if it is so, there is no "resurrection unto life," or Kingdom of God to come. The doctrine is destroyed, and the gospel hope is gone.

4. There is a very fatal and universal error expressed in item 4. All "Christendom" supposes that belief in the "Messenger" is the matter of faith alone essential to salvation. Hence, "every one believes" that Jesus is the Son of God; that he died for sins and rose again. Yes, they believe after a fashion. Some piously believe; while multitudes believe in Jesus, as Turks believe in Mohammed—because every one believes in him in Turkey. But while they cry "Lord, Lord," how few believe his doctrine or obey his voice! Many do not believe his Message. He says he was sent to preach the Gospel of the Kingdom of God. Belief in God's Messenger alone will not save a man, no matter how pious he may be. *We must believe in his Messenger and in the Message he has sent by him, if we would be saved.* The Gospel of the Kingdom, spoken of in Daniel, and the other prophets, is the Message. "He that believes the Gospel and is baptized shall be saved." The Scripture does not say, he that believes "the Son of God is what he really is in respect to his nature, and of his doing what he really has done," and is baptized, shall be saved; it does not state this as the matter of faith, but the doctrine of the Kingdom and the things pertaining to the Messenger. Hence, when the Samaritans believed Philip preaching the things concerning the Kingdom of God and the name of the Lord Jesus, they were baptized—Acts viii. 12. Baptism, or immersion, is of no value, unless the subject believe these "things," and be brought to repentance by the belief of them. "We are renewed by knowledge," says Paul; ignorance is death. But alas! with Paul we may exclaim, "Who has believed the report?" Isaiah foresaw how few would believe the Report or Message of the Messenger of the Covenant when he should appear; and because of their unbelief in this report, Paul says a branch of Israel's olive was about to be cut off; and that, for the same cause, the Gentiles would be separated at the coming of the Lord. Every one believes in Jesus, but scarcely one believes in the Gospel of the Kingdom. This may be termed the sign that the Lord is at hand, and

that the times of the Gentiles are about to close. We differ, therefore, from Mr. Grew, and maintain that a correct belief of doctrine and facts, with repentance, immersion, and holiness, are indivisibly essential to salvation in the Kingdom of God.

5. But Paul says, that the Corinthians were in their sins if they did not keep in memory a certain word he preached to them, which is the same thing. He preached the resurrection of the dead saints as a part of the word. Hymeneus taught that there was no future resurrection of the dead. Some believed it; of whom Paul says, "their faith was overthrown." "By grace," says he, "are ye saved through faith"—but if a man's faith is overthrown or shipwrecked, how can he be saved by grace through faith? A shipwrecked faith can no more save a man from death, than a shipwrecked vessel its crew from the briny deep. "We walk by faith,"—we must believe the whole truth, or we shall walk over a precipice and be dashed to atoms.

6. Granted; but the word of the Lord declares, that he that believes not the Gospel shall be damned. This Gospel is made up of "particular truths," and no one has any authority to say, that any one of them may be dispensed with. It is a "particular truth" of the Gospel, that "some who sleep in the dust of the earth shall wake to everlasting life;" it is a "particular truth" of the Gospel, that these persons "shall take the Kingdom and possess it for ever, even for ever and ever;" it is a "particular truth," that when they possess this Kingdom they "shall reign on the earth" as kings and priests; it is a "particular truth," that when this Kingdom exists, they shall have "power over the nations and rule them;" it is a "particular truth" of the Gospel, that they shall rule them with Jesus for 1000 years;—these are all a few particular truths, not facts, of the Gospel, which are demolished and scattered to the four winds by the principle, or error, that the saints are not bodily raised, the direct and inevitable conclusion resulting from the absurd dogma of inherent immortal-soulism, &c. Which of these particular truths have we authority to dispense with as unnecessary to salvation? If we dispense with one, why not with all? which the world has done in fact, and yet maintains that a man may be saved! But the word of the Lord plainly declares against it.

7. Our previous remarks show, that to believe all truths but the truth of the resurrection, is not to believe "The Truth." Strike out the resurrection from "the truth," and other truths become the mere baseless fabric of a vision; or send "the soul" to glory at death, and the truth of God is rendered of none effect by the tradition.

8. This item admits the doctrine we contend for, but apologizes for the believer on account of his weakness.

9. True; God will receive the "weak in the faith," but not the "weak in faith." It is by faith that men are able to overcome the world, the flesh, and the devil. A weak faith cannot accomplish this: it requires a strong faith to do it. A man who could not conscientiously eat meat offered to idols, though an idol was nothing, was weak in the faith, but his faith was so strong in one only living and true God, that he could have nothing to do with idols in any form without feeling defiled; and on the other hand, also, his faith was so strong in the gospel of the kingdom, &c., that

he would have gone to the stake rather than have surrendered an iota of that truth, or have apologized for faithlessness in it. No where in the Word, has the church been "commanded to receive" men who are "weak in faith;" but, on the contrary, to "rebuke them sharply that they may be sound in the faith." Weak faith is the plague of this generation. The reception of such has swamped "the church," which has become faithless, disobedient, and ready to fall in the wilderness, like Israel of old. "Because of unbelief they shall not enter into my rest."

10. True. Now look on the other side:—truth in the human mind is often modified, and in various degrees neutralized by error, as in the case before us.

11. The Apostle John forbid the true believer to wish such a person God speed, or to show him hospitality; yet, so charitable is our venerable friend, that he will not venture to "affirm that such a man's faith is vain!"

In relation to faithlessness in one particular truth neutralizing faith in all other truths, I would cite the following example, which is indeed intimately connected with the resurrection of the saints. Paul says, "unto them that look for Him shall Christ appear the second time without a sin-offering unto salvation." After this affirmative declaration, is it necessary for the Apostle to say negatively, that He will not come and save those who do not look for his coming, before we can venture to affirm that to believe in and look for the coming of the Lord is necessary to salvation? When a thing is affirmed, the negative is implied; but weak faith is afraid to make the implication. A man may believe all about the history of Jesus, but if he believes not in the resurrection of the dead saints, or in the coming of the Lord to salvation, "posterous?" as it may seem to our venerable friend, on the faith of the apostle's doctrine, we hesitate not to proclaim upon the house-tops, that "he cannot enter the Kingdom of God."

EDITOR OF THE HERALD OF THE FUTURE AGE.  
Richmond, Va., Jan. 15th, 1848.

### PROPHETIC PERIODS.—NO. V.

#### THE SEVEN AND SIXTY-TWO WEEKS.

Having shown that the seventy weeks bring us down to the time when Jerusalem was "compassed about with armies, when the "transgression" of Daniel's people was to be no longer "restrained," and the iniquity of that people was "filled up," we now proceed to give our opinion of the sixty-two and seven weeks of Dan. 9. We have said in a previous number that we consider this a distinct period from the 70 weeks, and not a subdivision of it. If our view of the 70 weeks is correct, it is clear the lesser period must be another, and given for another purpose, viz: To give the time of the first advent of "Messiah." We freely admit, at the outset, that there are difficulties on this point; nor do we promise to make this topic as clear as that of the 70 weeks.

After Gabriel had given Daniel the "70 weeks upon thy people and thy holy city, to restrain transgression," [margin] &c., referring to events that would come within that period, he proceeds to give him another period for the coming of Messiah. Our translation reads "Know therefore," &c.: some stu-

dents of Scripture translate the original word "also." Thus the Duke of Manchester, on the "Times of Daniel," reads the verse—"Also thou shalt know and understand from the going forth of the word to cause to return and to build Jerusalem, until Messiah the Prince [are] seven weeks, and sixty-two weeks." He remarks—"Our translators seem to have been influenced in the rendering of the verse by what they supposed must be the connexion and meaning, and they turned a mere copulative into an illative, and the future into an imperative." That is, they made an adverb, which is a mere connecting link in the discourse, to be an inference from that previously spoken. Whereas, Gabriel having given the period allotted to the further trial of Daniel's people and his holy city, next calls his attention to another measure of time which was to bring to pass an event that was to precede the final giving up of Jerusalem, the holy city, to be desolated, and trodden under foot of the Gentiles; and he says—"Know also," or likewise, &c.: in addition to what has been told you, understand how long it will be "to Messiah."

Mr. Greswell in his Dissertations, vol. 4, page 329, speaking of this prophecy, Dan. 9: 24, 25, says—"Two classes of events, which are neither the same in themselves, nor in their beginnings and their endings respectively, are connected together in the scope of its disclosures \* \* \* to one of these classes we may give the name of the facts of the Christian ministry; and to the other that of the facts of the Jewish war."

If then the 62 and 7 weeks are a distinct period from the 70, where did they begin? If the view we have taken in a previous number is correct, viz. that the decree of Cyrus [Coresch] is the true decree for restoring Daniel's people, and to build Jerusalem—and if we have the true date of the 70 weeks, i. e. B. C. 423, or the second year of Darius Nohus, at which time the 70 years desolation of Jerusalem ended, (see Dan. 9: 2, and Zech. 1: 7, 12, 16,) then the decree to restore (thy people) and to build Jerusalem, could not have been more than eleven years previous, or the year B. C. 434. We have in this view taken the ground that the captivity in Babylon commenced in the eighth year of Nebuchadnezzar; (see 2 Kings, 24: 12.) If, however, as some suppose, the captivity commenced in the first year of Nebuchadnezzar, (compare Dan. 1: 1, 2, with Jer. 25: 1,) then the 70 year captivity would terminate about twenty years prior to 423, or about 443-4 before Christ. If this last period be taken as the true date of the decree of Coresch, or the Scripture Cyrus, then the "7 weeks" counted as allotted to the completion of the Temple, or "46 years," (see John 2: 20,) which, though not exactly 7 prophetic weeks, yet, may be considered under the general term of 7 weeks, being 6 full weeks and 4 years into the 7th, then the 7 weeks would end about 398 B. C. Then add 62 weeks, or 434 years to that, and we have A. D. 36. If this view be correct the crucifixion could not have occurred as early as is generally supposed: but the exact year of our Lord's birth has never yet been fixed with certainty; neither has the year of his crucifixion. Different writers divide on the time of the first advent from seven years or more before the common, or vulgar era, to eleven years after. With this uncertainty about the birth of our Lord, it would not be strange if the crucifixion should also be found to be at a later period than has generally been supposed.

If however we should take another view of the subject, we might possibly be extricated from some of these difficulties, though we might encounter others perhaps equally as great. If we were to suppose the 62 weeks are the *whole* period given from the decree to restore, and to build Jerusalem "to Messiah;" and that the 7 weeks are only the first part of the 62, mentioned with special reference to the work to be accomplished in the first part of the 62, then we should find the 62 weeks, or 434 years, covering the entire period "to Messiah." In that case again, making the termination of the captivity *eleven* years, (as is evidently most in accordance with Scripture) before the end of the 70 years "desolations of Jerusalem," we should be brought back, for the decree of Coresch to B. C. 434, making just 62 weeks to the birth of Messiah, according to the vulgar era. Why should we not understand the language of Gabriel—"to Messiah the Prince," to mean to his birth, or first advent? Certainly he was proclaimed the Messiah at that time. It was revealed to old Simeon, "by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ"—Messiah. When the old man took the child Jesus in his arms, he blessed God and declared that the promise had been fulfilled to him. When Jesus was born "the angel of the Lord" proclaimed him as the Messiah in these remarkable words, Lk. 2: 11, "Unto you is born this day in the city of David, a Saviour, which is Christ (Messiah) the Lord."

Surely here is evidence strong as the "Holy Spirit" that was upon Simeon, and "the angel of the Lord," that came to the Shepherds, could make it, that "Messiah" had come; and, hence, that the specified time, given by Gabriel to Daniel, "to Messiah the Prince," was now accomplished. The expression, in Dan. 9th, "after three score and two weeks shall Messiah be cut off," does not define the exact period of that event; it may as well be 30 years after, as three years and a half after, as to any impropriety in the language.

The only difficulty in our mind to this last view of the 62 weeks is, that the language, in Dan. 9: 25, seems to indicate that the 7 weeks and the 62 are a period of 69 weeks: if this is really so, then this last view cannot be correct. But the expression "after three score and two weeks shall Messiah be cut off" seems also to indicate, that the 62 weeks are the whole period given to bring us "to Messiah." And may it not be possible that the 7 weeks are the first part of the 62, specially noted, because of the work to be done in that period? If this is the case, then the decree of Coresch, B. C. 434, brings us, in 62 prophetic weeks, 434 years, exactly "to Messiah's" birth, when he was proclaimed the promised Messiah, as we have already seen. While we are satisfied that the decree of Coresch, the true Cyrus of the Scriptures, is "the commandment" spoken of by Gabriel, Dan. 9th, we are not satisfied whether that decree was issued B. C. about 444 or 434: one of those points, with present light, we believe is the true date.

We are not entirely alone in the suggestion that the 7 and 62 weeks commence at the same date. The great Joseph Mede, says:—"If we must have some limited time of forty-nine years, (7 weeks) I would date it from the same epoch as the sixty-two weeks, and make the times concurrent and not consecutive." He saw at least the possibility that these two periods might begin together.

## BIBLE EXAMINER.

PHILADELPHIA. MARCH, 1848.

## ARE THE WICKED IMMORTAL?

*"The soul that sinneth it shall die."—Bible.*

THE CAUSE is onward, and the truth is spreading. We have received more than three hundred new subscribers since the December number was issued. We give a few extracts of letters, in this number, to let our friends see the feeling there is abroad in reference to the Examiner and its objects. Our friends will excuse us "this once," for publishing these tokens of their satisfaction, and others will do the same for not publishing all their expressions of favour. Since our last, the friends in Millville, N. J., have established a meeting where they can worship the living God through His Son, without being subjected to sectarian lordships. In that place, eight months ago, we believe, there was not an individual that sympathized with our views on the sleep of the dead and the destruction of the wicked. Now there are two who were Methodist preachers, at that time, and many more, who being crowded out of the churches for their avowal of these truths, that meet together "in their own hired house," and utter the convictions of their own minds untrammelled. The commencement of this work was a single copy of the "Six Sermons." Within the past two months, one hundred copies of those Sermons have been scattered, by the brethren in Millville, in that part of the State; and they have subscribed freely for the Examiner. Let all the friends, in every place, see that they do not enjoy the light alone. Make one more effort, and let that be a continual one, to help us on in the great work of vindicating God's truth and His blessed name from the reproach which men have heaped upon them in their hot zeal for the traditions of the Pagans, which appeared to them like jewels; and for the defence of which, they have seemed to think, like Jonah, they "do well to be angry." Most sincerely do we pity such, and earnestly desire that they may yet come to the truth, and be made "free" by it.

BE COURTEOUS.—We are sorry the Bible Advocate should be so excited with Dr. Thomas for a simple illustration which he used in reply to Br. Bell in the last Examiner. We hope that paper will keep cool for the time to come. We will only say, it has amazingly perverted both the Doctor's words and his meaning, and built upon that perversion a tirade of abuse ill becoming one who thinks "the Judge standeth at the door." We would like to know where the man is that has no error in his theory? Let him cast the first stone at his brother who differs from him. We certainly differ from Dr. Thomas

in several things: and we equally differ with the Advocate. If we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily food. We might just as well fall into a passion with our fellow-men for suffering with hunger, being sick, or breaking their bones, as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavours to inform themselves as to what is truth. To be sick, or to be in error, are both misfortunes, and both cause loss and pain to a greater or less extent. The subject of these calamities is to be pitied not abused. We would think him a tiger that would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones; and we all have more or less; let us never forget that. Least of all has the Advocate occasion to complain of Dr. Thomas' "absurdities" while it maintains that the "millennium is past," and that it covered the darkest ages of Papacy!!

The Advocate, and some others who get "impatient," "dream" dreams, and "interpret" them, in our zeal for "the cause," may possibly be benefited by the following story:

"When Bulstrode Whitelocke was embarking as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep at length said, 'Pray, Sir, will you give me leave to ask you a question?' 'Certainly.' 'Pray, Sir, don't you think that God governed the world very well before you came into it?' 'Undoubtedly.' 'And pray, Sir, don't you think he will govern it quite as well when you are gone out of it?' 'Certainly.' 'Then, Sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?' To this question Whitelocke had nothing to reply; but turning himself about, soon fell fast asleep till he was summoned to embark."

## TENDENCIES OF IMMORTAL SOULISM.

In the "Mysteries of Romanism," exhibiting the "Demoralizing Influences of Popery," we find a Chapter on "The Tendencies of Romish Literature," one paragraph of which is the following:—

"Among the late perverts to Rome of high degree, we find chronicled the name of Lady Georgiana Fullerton, sister to Lord Grenville, and authoress of 'Ellen Middleton.' After reading this exciting novel, and observing the peculiar cast of thought and train of remark when adverting to re-

ligious exercises and duties, we were not surprised to learn that our authoress had become a full convert to superstition, and at last entered the mystical precincts of Rome. When we see Alice bowing in her closet before a picture of our Saviour, and then holding up the crucifix before the eyes of her dying husband; when we see what sacredness, awe, and efficacy, are attributed to the act of confession to a priest; when we hear Mrs. Tracy, heretofore the deadly enemy of Ellen Middleton, kneeling at her bed side, in hardly articulate tones saying to her, 'Pray for me when you are in heaven;' finally, when we hear Ellen's speech to her husband, in which she says: 'There is a blessed communion in which we both believe, between those who rest in heaven, and those who struggle on earth; you will pray for me when I am gone; and I will pray for you where I go:' who can doubt that the writer's mind was already enslaved to Romanism?"

And cannot this Protestant Editor, "Rev. C. Sperry," see, and "who can doubt, that the" immortal soul theory was what led Lady Fullerton straight down the gulph to Romanism; where thousands and tens of thousands more have gone and are going? Had Lady Fullerton fully believed the bible truth, "the dead praise not the Lord"—"the dead know not anything," does the "Rev. Editor," himself, believe she would have found an open door into "Romanism?" She honestly followed out the immortal soul theory. Its legitimate landing place is Romanism or Restorationism. Lady Fullerton landed in the former, and Bishop Newton in the latter. Will Mr. Sperry, or any one else, show us, if they can, the impropriety of asking a dying saint to "pray for" us when they "get to heaven"—or, for that dying saint to say "I will pray for you where I go," on the supposition that the dead do know "more than all the world," and are alive in the presence of God? Are they less holy there than while here? Are they less interested for friends left behind when they get to heaven than while they were with them on earth? Have they less access to God there than here? If it is answered—"Christ is the intercessor there"—We answer—He is no more the intercessor after saints die than before; and we are commanded to pray for one another; and we know of no Protestant that hesitates to ask a Christian to pray for him. Paul himself said—"Brethren, pray for me." It may be said—"True; we should pray for each other while here." We reply—Paul said, "I will that men pray everywhere." It may be said again—"Paul did not mean when they were dead." He said, "Everywhere;" and from that obligation it is for our opponents to show they are released by death, unless they are unconscious, and therefore incapable of the act. But the objector may say, "We have no Scripture example of living saints asking dying ones to pray for them when they get to heaven." We answer—"Thou hast said truly;" and the reason is obvious—the Bible saints understood that there is no knowledge in *sheol*, the invisible state, where their dying friends

were going; their hope, their *one and only hope* was in the resurrection; the pagan fable had not obtained among them, that the soul is immortal: they understood their friends were "silent in the grave." But when the heathen superstition of "disembodied spirits"—"the soul immortal"—"the dead know more than all the world," stole into the church, then her communicants, who embraced this "vain philosophy," were fully prepared to slide into praying to saints—from that to a purgatory—and then into "Romanism" fully developed, or the "man of sin" large as life. No wonder Protestants have made so poor a stand against Romanism. Ever since Luther, by the persuasion of his brother Reformers, was tempted, and fell by the temptation, and gave up, or consented to hide his light on the subject of the non-immortality of the soul, Romanism has marched onward and "prevailed," and will prevail till the doctrine of man's natural, or inherent immortality is once more firmly placed where Luther placed it at the commencement of the reformation, among the "Roman dunghill decretals." It has no higher authority. The council of Lateran, under Pope Leo X. passed the following "Canon":—

"Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we with the approbation of the sacred council, do condemn and reprobate all such, seeing, according to the canon of Pope Clement the Fifth, that the soul is immortal: and we strictly inhibit all from dogmatizing otherwise: and we decree, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, page 412—1681.

This canon shows that the doctrine of an "immortal soul," that lives when the man is dead, was supported in those days, as it generally has been since, by the authority of Creeds, rather than by the truth of God. Bishop Tillston says, in his Sermon, Vol. 2, printed 1774, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Do we not well say then—The tendencies of the immortal soul theory, is to lead men to reverence the creeds of men more than the Bible—their declaration of sentiments—their priestly domination, and hence directly forward into Romanism? The author of the work, "Mysteries of Romanism," tells us, p. 23:

"A court-lady, daughter of the Earl of Devonshire, having embraced the catholic religion, (in the reign of Charles I.) was asked by Laud the reason of her conversion. 'It is chiefly,' said she, 'because I hate to travel in a crowd.' Being desired to explain her meaning, she replied: 'I perceive your grace, (Laud) and many others are making haste to Rome, and therefore, in order to prevent being crowded, I have gone before you.'"

Multitudes of Protestants, in England and elsewhere, have gone to the Romish religion, because the Reformers did not maintain the principle of Luther when he first saw clearly the light, that the

doctrine of an inherent immortal soul was only a "Roman dunghill decretal:" and multitudes more, in this country, will land there, if this age continues much longer, some of whom make great displays of zeal against her at present. The reason is, they hold substantially with Rome in her pagan fable of the consciousness of dead men.

#### WOULD YOU INHERIT THE KINGDOM?

Math. 6: 33. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To understand this text we must view it with its connection. Our Lord had assured his followers "No man can serve two masters—Ye cannot serve God and mammon:" or, ye cannot serve God and a mind bent on the things of this world—such as riches, &c. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body what ye shall put on." This verse and the following have been amazingly perverted by some minds, by not considering that it is common in Scripture to speak of a thing of less importance than another as if it were of no importance. Many examples of this may be given. Our Saviour said, Luke 14: 26, "If a man hate not his wife—and his own life also, he cannot be my disciple." How are we to understand such an expression? By no means in an absolute sense. The apostles are the best commentators on the meaning of our Lord's words that we can have. Do they countenance the absolute sense of these words? See Eph. 5: 25, 28, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." And in the 29th verse the apostle says,—"No man ever yet hated his own flesh," or himself—his "life." The thing, in an absolute sense, is impossible. Again, our Lord, John 6: 27, says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." This is a text of the same character as the other; not to be explained so as to contradict inspired expositions of man's duty as to the things of this life. When man was placed in Eden, and in innocency, he was placed there "to dress and to keep it." Paul to Timothy, 1 Tim. 5: 8, says—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And again, 2 Thes. 3: 10—12, he says—"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

With such a commentary on our Lord's words, we cannot be in doubt as to their meaning; and as we before said, he spoke in accordance with the custom of those days, in which, things of less value when placed by the side of those immensely more valuable are spoken of as of no value—to be hated—not to be regarded; that is, comparatively speaking. So the words "take no thought," &c., we are not to understand in an absolute sense. Paul

did not so understand them, when a prisoner at Rome; and at a time, too, when he declares "I have finished my course—I am ready to be offered, and the time of my departure is at hand." In the same chapter, immediately after, he tells Timothy—"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Pray, Paul are you not taking "thought what you shall put on"? Why think about that "cloak," when you are just going "to be offered"? Paul cannot help thinking he shall want that cloak to keep him warm while here. He had learned, it is true, in whatsoever state he was to be content, but not so content as not to use lawful means to make his condition more comfortable when in his power. So when our Lord says, take no thought, he only prohibits such thought as is implied in *serving mammon*—such thought as rules and absorbs the mind to the exclusion of the service of God, the superior and most important of all thoughts and service; or such thought as implies distrust of God's fatherly care over us while we make his service the great, grand and absorbing business of life. We may paraphrase the verse and connexion thus: "You cannot have a mind devoted to God, and at the same time bent upon and absorbed by the riches of this world; therefore I say unto you, be not anxiously careful for your life about food and raiment, lest you serve mammon, and make a treasure laid up on earth your portion, and thus depart from God. To guard you against this anxious care consider the fowls of the air, though they lay up no stores, yet your heavenly Father feedeth them," &c. "Therefore be not anxiously careful, saying—What shall we eat? or What shall we drink? or Wherewithal shall we be clothed, (for the Gentiles, who know not God, make these things the all absorbing objects of their pursuit) and your heavenly Father knoweth that ye have need of these things; therefore, seek ye first the kingdom of God and his righteousness, or that righteousness which he requires, and all these things shall be added unto you, while diligent in business, but without distracting thoughts; take therefore no distracting thoughts about the future: the future, if it comes, will bring its own cares, but you should not anticipate them, and burden your minds by adding them to those of the present time; sufficient unto the day is the evil it brings." Such, we believe, is the true sense and meaning of our Lord's discourse. And he calls our minds to the immense value of an inheritance in the kingdom of God, in comparison of which, food, raiment, and life itself, are of no value.

God has a kingdom to be established. It is called "the kingdom of God;" and this by way of distinction from all the kingdoms that have gone before it. The kingdoms, or reigning governments of this world are emblematically set forth as dreadful beasts; savage, oppressive, warlike; and doomed to destruction: but another is to succeed them entirely dissimilar; mild, equitable, peaceable, and everlasting. We are required to pray—"Thy kingdom come." We are bound to pray understandingly: not to do so is to mock God. How can we pray understandingly for that of which we are in ignorance? How can such a prayer be sincerely offered? If we know not what it is we are praying for, how can we desire it? If there is no desire for that we pray for, our prayer is hypocrisy. Paul tells us, 1 Cor. 14: 15, "I will pray with the

spirit, and I will pray with the understanding also." We may safely say—All prayer must be thus offered if acceptable to God. If so, then it is essential that we have knowledge in regard to the location and nature of the kingdom of God, else we do not pray with the understanding. These remarks are equally applicable in view of the command to seek first the kingdom; or, make it the first object of our attention. How can we seek it at all, if we are ignorant of its nature and location? How can the injunction have any weight with us, if we know not what it is we are to seek, or where it is to be found? It is vastly more important than most professed Christians suppose that we have clear and distinct ideas about this kingdom, if we would not pray about it hypocritically, and seek for it as one that beareth the air. Let us then inform ourselves on these matters.

1. *Its Location:* The prayer our Saviour taught us states distinctly where we are to expect the kingdom of God to be established. "Thy kingdom come, thy will be done on earth," &c. It is on earth we are to pray for this kingdom to be established, or set up. Daniel, also saw in vision, chap. 7, "one like the Son of man" have "given him dominion and glory, and a kingdom;" and "all people, nations, and languages, should serve him." And the explanation of that vision shows that "The kingdom and dominion, and the greatness of the kingdom under the whole heaven" is that to be possessed by the saints, including Christ, the first and chief of the saints, or holy ones. Our Saviour also declares—"The meek shall inherit the earth;" thus settling the point, that the kingdom of God is to be on earth.

2. *Its Nature:* Its King is immortal—he can die no more; "death hath no more dominion over him." He will reign personally and visibly. "This same Jesus, that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11, "The Lord himself shall descend from heaven," &c. 1 Thes. 4: 16. Also Jer. 23: 5, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." These texts are a sample of many that go to show that the King is personally and visibly to reign, and to do so "on earth." The saints, those "that are Christ's at his coming" to establish his kingdom or set it up, whether they are asleep or awake, i. e. dead or alive, "will sit down with Christ on his throne," or become Rulers with him, as heirs through him, in the kingdom. It is common with the men of the present age, after political campaigns, to promote their friends, who have laboured, suffered, and expended funds in their cause; and they do it by bestowing profitable and honourable offices upon them. The King of kings, when he takes the kingdom, will, according to his covenant engagement, bestow a crown upon every one, who has faithfully adhered to his cause, while his enemies have had the kingdoms of the world in their possession. That will be the reward of immortality, or to have their vile bodies changed and fashioned like their King's most glorious body; and, with him, to be established as Rulers in the Everlasting Kingdom. This kingdom will be the same throughout the endless succession of ages; but it will undergo various modifications, each age rising higher in glory than the preceding. The

next, or coming age, which commences this kingdom on earth, will be a *mixture*: that is, The rulers of that age, or thousand years, called the millennium, will all be immortal: the *subjects*, or those "left" from the overwhelming judgments upon the earth, with which that age will be ushered in, will be liable to corruption with their posterity who will be born during that age: and though the nations will be subjected to Christ and his "Joint Heirs," during the thousand years, or whatever the length of that age may be, so that no national demonstration of hostility to the government of Christ will be made, yet when that age closes a mighty combined effort will be made to overthrow His Government, but it will be signally and totally defeated; and, probably will be the last demonstration of hostility ever made to Christ's reign. Having now briefly noticed the nature of the Kingdom of God, we proceed to some remarks on the injunction to "*seek first*" this kingdom, and "His righteousness." The term "*first*," often signifies, "*chief*." If so in the text before us, then we are commanded to make this object the *principal* concern of our life; it is to stand out in our minds as the great business for which we now live: it is to have a prominence in our affections and actions, that no other is entitled to. But, how can this be the case so long as there is no definite idea in our minds as to the nature and location of this kingdom? Without this, how can the mind be made to realize its value, so as to give it that attention for which the demand is made? How can we obtain the knowledge necessary to give such importance to the subject as shall lead us to obedience to the command to make that kingdom the first, or chief object of our pursuit? To secure this end, must there not be somewhere a *description* of the Kingdom of God? Where can we find that description if not in the Bible? It certainly is not contained in the fancies of men, nor the creeds they have invented. If it is described in the Bible, how shall we learn what it is unless we "Search the Scriptures?" How then can any man be said to be seeking that kingdom who neglects this examination, and makes it not the most anxious study of his life? It is not *reveries*, or a few flights of fancy, that makes a man an understanding seeker of the kingdom of God. We must serve God *in truth*, as well as in spirit, or we "beat the air." Let us, then, most earnestly and prayerfully seek this kingdom by a careful study of the words of God, as spoken to us by the Holy Spirit through holy men of old.

To be Heirs of the Kingdom of God we must not only seek the kingdom but "His righteousness;" that is—The righteousness which God requires. Not some fancied, undescribable, and undefinable operation unknown except to a diseased imagination, but that holiness, or purity of mind and life, taught by Patriarchs and Prophets, but especially brought to view in the teachings of him who "spoke as never man spake;" and who exemplified it in his life, so that he became the living embodiment of all he taught; and left us in no doubt as to what constitutes holiness, or what that righteousness is which God requires to prepare us to be "joint heirs with Christ" in the Kingdom of God. It is "the righteousness of faith," or, that righteousness which is produced by a believing reception of the Son of God, and a constant contemplation of his *holy life, conversation, and tempers*; which by "beholding we are changed into the same image, from glory to glory," or honour, "even as by the Spirit of the

Lord;" which Spirit works by the *truth* of God, that being its "sword," and the *instrument* of sanctification—"Sanctify them through thy truth—thy word is truth." Christ as we have said, was the living embodiment of the truths he taught, and left us an "example" that we should "walk even as he walked:" 1 John 2: 6, and 1 Peter 2: 21. Let us then, carefully look at him—his *humility*—his *patience*—his *forgiving disposition*—his *resignation*—his *love of enemies*—his *love to God*—his *hatred of sin*—especially, his *spirit and practice of obedience*; so that he could say "*I delight to do thy will, O God.*" Here is a lesson for us to learn. Whoever lays it to mind, and believes it essential that he should learn this lesson, in order to an inheritance in the Kingdom of God, will see the propriety and importance of making it his "first" and principal, or chief object. It is not learned in a day; though we may form the resolution at once to commence the work, and make a beginning; but we shall find that the longest life is none too long to accomplish a work of such magnitude and importance. The doctrine and commandments of men have set up a lower standard, even that of fallible men, whose memoirs are sought and read—the standard of all their attainments. Whatever value there may be in such memoirs, they are worthless, if not pernicious, when compared with that standard given us by the Son of God.

Let us then, set the Lord Jesus before our minds for constant contemplation. If we find ourselves coming short let us not faint nor be discouraged, but renew our effort depending upon the aid of that Spirit which our Lord promised before he went away, and which he assured his followers our heavenly Father is more ready to give to them that ask him than we are to give good gifts to our children. Our Lord and Master watches over us, not to find occasion against us; but, to "help our infirmities." Thus, if we find we come short, we are to increase our "diligence" that we may grow up into the likeness of Christ, even "the measure of the stature of the fulness of Christ;" and thus "grow up into him in all things, who is the head:" Eph. 4: 13—15.

The Kingdom of God lies before us: we are called to give it our highest attention and efforts. Consider its value—its glory—its high privileges—its exalted honours—its endless durability. Consider, it was that which filled the Saviour's heart—"the joy set before him"—the Kingdom of God, where he would sit with his followers on the throne of his glory. It was that which occupied the minds of Patriarchs—Prophets—Apostles, and all the faithful martyrs. Shall we then neglect it? Shall we not heed the command of our Lord, who is soon to return to earth, and establish this kingdom? Where are our sympathies? Are they with the "kingdoms of this world," or, with the "Kingdom of our God and his Christ?" And let us remember—"The unrighteous shall not inherit the Kingdom of God."

#### BISHOP NEWTON—ETERNAL TORMENTS.

The following extracts are from the *Sixth Vol.* of Bishop Newton's Works, London Edition, 1787, and show the inextricable dilemma into which a powerful mind was plunged by the belief of man's natural immortality. We believe that nearly all

immortal-soul theorists are, though unconscious of it themselves, Restorationists. The Bishop's topic, in "*Dissertation*" No. 60 is—"On the final state and condition of man." He is really a very great "heretic." "*Hell*," he says, "as a place of torment, is nowhere mentioned in the writings of Moses," &c. He then goes on to tell us that—

"GEHENNA is the more usual name for the place of torment, and better known among the Jews; but the origin of this name is of a later date. Gehenna, or the valley of Hinnom, the name of the old proprietor of the land, was a place in the neighbourhood of Jerusalem, where the worshippers of Moloch offered and burnt in the fire their sons and daughters to that grim idol; and that part, where these sacrifices were made, was called TOPHET, from TOPH, a drum, drums and such like noisy instruments being employed to drown the cries of these miserable children. The good king Josiah defiled the place, cut down the groves, brake down the images and altars, and filled it with dead men's bones, the bones of the priests who sacrificed there, and henceforth it became a kind of common sewer, where all the carrion, garbage and offals of the city were thrown, and to prevent any infection a fire was kept continually burning to consume them. This valley was further signalized by two memorable occurrences before and after this time. For here it was that Sennacherib, the king of Assyria's army, consisting of 185,000 men, were all slain in one night, and their bodies consumed by fire, according to the prophecy of Isaiah 37: 31, 33, 'For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.' For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Here also was a great slaughter and massacre of the idolatrous Jews by the Babylonians, and their carcasses, more than could be buried, were left a prey to the birds of the air, and the beasts of the field, according to the prediction of Jeremiah 7: 31—33, 'And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.' Such a horrid place as this, so deservedly execrated both by God and man, the stage of such destruction, the scene of such continual burning, was fitly considered by the Jews as a type and figure of hell-fire, and the name is adopted and repeated several times by our Saviour himself in the gospels. One other name is used in the Scripture for the place of torment, THE LAKE OF FIRE AND BRIMSTONE, which is a manifest allusion to the lake Asphaltites, where Sodom and Gomorrah and the cities of the plain were overthrown by brimstone and fire from heaven, and as St. Jude saith. 6: 7, 'are set forth as an ensample suffering the vengeance of eternal

fire.' For men have no other way of expressing the invisible things of a future state but by some sensible objects, such as they have seen or known, or been accustomed to in this world."

"We cannot in the least discover, in what part of infinite space will be the mansions of just men made perfect. Neither can we learn with any more certainty which is the place of hell. Some have imagined, that the fire at the centre of the earth is the fire of hell; but it hath never been proved that there is any such central fire: it contradicts all our notions of philosophy. If there be any such fire, it may be prepared ready for the general conflagration; but after the general conflagration we are assured, there will be a 'new heavens and a new earth wherein dwelleth righteousness,' and consequently there can be no such place as hell. Others have conceived that a comet, and others again that the sun, will be the place of hell. There the fire is already kindled; but the Lord of the universe can easily kindle any star or planet, that it shall immediately become a furnace of fire for the punishment of rebellious creatures against their Creator."

Such endless conjectures are men, great men, led into, who depart from the plain Scripture testimony, that "the righteous shall be recompensed in the earth; much more the wicked and the sinner;" and that the portion of the sinner is to be burned "*up root and branch*," &c. But Bishop Newton had adopted the *Pagan philosophy* that the soul is immortal; which, as Martin Luther once said, is among the "*monstrous opinions*" to be found in the Roman dunghill of decretals." *Defence*, prop. 27, published 1530.

The Bishop next speaks of the *duration* and different *degrees* of rewards and punishments. As to the *nature* of these things he follows exactly in the so called "orthodox" strain of reasoning—dwelling upon the same texts on which they rely, and states his opinion that "the fire of hell is not metaphorical but real." After having dwelt upon the different degrees of bliss and misery, he says:—

"But the greatest difficulty of all yet remains to be considered, which is the duration of the happiness of the blessed, and of the misery of the damned. Mat. 25: 46, 'And these shall go away into everlasting punishment: and the righteous into life eternal.' That the righteous should be rewarded with everlasting happiness is readily admitted; it is what every one wishes, and what every one therefore easily believes: but that the wicked should be punished with *ETERNAL MISERY*, is of a harder digestion; it is not perhaps for men's interest that it should be true, and therefore they are willing to hope and believe that it may be false. And this article, I believe, hath not only stuck with infidels, but hath also raised scruples in the minds of many serious Christians. For indeed it is one of the most knotty points of divinity, and the hardest to be reconciled to our reason. Some assert in the strongest terms the eternity of hell-torments, others as peremptorily deny it, but for my part, I cannot entirely approve either the arguments usually urged in support of this doctrine, or the objections usually made against it. The truth may possibly lie in the mid-way between both," &c.

The Bishop then examines the subject, and attempts to disprove the doctrine of "annihilation." After quoting the usual texts to prove the doctrine

of the eternal torments of the wicked; he says:—"But the words 'everlasting,' 'eternal,' 'forever,' and the like are sometimes used in a limited sense, and do not always signify an endless duration; and therefore though the punishment of the wicked be called 'everlasting,' 'eternal,' yet may it not for all that be of endless duration. . . . When Sodom and Gomorrah and the cities about them are spoken of, by Jude, as suffering the vengeance of ETERNAL FIRE; the fire continued no longer than till it had reduced them to utter destruction. The sense therefore is limited by the nature of the thing: but when the nature of the thing doth not limit and restrain it, the words should certainly be taken in their proper and genuine signification. . . . It must be admitted that God has threatened everlasting misery to the wicked as plainly and positively as he hath promised everlasting happiness to the righteous. . . . You cannot complain of injustice, for the rewards and punishments are equal: and it was really necessary that the rewards and punishments should be declared EVERLASTING. . . . You cannot then complain that the sanction of eternal penalties is unreasonable, for you see plainly that it is no more than is absolutely necessary; but possibly you may think, though it may be necessary in the government of this world for such things to be denounced by God and believed by men, yet there may not be the like necessity for inflicting them in the world to come. God is not obliged to execute his threatenings, as he is to make good his promises. But why is he not obliged to perform the one as well as the other? . . . If God will not execute as well as threaten, why does he threaten at all? . . . There is then sufficient reason to conclude that God will fully execute his threatenings as well as make good his promises, and the rewards and punishments consequent thereupon will be REALLY AND TRULY EVERLASTING; . . . and as long as they retain the same qualities, so long they will keep the same station; as long as they remain righteous or wicked, so long they will remain happy or miserable even to all eternity."

The Bishop then proceeds with a long and laboured argument to show that it is possible for the righteous in heaven to "commit iniquity," and asks, if "he should still continue in glory?" So "if the wicked should turn away from his wickedness" he "should be plucked as a fire-brand out of the fire." And the Bishop adds—"This I conceive is the true notion and representation of the eternity of rewards and punishments." After labouring to show that such changes may take place in the world to come, he adds:—

"Repentance, therefore, is not impossible in hell; but yet you may ask—What reason is there to think it possible? and I answer—Because it is IMPOSSIBLE FOR ANY CREATURE TO LIVE IN ETERNAL TORMENTS. Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings. . . . Nothing can be more contrary to the divine nature and attributes, than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings, whose destiny, he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. . . . God is love;" and he would rather have not given life, than render that life a torment and curse to all

eternity. . . . Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. IMAGINE IT YOU MAY, BUT YOU CAN NEVER SERIOUSLY BELIEVE IT, nor reconcile it to God and goodness. . . . God . . . could never make any [creature] whose end he foreknew would be misery everlasting. . . . The LETTER of Scripture may indeed sound forth everlasting punishments, but the SPIRIT of Scripture intimates the contrary. . . . The Lord proclaims himself, Exodus 34: 6, 7, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin;' but how can such attributes consist with a system of irrecoverable vengeance for thousands, transgressions never to be forgiven, and torments never to have an end?"

Thus Bishop Newton was driven into the doctrine of the final restoration of all men and devils, as the remainder of the article shows, from which we have made these few extracts. How came he plunged into Restorationism? Because he set out with the false theory that all men and devils are immortal, or have eternal conscious being: there was the foundation of his error. He has proved, in the first part of his article, conclusively, that the punishment of the wicked is eternal; he then has, virtually, to deny his own position on that point, as well as deny the plain Scripture testimony of the endless duration of the sinner's punishment: and why all this? Because he adopts the Pagan and Papistical notion of "immortal souls," and makes the punishment of the wicked to consist in torment instead of Death, as the Scriptures affirm; for, "The wages of sin is death;"—and that death is everlasting, eternal, for ever and ever—no recovery—no restoration. The Bishop, to establish his point, has placed the righteous in a position that they may fall from glory, and thus come under the power of death, indirect contradiction of our Lord's plain words, that they who are accounted worthy to attain that world and the resurrection from the dead, can die no more. Luke 20: 35, 36. All this is the fruit of the common theory of endless being in undescribable torments. Man has no immortality in himself. Out of Christ he is dying: and he finally dies the second death, because he would not come to Christ that he might have life: he is consumed like the "fat of lambs; into smoke shall he consume away." See Psalms 37: 20. How long will men preach heathen philosophy and popish superstitions, instead of the plain testimony of the God of truth? They will do it till they cast off the traditions of men, and lay aside their "Standard Authors," which they are now deifying, and trust alone in the Lord's Truth and Spirit to guide them. When they thus honour God, they may expect that he will honour them. But while they trust in man, they are "cursed" with blindness. Bishop Newton's entire article shows a powerful mind, in a mighty struggle to extricate itself from a dilemma into which it had been cast by adopting the notion that the soul out of Christ is immortal. He cannot deny but that the "letter of the Scriptures" plainly "declares" the sinner's punishment to be eternal; but then, having fixed upon a false theory as to what that punishment is, viz: eternal torments, he starts back

with "the spirit of the Scriptures intimates the contrary." Thus setting the "letter" and "the spirit" of the Bible at war with themselves. It is true, that while the Scriptures plainly declare that the punishment of the sinner is eternal, both the letter and the spirit of that blessed volume agree that the punishment of the sinner is not endless torment, in conscious being, but DEATH. To this fact there is the most perfect harmony and agreement throughout the book of God. By not perceiving this truth, the great mind of the Bishop was swamped in confused and unscriptural notions of Restorationism. He had, however, more courage than many modern ministers of the gospel, who lean strongly towards that doctrine, but have not courage enough to avow the workings of their own minds, lest it should make them unpopular. We do know that some of the ministers of the present age, in the "orthodox" churches, are at heart Restorationists, but dare not own it, and, perhaps, denounce us for believing that "all the wicked will God destroy." They have been driven and chafed in their minds by Universalists and Restorationists, till they no longer preach eternal torments in the strains they used to do, and are leaving their flocks to slide into Restorationism by insensible degrees, so that the "orthodox" churches are fast filling up with real infidelity, while their pastors occasionally denounce the true doctrine of the end of the wicked as "Destructionism" or "Annihilationism." Let them cry out still, if they will, or sleep, lie down, and love to slumber; the Judge of men will soon show by what principle we have all been actuated; and then shall every man receive according to his deeds—"To them who by patient continuance in well doing, SEEK for glory, and honour, and immortality, eternal life." But, if we have been ashamed of Christ, or his words, he will be ashamed of us in the day of his coming in his own glory and the glory of his Father, with the holy angels—then shall such "be punished with EVERLASTING DESTRUCTION from the presence of the Lord," &c.

Justin Martyr, in his dialogue with Trypho, the Jew, affirms that, "at the time of Judgment, those souls that appear worthy of God, die no more, but the rest shall be punished as long as God shall please to continue their existence, and their punishment." This passage Bishop Newton quotes, as favouring his views of Restorationism. But, if he quotes the language correctly, it appears clearly to favour the idea of the final non-existence of the souls who are found wicked; but, whether it does or not, the Bible positively declares, "THE SOUL THAT SINNETH IT SHALL DIE." Ezek. 18: 4, 20.

## LETTERS.

THE COMMENDATION WE LIKE: Br. H. C. Hutman writes: "HARRISBURGH, Pa: It is impressed on my mind, the most forcible manner of expressing my favourable opinion of your Bible Examiner, would be by forwarding new subscribers, with the money for the same. I therefore take pleasure in telling you that by asking \* \* \* this morning, they requested me to write you to send them a copy, commencing No. 1, Vol. 3."

Just let all our friends go and do likewise. If you get your Examiner worn out in showing it, we will send you another in its place.

Br. R. T. HARMAN writes:—

BAINBRIDGE, Pa.

Br. STORRS:—I must say, that I take much pleasure in reading your paper. The reason of it is, that it advocates the doctrine of the unconscious state of the dead, and end of the wicked. And to me there appears to be such a glory connected with those doctrines that it illumines the sacred page, and enables me to see from the word of God the whole plan of His dealings with His creatures from the time Adam was placed in the garden of Eden, down to the setting up of the kingdom of God. Adam lost his life by transgression; Christ came to ransom. All, therefore, who come unto Him shall have eternal life, and dwell in the kingdom of God forever; and those who refuse to come to Christ for life must die the second death, and "be no more,"—"be as though they had not been." How simple, how clear, how plain that view makes the Word of God. Before I embraced this view, the whole plan of salvation seemed dark and mysterious, but now it appears plain, clear, and glorious.

Br. RANSOM HICKS writes:—

PROVIDENCE, R. I.

Bro. STORRS:—The "Bible Examiner" is gladly received by me. It is truly a welcome messenger indeed. And not to me only, but to others in the vicinity who also receive it. Go on—declare the whole council of God; and especially that portion which some intimate as being of minor importance, non-essential, &c., viz: "The dead know not anything—All the wicked will God destroy."—They shall be "burned up root and branch." "They shall be (not annihilated) but ashes under the soles of their feet who fear God's name."

Men who will not acknowledge their errors, but choose rather to cloak them, must always expect to be in error.

Thirty copies of the Examiner, for one year, are paid for by Br. Hicks. That is right, brethren, help us scatter the light.

Br. R. E. LADD writes:—

CABOTVILLE, Mass.

BROTHER STORRS:—Set me down for twenty copies of the Examiner. I admire it more and more. It is just what is wanted, and it will be more and more appreciated by the candid and honest minded advent believers, as one after another of their props give way under them. "Timeists" must have their race—Spiritualists must come to the truth, or go into actual fanaticism—"Endless misery" believers must embrace Universalism, Infidelity, or the "word of the Lord," on that subject. I shall labour, pray and preach, as far as in me lies, for the spread of the truth on these subjects, and the Examiner is exactly suited to this end. God bless you and our beloved Br. Walsh, whose writings have proved a great blessing to me, in your labours of love, so thankless to the mass of the professors of the religion of the cross.

BR. W. G. PROCTOR writes:—

RAYS HILL, Pa.

Let me express an idea that I have long entertained, viz.: that every truth to be believed, as necessary to salvation, is expressed in the Bible; so that it is unnecessary to coin words to express our views—and furthermore, it is dangerous to do so, for often the language applied is absurd and contradictory. I am happy to inform you, that, by the presentation of plain Bible truth, we are changing the state of things faster than we expected; for those who have, and who still continue to oppose us, are becoming more particular in their public communications. We have even succeeded in changing their manner of prayer, and instead of an immediate transition from earth to Heaven, their expressions intimate a hope in the resurrection. "Immortal, never dying soul" is seldom used in prayer, or otherwise; and the reason is, we have been bold in calling for their proofs, which has awakened up a spirit of investigation, and the community begin to see that much has been proclaimed for Bible truth that is not in the good book, and so they begin to require the Bible proof for what their clergy present for belief. If the love of party and popularity could be lessened, and moral honesty increased, we could be certain to succeed beyond all precedent.

THOS. P. HEDRICK writes:

LAUREL, Indiana.

BRO. STORRS—I take pleasure in sending you the names of new subscribers to the Examiner. Your paper is certainly calculated to do good, if the presentation of truth can affect it. What is truth if it is not presented in the word of the Lord, which all Christians agree is contained in the Bible? Now, can any child of God believe for one moment, or can they entertain the thought, that in speaking to us he would use duplicity? And is it not decent to make a revelation, in which the mind or purposes of the speaker does not appear in the language employed? Would not all pronounce such a course, "*hypocrisy*?" And yet how many good meaning Christians thus charge God foolishly every day. When God declares the sinner shall die (lose life) if he continues to sin, they declare he shall not die, but live, and drag out a miserable existence forever;—and "yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be;" they reply, he shall always be, and his place shall always be in hell. When pressed with the question, whether a thing can exist and not fill space, occupy place, &c., the reply is—That means on the earth. I am thankful that I have been differently instructed. I wish to do all in my power to disseminate the light; but how many there are that prefer darkness rather than light.

Three "*once*" Methodist preachers, in this neighbourhood, are now sent out of the Lord to proclaim the sleep of the dead, and that "all the wicked will God destroy."

BR. N. M. CATLIN writes:

LA PORTE, Ind.

BRO. STORRS:—You have some warm friends in this section, who feel a deep interest in your "*Bible Examiner*," and your own welfare. Having had a knowledge of your trials from the time of No. 1,

Bible Examiner, old series, to the present; and feeling indebted to you, under God, for much light in the Scriptures, they would tender their sympathy and support to the Examiner, as they wish still to continue an investigation of the "*Truth*" as it is in Jesus." It matters not that we do not agree with you in all the details of the Future Age, as held and advanced in the past. We have not a disposition to "pick out your eyes," nor to destroy your glasses. We hold that when the Lord shall bring again Zion, "His watchmen (will) see eye to eye," who now see through a "glass darkly." Relative to the themes of Life and Death, which are made prominent in your paper, we feel the fullest confidence that they have their foundation in the living words of God's living Son. And further, we feel confident that your recent prediction will be verified—"That a paper which advocates these truths will meet a support." Men who have been enlightened by the truth will not barter it for "pottage," nor regard what some deem treading on their "precious jewels."

BR. DANIEL B. ELDRED writes:

HOMER, Mich.

BRO. STORRS:—I am much pleased with the present form of the Examiner. I think the change is a good one, as it forms a very convenient tract to lend about the vicinity, and thereby continue to point to the record that God has given of his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son." How true it is that men are unwilling to have eternal life through the Son of God. They will not come to him that they might have life, but climb up some other way; looking to the Platonic teachers, instead of the word of God for the truth. Notwithstanding all this, there is here and there one that will believe the record God has given of his Son. Brother E. Miller, Jr., is a faithful minister of the word. He is travelling a kind of circuit in this State, and a part of Indiana; and we think it important to have your Examiner in circulation as much as possible. We can point to several prominent conversions through its instrumentality.

E. W. KNIGHT writes:

GLEN'S FALLS, N. Y.

BROTHER STORRS:—You may be surprised at not receiving subscriptions from this place. The cause is this: the people have been, and are yet, very much opposed to "*Millerism*"—myself as much so as is the Bible; and have been from the first knowledge which I had of his calculating particular time; not from prejudice, but by applying the sure test; that is, the teaching of Christ. I have but one way of examining the Bible. My way is to test all by the teachings and spirit, or acts of Christ. Deut. 18: 15. Acts 3: 22, 23. Matt. 17: 5. These passages, with several others, prove that Christ is to be heard in all things. "Watch ye, therefore, for ye know not," said Christ, the Son of the living God. "Watch, for ye know," said Mr. Miller. The people of this place generally shun the very appearance of every thing that even appears like Mr. Miller's doctrine; and it is hard to make them believe that the Examiner is not a "*Miller paper*," as they call it.

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. III.

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## THE KINGDOM OF GOD.—NO. V.

### THE THRONE OF DAVID.

In our last article on this subject we showed that Jehovah had "made an everlasting covenant with David," in reference to his throne and kingdom, "ordered in all things and sure." We shall now proceed to show that David's throne will be *the throne of the world*; and that David's son will sit thereon, and reign as "King of kings and Lord of lords."

And, first, permit us to state that David's throne is not in heaven above, and that, consequently, the Messiah, David's son, is not now sitting on it. David's "crown" has been "profaned," and "cast down to the ground;" and, surely, no one will contend that these phenomena took place in heaven! Besides, it must be obvious to the most ignorant that David never reigned in heaven; which he must have done, if, indeed, his throne be there, or, else, he reigned without sitting on it! But Jesus is not on the throne of his father David, for that throne has not been in existence for more than two thousand years! Neither is the Messiah, as some suppose, sitting on *his own* throne, for he has no throne except David's; and he is the only rightful heir to it. Jesus himself, however, settles this question, for he says: "To him that overcometh will I grant to sit with me on MY THRONE, even as I also overcame, and am sit down with my Father on HIS THRONE." Rev. 3: 21. We learn from this testimony that Jesus is now sitting "on" his "Father's throne;" and he promises that those who "overcome" shall sit "with him on his throne." The Messiah, then, has never yet reigned as King—as the Son of God; and as mediator between God and man, he "sits at the right hand of the Majesty on high, waiting till, his foes be made his footstool." Moreover, he promised his apostles that, when he should "sit on the throne of his glory, they, also, should sit upon twelve thrones, judging the twelve tribes of Israel." It is impossible, therefore, that He can now be sitting on "his throne," for the twelve apostles are slumbering in the dust of death, and the twelve tribes are in the dispersion. Before they can sit on twelve thrones, judging the twelve tribes, they must be restored—the Messiah must be revealed from Heaven—the "tabernacle of David" rebuilt—his throne erected, and the Lord Jesus must be exalted

to it—then the twelve apostles, being raised from the dead, will sit on twelve thrones, judging or ruling the restored tribes of Israel. Then the prediction of Isaiah, concerning the reign of Messiah, will be fulfilled: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before (or in the midst of) his *ancients gloriously*." Isaiah 24: 23. David, in reference to this time, says: "The Lord is King for ever and ever; the heathen have perished out of *his land*." The Messiah is to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He (the Messiah) shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee (O Messiah) as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In *his days shall the righteous flourish*; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. YES, ALL KINGS SHALL FALL DOWN BEFORE HIM: ALL NATIONS SHALL SERVE HIM. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: ALL NATIONS SHALL CALL HIM BLESSED." 72d Psalm. This will be the fulfilment of the promise made to Abraham that "in him, and his seed all nations should be blessed."

Again, the Psalmist says: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. 86: 9.

From the above testimony, and much more which might be introduced, for the Bible is full of it, it is evident that in "the age to come," the "throne of David" will be the throne of the world; and that Messiah's dominion will extend over all countries, republics, kingdoms and empires: that his authority will be acknowledged by all kings, monarchs, and emperors; and that every knee shall bow, and every tongue shall confess that he is Lord, to the glory of God the Father." "And the Lord," says Zechariah, "will be king over all the earth: in that day will there be one Lord, and his name one." Chap. 14: 9. "And it shall come to pass, that every one that is left of all the nations," after "the Judgment of the great day of God Almighty," of which we shall hereafter speak, "which came against Jerusalem

shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," which will be the *antitype* of the Jewish feast. "And it shall be, that whoever will not come up of all the families of the earth to Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." And if the family of Egypt shall not go up, and shall not come, that have no rain: there shall be the plague, with which the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Here we have several important truths presented to our consideration:

1. That in the age to come, when Jerusalem shall be the metropolis of the world, and Messiah shall be reigning on the throne of his Father David, "all nations shall go up to Jerusalem to worship the King, the Lord of hosts." We are not, however, to understand that every person who shall then compose the nations of the earth will go up to Jerusalem, (although the increased facilities for travelling might render even this practicable;) but, that all nations, by their Representatives, should go up to worship the Lord. Who these representatives shall be, will claim our attention hereafter.

2. We have the punishment which shall be inflicted upon the nation, or nations, that shall refuse to go up to Mount Zion to worship the King, the Lord of hosts—"they shall have no rain."

3. But as this would be no punishment to Egypt, seeing they have no rain, special provision is made for them as a nation—they are to have the "plague." Thus we have indicated a part of the policy, which will obtain, nationally, in the age to come.

Let the reader remember the quotation from the Psalms, which declares that "the kings of Sheba and Seba shall bring presents, and offer gifts," and then read the following in reference to the glory of Mount Zion and Jerusalem, when that state of things to which we have adverted, shall obtain: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thy eyes around, and see; all they assemble themselves, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted (or turned) to thee, the forces (or wealth) of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered to thee; they shall come up with acceptance on my altar, and I (the Lord) will glorify the house of my glory. Surely the isles shall wait for me (the Lord of hosts) and the ships of Tarshish first, to bring thy sons (O Zion) from far; their silver and their gold with them, to the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." O Jerusalem! "And the sons of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring to thee the forces (or wealth) of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not

serve thee shall perish; YES, THOSE NATIONS SHALL BE UTTERLY WASTED," Isaiah 60.

But we must turn from the contemplation of the authority and dominion of the Lord of hosts, and the glory, splendor, and magnificence of Jerusalem, when it shall be the metropolis of his empire—when all the kings, monarchs, emperors, and great men of the earth, shall surrender their authority, power, and wealth, and lay them at the feet of the King of kings and Lord of lords—we must turn, for the present, from this glorious and spirit-stirring theme to the RESTORATION OF ISRAEL, which will be the subject of our next number. J. T. W.

## THE KINGDOM OF GOD.—NO. VI.

### THE RESTORATION OF ISRAEL.

Will Israel ever be restored? is a question of the first importance in the consideration of this subject. Some deny that they will ever be restored to their own land; but it would be easy to show that the destiny of the world turns upon the truth of this doctrine. We do not, however, design to go very extensively into a discussion of this point. We wish to give the general outlines of the things relating to the "Kingdom of God," in this series of articles; and to fill them up at some future time. The restoration of Israel, alone, would fill a volume. We shall, therefore, content ourselves with the presentation of a few testimonies on the question. We shall accompany the testimony with a few remarks.

1. In the eleventh chapter of Isaiah we have a prediction concerning, first, the birth of the Messiah: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

2. We have his character indicated: "And the spirit of the Lord will rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And will make him of quick understanding in the fear of the Lord: and he will not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness will he judge the poor, and reprove with equity for the meek of the earth."

3. We have a prediction, which evidently relates to the future, concerning a judgment which he will execute upon the wicked: "And he will smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked."

4. We have a prophecy concerning the nature of Messiah's reign: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fattening together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk. They shall not hurt nor destroy in all my holy mountain: For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

5. We then have a glowing prediction relative to the restoration of Israel—a prediction, which the student of the Bible will at once perceive, has never been fulfilled: "And in that day," the day of Mes-

siah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord will set his hand AGAIN THE SECOND TIME to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and GATHER THE DISPERSED OF JUDAH FROM THE FOUR CORNERS OF THE EARTH. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not distress Ephraim."

This prophecy refers to "the whole house of Israel"—that is, to the twelve tribes—Israel and Judah being included. And they are here distinguished by "the outcasts of Israel," and "the dispersed of Judah." And they are represented as being carried westward; they, therefore, come from the east—from the north-east of Asia, and those other countries already referred to, to which the ten tribes were carried away captive by Shalmaneser, king of Assyria, and from which they have never yet returned. The Lord, by his great power, will prepare an "highway" for the return of his people, by "utterly destroying the tongue of the Egyptian sea." "he will shake his hand over the river" of Egypt, and will "smite it in the seven streams" thereof, and "make them go over dry shod, as it was to Israel in the day that he came up from the land of Egypt."

Again, in the 27th chapter of Isaiah, we have this testimony: "And it shall come to pass in that day," in the "day the Lord with his keen and great and strong sword will punish Leviathan, the piercing serpent," and "slay the dragon that is in the sea"—"in that day the Lord shall gather from the channel of the river (Euphrates) to the stream of Egypt, (the Nile), and you shall be gathered one by one, O YE CHILDREN OF ISRAEL. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord on the holy mount at Jerusalem." Again: "In that day will the Lord of hosts be for a crown of glory, and for a diadem of beauty, to the residue of his people." Ch. 28: 5. Moreover, it is declared, that "Israel shall be saved in the Lord with an everlasting salvation: you shall not be confounded nor ashamed without end." Ch. 45: 17. This prediction has never yet been fulfilled; for they have been "ashamed" and "confounded," for more than two thousand years. Let us now turn to the testimony of the prophet Jeremiah, ch. 3: 12. "Go and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause my anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thy iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and you have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married to you: and I will take you one of a city, and two of a family, And I will bring you to Zion: And I will give you pastors according to my heart, who shall feed you with knowledge and understanding.

And it shall come to pass, when you shall be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. AT THAT TIME THEY SHALL CALL JERUSALEM THE THRONE OF THE LORD; and all nations shall be gathered to it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of an evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together from the land of the north to the land that I have given for an inheritance to your fathers.

The hostility which obtained between Judah and Israel will then be removed, and they will worship the Messiah together on the holy mount at Jerusalem.

Again, we have another prediction: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought the children of Israel out of the land of Egypt; but, The Lord liveth, that brought the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and afterwards will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jeremiah, 16: 14-16.

Once more, the Lord has said: "For lo! the days come, that I will bring again the captivity of Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Ch. 30: 3. And when they are thus restored, the Prophet declares that "they shall serve the Lord their God, and DAVID THEIR KING, whom I will raise up to them." Verses 8, 9.

From the testimony submitted we learn, that Israel and Judah will be restored; and that, when restored to their own land, they shall dwell together in peace; and serve the Lord their God, and the Beloved, (for such is the English of David,) whom Jehovah will raise up to them.

But, although we have scarcely commenced giving the testimony of the prophets upon this interesting question, we must leave them, and turn our attention to the evidence of the Apostle Paul: In his Epistle to the Romans, he argues the question of the fall of Israel, on account of their unbelief—their being cut off from their own olive, and the grafting in of the Gentiles. He informs the Romans "that blindness had happened to Israel, until the fulness of the Gentiles shall be come in;" and concludes by asserting that "ALL ISRAEL SHALL BE SAVED;" and then quotes this authority—"As it is written, There shall come out of Zion (or 'to Zion,' as it ought to be rendered) the Deliverer, and shall turn away ungodliness from Jacob." Romans, 11. We are not to understand, however, that every Israelite will be saved; for the apostle says elsewhere, that "a remnant" shall be saved; but that all the twelve tribes are to be the subjects of the salvation spoken of by the Prophets. It will be a national salvation, political and ecclesiastical in its nature.

The twelve tribes, then, gathered out of all the countries whither the Lord has driven them, and restored to the land of their fathers—the land promised to Abraham, Isaac, and Jacob, will be mortal

men and women, organized under the new covenant which Jehovah will give to the house of Israel and the house of Judah. Messiah will be their king; and the twelve apostles will be associated with him in the administration of the affairs of the kingdom of God. These restored Israelites will not "inherit the kingdom," but they will be *subjects*; for the Messiah, according to the Prophets, is "to reign over the house of Israel for ever." How beautiful! how forcible!! and how sublime!!! is the language of Jesus to his apostles, when he said: "Verily I say to you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, YOU, ALSO, SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL." Matt. 19: 28.

Here we behold the Messiah, the Prince and Author of life, who was "born that he might be a king," promising to those "who had followed him," that, "in the regeneration"—the grand era of the new creation—the creation of the new earth and heavens—"when the Son of man should sit upon the throne of his glory," the twelve apostles "should also sit upon twelve thrones judging the twelve tribes of Israel!"

And how short-sighted are those who refer the fulfilment of this sublime promise to the "day of Pentecost." For, at that time, the *ten tribes* were far away from the land of their fathers; Jesus was not "sitting on the throne of his glory," but on the "throne of his Father;" and the apostles, so far from sitting on "twelve thrones, judging the twelve tribes of Israel," were, with other disciples, assembled in an "upper room for fear of the Jews."

This, then, is all in the future; and it opens up to us a scene of glory, grandeur, and sublimity, far transcending the Royal Courts of this perishing state! Alas! what a dreaming world this is! Their eyes are shut to the glory of the future! Their ears are deaf to the voice of inspiration! They are "without hope and without God in the world."

J. T. W.

### END OF THE WICKED.

#### "IS ANNIHILATION THE PENALTY OF THE LAW?"

The editor of the "True Wesleyan," Luther Lee, takes up the above question in his paper of December 25th. The following review of Br. Lee, is by Br. Grew, of this city. Though it may be thought somewhat long, we were unwilling to divide it, and it will well pay for a careful perusal. The late Orange Scott once said to us, "If any body can answer your argument on the End of the Wicked, Luther Lee can." We bid him welcome to the work, or any one else. We want nothing but the truth; if we have it not, we desire to know where it is.

#### REVIEW OF LUTHER LEE.

When my mind was first enlightened to understand, as I humbly trust, the great truth that "the wages of sin is DEATH," the main arguments now offered by Mr. Lee, editor of the True Wesleyan, to sustain his views, were carefully examined. They may be found in Edwards' answer to Chauncy. I beg the reader's candid consideration of my reply to these arguments.

#### ARGUMENT 1.

"The Scriptures represent the punishment of the wicked as consisting in positive suffering, rather than in merely ceasing to exist. Luke 16: 23, 'And in hell he lifted up his eyes, being in torment,' ver. 24, 'I am tormented in this flame.' verse 25, 'Now he is comforted and thou art tormented.' Matt. 18: 34, 35, 'And his Lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So shall my heavenly Father do also unto you, if you from your hearts forgive not every one his brother.' Rev. 14: 11, 'The smoke of their torment ascendeth up forever.' Matt. 8: 12, 'There shall be weeping and gnashing of teeth.' These Scriptures, with many more which might be quoted, describe the punishment of sin, but they do not describe annihilation, nor is it possible for what is here described to co-exist with annihilation."

Now I ask, how do these passages prove that "the punishment of the wicked" consists "in positive suffering rather than in merely ceasing to exist?" I affirm that these passages do not prove it, because,

1. Not one of them declares this.

2. Not one of them necessarily implies endless suffering. Rev. 14: 11, is not an exception. It is an undeniable truth that the inspired writers often use the terms translated "ever" and "forever and ever," &c., in reference to subjects which have a limited duration. Indeed, the original term *aión*, properly imports limited duration, age, ages, &c. It is worthy of consideration that terms implying unlimited duration, as *aphthartos* (immortal, incorruptible,) *athanatos* (neverdying,) *akatalutos* (indissoluble,) which are applied to the life and felicity of the righteous, are never, in the Scriptures of truth, applied to the life and misery of the wicked. It pertains to those who prefer the words which man's wisdom teacheth to those which the Holy Ghost teacheth, (though they may not intend this) to teach the tradition of immortal woe.

If then these passages do not necessarily imply endless suffering, or declare that the suffering, whatever it may be, is the punishment of sin rather than ceasing to exist, how do they prove it?

I affirm that these passages do not prove it, because.

3. We are to learn what is the chief penalty of the law or wages of sin, from those passages which plainly declare it, rather than from parables, or even from plain threatenings of some of the evil consequences of transgression. The word of the Lord is perfectly plain on this subject. Alas! how has the counsel of the Lord been darkened by words without knowledge. What was the declaration of the Almighty respecting the penalty for transgression when he first gave law to man? Was it thou shalt suffer *immortal woe*, or *endless torments*? No "Thou shalt surely die," or rather "dying thou shalt die." The same plain truth is repeated. "The soul that sinneth it shall die." Again, "The wages of sin is DEATH." When the inspired apostle would exhibit the great penal consequence and desert of sin, he uses, not the term *suffering or torment*, but *DEATH*. Now I ask, if we affirm that *suffering* rather than *death*, (which is a cessation of life or conscious being,) is the wages of sin, do we teach according to the oracles of God?

These passages, which exhibit only a part of the evil consequences of sin, fail to prove that con-

scious suffering, rather than cessation of existence, is the great penalty of the law, because,

4. The terms used by the Spirit of Truth to describe the future and final punishment of the wicked accord with the first great threatening of death to the sinner. These terms are "destruction," "perdition," "lost," "consumed," "burnt up," "devoured," &c. Concerning the import of these terms, we need not doubt, for the destruction threatened is declared to be a "destruction from the presence of the Lord, and from the glory of his power," which fills the universe; and a destruction, not of happiness or well-being merely, but a destruction of "SOUL AND BODY in hell." Matt. 10: 28. Surely the husbandman puts the fire to the chaff which he allows no one to quench, with the design to *burn it up* and not to preserve it forever. So our Lord plainly teaches that the tares, the children of the wicked one, will be burned up.

These passages, none of which necessarily imply unlimited suffering, cannot prove that cessation of being is not the great penalty of the law of God, because,

5. Destruction from the presence of the Lord and from the glory of his power, is a punishment of loss of far greater magnitude, and much more to be dreaded than any limited suffering which man can endure. Suppose a man to suffer a million of ages all that he is capable of suffering, mentally and physically, and then by some dispensation of divine mercy, he should be introduced into the presence of the Lord to enjoy his glory eternally! How trifling would all his sufferings be when compared with the "far more exceeding and eternal weight of glory."

It is said that "these Scriptures—describe the punishment of sin, but they do not describe annihilation." "Annihilation" is an unscriptural term. If by it is meant only an entire destruction of conscious being, or, as our Lord teaches, of "soul and body," I have no objection to it. As, however, it is used by our opponents, as the basis of a philosophical objection, I do not use it in reference to the subject at issue. I affirm that "these Scriptures" express only a *part* of the punishment of sin. They do not state what the Scriptures declare the wages of sin to be, nor what God threatened Adam if he sinned. The fact that these particular passages do not describe utter destruction of being, is no more proof against such destruction, than the fact that some passages which describe the future felicity of the righteous, do not affirm its duration, is proof that it is not endless. The *silence* of one passage of Scripture is not to be adduced to oppose the *plain and positive testimony* of another.

The actual sufferings described in the passages quoted, cannot indeed "co-exist with annihilation" or conscious being, but this is no proof that they will not end in such destruction.

#### MR. LEE'S SECOND OBJECTION.

It is as follows:—"The Scriptures represent the punishment of the wicked as being inflicted in degrees, proportionate to the different degrees of ill desert on the part of sinners, individually; but annihilation admits of no degrees." "If annihilation be the penalty of the law, no man can receive a greater condemnation than annihilation, which the least must receive, who are condemned at all, for it admits of no degrees." To this I reply,

1. The fact that the Scriptures represent that

divine justice will be honored by the infliction of various degrees of suffering, antecedent to final destruction from the presence of the Lord, and the glory of his power, is no proof that the great penalty of the law does not consist in this destruction. This may reasonably be, as in fact we have seen it is, God's *great and chief* threatening for rebellion although it will be preceded by different degrees of suffering.

2. Although subsequent to utter destruction, sinners of different degrees will be on a level; it is not true that God's manner of destroying sinners "admits of no degrees."

It is no more true than that his supposed act of holding all impenitent sinners in eternal misery admits of no degrees. If God can hold all sinners in eternal misery with different degrees of suffering, he can destroy all sinners with different degrees of suffering. As the first death is attended by various degrees of suffering, so will it be with the second, which will terminate existence forever.

Mr. L. remarks, that "the common reply" to the two arguments above considered, "is, that the penalty of the law is neither suffering nor annihilation, by themselves, but is made up in part of both." To which he replies: "1. It is absurd to suppose that the penalty of the law is two things, and neither. It must be the one or the other, but not both. 2. This view is wholly unfounded in Scripture. We venture that not one text can be adduced which refers to any such division in the claims of the law, in the kind of punishment it demands."

I understand Mr. Lee, here to represent that every text which refers to the punishment of sin, refers to punishment of *the same kind of one kind only*, and that of "positive suffering." The texts he has quoted to prove what the punishment is, all imply "positive suffering." He quoted no text which threatens death, destruction, perdition, &c. I shall now quote 2 Thess. 1: 9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." I affirm that the manifest import of this threatening is a destruction of *persons*, or, as our Lord teaches "of soul and body." Matt. 10: 28. The passage contains no threatening of any "positive suffering," but what is implied in their destruction. It is a most solemn threatening of the doom of the wicked at the second coming of the Lord Jesus. Whether the doctrine of eternal misery is true or false, this passage plainly teaches that the punishment of sin consists in loss, and not in "positive suffering" only; it consists, certainly in part or in whole, of banishment from the glorious presence of the Lord, whether the destruction be a destruction of "soul and body" or not. If then the scriptural declarations of the manner in which God will punish the wicked teach us what is the penalty of the law as Mr. Lee himself argues, then it follows from 2 Thess. 1: 9, and all the passages which declare that punishment to be *death, perdition, destruction*, &c. that such destruction, &c., pertains to the penalty of the law.

Whether it is most proper to consider the penalty of the law as consisting in destruction of being only, or in such destruction and different degrees of previous suffering, I ask for the proof that "it is absurd to suppose that the penalty of the law is two things." Is it absurd for a legislature to make the penalty of transgressing a law, both fine and imprisonment? He who can believe that it is rea-

sonable and just for "the Father of Mercies" to punish a man for a single sin, and that the least which he can commit, by holding him in never ending torment, is the last person to charge others with absurdities.

Although the loss of being and of the eternal enjoyment of the ever blessed God is a punishment of such magnitude as not to be compared with any antecedent suffering, and consequently is most properly to be considered as *THE* penalty of the law, it is quite immaterial to the question at issue, whether we consider the penalty of the law to consist in this only, or in this and antecedent positive suffering. The term "penalty of the law," is not scriptural. However, we may argue about it, it is an undeniable fact that the Scriptures of truth plainly teach these two things: 1. that God will punish the finally impenitent with the "positive suffering" of many or few stripes, according to the different degrees of their criminality; and 2. That he will punish them with everlasting destruction from his presence and glory; with "the second death," "perdition," being "burnt up," "utterly consumed," destruction of "both soul and body in hell." So far from this being "absurd," it is precisely the reverse. It would be absurd not to do it. It would be "absurd" for the just God to adopt destruction of being simply, without any different degrees of preceding positive suffering, as his punishment of sinners.

#### MR. LEE'S THIRD OBJECTION.

"If annihilation be any part of the penalty of the law, it must be the smallest degree of punishment awarded to any sinner, and of course, all punishment over the smallest degree must consist in suffering, and not in annihilation. Suppose then a man to die after committing his first sin, for that one sin he must be annihilated. Suppose another man to commit ten thousand sins, and die a hundred years old. The punishment of one sin is annihilation, and of course the punishment of the 9999 sins is previous suffering; the one part ending all the rest, must be a blessing and can be no part of a curse. Again, if 9999 parts of the penalty of the law can be met in suffering, we are able to see no good reason why the one additional part could not be met in the same way and supercede the necessity of annihilation."

Let us first apply this reasoning to Mr. Lee's own opinion. "If (eternal misery) be any part of the penalty of the law, it must be the smallest degree of punishment awarded to any sinner, and of course, all punishment over the smallest degree must consist in (greater degree of suffering,) and not (simply in eternal misery.) Suppose, then, a man to die after committing his first sin, for that one sin he must suffer (eternal misery.) Suppose another man to commit ten thousand sins, and die a hundred years old. The punishment of one sin is (eternal misery,) and of course the punishment of the 9999 is (greater degrees of suffering.) Again, if 9999 parts of the penalty of the law can be met in (greater degrees of suffering,) we are able to see no good reason why the one additional part could not be met in the same way, and supercede the necessity of (eternal misery.)"

This reasoning is more ingenious than solid. If future punishment is eternal misery, it is the *eternity* which constitutes the greatness of the punishment. If it is destruction of being, it is the loss of the eter-

nal enjoyment of the blessed God which constitutes its greatness. Destruction of being, involving this incalculable loss, must, in itself considered, be, in all circumstances, "a curse," not "a blessing." That it may be a less curse than such endless torments in hell, as some men describe, I freely admit to the honor of the divine character; but the terms less "curse," and "a blessing," can hardly be considered synonymous. Does the law threaten the murderer with "a blessing" because death terminates the agonies of strangulation?

#### MR. LEE'S FOURTH OBJECTION.

"The punishment of the wicked is associated with the punishment of the devil and the fallen angels, which does not appear to be annihilation." Matt. 25: 41. 2 Peter 2: 4. Jude 6. — hark! the devils cry out—"what have we to do with thee, Jesus thou Son of God? art thou come to torment us before the time?" It was not annihilation then that they feared," &c.

If our brother had done the devils justice, and hearkened to them a little longer to hear *all* their testimony on the subject, instead of turning away when he had heard just enough to suit his own theory, he might have received some good instruction by hearing them cry, "art thou come to destroy us?" Matt. 8: 29. Mark 1: 24. By all they said, it is evident that they expect to be tormented in a manner which will issue in their destruction. Be this as it may, the testimony of the Spirit of Truth must not be rejected. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." Heb. 2: 14.

The reference of Jude to the cities of Sodom and Gomorrah, "suffering the vengeance of" aionion (age, lasting,) fire, is a reference to an example set forth and seen in this present world in the destruction of those cities for their iniquities.

#### MR. LEE'S FIFTH OBJECTION.

"The Scriptures describe the fearfulness of the punishment of the wicked, by the character and duration of the suffering which is to constitute such punishment. 'Cast into hell; into the fire that never shall be quenched—where their worm dieth not, and the fire is not quenched; these shall go away into everlasting punishment.'"

I affirm that the Scriptures describe the fearfulness of the punishment of the wicked by the terms "death," "second death," destruction of the soul and body, i. e. of conscious being, by coming to an "end;" by perishing, by being utterly consumed, by not entering into life, and by the tremendous consequence of their destruction in the loss of the everlasting joys and glories of "Immortality," in "the presence of the Lord," and "the glory of his power." Mark 9: 45, 46, proves the very opposite to that for which it is adduced. Let Scripture explain Scripture. See Matt. 13: 40—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Christ "will gather his wheat into his garner, and he will burn up the chaff with unquenchable fire." If the fire "is not quenched," the tares, or chaff, will be entirely consumed. If the worm dies not, the carcass is wholly devoured. The wicked will indeed go away "into everlasting punishment." As the punishment is destruction, and that destruction is

everlasting, it necessarily follows that their punishment is everlasting.

#### MR. LEE'S LAST ARGUMENT.

"The expressions 'death,' 'shall die,' 'destruction,' 'shall be destroyed,' &c., are all used in other senses than that of annihilation."

That these terms, which, in their proper and literal import, as applied to man, plainly import the cessation of conscious existence, are sometimes used in a secondary or figurative sense, is true. This, however, gives us no authority to set aside their primary and literal import where there is no necessity to do so. If we do so, we make the Scriptures a nose of wax, and can prove any thing we please. God threatens the violator of his law with death. Sin is the transgression of the law. Death is the opposite of life, the cessation of it. "The soul that sinneth, it shall die." "The wages of sin is death." Does the Almighty promulgate the fearful penalty of his law in figurative terms? Does any earthly legislator do this? If the terms death, destruction, destroy soul and body, perdition, burnt up, utterly consumed, &c., &c., are to be understood figuratively, who shall determine their import? If, indeed, the word of the Lord as plainly declared that the wages of sin is immortal wo, or eternal life in misery, as it declares that the wages of sin is death; if it as plainly and positively declared that the soul that sinneth shall live forever in torment, as it does that the soul that sinneth shall die, then indeed we might enquire after some figurative import for the one or the other of these contradictory passages. But when these threatenings of death, destruction, &c., which are so plain that he who runs may read and understand, are not even apparently contradicted by a single passage in the original Scriptures connecting actual suffering with endless duration, it appears to me a great perversion of scripture to set aside their literal import to twist them into harmony with this horrible doctrine. So far from the justice, or any other perfection, of the Almighty, requiring any greater punishment than is implied in the literal import of these dreadful threatenings, it is an impeachment of those perfections to suppose it. That the entire and everlasting destruction of the sinner from the presence and glory of God, attended with various degrees of torment as justice can apportion antecedent to cessation of being, is an adequate manifestation of the great evil of sin and of the divine displeasure against it, is a proposition which no man can reasonably deny. Mr. L. remarks: "The expression 'cut him asunder' as clearly expresses the act of taking away existence, as any term used; and yet, after they are cut asunder, they receive their portion and weep and gnash their teeth." I reply that our Lord's declaration does not necessarily imply any thing more than that destruction shall be connected with weeping and gnashing of teeth. If this is denied, we may refer the expression, "cut him asunder," to the first death, which is expressed by the terms "cut off," "cut down," which is perfectly compatible with the destruction of his being, by the second death, in the lake of fire where there will be weeping, wailing, &c. However we may understand the passage, it certainly is not true that the phrase "cut him asunder," "as clearly expresses the act of taking away existence (forever) as any term used." The declaration, "whose end is destruction," and the expressions "everlasting destruction," "destroyed

forever," "perdition," "lost," all express it more clearly.

"How futile is it then, to pretend that any or all of" the passages adduced by Mr. Lee, prove that sinners will exist in endless misery. "in the face of so much proof," that "they shall be destroyed forever." Ps. 92: 7.

HENRY GREW.

#### ANOTHER LETTER OF CHAS. FITCH'S.

The following extract of a letter was written to the Editor of the Examiner by the late Charles Fitch, a few months before he "fell asleep." We see that Br. J. B. Cook has placed it in the "Appendix" to his work on "The True Source of Immortality;" but, we are sorry he should have omitted to state to whom the letter was addressed. It there appears as if it was written to himself. For the information of those of our readers who may never have heard of Br. Fitch, we would say, he was a holy, able, and faithful minister of the gospel: one who did not shun to declare the whole counsel of God, as he understood it, whatever reproach he might suffer for it. He fell asleep in Jesus, at Buffalo, N.Y., in Sept. or Oct. 1844.

CLEVELAND, [Ohio] May 25th, 1844.

DEAR BROTHER STORRS:—I have received a long letter from Brother Litch, touching the state of the dead, the end of the wicked, &c. It would be exceedingly pleasant to me, to be able to please him, and the dear brethren who agree with him, for I love them all, and would rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a Friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master. Most sincerely and truly can I call God to record upon my soul, that I have never been influenced in this matter except by a full, solemn and irrepressible conviction to Him who died that I might live. I held my peace, most gladly, I can assure you, just as long as I dared to do it; and when I felt that I had no more right to be ashamed of God's truth on one subject than another, I bowed to His will and consented, henceforth, to believe and teach, that when a man is dead, he is dead; and that when a man is cast into a lake of fire and brimstone, and burned up, root and branch, and utterly consumed with terrors, he cannot, after that, be eternally alive. The idea that man is a being made up of parts, some of which may be dead, and others alive, at the same time, is to me a pagan superstition, out of which the Papists have contrived to raise large sums of money for their own vile purposes: nothing moved by the tremendous fact, that they were robbing God of the glory of being alone immortal, and Christ of the power of having immortality to give.

With regard to those brethren who feel called on to contend against the truths that the dead are dead, and that the destruction which awaits the wicked is destruction, and not something else, I have no feelings, I think, but those of brotherly love. They cannot feel any more confident that we are mistaken,

than I do that they are; nor can my reasoning on the subject seem to them more futile, frivolous and inconclusive, than theirs does to me. I certainly have not adopted the views I entertain to gain any worldly good, nor can I ever renounce them for such a purpose. Having been led into them by firm conviction, and through the fear of God alone, nothing else can ever lead me back. And I feel as ready to defend the truth on these subjects in one place as in another; and I might as well attempt to suppress my breath, as to suppress these truths when I preach. I know that by the great body of Second Advent believers, with whom I am acquainted, they are admitted as truth; though ideas of expediency may induce them to be silent. I have heard a few object, but I feel persuaded that it is in some instances through fear that the promulgation of these truths will be detrimental to the influence of truth, touching the coming of the Lord. With this I have nothing to do. God will take care that the preaching of one truth shall not hinder the influence of another. I have been in Buffalo, Rochester and Cincinnati during the last two months, and I have not shunned to declare the whole counsel of God upon these subjects; nor can I, wherever I may be called to preach. I have no wish to differ from my brethren, but if they ask me to withhold God's truth, on any subject to please them, they ask what I am at no liberty to grant.

God willing, I shall see you at no distant day. My faith in the Lord's appearing is unshaken; and I long for it, more than I can express; and that, irrespective of my own interests. I want my Lord Jesus to wear His crown, and fully to taste the joy set before Him when He "endured the cross, despising the shame;" and I want the martyrs, who have bled for Christ, to live and reign with Him.

Yours, in the glorious hope, CHAS. FITCH.

## BIBLE EXAMINER.

PHILADELPHIA, APRIL, 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

PAGANISM IN THE NINETEENTH CENTURY.—We were forcibly struck at noticing the influence the Pagan Fable of an Immortal Soul has upon otherwise intelligent minds, in this age of the world, and under the light of the Bible, by the following editorial scrap in a paper of this city, the day previous to the funeral of John Q. Adams. It is as follows:

"OBSEQUES OF MR. ADAMS.—From the preparations making, it is believed that the funeral honours to the remains of the illustrious ex-President Adams, on their arrival in this city to-morrow afternoon, will be of such a character as will reflect credit upon the patriotism of Philadelphia. In view of the hallowed associations, what a beautiful and sublime feature will be the resting of the corpse of this patriot of four-score, for a night in Independence Hall. If the spirits of 'the just made perfect,' are permitted to mingle, invisible to mortal ken, on this earth, what a meeting will that be BETWEEN FATHER AND SON, in the sacred hall where American Liberty first drew its breath!"

The italicising is our own. Here is "the corpse of this patriot in Independence Hall." What next? "If spirits" of the departed signers of the Declaration of Independence, among whom is John Adams, father of him whose "corpse" is to be in the old "Hall," "are to mingle on this earth, what a meeting will that be between father and son, in the sacred hall," &c. It must be indeed a wonderful meeting for a "disembodied, immortal spirit" to come to old Independence Hall to meet a "CORPSE!!" In the mean time where is the "spirit" of John Q. Adams? Has it had no "meeting" with the "spirit" of his "father?" And must the "spirit of" his "father" come down to Independence Hall to meet "the corpse of" the son in order to have a wonderful "meeting"!! It is difficult to portray in language sufficiently vivid the folly that the immortal-soul theory leads men into. Truly, "like priest, like people." The Priests of "undying soul"-ism talk about departed spirits hovering over friends left behind; and no wonder political Editors should talk of "what a meeting between" the "spirit of" a "father and" the "corpse" of his "son"! Surely it must be a very wonderful meeting! What a glorious likeness between them! An immortal spirit and a corpse! What a similarity of feeling they will have! How exactly they will tally together! What a perfect sympathy! What exquisite philosophy! "The dead know not anything;" Eccl. 9: 5. "If the dead rise not, then they are fallen asleep in Christ are perished;" 1 Corth. 15: 16-18.

THE DEATH BY ADAM.—That death entered into the world by Adam's sin, we believe is a truth admitted by all Christians. They may, and do, differ about the character of that death; but that it involves the unbuilding of all men, so that they pass under what we all call death, is not disputed. Is this unbuilding of men the penalty of the personal sins of Adam's posterity? Seminally, or in Adam's loins, we "all have sinned," as Levi seminally, in Abram's loins, paid tithes to Melchisedec, [Heb. 7: 9, 10.] Whatever death was the penalty of the Adamic law all his posterity were liable to, whether they personally sinned or not. Hence we see multitudes of little children die who have never personally sinned. The death penalty, then, for Adam's sin, is not the penalty for the personal offences of his posterity: men do not, therefore, receive the penalty of their own sins by the corruption and death flowing from Adam's transgression. But the unchangeable law of God is—"The soul that sinneth it shall die"—and "The wages of sin is death." The Second Adam reverses not the penalty of the Adamic law, but restores again to life, all men, after the penalty has been inflicted. But the continuance in life, after such restoration, is another, and a very different matter; that depends on

personal character. Those who, during their personal trial, "receive abundance of grace, and of the gift of righteousness, shall REIGN IN LIFE, by Jesus Christ;" not only live again, but live forever: "die no more—death hath no more dominion over them." But, if men "will not come to" Christ, "that they might have life," while "the accepted time and day of salvation" continues, they die for their personal transgressions; and this death must necessarily be after the restoration from that death brought on all men by Adam's sin.

Whether those restored to life will have inflicted upon them "the second death," who have not been "enlightened" by revelation, or by the Gospel of the Kingdom in some age, or dispensation past, till they shall have it presented to their minds and personally reject it, is a point about which Christian men may differ. But it is enough for us to know, that men who have been enlightened, and have rejected the light, from love to sin, or "love darkness rather than light because their deeds are evil," will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his holy ones and to be admired in all them that believe IN THAT DAY." That punishment, we learn from the Scriptures, is to die the second time; from this death, which is the wages of personal sins, we have yet to learn where the text is to be found that gives any hope of a resurrection. It is "eternal," "everlasting;" no hope—no recovery. To that death every impenitent sinner is exposed; that death every sinner, who has been called by the truth of God, will experience, except he repent and seeks the remission of his sins, through the "one Mediator." There must be repentance towards God, and a forsaking our personal sins; and the punishment must be remitted, not inflicted, or there is no eternal life in us, nor for us. The punishment of our personal sins never has been borne by another. If it had been, it would be mockery to offer to forgive the debt. What! first demand and receive payment for our debts, and then turn to us and offer to forgive those debts!! After they are paid profess the debts are still due! No, no; Christ paid no man's debts; and he taught us to pray, "forgive us our debts." But if the common notion that Christ paid our debts is true, we should pray, "Lord, thou wouldst not forgive us our debts, and now thy Son has paid them for us: so we will deal with our debtors; somebody shall pay their debts to us."

Christ redeems us from the curse of the Adamic law, and restores all men to life, so that what we lost by Adam we regain by Christ; and, furthermore, he has become our kinsman, redeemer, and the "one Mediator," through and by whom we can now approach unto God and receive a pardon

of our personal sins, or the remission of the punishment due to us for those sins, and obtain "the gift of God, ETERNAL LIFE," and "not be hurt of the SECOND DEATH."

## PROPHETIC PERIODS.—NO. VI.

"The wise shall understand" is a phrase that has been much used by those who have contended that the definite time of the second advent of our Lord is revealed in the prophetic numbers, in Daniel. That the wise will understand some things, at a given point of time, we have no doubt. That there may be prophetic events, yet future, marked by the commencement of some prophetic period that may give the wise to understand, more definitely than some have supposed, the exact time of the advent, we think, is possible. That any past events connected with prophetic periods reveal that time, by means of those periods, we do not believe, unless the 1260 years of Papacy should be found to do it.

The time has not yet arrived, nor have the events occurred which are to give us the scriptural clue to the time of the advent. Dan. 12: 7, concludes, in our translation, with these words—"When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The Septuagint reads, as translated by Thompson, John Q. Adams's favorite translation—"When an end is put to THE DISPERSION, they will know all these things." This translation, with present light, we adopt: and think till that "dispersion" of the Jews, "Daniel's people," is ended, vain will be all attempts to arrive at any thing like certainty as to the time of the advent. That dispersion is evidently ending, but is not yet ended. It becomes us to "watch"—to mark the passing events of providence; particularly in relation to that long dispersed people, the Jews. Think of it as men will, they are now, and will continue to be "a sign" to all who regard the Bible as a revelation from God. The dealings of God with that people reveals the truth of prophecy and revelation with a clearness and conviction that nothing else ever has; and we doubt not they will continue to be a most prominent sign of the coming and reign of Messiah on David's throne. For one, we feel bound, in the name of the Lord, to sound it in the ears of all who hate, despise, or treat with contempt, the literal posterity of Jacob, or who would rob them of the promises made to them, as a people, the awful words of inspiration uttered first by Isaac, Gen. 27: 29—"Cursed be every one that curseth thee, and blessed be he that blesseth thee," and repeated in Numb. 24: 9, at a time when Balak was anxious to have Balaam curse that people; but God said, no. "He couched, he lay down as a lion, and as a great lion; who shall stir him

up? Blessed is he that blesseth thee, and cursed is he that curseth thee." The nations, churches, or individuals who have treated that people with scorn, and attempted to rob them of the promises God has made to them, may well tremble in view of the awful responsibility they have assumed.

When the "dispersion" has an end put to it, we may expect, very soon, to see events take place so clearly showing themselves as the events predicted, to be connected with the advent, as to remove all doubt from the minds of the watchful and wise, as to the immediate appearing of the Lord of Glory. We are disposed to believe the 1290 and 1335 days, Dan. 12th, are literal days, and belong to future events. Our reason for this is, that the prophecy of Dan. 10th to 12th is a *historical* prophecy, and not a *symbolical* one. It is a literal history of events, giving in detail the great outlines of things future. Hence we are not at liberty to make any part of it symbolical—the time any more than the facts. Besides, the term rendered *days*, in this chapter, is the same term used in chapter 10: 13, "The prince of the kingdom of Persia withstood me one and twenty days," where no one doubts but that literal days are intended; and it is not the same term translated days, chapter 8th, "Unto 2300 days," &c. We conclude, therefore, that the 1290 and 1335 days are literal, and fall within the life time of individuals who will live after the "dispersion" is ended: and perhaps relate to the conduct of the "wilful king," chap. 11th, whose manifestation may yet be future. That this king is an individual king we are constrained to believe, for the same reason that we believe the days are literal. What reason, on earth, can be assigned for making all the other kings in this prophecy individual kings, as is manifest they are, and then convert this wilful one into a symbol to represent a system? The prophecy contemplates "a time of trouble" connected with the reign of this wilful king, or at the close, connected with which is the taking away the daily and setting up of the abomination that astonisheth: from that point there are 1290 days of trouble; and at the close of 1335 days those that have been waiting, and have endured, will be "blessed."

From the Sunday Dispatch.

### SIGNS OF THE TIMES.

"THE INGATHERING OF THE JEWS.—The Jewish race, kept distinct from all others, and retaining peculiar characteristics for so many centuries, it seems is about to make a movement toward the re-possession of the promised land and the holy city.

"The Rothschilds, the richest family in the world, and the acknowledged financial head of all the tribes of Israel, have bought the whole land of Canaan—at least, they have the refusal of it, at a price within their means, and can close the bargain whenever they choose to do so.

"They are not wanting in power to sustain themselves in this position. They have a sufficient diplomatic influence in every court in Europe, and nothing is wanting but the complete removal of Jewish disabilities in England, to give them all the influence that they require. The liberal views and conduct of the present Pope are favourable to the great movement, which cannot be far distant.

"The land of Israel, which, under this dynasty, would soon extend from the Nile to the Euphrates, would be in the new track of the commerce of the eastern world. The caravans which transported goods from the Mediterranean to the Persian Gulf, or directly into the heart of Asia, were superseded by ships, which sailed around the Cape of Good Hope; but steamboats and railroads will soon bring the commerce of Europe and Asia back to its old channel, and the Jews, occupying the central position of Palestine, will make that country the great mart of trade and finance for the whole eastern world. The east and west will both contribute to the riches of the Jewish nation—merchants will flock there from all parts of the world, and lines of steamers on the Mediterranean, the Red Sea and the Indian Ocean, with railroads connecting Egypt, Persia, Hindostan and China, with the city of Jerusalem, can scarcely fail to restore it to all the magnificence and splendor it enjoyed in the days of Solomon.

"These views, as any one may see, are by no means chimerical. The facts on which they are based are sufficiently notorious, and there is nothing either impossible or improbable, in these predictions. These are the views and expectations expressed by some of the most intelligent Jews in this city, and we see no reason for their concealment."

Since the above appeared in the Dispatch, the following Foreign Intelligence has been received:

THE JEWISH DISABILITY BILL.—The adjourned debate on the bill for removing the civil disabilities of the Jews, was resumed on the 11th inst., by Mr. Pearson, who was followed by Messrs. Cooper, Horsemann and Cockburn, in support of the measure, and by Lords Drumlaurie and Seymour, and Messrs. Spooner and Banks against. The debate was wound up by a masterly speech from Sir Robert Peel in favour of the bill.

The House then divided, when there appeared  
For the Bill, - - - - - 277  
Against the Bill, - - - - - 204

Majority for the second reading, 73

### ANGELS—AGGELLO.

The term "angel" is from "aggelos," "aggello," and signifies "to tell"—"to deliver a message"—"a messenger." The connection and circumstances must determine the nature of the messenger.

### MEN CALLED ANGELS.

When men are called angels the term is always indicative of office as messengers. It is, therefore, when applied to men, an official title. There are numerous instances of this title being applied to men. See Rev. 1: 20, and 2: 1, 8, 12, 18, and 3: 1, 7, 14. In most instances, however, our translators have very properly translated the term, "messenger." See Math. 11: 10, "aggelon." See also 2 Corth. 12: 7.

"A thorn in the flesh, the messenger [aggelos] of Satan to buffet me," &c. This messenger was, doubtless, the false teachers of which the apostle speaks in the previous chapters. "His letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible." At the 13th verse, chapter 11, the apostle says: "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel [aggelon] of light, [or puts on the appearance of an angel of light.] Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." See also Luke 7: 24, and 9: 52, and James 2: 25.

### ANGELS WHO ARE NOT MEN.

Do the Scriptures teach that the term ANGEL is applied to an order of beings who are not, and never were men, that is, of Adam's race? Let us look at Heb. 1: 13, 14: "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" See also Heb. 2: 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This text, it appears to us, shows conclusively that there is an order of beings who are not and never were descendants of Adam; whose nature Christ took not on him, or, as the margin reads, "took not hold of," consequently they did not belong to the posterity of Adam. One of these angels appeared to Manoah and his wife: see Judges 13th. At first they supposed him to be merely "a man of God;" but when he "ascended in the flame of the altar" then they "fell on their faces to the ground;" and then they "knew that he was an angel of the Lord;" and "Manoah said unto his wife, We shall surely die, because we have seen God." Observe here, that to see an angel, or the angel of the Lord, is said to be seeing God. "True," says one, "because 'the angel of the Lord' is Christ, and he is God." A strange conclusion truly, that God is his own angel!!

Angels, as an order of beings, are one in nature, but various in rank.

### IN NATURE, IS MESSIAH AN ANGEL?

Is the Lord Jesus Christ an angel, in nature, of any order or rank of angels? Let us look at Heb. 1: 4-8, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Here, if we do not mistake, the apostle affirms that God never said to an angel, of any order, "Thou art my Son;" again, he declares that the Son is "much better than the angels;" and again, "Let all the angels of God worship him;" all of which expressions show that he, himself, is not an angel in nature. In the 13th verse the apostle uses this language—"To which of the angels said he at any

time, Sit on my right hand, until I make thine enemies thy footstool?" That is, God never said this to an angel; therefore, the Son of God is not an angel, for God did say this to the Son.

Again, chapter 2, verse 5, Paul says—"Unto the angels hath he not put in subjection the world [age, or dispensation] to come, whereof we speak;" and verse 8, he says—"For in that he put all in subjection under him: but now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels," &c.

Here, if we mistake not, we have the fact stated that he who is made of God the head of "the world [or age] to come," is not an angel; and that though he was higher and better than the angels, yet, to prepare him to be the head and "father of the everlasting age," he was made, for a while, "a little lower than the angels;" but now having "suffered death," he is to be "crowned with glory and honour." The 16th verse, already quoted, expressly declares, that "he took not on him the nature of angels;" which language could have little force if he were in nature an angel of any order.

Once more: Our Lord, himself, when speaking of certain events to take place, Mark 13: 32, says—"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son," &c. Here he clearly distinguishes himself from the angels; and the form of expression shows that he places himself in a higher scale than the angels, and superior to them. These texts are sufficient to show that our Lord is not, and never was an angel in his nature: therefore he is not "The angel of the Lord" spoken of in the Scriptures. That angel is evidently one in nature, and a distinct being from our Lord. In proof of this see Lk. 2: 9-11. Here it is expressly said—"The angel of the Lord" proclaimed to the shepherds, saying—"Behold I bring you good tidings—for unto you is born this day a Savior, which is Christ the Lord." Here the distinction between "the angel of the Lord," and our Lord Jesus Christ is demonstrated; also, in Matt. 2: 13, the distinction is equally marked—"The angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child [Jesus] and his mother and flee into Egypt," &c. The same distinction is observed in Matt. 28: 2. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door [of Jesus' sepulchre] and sat upon it," &c. At the 5th verse, it is said, this "angel answered and said unto the women, [who came to the sepulchre,] Fear not ye: for I know that ye seek Jesus—he is not here," &c. But, "the angel of the Lord" was there, and spake to the women: therefore, Jesus is not "the angel of the Lord."

### MINISTRATION OF ANGELS.

Such being the fact, it seems clear that the common notion on this subject is an error; and it has led to many other errors. It has made men lose sight of the ministration of angels. They seem to suppose that whatever is done on earth, God or His Son must do personally; thus stripping them of the glory they would give to any earthly king or governor; to that of saying to one go, and he goeth; and to his servant do this, and he doeth it. No, they make the Almighty and His Son Jesus Christ to serve personally, as though God were incapable of constituting an order of beings with power, or understanding sufficient to manage the affairs of this

province of his dominions, [this globe,] in this age or dispensation. The Scriptures teach us that God has, and does now, in this age, manage the affairs of this world, directly by the ministration of angels. Let us look at a few texts. Gal. 3: 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator." Here the apostle assures us that "the law" itself was "ordained," i. e. introduced, or given "by angels." We shall be further satisfied of this by turning to Acts 7: 53, where "Stephen, full of the Holy Spirit," says of the people of Israel, "Who have received the law by the disposition [or ministration] of angels, and have not kept it." Compare this again with Heb. 2: 2—"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord Jesus, &c. Here the apostle makes a clear distinction between Christ and angels: the angels communicating the law, with all its awful sanctions, and our Lord Jesus Christ bringing in the Gospel, with all its glorious mercy.

Stephen further informs us, Acts 7: 38, speaking of Moses, he says, "This is he, that was in the church [congregation] in the wilderness, with the angel which spake to him in mount Sinai, and with our fathers; who received the lively oracles to give unto us," &c. Here we have the same truth as repeated by Paul and reiterated by Stephen, at the 58th verse, that the law was given by the ministration of angels, a principal one among them being the chief speaker: that angel being the one who had special charge of the posterity of Jacob, and acted as Jehovah's agent in all that related to that people; and still he was but an angel and not Jehovah himself, nor his Son, acting personally. Even the Son of God himself, while here upon earth, was ministered unto by angels: see Mat. 4: 6, 11; Lk. 22: 43, "And there appeared an angel unto him from heaven, strengthening him." If then our Lord himself was ministered unto by angels, shall we think it strange if God has ever employed angels in making communications to men, and in managing the affairs of the world? The present world and its affairs are managed by the ministration of angels, so to speak, as *agents—officers—princes*, &c.; but the next age, or "world to come," is to be under the direct and personal agency of the Son of God: Heb. 2: 5. Some of the angels have the name of God upon them: thus, Gabriel signifies, "Strength of God," or "My strong God," &c.; Michael signifies, "Who is like God." This leads us to an important inquiry, viz:

#### IS MICHAEL THE LORD JESUS CHRIST?

Let the Scriptures settle this question, and not our fancies, nor the "traditions" of men. First, then, We have shown that in nature our Lord is not an angel of any order; but "The Son of God," and "better," or superior to angels. Michael is an angel in nature, and of the highest order of angels: see Jude 9. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." It may be proper that we remark upon this text before proceeding further. What are we to understand by

"the body of Moses?" The same, we think, as Paul meant by the body of Christ. See Col. 1: 24; "Christ—for his body's sake, which is the church." Also 1 Cor. 12: 13, 27; "For by one Spirit we are all baptized into one body—now ye are the body of Christ," &c. The body of Christ here is the church of Christ. Is not "the body of Moses" the church, or congregation of Moses?

Did Jude refer to anything written in the Scriptures, or are we left to mere conjecture as to what he means? We think he clearly had reference to things "noted in the Scriptures." Let us turn to Zech. 3: 1, 2: "He showed me Joshua the high priest standing before the angel of the Lord, [the angel that communicated to Zechariah in the previous chapters] and Satan standing at his right hand to resist him. And the Lord said unto Satan, [by the mouth of the angel,] The Lord rebuke thee O Satan." Here is the very language quoted by Jude. What was the "resistance" or "dispute" about? The angel adds—"Even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" We see then what the dispute was about, of which Jude speaks, and which he calls "the body of Moses." It was in reference to Jerusalem and the Jews, or the congregation of Moses. The angel of the Lord engaged in this controversy with Satan, Jude tells us, is "Michael," and that he is the arch, or chief angel: "the first of the order of beings called angels." Joshua "may be considered the representative of the posterity of Jacob. He and his 'fellows' [verse 8,] are declared to be 'men wondered at'; that is, men who are signs, or types. They appear to be types of the nation. Joshua was clothed with filthy garments;" emblematical of the polluted state of the nation for a long period; but those garments were taken away and he was clothed with a change of raiment, so, the Lord said, verse 9, "I will remove the iniquity of that land in one day." "Satan," signifies *adversary*; and in the text may be considered the type of all the enemies of the restoration of Jacob, or "the body of Moses," and of Jerusalem being "plucked out of the fire."

We will now examine Dan. 10: 13. "Michael one of the chief princes came to help me." The question arises here who spoke these words? The assumption that it was Gabriel, and that he spake them of Christ, we consider, stands on a very weak foundation. That Christ appeared to Daniel, and is described by him, verses 5 and 6, none, we presume doubts, as the description corresponds exactly with that of John's, Rev. 1: 13—15, where we know our Lord was the person described. Daniel tells us, verse 9, "I heard the voice of his words"—"and [verse 10] behold a hand touched me"—"and [verse 11] he said unto me," &c. Now, we desire to know, where is the authority for saying that the glorious personage, whom Daniel saw, was not the same whose "hand touched" him, and who spoke to him? We confess we see no authority to disprove it; nor, with our present light, do we believe there is any. If then this glorious person was Jesus he certainly was not Michael; for he says—"The prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael one of the chief princes came to help me," &c. But, says one, What could Christ want of the help of an angel? We might ask in reply—What does God want of the help of men? Yet, we find the following strong language used in Judges 5: 23, "Curse ye Meroz,

(said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." God and his Christ both use agents to "help" them, because it pleases God to work by their instrumentality. Michael, therefore, came to help Christ in a matter that related to Daniel's people; which people were emphatically the nation over whom this angel had special charge: and hence called [verse 21st,] "Michael your prince."

The careful reader will observe that this vision, Dan. 10th, was in the third year of Cyrus. That king gave commandment, in the first year of his reign, [see Ezra 1: 1—4] to restore the people, and to rebuild Jerusalem, according to the prophecy in Isa. 44: 28, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Under that decree the restoration of the people commenced, [see Ezra 2d] and the foundation of the temple was laid in the second year of Cyrus: [see Ezra 3: 8, 10, 11.] Then the enemies of the Jews set themselves to hinder the work. The Jews answered their enemies by telling them that what they did was by the command of Cyrus king of Persia: "then the people of the land hired counsellors against them," &c.: [see Ezra 4: 1—3.] "In the third year of Cyrus" the news of this opposition would reach Daniel, in Persia; and this causes him to "fast three full weeks," Dan. 10: 2, 3. At the close of this fast he had the vision afterwards recorded: and the glorious personage he saw informs him [verse 13] why he had not sooner come to him: "The prince of the kingdom of Persia"—the presiding angel there, or Cyrus himself—"withstood" his influence in behalf of the Jews "one and twenty days," or during the period of Daniel's fast, till "Michael one of the chief princes," or the angel having special charge of the Jewish nation, "came to help" him; and he [who was speaking] "remained there with the kings of Persia" that "twenty-one days," and then came to Daniel to make known to him what should "befall thy people in the latter days." If we have taken a correct view of this matter, here is strong evidence against the common idea that Michael is Christ. If our Lord is ever called an angel, it must be in regard to office; but Michael, as we have seen, is an angel in nature, and of that order of beings, and "one of the chief" or first among them.

We think it has already been made to appear that God manages the affairs of this world by the ministration of angels. May it not be true then that certain angels have special charge, not only of the "heirs of salvation" in particular, but of particular families, cities, states, kingdoms, and people? Our Lord taught that the persons who are accounted worthy to attain the world to come, and the resurrection from the dead, shall be equal unto the angels. He also taught his followers that they were to have authority over certain cities and people: see Math. 19: 28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See also Luke 19: 15—19. Here he assures the faithful they shall have "authority over cities." In Rev. 20: 6, we are taught that those who have part in

the first resurrection shall be kings, &c., and reign with Christ the thousand years.

#### MICHAEL'S SPECIAL CHARGE.

If these things are so, may it not be true, as already intimated, that different ranks of angels have authority, or charge, over certain people, nations, and communities, as well as over particular individuals? We have seen the truth clearly stated they do, by comparing Gal. 3: 19, with Acts 7: 53, 38, and Heb. 2: 2. Then, as the Jews were the nation first or highest in the favour of God, as the Scriptures abundantly testify, the angel who has the special oversight of that nation would be one of the first of the chief princes, or the archangel, and is declared to be Michael. He it was who had special charge of that people; and when they were trodden under foot Michael is represented as *not standing up* for them; but when the time comes for their deliverance, and the deliverance of their city, from the treading under foot by the Gentiles, Michael is represented as *standing up* for their benefit, as in Daniel 12: 1. Here the children of Daniel's people are to be delivered, every one that is found written in the book: or, "the remnant" that escape the awful judgments of that "time of trouble."

But, *who are "Daniel's people?"* This question, it seems to us, can have but one answer to an unbiased mind. Look at the context: commence with chap. 9: 15. "O Lord our God that hast brought thy people out of the land of Egypt," &c. Can any doubt what people that was? Again, verse 16, "For our sins—Jerusalem and thy people are become a reproach," &c. The same people still. Verse 19, "For thy city and thy people are called by thy name." Verse 20, Daniel says: "While I was—confessing the sin of my people Israel," &c. What people is this? Can there be a doubt but he is still speaking of the Jews, the posterity of Jacob? Then Gabriel tells Daniel, verse 21, "Seventy weeks are determined upon thy people," &c. Here we clearly have the same people—the Jews. The glorious personage that speaks to Daniel, chap. 10, verse 14, says—"I am come to make thee understand what shall befall thy people in the latter days," &c. Where is any authority for changing to another people, here, from that spoken of previously? We think there is none at all. The same glorious personage, in chap. 11, tells Daniel, verse 14,—"The robbers of thy people shall exalt themselves," &c. Same people still, viz: the Jews, posterity of Jacob, and children of the fathers whom God brought up "out of Egypt," chap. 9: 15. In only one verse more does the phrase occur in this prophecy; and in that verse we are bound to apply it to the same posterity of Jacob, unless we can show a plain and scriptural reason for departing from the uniform application of the phrase to that people. No such reason, we believe exists; and therefore we feel bound to follow the sense already given to the expression by the three witnesses who have before spoken on the subject, viz: Daniel, Gabriel, and Christ. In the mouth of such witnesses, we should suppose, the most incredulous would be satisfied that Daniel's people are none others than Jacob's literal descendants. At a given point of time "Michael shall stand up, the great prince which standeth for the children of thy people—and at that time thy people shall be delivered, every one that shall be found written in the book;" or who are alive after that "time of trouble." The angel who

has had that people under his special charge, and who did not utterly forsake them, [see Lev. 26: 44.] while they and their city were "trodden down of the Gentiles," now, when "the times of the Gentiles [treading them under foot] is fulfilled," stands up for their deliverance, and they are delivered. At the same time, or in the vicinity of that time, there is to be a resurrection, and the saints, made immortal, take the kingdom under the whole heaven: a new age, or dispensation opens, elsewhere spoken of as of a thousand years continuance.

## SELECTED.

### THE SON OF GOD.—NO II.

AN EXAMINATION OF THE DIVINE TESTIMONY CONCERNING THE ORIGIN OF THE HIGHEST AND MOST GLORIOUS CHARACTER OF THE SON OF GOD.

#### 1. The Testimony of the Prophets and Apostles.

Col. 1: 15-19, Who is the *image* of the invisible God, the *first-born* of every creature: for by him were all things created, &c.; for it *pleased the Father* that in him should all fullness dwell. Heb. 1 chap., God hath in these last days spoken to us by his Son, whom *he hath appointed* heir of all things, *by whom* also *he made* the worlds, who being the brightness of his glory, and the express *image* of his person, and upholding all things by the word of his power, &c., being made so much better than the angels, &c.—And again, when he bringeth the *first-begotten* into the world, *he saith*, and let all the angels of God worship him. Unto the Son *he saith*, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *thy God*, hath anointed thee with the oil of gladness above thy fellows. John 1: 14, And the word was made flesh, and dwelt among us, and we beheld his glory as of the only *begotten of the Father*, full of grace and truth. Rev. 19: 13, His name is called the *Word of God*. John 3: 31, 32, He that cometh from heaven is above all. And what *he hath seen and heard* that he testifieth. 34, For he whom *God hath sent* speaketh the words of God: For God *giveth* not the spirit by measure unto him. 35, The Father loveth the Son, and hath *given* all things into his hand. 1 Cor. 11: 3, The *head* of Christ is God. Rev. 1: 1, The Revelation of Jesus Christ, which God *gave unto him*. Acts 2: 22, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which *God did by him*, &c. Acts 10: 38, *God anointed* Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, &c.: for *God was with him*. 1 Peter 1: 21, God that raised him up from the dead, and *gave him glory*. Rom. 2: 26, God shall judge the secrets of men by Jesus Christ. Acts 10: 42, *Ordained of God to be the Judge* of quick and dead.—Acts 17: 31.

#### 2. The testimony of Jesus Christ

Rev. 3: 14, These things *saith the Amen*, the faithful and true Witness, the *beginning of the creation of God*. John 6: 57, I live by the *Father*. 5: 26, For as the Father hath life in himself, so hath he *given to the Son* to have life in himself, and hath *given him authority* to execute judgment, &c. Matt. 11: 27, All things are *delivered* unto me of my Father. 28: 18, All power is *given unto me* in heaven and in earth. John 17: 2, As thou hast *given him*

power over all flesh that he should give eternal life to as many as thou hast *given him*. John 10: 18, I have power to lay it down; and I have power to take it again. This commandment have I *received of my Father*. John 5: 19, Verily, verily, I say unto you, the Son *can do nothing of himself*. John 14: 10, The Father, that dwelleth in me, *he doeth the works*. John 5: 22, for the Father judgeth no man; but hath *committed* all judgment unto the Son; That all men should honor the Son, even as they honor the Father. John 17: 24, Father, I will that they also whom thou hast *given me* be with me where I am: that they may behold my glory *which thou hast given me*; For thou lovedst me before the foundation of the world. John 17: 5, And now, O Father, *glorify thou me* with thine own self, with the glory which I had with thee before the world was. John 8: 26, He that *sent me* is true; and I speak to the world those things which *I have heard of him*. John 13: 49, For I have not spoken of myself; but the Father which sent me, *he gave me a commandment* what I should say, and what I should speak. John 7: 16, My doctrine is not mine, but his that sent me. John 6: 38, For I came down from heaven, *not to do mine own will*, but the will of him that sent me. Luke 22: 29, And I appoint unto you a kingdom, as my Father hath *appointed unto me*. Matt. 12: 28, but if I cast out devils *by the Spirit of God*, &c.

#### 3. Testimony of God the Father.

Ps. 89: 19, Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty. 25, I will set his hand also in the sea, and his right hand in the rivers. 26, He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. 27, Also I will make him my first-born, higher than the kings of the earth. Ps. 2: 7, Thou art my son: this day have I *begotten thee*. Isa. 42: 1, 6, Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon him. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles. Heb. 1: 6, 9, And again, when he bringeth in the *first-begotten* into the world, *he saith*, and let all the angels of God worship him.—Unto the Son *he saith*, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even *thy God*, hath anointed thee with the oil of gladness above thy fellows.

Guided by the light of heavenly truth, let us now proceed to the consideration of the following important and highly interesting question. Is Jesus Christ called God, is he worshipped, has he created the universe, is he preserver and Saviour and King and Judge, as the *self-existent, independent, omnipotent, and only true God*: or, as the Son of God, *begotten, upheld, exalted and glorified by the Father*?

Revelation alone must answer this question. Let no conclusion of imperfect reason, no false inferences of our erring minds, no prejudice in favor of our long cherished systems, prevent our receiving the divine testimony on this subject.

Let us first consider in *what sense* the Scriptures of truth apply the title of God, to Jesus Christ.

That the mere application of this title to Christ, does not prove him to be the self-existent Deity, is evident from the 82d Psalm, where we find it applied to earthly rulers. See also Exod. 7: 1; 22: 28.

John 10: 35. From Heb. 1: 8, it is evident that it is as the *begotten* Son, that he is called God. "Unto the Son *he saith*, thy throne, O God," &c. And in the very next verse, and in immediate connexion, the same person who is called God, is plainly represented as having a God. "Therefore God, even *thy God*," &c. See also John 20: 17: Rev. 3: 12. Here, then, the Bible, which is its own best interpreter, plainly teaches us that he is not called God in the highest sense; for the supreme Deity can neither be *begotten* nor have a God.

John 1: 1, In this passage of divine truth, it is declared that the Word, who is called God, "*was with God*." Here also the Holy Scriptures teach us, that in whatever sense the Word is called God, he is a distinct being from the supreme God, otherwise he could not be said to be *with God*. Now as it is no where expressly revealed that the Word or Son is "*the same numerical essence*," or the same being as the Father, how can the passage bear such a construction? We have Bible authority for saying, that the term God is sometimes used in an inferior or figurative sense; but have we any authority from Scripture or reason for saying, that the supreme God was *with the supreme God*? "To what class of men could John address the asseveration," that the supreme God was with himself? "Where did these singular heretics suppose" the supreme God was, except with himself? Is there any intelligible idea in the proposition, that the same numerical essence was with the same numerical essence? Or can we conceive that one supreme God was with another supreme God?

The Scriptures of truth afford more light on this important text. In John 17: 5, our dear Redeemer prays, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Here it is just as evident that the *glory of the Word cannot be the glory of the supreme Deity*, as that *supreme Deity cannot be a subject of prayer*. This cannot be considered the prayer of his "*human nature*," for that nature, so far from enjoying glory "*before the world was*," did not then exist. Our Saviour evidently refers to the state of which John wrote, John 1: 1. The same nature prays as then existed, to be restored to the same glorious condition. Does not this conclusively prove that the Son is dependent on the Father, for the highest glory he possesses?

Rev. 19: 13, Here we are instructed that the Word is "*the Word of God*." Is it not the design of the Spirit of truth to teach us, by this term, that the Son is the medium of communication or manifestation of all the glory of God, (in creation, providence and redemption,) to his intelligent creatures? "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father."

Rom. 9: 5, Christ—who is over all, God blessed for ever. Amen. Here our precious Redeemer is again called God, over all God, which is expressive of his high authority and dominion. Compare this passage with Ps. 45: 6, where Jesus is called God on the throne of the kingdom. In the view of this glorious character, believers love and adore him.—But whether he is possessed of this dominion, or in dependent right, or by the pleasure and appointment of the Father, the Scriptures must determine. Dan. 7: 13, 14, I saw in the night-vision, and, behold, one like the Son of man came with the clouds of heaven,

and came to the Ancient of Days, and they brought him near before him. And there was *given him* dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Matt. 28: 18, All power is *given unto me* in heaven and in earth. John 17: 2, As thou hast *given him* power over all flesh, &c. Luke 22: 29, I *appoint* unto you a kingdom as my Father hath *appointed unto me*. Ps. 2: 6, 8, Yet have I set my King upon my holy hill of Zion. Ask of me and I *shall give thee* the heathen for thine inheritance, &c. Acts 5: 31, Him *hath God exalted* with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. Here we are taught that Jesus Christ executes the high offices of Prince and Saviour; that he gives repentance and forgives sin, *all by the power and appointment of the Father*.

To be over all, and to have all things under him, are synonymous expressions. "But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him."—1 Cor. 15: 27, He is therefore dependent on another being, even the Father, for having all things under him, or being "over all." HENRY GREW.

#### JOHN QUINCY ADAMS.

Since the last Examiner went to press this truly wonderful man has fallen asleep; and one of the greatest ornaments of the age now slumbers in the dust of the earth. We have seen nothing concerning this great and truly good man that has interested us more than the following account of "two visits" to his mansion, last fall, by E. Chadwick, Principal of Starkey Seminary. We have no doubt it will interest all our readers. We copy from "*The Christian Palladium*," Albany, N. Y.

It was the writer's privilege, a short time since, to hold a *religious conversation* with the venerable sage, John Quincy Adams: and I now send you a brief outline of his interesting remarks. Trembling with years, and in feeble health, Mr. A.'s example in frequenting the house of God, and in the diligent perusal of the Scriptures, is worthy of all imitation.

My first visit to the venerable patriot was on a pleasant morning in August, in company with a spirited Teacher's Convention, numbering about one hundred gentlemen and ladies, from various states, who went in a body to pay their respects to Mr. A. He gave us a simple, hearty welcome to his mansion, the same plain, ancient, two-story house, which was occupied by his distinguished father.

The feeble old man, in plain dress, meets us at the door, shakes hands with all, invited us into his spacious, but now crowded parlour, kindly says he is glad to see us, wishes he had seats for us all to sit down,—is "very happy to see so many gentlemen, and especially happy to see so many ladies, who are engaged in the good work of instructing the children of the country." And he playfully added, with a smile, "gentlemen, I have always found it pleasant to have the good opinion of the men, but still more gratifying to have the good opinion of the women."

After a few moments spent in conversation, singing, looking at the busts and portraits of Washington, and other worthies, adorning the entry and parlors, we partook of a refreshing draught of pure COLD WATER—the simple beverage which has given him strength for so many years,—and commending him, in our hearts, to God, we took our leave, thankful for the privilege we had enjoyed.

I spent the succeeding Sabbath at Quincy and observed that this fervent octogenarian, with a small and feeble frame, walked twice to meeting. His house stands about a Sabbath-day's journey from the synagogue; He walked without a cane, looked out all the hymns, *without glasses*, and stood during all the singing, and during all the prayers. So confident is he, that his neighbours remark, "If the President is not at meeting, when in town, we know he *must be sick*." His father, John Adams, belonged to the same church—that planted by the Pilgrims—and he was equally punctual. Mr. Charles Francis Adams, son of J. Q. A., and originator of the popular law for protecting fugitive slaves, is also a communicant of the same church, and seems to be walking in the same steps. Rare spectacle! three generations of illustrious men, walking in the same moral, "steady habits." All witnessed by the same town and the same church! The day was unpleasant, and yet the large church was well filled, both forenoon and afternoon. Doubtless the punctuality is greatly owing to the example of such leading men.

*Second Visit.*—Mr. Adams keeps (apparently) no servants. He delights not to be ministered unto, but to minister. Call at his house, and you find he is himself as one that serves. Ring or knock, and he comes himself to the door, extends his hand, and without the least *palaver*, conducts you to a chair in the sitting room, or parlor, and treats the humblest caller as an equal. Being thus seated by him, after he had kindly made some remarks upon his health, &c., I observed to him that he was reputed to be a diligent reader of the Bible, but that, whilst his other opinions had been made so public, I had seen very little notice of his religious sentiments—the result of his long continued Bible-reading. I added, that if I was not indulging an unreasonable curiosity, and proposing an unwelcome request, I should be gratified to know what opinions he had formed upon a few points, particularly upon the character of Christ, and the Holy Spirit.

He replied, "I have never obtruded my religious views upon others; but I have no views to conceal." He said, "My practice, since I was thirty years of age, has been to read in the Bible, the first thing I do, every morning. [He has been always a *very early river*.] "This practice I have followed with but few interruptions [for fifty years.] The versions which I have read, are (1) our common English Bible; (2) Thompson's translation of the Septuagint, a *very literal* translation, (he remarked); (3) the Latin Vulgate; (4) Calvin's Translation in French; (5) the Catholic translation in French; (6) Luther's translation in German; (7) the New Testament in Greek." Upon naming each of the above versions, he made interesting remarks on their character, and the slight discrepancies between them; spoke of the different chronology of the Septuagint, &c.

He continued, "These are the versions I have used. My habit has been, to read each morning,

two chapters in one of these, and then the same in one of the others, comparing them together. In this way I have read them all through twice or more. Commentaries I have read not much, controversies not much. *But I have read the Bible.*" This last sentence he repeated with emphasis. He not only "*reads* the Bible," but endeavors to understand it; receives it as a revelation from God, and *believes it*. He compares, not only Scripture with Scripture, but version with version, Protestant with Catholic, ancient with modern.

Thus he has "*read the Bible*." What views, on the great theme of revelation, has it given him?

He says,—"I do not find in the Bible, a Deity of three persons. Nor do I find Christ to be the Supreme God." Says he does not conceive of the Father as strictly a *person*, but a vast Being, incomprehensible and glorious, far transcending all our thoughts of a *person*. He is revealed as our Creator, &c., referring to such passages of Scripture as Ps. 19; 1, "The heavens declare the glory of God, and the firmament sheweth his handy work."

He mentioned the three angels who came to Abraham's tent. Said he had no idea that they were the *three persons of the Godhead*! I remarked that I apprehended the word "*person*," was used by many in the sense of the Latin word "*persona*," from which comes our word "*personate*." But with great readiness, Mr. Adams replied that he "*did not let the Catholics off so*;" that their word "*persona*" meant "*person*"—a *human being*, or one like a human being. In proof of this he referred to the use of the word in Latin plays, by Terrence, Plautus, &c.; and quoted from Cicero's letters: "*Contra ejus personam multa fecit*,"—"did many things *against his person*."

Mr. A. believes strongly in the pre-existence of Christ. Says he was certainly with the Father before men were made, and before the world was. If not Paul was mistaken!

He thinks "the Spirit is pure spirit." God, in love, moves upon the hearts of his children. The means or influence by which He does it is called his Spirit.

Mr. A. evidently has thought much on these great subjects. He has *thought for himself*. He is strongly opposed to "*creeds*." Says, that although an Arian, he can subscribe to no human creed, whether Arian, Athanasian, Socinian, Unitarian, or Trinitarian. He takes the *Bible* for his creed, and tries to believe *that*. Says there is more in that than he can comprehend; trusts he shall know more hereafter; speaks like one who now sees through a glass darkly and dimly, but earnestly desires more clear and glorious light; trusts and believes that it is in reserve for him. On the verge of the grave, he is evidently sincere and earnest. No one could listen to him, without being impressed that he is honest. He laments his littleness of knowledge; confesses it; but longs to know more of God and of heaven.

Amid all his busy cares in life, he has studied God's word in many languages; has read it through in Latin, French and German, more times than most persons have in English; and has himself made an entire metrical version of the Psalms! God be thanked for the strength that word has given to his servant, making him the fearless champion of Truth and of Right.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

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## THE DISCUSSION CONTINUED.

TO MR. J. T. WALSH:—*Does the soul consciously exist after death till the resurrection?*

*My Dear Sir:*—I am content to leave the points already discussed to our readers. I will, therefore, in this article, call attention to a few considerations not before noticed in this friendly discussion.

*First.* The express condemnation of the doctrine of Sadducees. Their views are comprehensively expressed in *Acts 23d, 8th.*—"For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Here are three negative positions embraced by the Sadducees, and their opposite by the Pharisees, and on each of them, Paul declares *himself a Pharisee.*

What was the creed of the Sadducees as here presented? They denied a future existence for man, by denying both the resurrection of the body, and the separate existence of the soul, or spirit.

There is no way to escape the force of this, but to deny the reference of the word "*spirit*" to the soul or spirit of man, disembodied. But what else could they mean? Man's hope and destiny was the topic under consideration.

1. By spirit they meant something distinct from angels, because they are mentioned separately.

2. They believed in a God, and therefore the reference is not to him.

3. They did deny the spiritual existence of man as well as the resurrection of the body. How natural that they should be named together, especially as the Pharisees believed *both*. I believe therefore that by "*spirit*" we are to understand the spirit of man before the resurrection of the body.

*Secondly.* In Matt. 23d, from the 23d to the 32d, we have a detailed conversation between Christ and some of the leaders of this sect, when they urge what they considered a fatal objection to a future existence, as well as the resurrection of the body. In answering this objection the Saviour utters this remarkable language, 31 and 32—"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

*God is not the God of the dead but of the living."*

There are two points to which I wish to call particular attention.

1. God is the God of Abraham, but God is not the God of the *dead*, and therefore, Abraham, though in appearance, and in the language of men dead, he is not *really* so, otherwise God would not be his God. With any other view the text contradicts itself.

2. God is only the God of the *actually* living, while he is the God of Abraham, therefore Abraham is *actually* living.

You will reply, perhaps, that it is the *resurrection* the Saviour is proving. But the word of necessity implies nothing more than a future life, to stand up, to live again, and the context obliges us to give it this definition in this place. 1. Because of the declaration "in the resurrection they neither marry nor are given in marriage" which *must* be understood as tantamount to, *in the future life*, "they neither marry," &c.

2. Because Christ declares Abraham *then* living, which fully disproved the doctrine of the Sadducees.

If it be said he calls God the God of Abraham in view of his *subsequent* resurrection to life "at the last day," I reply: 1. The text does not declare that God is the God of those *now* dead, but who are to live, but emphatically "God is not the God of the *dead*, but of the *living*!"—those *actually* now living.

2. Abraham's future resurrection to life and consciousness, ceases to be a matter of *rational* expectation, unless his soul still exists in a conscious state.

I submit it to the reason of the unbiased, that if there be no soul, separate and distinct from the body, capable of living after that has died, there is no such being as Abraham of Mesopotamia in existence.

There being no such person, he cannot be raised from the dead, for the obvious reason, that a being that does not *exist*, cannot have a resurrection.

The appeal to omnipotence will avail nothing in this case, for omnipotence cannot do, what in the nature of things is contradictory and impossible.

God can create another being resembling Abraham, but he would not be *the* Abraham that once "dwelt in tents with Sarah and Isaac, heirs of the promise," but another; and if made to feel he was, he would be deceived. And hence I fully believe your view destroys the hope even of a future resurrection. The two doctrines live together and die together. Another being created to take my place could not recognize my previous affections as his own.

After a thousand years, during which time I have not only failed to think, but the whole power of thought has become annihilated—my *whole* being returned to the dust from which it was taken—my resurrection is an utter absurdity.

*Third.* Another passage is found in Matt. 17th. 2d. "And there appeared unto them *Moses* and *Elias* talking with him." Here I believe both doc-

trines are illustrated and confirmed to the disciples. Here was Elijah in a resurrection body confirming that doctrine. Here was Moses, who died and was buried 1400 years before, a proof of the other doctrine contended for.

But had not both bodies? I cannot say, though both were made known to the disciples, what was their appearance. God sometimes assumes a body and makes his angels to appear as men, *spirits* or *flaming fire*. Could he not clothe, for the time, the soul of Moses in a body, as it pleased him?

There is no proof that he was raised from the dead, i. e., that his body was raised, and if you deny my declaration, you must base that denial on sheer assumption.

My dear sir, on this side of the question I have now done. I am most respectfully and truly your friend and brother,  
W. H. BREWSTER.

#### REPLY TO MR. BREWSTER.

Dear Sir,—In your article you base an argument,

1st. On "the express condemnation of the doctrine of the Sadducees."

Truly, in Acts 23d, 8th, it is said "For the Sadducees say there is no resurrection, neither angel nor spirit." What is the force of this passage? The Sadducees, by denying a "resurrection," as a necessary consequence, denied the existence of "*angels and spirits*;" thus predicating the existence of them upon their resurrection. There seems to be a hint here, that "*angels*" have attained to their present condition by a previous probation and resurrection from the dead. This idea receives support from the Mosaic account of Man's fall, &c. According to this view, the existence of "*spirits*" should be predicated on the resurrection of men. The saints, when raised, are termed the "*spirits* of just men made perfect." But this merely by the way.

"The Pharisees confess both." "*Both*" what? The term "*both*," refers to two only. But you say "here are *three* negative positions embraced by the Sadducees, and their opposite by the Pharisees, and on each of them, Paul declares himself a Pharisee."

Now the term "*both*," referring to two things only, must be applied to "*angels and spirits*," whose existence is predicated upon a resurrection, or else, if you apply it to "*angels and spirits*," you must leave out of the question the "*resurrection*," altogether! And, accordingly, we do find just such an idea among some of the Pharisaic Jews, who affirmed, "that the resurrection was passed," the soul having gone to heaven at death, and overthrew the faith of some."

But, waiving all this, did Paul affirm "himself a Pharisee" in the three particulars above noticed? He has not left us to infer his meaning, for in the 6th verse he tells us in what sense he is a Pharisee. He says—"I am a Pharisee—concerning the hope and resurrection of the dead, I am called in question." So there is no evidence that he was a Pharisee, believing in all the paganism of disembodied spirits, and "ghosts of frightful mien."

After asking what was "the creed of the Sadducees," you reply, "they denied a future existence for man, by denying both the resurrection of the body, and the separate existence of the soul, or spirit." Now, if you had finished the sentence

at the term "body," you would have expressed the truth in the case, for the Sadducees truly "denied a future existence for man, by denying the resurrection of the body"—upon which that "existence" depends! But denying this, the other followed as a necessary conclusion.

2. Your second argument is founded on Mat. xxii. 23—32.

Now, be it remembered, the Sadducees affirmed there was no resurrection; (see 23d verse,) and consequently no future life for man. Death, with them, was an "eternal sleep;" and for the purpose of puzzling the Lord, they asked him—whose the woman shall be in the resurrection, for the seven had her? They did not ask whose wife she shall be in the intermediate state, or the state between death and the resurrection; but whose wife she shall be in the resurrection? The Lord replied, "ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, (not in the state of the dead,) they neither marry, nor are given in marriage, but are as the angels of God in heaven;" thus predicating the angelic nature upon the resurrection. He continues, "but as concerning the resurrection of the dead, (not their separate existence,) have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, (who live no more, as you suppose) but of the living;" that is, of those who shall live again by a resurrection, which you Sadducees deny. Such is the obvious meaning of the passage. You say "God is not the God of the dead"—that is, of those who are "*really dead*;" then by what logic will you make him the God of those who are *half dead*? Again you say, "God is only the God of the *actually living*;" but why prefix "*really*" and "*actually*" before "*dead*" and "*living*?" Do not the words express the ideas? Men are either dead or alive, and therefore the case stands thus:

1. God is not the God of the dead;

But Abraham is dead;

Therefore God is not the God of Abraham.

This is not the true position; let us try another.

2. Living men are not the subjects of a resurrection;

But Abraham, Isaac and Jacob are living;

Therefore they will not be raised from the dead.

Are you willing to endorse this? Perhaps not; let us try again:

3. God is not the God of the dead, who live no more;

But Abraham, Isaac and Jacob will live again;

Therefore God is the God of Abraham, &c.

This expresses the truth on the subject, and both of us can endorse it with all the heart!

I have no objection to your definition of the term resurrection—"to stand up, or live again." It is a *re-living*, or living again, and necessarily implies the previous death of the subject. No death, no re-surrection; no re-surrection, no future life.

You speak of "Abraham's resurrection to life and consciousness" as "ceasing to be a matter of rational expectation, unless his soul still exists in a conscious state." Really, I should like for you to help me to an understanding—a "*rational*" understanding of this sentence! In the first place, you endow Abraham with "*life and consciousness*"

while dead, and then, strange to tell, *raise him to "life and consciousness"*! He will then have a *double life and double consciousness*! May we not say, that, *if Abraham's soul exists in a state of "life and consciousness,"* his resurrection to "life and consciousness" "ceases to be a matter of rational expectation"? It would, indeed, be an *absurd "expectation."*

You then "submit it to the reason of the unbiased, that if there be no soul, separate from the body, there is no such being as Abraham in existence." Further on you say, "There being no such person he cannot be raised from the dead, for the obvious reason that a being that does not exist, cannot have a resurrection."

Here you have precipitated yourself against the sharp rocks of skepticism, and cannot save yourself without "suffering loss."

If Abraham's soul is not living, you say he does not exist; and, consequently, he cannot be raised from the dead. This is your argument. Of course, then, the *body of Abraham*, to say nothing of his soul, has no *existence*; and this, according to your view, can never be raised: so that you are driven to the dreadful alternative of denying the resurrection of the body *in toto*! Then, if there be any resurrection, it must be affirmed of the *spirit*; but this, according to your view, is *alive*, and therefore cannot be the subject of a resurrection to life. So your view leads to a denial of the resurrection altogether. Here, then, we have this *Pago-Christianized Theology* to the life. The spirit or soul survives the body—this returns to dust, and ceases to exist—therefore it can never be raised—therefore the grave will never yield up its prey; but have the "victory"—therefore we can never sing, "*O! grave where is thy victory!*"—therefore the sea will never give up its dead—therefore death is an "eternal sleep"! From such theology good Lord deliver us! But this is the *legitimate* tendency of the popular doctrine. It leads the mind back to Infidelity and Paganism. I am sorry, truly so, to find friend Bréwster advocating such views.

Again, you say, "the appeal to omnipotence will avail nothing, for omnipotence cannot do, what, in the *nature* of things, is contradictory and impossible." My good sir, you are in company with those Athenians who mocked when they heard Paul on the "resurrection of the dead," and with those to whom he said—"Why should it be thought *incredible* that God should raise the dead?" Is there anything in the "*nature*" of the resurrection "contradictory and impossible"? I am almost constrained to say—"You do err, not knowing the scriptures, nor the *power of God*;" for if the body has no existence, and cannot be raised, Paul erred when he said—"Our vile bodies shall be *fashioned* like his most glorious body." And, "if the spirit of Him who raised up Christ from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your *mortal bodies* by his spirit that dwelleth in you."

But how can a body be "*fashioned*" when it has "no existence"? Or how can "*mortal bodies*" be *made alive* if they have no "existence"? This, according to your view, is "contradictory and impossible." The resurrection is, in a qualified sense, "*a new creation*;" but it is the reorganization of the former body. If this be not so, how is it, that we must all appear before the judgment seat of

Christ, that every one may *RECEIVE IN BODY*, the things he has done, whether good or bad?" And how are they who "*sleep in the dust of the earth to awake*?" How is the "*earth to cast out her dead*?" as the Prophet says.

May I not adopt your language, and, with all the emphasis I can give it, declare that, if your view be correct, THE "RESURRECTION IS AN ABSURDITY?"

3d. Your third proof is Mat. 17: 2, on which I shall be brief. And,

1st. We may remark, that the whole transaction is a "*vision*," and does not necessarily involve the *personal* presence of Moses and Elijah. But,

2d. Granting they were there *personally*, what does it prove? Of Moses it is said that he *died*, and the Lord *buried* him. The man *Moses died*, and the man *Moses was buried*; and if he *personally* appeared on the Mount of Transfiguration, he must have been raised from the dead.

Of Elijah it is said he went up to heaven in a chariot of fire, and no difficulty is presented in his case; but how you invest him with a "*resurrection body*," I cannot conceive. Elijah was not the subject of a "*resurrection*," but a *translation*. All he left when he went up was his *mantle*, which he left as a legacy to Elisha. It is said that the "Devil disputed about the *body of Moses*," but we have no evidence that Elijah left his body as a legacy to his Satanic Majesty, and received another as he went up.

You say, "there is no proof that Moses was raised from the dead." The very fact of his appearing on the mount, is "*proof*" to my mind.

You say, "*God sometimes assumes a body*," &c. Where is the proof of this? The *bodies* of "angels" are not "*assumed*." They "*appear as men*," because this is their form. Man was made in their image. I regard it, therefore, as a "*sheer assumption*" on your part to deny the resurrection of Moses. If he *personally* appeared on the Mount, he was certainly raised, and his *presence* there would be the proof.

In conclusion you say, "On *this side* of the question I have now done."

O! that I could hope soon to have you on *this side* of the question, contending for incorruptibility, immortality and eternal life in Christ, by a resurrection from the dead!

Shall I not hear from you on the passages previously quoted? I have much additional testimony in store, and should like to have an opportunity of presenting it; if not in hope of changing your views, at least for the benefit of our readers. May the Lord bless us both, lead us into all truth, and give us an abundant entrance into his everlasting kingdom, is the prayer of your sincere friend,

JNO. T. WALSH.

PHILADELPHIA, April 30th, 1849.

## SCRIPTURE EXPOSITIONS.

### EPHESIANS II. AND III.

VERSES 11 and 12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being *aliens* from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

The apostle having previously clearly stated their high calling, and the exalted standing to which they had now attained, next gives them a word of caution. "Wherefore remember," call to mind, recollect—"that ye being in time past Gentiles in the flesh"—that is, were not of the nation in covenant with God—"remember that at that time ye were without Christ,"—Christ being of the Jews, and not previously having been proclaimed to them—"being aliens"—strangers to, ignorant of, separate—"from the commonwealth of Israel," not citizens; and as a consequence—"strangers from the covenants of promise,"—not allied to God in covenant—"having no hope,"—of the resurrection from the dead: or, of the adoption of children, "and without God in the world,"—atheists in the world; having no knowledge of the true God or the nature of his service, nor of that glorious state to which God designed to raise the holy and unblamable in love.

VERSE 13. But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.

"But now in Christ Jesus"—by the regenerating power of "the word of truth," which is the seed in producing a union with Christ, who is the *truth*, as well as the life; so that now—"ye who sometime were afar off"—that is, *aliens*—"are made nigh"—no longer aliens, but brought to be worshippers of the true God—"by the blood of Christ." Christ was of the Jews by blood. When his blood was shed, or his life received by descent from Abraham was given up, his relation to them, "after the flesh," being dissolved, he enters into relation with persons out of all nations by the Spirit of Life, or through the spirit by which he lives forever more, and which raised him up from the dead.

VERSES 14—18. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father.

"For he is our peace"—i. e., he is the author of it—"who hath made both"—Jews and Gentiles—"one, and hath broken down the middle wall of partition,"—the wall of division—"having abolished"—made useless, rendered worthless—"in his flesh"—i. e., in his sufferings—"the enmity"—that which was the cause of the division between Jews and Gentiles—"even the law of commandments contained in ordinances"—those under which the Jews had heretofore been held; which by the sufferings and death of Christ were now rendered worthless. In bringing about the death of Christ both Jews and Gentiles were active agents—united in his crucifixion—and could therefore have no just cause of complaint if they were all placed upon the same footing. The purpose of God was, now that Christ had made useless the law of ordinances—"to make in himself [Christ] of twain [Jews and Gentiles] one new man"—bringing both into union with himself, so that they should constitute *one body*, while he [Christ] would be the head of this "new" and spiritual creation; thus constituting "one new man;" as perfectly

united together as the head and body of the one animal man—"so making peace"—or concord, union, harmony, between those who before were in discord:—and that he might reconcile both [Jews and Gentiles] unto God *in one body* by the cross"—by his death—"having slain the enmity thereby"—the animosity existing between them; that is, his condemnation and death was the occasion of the hostile parties uniting together, [see Acts 4: 27.] as some great and deeply interesting event, not unfrequently, unites men from extreme points, as well as abolishing the law of commandments—"and came"—by his ambassadors—"preaching"—proclaiming—"peace"—reconciliation—"to you who were afar off"—who were aliens, i. e., Gentiles—"and to them that were nigh"—the Jews: "for through him [Christ] we both [Jews and Gentiles] have access," admission, "by one spirit"—even that spirit which was upon Christ our head without measure—"unto the Father." Being united with Christ as a branch to the vine, or to keep to the figure of the apostle, as the members of the one body are united with the head and partake of whatever life animates that, so all the members in Christ have access through their head, by the spirit of life in him, to the Father, and in no other way: for, saith the Savior, "No man cometh unto the Father but by me."

VERSES 19—22. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.

"Ye"—Gentile christians—"are no more strangers and foreigners" as ye were once—"but fellow-citizens"—that is, are united under one head and system of government and favor—"with the saints"—the holy ones who first hoped in Christ; [see chap. 1: 12.]—"and of the household" family—"of God." The apostle now changes the figure to a building—"And are built upon"—rest firmly on—"the foundation"—the word of truth, the gospel of their salvation, [chap. 1: 13.] proclaimed—"of the apostles"—messengers of Christ, "and prophets"—either those of the Old Testament, or those of the New, or both—"Jesus Christ himself being the chief corner-stone"—that without which there would be neither union or strength in the building: and he was that of which prophets and apostles all testified who spake of salvation for men; and which was chosen of God to be the head or foundation of the new, or spiritual creation—"in whom all the building"—the whole body of saints, "fitly framed together"—each part adapted to its place and in its proper position. Any part of a building out of its place weakens the whole: but properly adjusted it becometh, or—"groweth unto a holy temple in"—or, *on*—"the Lord"—he being the head stone, or foundation—"in whom," or, on which—"ye also are builded together"—built up in company, each forming a part of the structure—"for a habitation"—an abode, residence, a home—"of God through"—*en*—"by the Spirit." The church, the spiritual building, is designed of God as the home, the abode, the residence of his Spirit: first resting in Christ without measure, and from him flowing into every soul built on him; thus making them partakers of the

divine nature; and, ultimately, exalting them to the immortal honor of a tabernacle, for God, that shall not be taken down, and eternally be that temple through which he will manifest his glory before other created intelligences: and this is "the riches of the glory of his inheritance in the saints:" see chap. 1: 18. Let us see to it, that none of us put forth a hand to mar or injure any person, even one of the least, composing this building, or that God is endeavoring to bring into its structure. The least of all may be as important, in its place, as the greatest; and, indeed, fills a place that the greatest could not occupy.

CHAP. III. VERSES 1-7. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words: whereby when ye read ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

The first verse seems to be the commencement of an exhortation which is interrupted to the close of the chapter, and then resumed at the first verse following. Paul, for preaching the word of truth, the good news of salvation, to the Gentiles, was grievously persecuted by the Jews, and at length is found a "prisoner" at Rome, from whence he sent out this epistle. He calls to their mind the fact that he was a prisoner for their sakes, on their account; and then reverts to his call to preach Jesus Christ to them, and says, "If ye have heard of the dispensation"—of the charge or trust committed—"of the grace"—favor—"of God which is given me to you-ward: how that by revelation" the Lord Jesus *unveiled* himself to him, so that he saw him, and received his mission directly from Christ; and in such manner as precluded all doubt on the subject of his call and work: see Acts 26: 12-18, and 1 Corth. 15: 5-8: at this time, Jesus—"made known unto me the mystery"—the secret—"which in other ages"—or previous dispensations—"was not made known as it is now revealed"—uncovered, brought to light, rendered conspicuous—"unto the holy apostles and prophets"—persons who communicated truths directly by inspiration of God: and such there were in the days of the apostles: see Acts 11: 27, 28, and 13: 1, 2; and other places. To these prophets and apostles God made known clearly—"by the Spirit, that the Gentiles should be fellow-heirs, and of the same body"—with the Jews—"and partakers of his promise in Christ by the Gospel"—which promise is, that all, without regard to nation, that become holy and blameless in love, shall have "the adoption of children by Jesus Christ to himself," or, be made partakers of his incorruptibility and endless life: of which glorious tidings, Paul says—"I was made a minister"—or, a servant, to the Gentiles—"by the effectual working of his power:" see again Acts 26: 12-17.

VERSE 8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

"Unto me, who am less than the least of all saints"—or, holy ones, that is, the least of all the apostles, as is evident from 1 Corth. 15: 8, 9, which see—"is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Christ has *riches*; and they are unsearchable, and so extensive that they cannot be explored, nor exhausted. Let us dwell here a moment. What are we called to? First, a *union* with Christ: to become his bride. Of course, partners in his treasures, honors, and whatever belongs to him. Let this truth be proclaimed. But who and what are we? Mortal, corruptible, dying creatures; whose foundation is in the dust; and all of whose tendencies are to return to dust again; with no principle of immortality or endless life in ourselves. To such creatures Christ is proclaimed, as seeking to bring us into a relation to himself of the nearest and most interesting character. Men are allured by the charm of *riches*, gold, inexhaustible mines; that wakes up their whole being, and they eagerly inquire what it is, where it is, how they can find it, how they may possess themselves of those treasures; and if they find there is even a chance for success in the pursuit, they enter at once on the expedition, hazarding all the labor, toil, risk, suffering, or privation that may be attending the enterprise. Now, says the apostle, I come to proclaim to you riches unsearchable, a mine that is inexhaustible in Christ. He is the Son of the living God, and heir of God: heir of his incorruptibility, glory, endless life, and whatever pertains to the fulness of God. He proposes to share these riches with us: and in exchange for this short and fleeting life to give us an endless life: instead of these corruptible bodies to give us incorruptible ones: instead of the dishonor of consuming in the grave, by worms, to raise us to crowns of glory that fade not away: in a word, to give us riches as much more glorious, valuable, and durable than the richest diamonds, or the most refined and pure gold, as they exceed the most worthless and loathsome object that earth bears upon its surface. But all comparison fails, and we feel the deepest sense of weakness in the attempt, and leave it to your own reflections to follow up the contemplation of the honor, glory, and riches that are so freely offered to us in Jesus Christ.

VERSES 9-12. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him.

"To make all see"—to enlighten all: not the Jews only, but those of every nation—"what the fellowship"—participation, communion—"of the mystery"—the secret of the calling of the Gentiles, "which from the beginning of the world"—or, ages—"hath been hid in God"—not known as now, though in the purpose of God—"who created"—caused to exist, formed, instituted, or, formed anew, regenerated, renovated; [it may relate here entirely to the "one new man," chap 2: 15, or the one "body," verse 6; the regeneration committed to Christ,]—"all things by"—through, or, in—"Jesus Christ: to the intent that"—in order that—"now unto principalities"—authorities—

"and powers"—rulers—"in heavenly things"—in things relating to the kingdom of God, or the regeneration—"might be known by"—or in—"the church the manifold"—the immense, the infinite, "wisdom of God." The whole scheme of creation, redemption, and renovation, is one of boundless wisdom; faintly manifested at first, and but imperfectly understood until after the death, resurrection and ascension of Christ, and the consequent outpouring of the Holy Spirit, and the further gift of prophecy in the days of the apostles, by which was made known, vastly more perfectly than in any previous dispensation, the boundless wisdom of God in the work of renovation, progressing to a completeness and perfection never before conceived of by the sons of men; not even the most enlightened, viz., the Jews; and which even the first Christians, not excepting the apostles, were slow to learn: so much so that the Saviour said, "Oh unwise and slow of heart to believe;" and Peter had to be taught in a vision, by a sheet let down from heaven, even after his baptism of the Holy Spirit: and our Lord Jesus had personally to appear to Paul with light from heaven that overpowered him, before the church fully understood, or engaged in earnest to carry out God's designs of mercy and salvation to the Gentiles; which design was not new, for it was "according to the eternal purpose," according to the determination before the ages: that is, before either the Christian or Jewish ages; and as expressed, or *set forth, exposed to view*, [for so the original word here translated *purpose*, signifies,] to Abraham, when God informed him, that in his seed, which is Christ, all the families of the earth should be blessed: this was that "which he purposed in Christ Jesus our Lord," that "the Gentiles should be fellow heirs, and partakers of his promise in Christ Jesus;" verse 6: "in whom we have boldness and access with confidence by the faith of him." Through the promise of God, and the knowledge of his purpose to make us, Gentiles, partakers in the adoption of children, we now have access to God, with a firm reliance upon his mercy to us, who are in Christ, united to Christ, in the one body. Glorious privilege, glorious calling, glorious hope: and let the God and Father of our Lord Jesus Christ have glory now and evermore, through our head and deliverer, the Son of God.

### IS THIS AGE FINAL, OR PREPARATORY?

#### No. 1.

Most Christians are looking for a glorious state of triumph for the Church of Christ on this earth. Do the Scriptures warrant such an expectation? Let the word of truth decide the question, and not our prejudices or fancies. We go back to the time of Moses; Numb. 14: 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Here is a most solemn oath of the living God. Has the promise made by this oath ever yet been fulfilled? Surely, none can be at a loss for an answer. How did the Psalmist understand this subject? See, Psalms 22. 27. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Has this prophecy ever had its fulfilment? Certainly not. But he tells us when it shall be, viz: When "the kingdom is the Lord's, and he is Governor among the nations;"

verse 28. At that time it is said "a seed shall serve him: it shall be accounted to the Lord for a generation. They shall come [the seed,] and shall declare his righteousness unto a people that shall be born, that he hath done this." Here is a people to be born, after the kingdom is the Lord's, who are to be taught the works God has wrought in subjecting the nations. This portion of Scripture needs no further comment to show that the events spoken of are future, and they are not "conditional;" a phrase much used by those who, though not designedly, are, in fact, turning the Scriptures into "a cunningly devised fable."

That we do not misunderstand the Psalmist in this matter, let us look at Psalm 72, where speaking of Messiah's reign, he says, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." At the 17th verse he adds:—"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." In view of that glorious period he breaks out in praise and prayer, verses 18 and 19, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen." These are no dark sayings; but full, clear and plain. It does not require a Solomon to show that this prophecy is unconditional, future in its accomplishment, and before the new earth dispensation. See verse 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Compare this with Rev. 21: 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." The two periods are as distinct as language can make them; and it seems to us, the impartial mind cannot fail to see it.

Let us next examine Psalms. 102: 13—22, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth. To hear the groaning of the prisoner; to loose those that are appointed to death. To declare the name of the Lord in Zion, and his praise in Jerusalem. WHEN THE PEOPLE ARE GATHERED TOGETHER AND THE KINGDOMS, TO SERVE THE LORD." Here the language is clear. It is at a time when the Lord personally appears in his glory. This was written for a future period: and the people which shall be created shall then praise the Lord. The Prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. 2: 14. This certainly relates to the future.

#### IN THAT AGE, THE JEWS MISSIONARIES.

The Prophet records from the mouth of the Lord, Zech. 8: 21—22. "And the inhabitants of every city

shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. *Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.*" Here is a prophecy too plain to be mistaken. The next verse shows that this is to be at a time when the Jews will be missionaries to "the nations." The objector may say "Jews are the spiritual seed." If that is admitted it does not in the least affect the argument; because there are those "of the nations" who are not Jews; and these "take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard God is with you." We understand, of course, that it is the literal Jews that are spoken of in this verse; and we believe the remnant of them, who escape the terrible judgments with which that period will be ushered in, will be converted at the manifestation of Christ personally to them as he manifested himself to Saul of Tarsus on his way to Damascus. At that manifestation they will weep and mourn as described, Zech. 12: 10-14; and it will not be the mourning of despair, but of genuine repentance for having so long rejected their true Messiah, the crucified Jesus: "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness," Zech. 13: 1; and the iniquity of that land will be "removed in one day;" see Zech. 3: 9. This people, thus saved, not changed to immortality, but among the "left of the nations," [Zech. 14: 16,] will be the first or chief of the nations, during the next age or dispensation; and will be employed as suggested by the text, Zech. 8: 23, that is, as missionaries, successful missionaries to "all languages of the nations." Under their labors among those left of the nations, "many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord."

### A QUESTION.

In Heb. 2: 14, the apostle, speaking of Christ, says: "that through death he might destroy him that hath the power of death, that is, the devil." Again, in John 3: 8, it is said, "for this purpose the Son of God was manifested that he might destroy the works of the devil."

Here the two inspired witnesses speak too plain to be misunderstood. They mean simply this, that Christ will destroy the devil and his works."

Will some one that believes in the immortality, and never ending sins and torments of those persons that die in their sins,—and the immortality and never ending sins and torments of the devil, tell me how, and when, Christ will bring about the great event of destroying the devil and his works?

E. W. KNIGHT.

Glenns Falls, N. Y.

### DOES IT DO ANY GOOD?

We have heard so many sneers from a certain quarter against the view we entertain on the immortality question—and it has been so significantly said "I never heard of the doctrine doing any good," that we have concluded to give these igno-

rant persons two items, among many within our knowledge, of good done by the *hated doctrine*.

OSWEGO, IND., April 1st, 1849.

BR. STORRS:—For your encouragement I would state, that the "Six Sermons" have been blessed in bringing some dear souls to the correct knowledge of Bible Truth. God has been pleased to make a single copy, when introduced into a neighbourhood, a pioneer for the herald of salvation to follow. In this way numbers have been led to know, that *sin and death* came through the first Adam, and *life and immortality* came through our Lord and Saviour Jesus Christ; and that God does not send death to gather his saints unto himself, but, that he will send *Jesus Christ* to gather them at the second advent, who will present the entire church; as the glorious bride, without spot or wrinkle, unto God his Father, arrayed in beauty, possessing immortality and incorruptibility, whose inheritance will be in the new heavens and new earth—the inheritance incorruptible, undefiled and unfading. Hence, a need of the second coming of Christ is felt, and in this manner a way is opened for proclaiming this blessed doctrine.

S. A. CHAPLIN.

TYLER, ILL., March 23d, 1849.

DEAR BROTHER STORRS:—It has now been about two years since your "Six Sermons" first caught my eye. They called in question a doctrine, the truth of which I considered of vast importance; viz. the immortality of the soul: for upon this, and the doctrines unavoidably growing out of it, I had based all my hopes of future bliss and glory. I was a Universalist. Believing that all men are a compound of mortality and immortality, destined at the death of the body to ascend in their nobler nature, which was a part of Deity himself, to his own right hand to enjoy his favor forevermore. This, in my estimation, being true, I decided that God would not punish sinners with eternal torments in hell forever, for in so doing he must of necessity punish a part of himself. I was preparing, as fast as my circumstances would permit, to proclaim this, to me, glorious doctrine. But before I had completed my investigation of the "Six Sermons," I became fully satisfied that the entire system [of *natural immortality*] was based upon the serpent's first lie,—"*Ye shall not surely die.*" I rejected it at once, and was led as I believe into a knowledge of the true source of immortality; and to see that God would render unto every one according to their deeds. "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Since that time I have felt it my duty to proclaim, according to the ability given, life and immortality through Jesus at his coming and kingdom. During the past year I have travelled through a part of Illinois, Indiana, Michigan, and Ohio: and among those looking for the coming and kingdom of Jesus, I have found but three, who do not believe with you in respect to the nature and destiny of man: one in Illinois, one in Indiana, and one in Ohio. I believe these truths should be kept in the front of all preaching; for they are the fundamental doctrines of the Bible. They strike a death blow to Universalism in all its parts. I have found in conversing with Universalists, since I embraced my present view, that they are entirely unprepared to meet these truths. The weapons

they use so successfully against eternal torments fall lifeless when tried against the Bible view of the destruction of the wicked.

Yours, in hope of Eternal Life,  
D. P. HALL.

## BIBLE EXAMINER.

PHILADELPHIA, MAY, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

**BIBLE EXAMINER.**—We have concluded to say a few words as to the prospects of our paper; and especially as some, even of our friends, from our silence and through insinuations of others, have been led to think that the Examiner is amply sustained. We abhor the everlasting begging and dunning practiced by some.

From our subscribers we have not received funds sufficient to pay our printer for the present volume; and unless we can realize at least four hundred more new subscribers during this year, we shall be exceedingly embarrassed in finishing the volume for 1849, and shall be plunged in debt, without having received a cent for our personal labors. If half our present subscribers will send us two new ones, each, with the pay in advance, we shall be able to finish the year not only free from debt to the printer, but also a trifle for our own services; at which you will rejoice, if we have contributed any thing to your profit. No subscription will be received for a less time than one volume. All the numbers for 1848 can be had if desired.

Any person who will send us two new subscribers, with pay in current money, free of expense to us, we will send a copy of Dobney, in paper cover, without charge. Dobney on Future Punishment, or the end of the Wicked, is the most grand and interesting work that has yet appeared. If any prefer the Six Sermons instead of Dobney's work, as a premium for the two new subscribers, we will send three copies of them. We now leave the subject with our friends, to do what they judge best and right.

**DR. JOHN T. WALSH.**—All letters to him should be addressed PHILADELPHIA, Pa., No. 63 Ogden St.

**TOUR EAST, WITH VARIOUS OBSERVATIONS.**—Our apology for the lateness of the Examiner this month, is our absence. After our last went to press we concluded not to issue the May number till our return. We left Philadelphia March 28th at six o'clock in the morning, and arrived in New York City, 100 miles, at half past one, P. M., where we were welcomed to the hospitable home of our old

friend Henry F. Johnson. A meeting had been given out for the evening in American Hall, Broadway, where, notwithstanding the wet weather, we had the satisfaction of seeing many old friends, and a good assemblage of attentive hearers, to whom we spoke "of things new and old;" and again in the same place the next evening. Saturday, March 31st, we left New York at 8 o'clock in the morning, by the cars; going north and east we passed through Bridgeport, New Haven, and Hartford in Connecticut, Springfield, and Worcester in Mass., principal towns and cities on the route, and arrived at Boston about six o'clock in the evening, having travelled about 230 miles in ten hours, including stops. This is winging our way fast enough for any age but the present. So has steam entered into the composition of men's minds, in these days, that the means of locomotion are altogether too tardy, and invention is at its "wit's end" to see if some more expeditious means of conveyance cannot be brought into use, whereby the land of promise [California!] can be gained in "two days" by travelling the heavens above instead of the earth beneath. Yes, they seem determined to travel in the air, and are quite confident that they can succeed, and thus all but annihilate distance, making a pleasant ride, above the clouds, to California or England in "two days." Truly, "man" was "made upright," but we "have sought out many inventions." But all these movements indicate the closing up of the present age, as truly as the attempt to build Babel indicated the confusion of tongues, whereby the devices of men were overthrown to establish the purposes of God.

Sabbath, April 1st, we preached three times in Chapman Hall, Boston, to an attentive congregation. During the week we attended several meetings and preached. Sabbath the 8th, we again spoke to the people three times; and Thursday following, being the State Fast of Mass., we preached twice. In our discourses we took up the signs of the times; the saint's inheritance; the locality of the Kingdom of God; the prospects of the Jews; the nature of the coming age; and the immortality question; as well as practical holiness, or the importance of being Christ-like in our lives and conversation. True, we had to touch all these subjects but slightly, time not allowing us to enlarge upon them; but we have the satisfaction of knowing that what we did say made the people anxious to hear more; and we were strongly importuned to remove to that city, to preach statelily; but we were compelled to decline, believing that the providence of God called us elsewhere. We may again visit the friends there, as we were urged to do if we could not take up our residence with them. The house of Br. Prescon Dickinson was our home while there; and many have proved his hospitalities as well as we. From Boston we went to Lowell, the city of

Factories. Here we were cheered by the cordial greeting of our beloved brother, the "eminent Methodist preacher," Merrit Bates of the "Wesleyan Methodist Connection of America." We felt some as Paul did when he met the brethren at "Appi-forum, and The Three Taverns" on his way to Rome, and "thanked God, and took courage." It was truly refreshing to meet with one minister of the religion of Jesus Christ who manifests its spirit, and is far removed from the narrow spirit which characterises nearly all religionists of every name and party. Here also we met our old friend and brother Wm. H. Brewster, Br. Walsh's polemical opponent, who is also a minister in the Wesleyan Methodist connection, and preaching in Lowell. Our interview with him was of a most pleasant character, and contrasted amazingly with the narrow spirit of most of our theological opponents. Differ as we may and do on some subjects, we felt that the bonds of christian friendship and fellowship were strong and unbroken. We gave Br. Brewster a copy of Dobney on Future Punishment, and since learn that he was highly pleased with the "first part," which was all that he had read at the time. We hope and trust he may be equally well pleased with the "Second part;" and if so, we doubt not, he will become the powerful advocate of "the faith he once destroyed."

We were invited by the official members of the Wesleyan church, to whom Br. Bates ministers, to preach to them on the immortality question. We gave them five Discourses on the subject—two during the week, and three on Sabbath, April 15th. The word spoken was listened to with deep attention. We had both Methodist and Universalist ministers to hear. Br. Bates openly avowed his belief in our view of the end of the wicked; and we doubt not he will be fully sustained by the church and congregation to which he ministers in Lowell; he had preached one discourse to them on the question before our arrival, which made them the more anxious to hear us. Br. Bates went to the Annual Conference of the Wesleyan church, for New England, while we were in Lowell; and though all knew his views on the immortality subject no objection was made to passing his character; the Conference thus manifesting a noble spirit of toleration which does them much honor, and honors the religion they profess. Several copies of Dobney on Future Punishment were disposed of at that Conference, and also of our "Six Sermons." The church at Lowell unanimously requested Br. Bates to return and labor among them another year: Br. Brewster also returns to his congregation in Lowell. Our visit to that city was highly gratifying and encouraging. We parted with the friends there, particularly with Br. Bates, with much regret: it was painful to take the final grasp of that brother's hand,

with whom we had enjoyed such a refreshing season; but, we shall meet again; so proclaims the voice of faith. A history of that brother's trials and persecutions, in years past, for the truth's sake, is a chapter written in the "book of remembrance;" and will not be forgotten when God shall "make up" his "jewels." He has a part to act, in future; for which may our Lord fully prepare him, and strengthen him mightily in its performance. Eight years has his mind been exercised more or less on the immortality question. When he was Presiding Elder in the Methodist Episcopal Church, in the Troy Conference, we sent him a copy of "Three Letters," the first thing we ever published on the subject. Those Letters were originally written to the late Rev. Orange Scott, afterwards founder of the "Wesleyan Methodist Connection of America," and which he often told us he was unable to answer. It was by his advice we published them; though his name was suppressed as the person to whom they were written. In the spring of 1841 we sent a copy of those Letters to Br. Bates, and the seed then sown has never ceased to vegetate, though sometimes it has lain comparatively dormant, and then starting forth with fresh vigor, till at length it has appeared in strength, and is vigorously manifesting itself.

The "Three Letters" became the basis of the "Six Sermons," which were first published in Albany, N. Y. in the spring of 1842, and before we had any thing to do with "Millerism." We make this statement because that theory has often been charged with being the author of the doctrine of the destruction of the wicked as advocated by us in our "Six Sermons." But there was never any connection between the one and the other; and Mr. Miller always opposed our views on the immortality question. It is true that we were drawn into Mr. Miller's theory for a time, but renounced all his peculiarities more than four years ago, and some of them more than five years since; and have had no connection with his peculiar views for more than four years past; the leaders in that system are among our opposers.

From Lowell we returned to Boston, and from thence to Springfield, where we were welcomed by many friends, particularly Brethren R. E. Ladd and Moses Stoddard, good men and true, who stand for the right and truth at whatever cost. Sabbath, April 22d, we preached morning and afternoon in Dwight's Hall; and in the evening in the Universalist Church, on the subject,—"No immortality to man except through Jesus Christ." Here we had a large and attentive congregation, to whom we opened and expounded the Scriptures as to the fact, that the death threatened Adam was not a moral one, but a literal dissolution of his entire being; from which there is no recovery except by Christ, and no im-

mortality only by a union with Christ, and being made partakers of the divine nature in him; or, without holiness—being made Christ-like. After the sermon, full liberty was given to question us, and we answered all that chose to ask; and there were several, which gave new interest to the subject.

While in Springfield we visited the grave of O. Scott, to whom we refer in our previous remarks. He sleeps in the Cemetery, near the Methodist Church. Near two years have passed away since he has "slept in the dust of the earth," awaiting "the voice of the archangel and the trump of God" to waken him to meet his descending Lord. Many reflections rushed upon our mind as we gazed upon the spot of earth where he lies whose warm hand we had often pressed—whose animating voice and countenance had often cheered us—by whose side we had often stood in doing battle against oppression—and who, first of all ministers of the Gospel, encouraged us to proclaim to the world our views of no immortality to wicked men. Our emotions, as we stood by his grave, can be more easily imagined than described. We did not indeed fancy an immortal spirit fled to some imaginary heaven; but we did feel an oppression come over our mind that he with whom we were once so intimate in active life was now before us, but could not hear our voice, nor mingle his affections with ours. No, silence reigned: but *hope* was there; and that hope was in our heart that he who lay before us in the silent dust would, ere long, hear the voice of the Son of God, and come forth to eternal life. We reluctantly took a last look of his dusty bed, and turning away, could scarce restrain our tears: it had a softening and chastening influence on our affections which still remains; and we shall often reflect upon that scene, and live in hope that we shall meet again where death is known no more.

From Springfield we travelled west to Albany, N. Y., the place where we first preached our "Six Sermons" in 1842. At Albany we now preached three times, and trust the Lord will bless the word spoken to the good of such as heard it. Our interview with old friends was of a refreshing character. Some, however, were scattered abroad, and some had fallen asleep. We here became acquainted with Eld. Jasper Hazen, Editor of the Christian Palladium, a periodical of the Christian connection; he is Editor also of the American Christian Messenger. We were refreshed by the kind and brotherly spirit he manifested towards us. We cannot but love men, who, though they differ from our views, manifest that they are in possession of a brotherly heart. "Love is the fulfilling of the law;" without this all our professions and knowledge are vain. Eld. Hazen was among our hearers while in Albany, and we feel a pleasure in the remembrance of our interview with him.

On our return to Philadelphia, we spent the first Sabbath in May in the city of New York, and preached three times in the American Hall; but the day was one of the most rainy of the season, so that few attended.

Now, after an absence of six weeks, we are once more at home in our "own hired house." Our Heavenly Father has kindly watched over us in our travels, so that no harm has befallen us in passing over near a thousand miles by steam power. He has brought us to our habitation in peace, and preserved ours in safety during the period of our absence; and we now desire to record His loving-kindness and tender mercy. To Him be glory and praise through Jesus Christ, His Son, our Saviour and Hope.

### THE TRUE WESLEYAN—IMMORTALITY.

Since our last paper went to press, the Editor of the True Wesleyan has commenced a series of articles on "*The Immortality of the Soul*." In the first article he stated the reasons for discussing the question, and the conditions on which replies would be admitted into the Wesleyan: one of those conditions was, if the respondent be an editor he shall publish both sides in his paper. We had a personal and friendly interview with the Editor of the Wesleyan, and an understanding that we were to republish in the Examiner no more of his articles than we might be disposed to reply to. With this arrangement we left our response to his article "No. 2," with him, on our way to Boston. Soon after we arrived at Boston we received a note from the Editor of the Wesleyan, saying that he had concluded to have his articles stereotyped, and make a book of them; and as such a work should contain a reply to all the objections urged against his views, and as those replies would most naturally arise out of his rejoinders to ours, he desired that we should first publish in the Examiner, and then he would copy from our paper and respond when through with his regular course of argument: this would enable him, with least expense, to stereotype his rejoinders to complete the book. We wrote him in reply, that we did not wish to oppose any obstacle in the way of his book being got up in the way most convenient to himself; but still, thought his new proposition would give him a double advantage: first, the influence of his entire argument would be on the minds of the readers of the Wesleyan before the first of my replies would appear; and then, second, each of my articles was to be accompanied with his rejoinder to prevent the minds of his readers from losing whatever impression his series of articles might have made; and besides, the time that would elapse from the time his articles were published to the appearance of mine, would make it necessary for

me to quote more from his than if they followed immediately. Under these considerations we requested him to return the article we left him, and now present our readers with his article from the Wesleyan, of March 24th, with our reply: it is as follows:

## THE IMMORTALITY OF THE SOUL.—NO. II.

### THE IMMATERIALITY OF THE SOUL.

The Scriptures alone can certainly and satisfactorily settle the question before us, in the minds of christians, yet there may be arguments drawn from reason and philosophy which have much force; and as these may assist in coming at a right understanding of the Scriptures, we will commence with them, and close with a direct appeal to the Bible. We will commence with the spiritual nature of the soul. The soul or mind is not matter but spirit, and of course forms no part of the body. This raises an important issue with one class who deny the immortality of the soul. There are some who deny the existence of a soul or spirit in man, to be contradistinguished from the body, and insist that what we call the mind is a mere function of the brain, and that the brain itself is intelligent.

So far as the researches of philosophy extend, there are but two primary substances in the universe, and these are MATTER and SPIRIT. All we know of these substances is certain properties and phenomena which they exhibit. Matter is known to possess the properties of Impenetrability, Extension, Figure, Divisibility, Indestructibility, Inertia, Attraction. Spirit is that which thinks, perceives, remembers, reasons, wills, and is susceptible of love, hatred, joy and grief. The former of these properties are found in our bodies, in common with all other matter; the latter constitute the phenomena of the mind. It is not reasonable to suppose that properties so opposite to each other, inhere in the same substance, and the only rational conclusion is that matter is not mind, and that mind is not matter. There must therefore be in man an intelligent spirit, which forms no part of the body, and this is what we call the soul. We reason upon the modern and generally admitted principles of natural philosophy, and unless we are greatly mistaken, the whole system of philosophy will have to be exploded to invalidate our arguments.

The admitted properties of matter, and the admitted properties of mind, cannot inhere in, and be essential properties of the same substance. A few illustrations will make this plain. The body is matter, every part of it is matter; the bones are matter, the flesh is matter, the blood is matter, the nerves are matter, the brain is matter, and all the secretions are matter, every part is matter, and the whole is matter, and to every part and to the whole belong the properties of matter above described. Where these properties inhere, as they do in the body, the properties of mind cannot inhere.

Inertia, which is an essential property of matter, cannot inhere in the same substance with will or volition, which is an essential property of mind. Inertia is that property in matter which renders it incapable of self-motion, or self-action; matter acting only as it is acted upon: will or volition is that property of mind which renders it capable of self-determination and self-action. Now as matter can only act as it is acted upon, and as mind has the

power of self-action, they cannot be the same substance.—matter cannot be mind, mind cannot be matter. Again, matter can only be moved by physical force; matter acts on matter by contact, and one material body cannot act on another material body, only as their surfaces come in contact; but mind is acted upon by motives, and acts from motives, and mind acts on mind through the medium of motives without physical contact. This proves as clear as a sun-beam that matter and mind are not the same.

To insist in opposition to the above view, that mind is matter; that intelligence and volition are its inherent properties, and consequently that man has no soul, which forms no part of his body, must subvert the admitted principles of philosophy. Philosophy insists that inertia is an essential property of matter; man's body is matter, as shown above, and yet it exhibits locomotive powers, and is seen acting without any visible agent acting upon it, and hence the doctrine of the inertia of matter must be given up, or we must admit that there is a rational soul inhabiting in the body, which controls it, moves it, and guides it. We see a steam engine in motion, and we know that the power of motion does not reside in any part of the machine; that it acts only as it is acted upon. We know that the steam propels it, but we know at the same time that the steam acts only as it is acted upon; that there is an intelligent, reasonable agent that directs the whole.

So with the body; it is an animal machine, the bones are studs and braces to support the frame, and are levers for the purpose of mechanical action; the muscles, by their contractions and distensions, operate on the bones and set the machinery in motion; but the muscles have no intelligence, or volition, and when the machine is in order, they are under the control of, and are guided by the mind. The foot or hand cannot will to move; the eye cannot will to open or shut. This our own consciousness proves. Let any man try to will with his foot or hand; and his own consciousness, which is the highest proof possible, will tell him that there is no power to will in his foot or hand. Man can will, and may be conscious of willing to move his foot, but at the same time he is conscious that his foot does not will, and that he does not will with his foot, but that he, his mind, wills concerning it. The muscles are put in motion by a power superior to themselves, which must be intelligent. Now what is this power? Those who deny that man has a soul, which is no part of the body, and which is an immaterial spirit, say that the brain is this self-determining, controlling and guiding power. This we deny on the ground that it is matter, and only matter, and possesses only the properties and powers of matter. If it be said that there is something in or associated with the brain which is not matter, which is superior to matter, the whole argument is given up, for that is just what we contend for, and that superior something which is not matter, we call the soul. If it be said that the brain is only matter, then however refined it may be, it possesses only the properties of matter, one of which is inertia, directly the reverse of self-operation. The brain then cannot act only as it is acted upon, and we come back to the question, what is this superior power that sets the muscles in motion, when we will to move the foot or the hand? If it now be said that it is the brain, we ask what power acts

upon the brain, causing it to act on the muscles? The brain being matter, can act only as acted upon. We have then got to give up the first principles of Natural Philosophy, or seek for some higher cause of the phenomenon of motion. We allow that the muscles operate on the bones, that the brain operates on the muscles, through the nerves, all the nerves and spinal marrow terminating in the brain; but we insist at the same time, that there is an intelligent soul which acts on the brain, or it would never act. This doctrine being admitted, the phenomena of matter and mind are made to harmonize without involving any philosophical contradiction, or absurdity; deny it, and the principles of natural philosophy, which past ages have developed and matured, are thrown back into chaos, and we have to begin, *de novo*, and grope our way in search of first principles.

The above view accords with our own consciousness. Every man is conscious of thinking, but we are not conscious of thinking with any part of our body, not even the brain. That the head is the seat of the intelligence, no rational man can doubt; we are conscious that the thinking operation is carried on within the head, but no man is conscious that his brains think. The rational soul is mysteriously united to the body, and the brain is doubtless the point of union, and constitutes the medium through which the soul holds communion with the physical world without. The fact that this union is mysterious constitutes no objection, for if we deny it, there will be as great a mystery involved in the idea that the whole mental phenomena is the result of properties inherent in matter, and found only in the brain, in contradistinction from all other matter.

#### RESPONSE TO ARTICLE "No. II."

BR. LEE.—As you have kindly granted me the use of the Wesleyan to respond to your articles on Immortality. I hope to do you the justice to keep to the conditions you have specified in your last number; and I earnestly pray that the Father of Lights may give us both understanding, and guide us into truth. Whatever may be the result of our controversy, I truly desire that we may be able so to conduct it as to show that we can, *if we must*, differ in love.

The philosophical part of the question interests me but little, and hence, upon that part, I shall probably say but little. I perfectly agree with you that "the Scriptures alone can settle the question before us." The facts of inspiration must determine what is the constitution of man. Philosophers have never yet come to an agreement among themselves on this subject; and their speculations may well be termed "legion." Their imaginings have mainly grown out of the notion that there are "two substances;" though in that they were not always agreed. Bishop Berkly, it seems, adopted the notion which amounts to this, *viz*: "matter does not exist." Berkly, indeed, calls man a substance, but then he is an *incorporeal substance*. He, and Plato before him, regarded motion and intellect as real and independent existences, and not as qualities of matter; this doubtless led him to his conclusion as to the non-existence of matter, inasmuch as we see neither motion nor intellect except in connection with matter. Locke declares, we do not know *what matter is*; and endeavors to prove

from this fact, that we do know what immaterial substance is! Truly, "the world by wisdom knew not" man, any more than it did "God."

The Double Substance theory is that from which you reason on the question under discussion. So far as I am concerned, I wish it understood that what constitutes the being of God does not enter into this controversy. We agree "THAT HE IS," but *what* He is, beyond the fact that He is Spirit, I shall not attempt to define. Whatever He is, it proves nothing as to what man is.

You tell us, "so far as the researches of philosophy extend, there are but two primary substances in the universe, and these are matter and spirit." The term "primary" implies secondary "substances." What are these? Are they neither matter nor spirit? Among your definitions of matter is "indestructibility; but you say "every part of the body is matter." Do you really believe "every part of the body" is "indestructible?"

Again, are electricity and light matter? and do they possess the property of "inertia?" "The whole system of philosophy" is "exploded" if the properties of matter, as you have defined them, pertain not to these.

"Inertia, which is an essential property of matter," you tell us, "cannot inhere in the same substance with will or volition, which is an essential property of mind." But, is it not a fact, that the mind "inheres" in the "brain," which, you say, is "matter?" and hence, is it not a fact, that mind, will and volition, "inhere" in matter?

You say again—"Inertia is that property in matter which renders it incapable of self-motion, or self-action," &c. Is this true of light, of magnetism, and electricity? If not, does not your argument fail?

It appears to me that you have given the properties of what philosophers term "*inanimate* matter," and not matter organized, or living matter; and hence I think you do not reason conclusively on this point.

If light, magnetism, and electricity be spirit, and not matter, then "attraction" is not only the property of matter, but mind, or spirit also. "Matter," you say, "can be moved only by physical force." But the muscles move, or contract and expand, it is said, by nervous power. Do the nerves exert a physical force? If so, what sends the electric current along the nerves? Do you say, "it is the will." If so, as "matter can be moved only by physical force," must not the *will* be physical? that is, must it not be matter?

Once more, you say—"Matter acts on matter by contact, and one material body has no power to act on another material body, *only* as their surfaces come in contact." But, does not matter act on matter without contact of surface? The sun, millions of miles from the earth, acts with tremendous "force" on it. And do not all the planets act on one another without contact? According to the philosophy upon which you base your argument, mind can do no more. "This proves," if not as "clear as a sun beam," yet, clear enough, "that matter and mind are" modifications of "the same." Br. Lee being judge: and thus you "subvert the admitted principles of philosophy." Does "philosophy insist that inertia is an essential principle of" organized "matter?" If so, it is false philosophy.

Br. Lee says, "We are not conscious of think-

ing with the brain." Are we conscious of thinking *without* our brain? For my part, I am just as conscious of thinking with my brain as of seeing with my eyes; or, as I am conscious of walking with my legs. But suppose I had not that consciousness, would that any more prove I did not think with my brain, than it would prove my stomach did not digest my food because I am not conscious of that? The brain, by excessive study, becomes fatigued and pained; and we are conscious of using our brain when we think; and when it becomes affected by disease, we feel an inability to think.

We again repeat, that the darkness philosophy has thrown over this subject, arises from the Double Substance theory; and this principle is in opposition to the relation in Genesis, where God is considered, not as an immaterial substance, but simply as an "ETERNAL BEING, who by his will condensed that which constitutes heaven and earth, and communicates to matter, motion and life." No philosopher has ever been able to give even a tolerable definition of his fancied "*immaterial substance*;" the expression itself is without meaning, and an evident contradiction of ideas; and since the idea of *substance* contains the idea of *matter*, ought not the expression "*immaterial substance*" to be rejected from Philosophy?

In conclusion,—If the philosophy upon which your reasoning is founded be true, that "inertia is that property in matter which renders it *incapable* of self-motion or self-exertion;" and, in order to these manifestations, there must be added "spirit," or an immaterial substance, without which "self-determination and self action" would be *impossible*; then, does it not follow, that all animals, birds, reptiles, insects, fishes, and the smallest animalculæ, possess "spirit," or the immaterial substance, as *really* as man? for they all are "capable of self-motion, or self-exertion." Shall we not rather conclude that the Infinite, Eternal, and Self-existent Being, who is the Creator of all things, has *power* to organize matter so as to impart to it life, and endow it with "self-determination and self-action," without the fancied immaterial substance?

Yours truly, in the Gospel of Christ, with much esteem,

GEORGE STORRS.

PHILADELPHIA, Pa., March 27th, 1849.

### FUTURE STATES.

By REV. REGINALD COURTENAY, A. M.

(Continued from page 62.)

#### ON THE INTERMEDIATE STATE.

Let us now turn to St. Paul, 1 Cor. xv. "The trumpet shall sound, the dead shall be raised incorruptible; this mortal shall assume immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting, O HADES, where is thy victory!" Here the apostle exults over Hades and Death together, because God, he knew, would on his appointed day rescue the souls of men from their dark dominion; and make an utter end of those evil powers, who, in the strength of sin, had reigned for a time over mankind. And it would appear from his language that the victory of Hades over the soul is as complete as that of death. But if there be an intermediate consciousness, and for the redeemed an interval of most blissful rest, *Hades has no victory at all*. Death may conquer the

body, but Hades, so far from subduing the soul, would actually liberate it from a heavy burden and bondage, and promote "the glorious liberty of the children of God." St. Paul however declares that Death and Hades now reign together: nevertheless, knowing that they shall hereafter be cast together into the "lake of fire," and that an interval of death and unconsciousness, to be terminated on the last Day, is but a momentary decease, and scarcely to be regarded as an evil, he anticipates the final triumph, and exults over them as already subdued. For Hades may be deemed to have no captives, unless she can bind them in everlasting chains.

Departing saints are sometimes known to triumph, in the hour of dissolution, as if their victory were already won. And Christians who "have fought the good fight" are certainly not forbidden thus to triumph, although it be not till the Last Day that Death is swallowed up in victory. For the interval will not be felt; no train of thought will disturb the deep sleep of the dead, sickening the soul with hope deferred: but they shall find that Scripture realised to them, "It is appointed unto men once to die;—and after this the judgment."

Death and Hades however are still permitted to reign; and are destined to exert their destroying power till the end of the world. At the opening of the "fourth seal" in the Apocalypse, St. John "Beheld a pale horse, and his name that sat on him was Death, and *Hades* followed with him. And power was given to them over the fourth part of the earth, to *kill* with sword and with hunger, and with death, and with the beasts of the earth." Here is Hades painted as one going forth to devour and destroy, in league with death. In the same book they are again coupled together, in their present subjection to the Son of Man, and in their final fate. "He hath the keys of Hades and Death," to unlock their dark gates on the predestined day; and when he executes the judgments committed to him, they shall be together cast into the lake of fire, which is the second death," and be themselves destroyed. Shortly before this, in the vision of St. John, the "sea gave up the dead that were in it, and Death and *Hades* (the supposed abode of *living* souls) delivered up the *dead* which were in them."

Still more numerous are the passages of the Old Testament, wherein death and Hell,—in the Hebrew Sheol, in the Greek Hades,—are mentioned together, not as if Hades were a pleasant place of refuge for the disembodied souls, the victims of death, but as if the two were conjoined in the work of destruction. See Job xxvi. 6. Prov. xv. 11, xxvii. 20. Hab. ii. 5.

It cannot be pretended that Hades is the place or state of the body merely—or indeed of the body at all. While the body moulders into dust and is scattered to the four winds, the soul is in Hades. "Thou wilt not leave my *soul* in Hades, nor suffer thy Holy One to see corruption," was David's prophecy concerning Christ. If in any passage of Scripture the body should seem to be in Hades, it is because a locality is given to Hades which does not in strictness belong to it; and it is then placed *in the grave*. Thought can have no locality: "one might as well say of a disembodied spirit that it is hard or heavy; or a cubic foot in dimensions, as to say that it is here or there." Hades has no more

locality than has Death; though both are in Scripture occasionally localized, or personified. But because the body descends into the grave, and will rise again from the grave, the man, body, and soul, is said to do the same. "All men shall rise again, with their bodies;" and before resurrection the dead are said to "dwell in dust;" to "sleep in the dust of the earth." Yet it is plain, that the instant that mysterious tie is severed which connects the body and soul, all that gave locality to mind is wholly lost. When therefore it is said, that on the return of the body to the dust, "the spirit returns to God who gave it," we ought not to imagine, as some do, an ascent of the spirit towards the skies; but simply an assertion of the fact, that the spirit, which when given by the Creator, and detached, as it were, from Him, constituted a living creature, has now reverted back to him who gave it, and become, not by change of place, but of ownership, His property again.

Our Lord declared that as Jonah was three days and three nights in the whale's belly, so should he himself be three days and nights in the heart of the earth. Here the heart of the earth is simply put in opposition to the belly of the whale, and the words do not differ essentially from those of the more usual prediction that our Lord should be three days in the grave. We read also that our Lord "descended into the lower parts of the earth." But no stress can be laid on this, inasmuch as it is not evident that the earth itself is not intended, which in comparison of heaven is termed, the lower (parts or regions.) *ta katotera tes ges*: as where Isaiah says, "Sing, O ye heavens; shout, ye lower parts of the earth."

The mention that is occasionally made in Scripture of an abyss, deep or bottomless pit, as the abode of certain spirits, and of the soul of Christ during its separation from the body, deserves consideration in relation to this point. This abyss appears to be the same as Hades, and to be a place wherein spirits are confined. Hence proceeded the locusts of the Apocalypse, and perhaps also Apollyon their king, and hence also the beast, on whom sat the Babylonish idolatress. It is probably a place of confinement for spirits, wherein they are prevented from all exercise of their powers. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on \* \* Satan and bound him a thousand years, and cast him into the abyss, and shut him up and set a seal upon him, that he should deceive the nations no more." And it is the same as Hades, for this fate of Satan seems to be precisely that of the rebellious angels of St. Peter and St. Jude. Moreover we know that our Lord descended into Hades; and St. Paul writes, "who shall descend into the deep,—the abyss—that is, to bring up Christ from the dead." That it is a place of confinement would appear also from the intreaty of the Legion of demons to our Lord, that he would allow them to go into the herd of swine, and not command them into the abyss. Now the confinement of a spirit seems to be the same as the destruction of all his consciousness; if the mind be reduced to inactivity, all its thoughts perish, activity being of the very essence of

\* Ephes. iv. 9. Isaiah xlv. 23. St. Paul, it may be observed, is speaking of Christ's ascension from the earth, not his resurrection from the dead.

thought.\* But this imprisonment in Hades, whether of the human soul, or of an evil spirit, need not be local, inasmuch as thought is not local. Strictly speaking, the spirit or soul or life of man neither moves upwards to God and heaven nor downwards to the grave. The union of mind with matter alone can give locality; and it is this union imagined or foreseen, that has occasioned those Scriptural expressions—to "dwell in the dust,"—to "rise again with their bodies."† But these expressions would not have been used, this union during the intermediate state would not have been supposed, unless the condition of the disembodied soul harmonized with that of the body, so that when the one was buried, the other also could be said to sleep, and to be in "a land of darkness."

Again, we may learn something concerning Hades, from the fact that our blessed Lord himself descended into it, and on the third day rose again from the dead. It is evident from Scripture, that the death which our Lord endured did not wholly terminate with his passion on the cross. God raised him up, "having loosed the pains of death, because it was not possible that he should be holden of it." And the heart of Christ was to rejoice, and his flesh to rest in hope, because the Father would not "leave his soul in Hades, nor suffer his Holy One to see corruption." Now inasmuch as it was an infinite condescension in our Lord to take upon him our nature, and subject himself to the burden of the flesh, what were the PAINS OF DEATH to him, what the triumph of his resurrection, if death had merely relieved him of the burden of the flesh, and enabled his liberated soul to pass into rest and glory? How was corruption obviated by his resumption of that body of flesh which he had laid down on the Cross? Some are accustomed to say, that the glory of the resurrection of the saints at the Last Day will mainly consist in the investiture of their souls with glorified, spiritual bodies. But Christ took again the body in which he suffered. Again, "Christ being risen from the dead, it is said, dieth no more; death hath no more dominion over him." Death then had dominion over him, until he "rose again from the dead." But for this resurrection the Holy One would, like David, have seen corruption; corruption would have had dominion not over a mere frame of flesh, but over that holy soul in which was no sin. Christ laid down on the cross all that life, which his Incarnation and Nativity had given him,—his human body and soul. "I lay down MY LIFE: I have power to lay it down, and I have power to take it again."

And what signify those sublime words, "I am he that liveth, and *was dead*, and behold I am alive for evermore."‡ And, "In that he died, he

\* Thus in Rev. xvii. 8, it is written, "The beast which thou sawest was, and *is not*, and shall ascend out of the bottomless pit, and go into perdition." Now if by perdition is meant everlasting punishment in the lake of fire, everlasting consciousness, it would seem that there is no consciousness till the beast passes from the abyss, and goes into perdition. The expression, "*is not*," may however merely signify, "is no longer upon earth."

† And to that remarkable passage above quoted—"Many bodies of the sleeping saints, (*recumbent, reclinant saints*), arose, and came out of their graves."

‡ Rev. i. 18. "I am the living one, and I became one-that-is-dead, and behold I am living for ever."

died unto sin once, but in that he liveth, he liveth unto God." Shall we make them mean, "I lay down my body; I have power to lay it down, and resume it." "I am he that am embodied, and was disembodied, and behold I am embodied for evermore." "In that he parted with his body, he died unto sin once, but in that he hath it again, he liveth unto God." Rather we should believe, that our blessed Lord parted with his human soul; parted with *that life itself, whereby* he now liveth. If his resurrection from the dead had been merely the taking his body again, it would have been no more a victory over death, than was his incarnation; or at least no more than was the creation of Adam from the lifeless dust of the ground. But Hades grasped a human soul; and that, was wrenched from her dark dominion.

And so glorious was this victory over Hades, that in reference to this Christ is spoken of as the Son of God. He is termed, "the first begotten from the dead," he was "declared to be the Son of God with power, by the resurrection from the dead;" and we are told that "God hath fulfilled his promises of mercy, in that he hath raised up Jesus again; as it is written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'" Thus also, "they who are accounted worthy to obtain that world, and the resurrection from the dead; cannot die any more, and are equal to the angels, and are the children of God, being the children of the resurrection;" and are said to "groan within themselves, waiting for the adoption,—to wit, the redemption of the body;" for "the manifestation of the Sons of God."

Had the victory been gained on the cross, our Lord's last words would have been those of exultation; sounds of joy and triumph would have filled the heavens, as at the nativity; and angels would have bidden the disciples to weep no more, cheering them as they did on the third day. And the bodies of the saints which slept need not have been detained in their graves until after his resurrection; but at once appearing unto many, might have testified to the subjugation of death.

Some persons are inclined to believe, that our Lord, when he entered the realms of Hades, entered as a conqueror; bringing into these desolate shades a light and life not their own; nay, proclaiming in them that gospel which his apostles afterwards preached on earth. They refer to the words of St. Peter,—"Christ was put to death in the flesh, but quickened in the spirit; by the which also he went and *preached unto the spirits in prison*, which sometime were disobedient, when once the long suffering of God waited, in the days of Noah, while the ark was preparing." But all that St. Peter asserts is, that our Lord preached to the spirits in prison *by the same spirit* by which he was quickened; not by any means that he preached while he was numbered among the dead. And indeed, if there be meaning in words, the quick are not to be confounded with the dead; but to be "quickened" is to be raised again from the dead; which happened to our Lord not on the cross, but on the third day after his crucifixion. Then it was that the quickening spirit of immortal life, which utterly abhors and is incompatible with the state of death, visited and reanimated his mortal soul.

Let us consider too by what means Christ triumphed over death. Even by first submitting

to death. He "tasted death for every man;" and "through death subdued him that had the power of death." He drank this bitter cup, and drained its very dregs, that the vials of wrath might not be poured out upon guilty men. Whatever gloom then there was in Hades before the advent of Christ, into that gloom he entered; whatever were the "pains of death" for the worst of sinners, those pains he underwent; nay, whatever *would have been* the utmost tyranny of Hades and Death over men, but for his mediation, to that Christ for a time succumbed. By no less a sacrifice could he have accomplished his great design of subduing death, by first submitting to death.\* To suppose that the grave was a more lightsome place to him than it is, or would have been, to the worst of sinners, is to forget the price which was paid for redemption; and to leave room for the conscience-stricken sinner to dread lest he should be excluded from the benefits of the resurrection, since so dark a death as *his* had not been undergone by the Saviour. By first enduring all, Christ overcame all. Not in descending into the abyss, but in ascending up on high, he led captivity captive. Hades did not acknowledge him as a conqueror till on the third day he broke her bonds asunder, and cast away her cords from him; and mounted his eternal throne on "the holy hill of Zion."

No more inappropriate season for preaching could possibly be imagined, than that which is arbitrarily chosen for the publication of the gospel to the "imprisoned spirits." That they were in Hades at the time we have indeed ample reason to believe; but they were then as it were in the condemned cells, beyond the reach of reprieve, and waiting till they should be summoned from the bottomless pit, to go into perdition.

The doctrine of redemption through Christ's suffering of death, as well as the express language of the New Testament concerning Hades, confirms that testimony of the Jewish Scriptures which makes of Hades a land of darkness, and where all things are forgotten; a place wherein "the living know that they shall die" the dead "know not any thing." Spirits condemned and under confinement,—the souls of men while subject to the dominion of death,—and the proud city that was to sink to utter ruin and desolation, are alike said to be cast down to Hades, because they are all alike subjected to the Power of Destruction, have gone into darkness, silence, and death; and have become as though *they were not*. But still their souls are safe, still they live unto God, who have died in faith; even in the faith of Abraham, whose belief was "*in God, who quickeneth the dead, and calleth those things which be not, as though they were.*"

[We by no means endorse every expression in the foregoing article, though the general view is correct. ED. EXAMINER.]

\* The death to which Adam became liable through his transgression is said to be temporal, spiritual, and eternal, the latter being sometimes held to include the suffering of eternal fire. But erroneously, for not only is the latter punishment a consequence of *resurrection unto damnation*, not of death; but, had this been a part of the original curse, our Lord, we may venture to believe, must have descended into the flames of Gehenna itself, in order to rescue man, by "tasting of death for him."

## INTERESTING FOREIGN ITEMS.

## ROME.—THE INTERVENTION AND ITS TERMS.

Letters from Florence of the 10th inst. state that a French steamer from Gaëta had landed the Secretary of the French Legation at Rome at Civita Vecchia, and that he had immediately left for the capital. He was said to be the bearer of the ultimatum of the foreign powers for the reestablishment of the Pope. It appears that a simultaneous movement has been arranged between the powers; the French were to occupy Civita Vecchia, and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier. On the arrival of the steamer from Gaëta, another steamer was immediately dispatched to Toulon with orders, it was said, to embark the expeditionary force. Civita Vecchia was being fortified.

The *Postivo* of Rome states that the following are some of the terms imposed by France and England on the Pope as the conditions on which they will aid his return to Rome: A general amnesty, a complete secular Government, inviolability of political liberty, abolition of the holy office and ecclesiastical tribunals except in the matter of the Clergy, and the suppression of proprietary religious orders.

## SECRETS OF THE INQUISITION.

The correspondent of the *Daily News* describes a visit he had paid to the many small, dark, and damp dungeons of the Inquisition. The building is out of the beaten track, being in a sort of cul de sac behind St. Peter's. The dungeons, and all their apparatus, are to be thrown open to the inspection of the public, and will furnish a sight not likely to recommend priestly rule to the people. The correspondent says: The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surprising horror.

I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault full of skulls and scattered human remains there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which I found imbedded in it a long silken lock of hair, as I found by personal examination as it was shovelled up from below. But that is not all: there are two large subterranean lime-kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground-floor in the immediate vicinity of the very mysterious shaft above mentioned.—[It must be remembered that of late the power of the Holy Inquisition, even in Rome, was greatly fallen from its former high estate.]

BR. ELON EVERTS, Vergennes, Vt., writes:

BR. STORRS:—The Examiner is what the community here need. I am glad to see that such honest hearted, bold, influential men as Elder Bates and Hand are investigating the doctrines advocated in your paper. I am glad that Br. Walsh has no mean competitor. Mr. Brewster will probably mount the highest rampart, and ply the largest guns that his side can afford, but when his bulwark falls, (for error can't stand) it seems that the way will be cleared for him to join the victors, and lead on the host that has been shielding themselves behind the same untempered mortared wall. Truth is mighty and it will prevail.

Yours in Christian bonds.

BR. N. M. CATLIN, Kingsbury, Ind., writes:

BR. STORRS:—The Truth is spreading in these parts: people are investigating. I have disposed of all the "Six Sermons," which I ordered a short time since. I shall, I think, soon order more, and thus help spread the light of truth.

THE NEW WORK.—"The Scripture Doctrine of Future Punishment," by H. H. DOBNEY, Baptist Minister, England, is the very best work on the End of the Wicked we have ever seen. It is written in the kindest spirit, and cannot give offence to any. Though kind, it is clear, uncompromising and overwhelming against the popular theory of natural immortality and endless misery; and demonstrating, so far as argument can do it, that utter destruction is the punishment of wicked and unrepenting men. Put this work into the hands of all who will read, not forgetting ministers of all sects and parties. It contains 288 pages, 12mo. Price 75 cts. bound, or 50 in paper covers; this last, only, can be sent by mail. For each dollar, current money, sent us free of expense, we will send two copies of it and pre-pay the postage on them; or, we will send three without pre-paying the postage where the Post Masters will allow them to be thus sent. Since the notice we published in the *Advent Harbinger*, we find that the Post Offices are not uniform in requiring the postage to be pre-paid. In New York City they demanded it, and would not forward them without; but, we find, on our return home, that the Post Office in Philadelphia makes no such demand; so that we can do it or not, as those who order the work may desire.

One-third discount will be made to those who purchase six or more copies, if current money is sent us. Cash, always, with the order.

DEPOSITORIES OF BOOKS.—Dobney on "The Scripture Doctrine of Future Punishment," reprinted from the English edition, may be had in Boston, Mass., of Geo. T. Adams, 87 Hanover St., Hat and Cap Store; Lowell, Mass., of Eld. M. Bates, Chapel St., one door above Elm; Albany, N. Y., at Christian Publication Office, No. 8 Commercial Buildings; New York City, of Dr. John Burdett, Dentist, No. 2 Union Place, and of Henry P. Johnson, No. 327 Hudson St.; Rochester, N. Y., of Eld. Joseph Marsh, Advent Harbinger Office.

All orders sent us, at Philadelphia, Pa., for Dobney, to be forwarded by *Express*, will be sent to New York City, without expense, going north, east or west.

Our "Six Sermons" can be had, as above, of Eld. Marsh Eld. Bates, Geo. T. Adams, and Dr. Burdett.

BUSINESS NOTICES.—Eld. EVERTS. We have sent C. W. Sperry's paper regularly to Bristol, Vt., this year. We now send also to "Charles Sperry, Plainfield, N. H.," as you request. Shall we continue to send to both names? We shall, unless you direct otherwise.

James P. Compton. The "five dollars" your letter purports to contain is not received. Post Master says there is no help for us. The papers and 40 copies of *Six Sermons*, 12mo., are sent same as if we had received the money.

S. A. Chapin. All the papers and Sermons have been sent as you desired, and also 8 copies *Six Sermons*, 12mo., to you.

Eli Cross. We should have paid the postage on the first that you ordered of Dobney—by mistake it was neglected—it is paid on the last. Charge us with the first.

Dr. M. Helm. We have sent you twelve copies of Dobney, James Carless. Books sent as directed: one-third discount on them: \$1.32 still due you.

James Donelson. Four of Dobney's work were sent you in our absence; we have sent another copy since our return.

If any errors have occurred in answering orders in our absence, send the word, at our expense, and we will make all right.

Our Examiner for June will not go to press till the middle of that month.

Our Hymn Book is not yet published; we have not the means to do it. E. Miller, Jr., pledges to take 75 copies. Who next?

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## TRUE WESLEYAN—IMMORTALITY.

A REVIEW, BY DR. J. T. WALSH.

### No. I.

At the request of a friend, I undertake to review the philosophical part of Mr. Lee's argument in favour of *natural immortality*. I desire the reader to consider this article as a continuation of Br. Storrs' argument, in reply to Mr. Lee's "No. 2," which appeared in the last Examiner. I shall also review Mr. Lee's Scriptural argument, although I consider that my friend Mr. Brewster has managed that part of the subject as well as any one can do it. I expect nothing more conclusive from Mr. Lee; and, indeed, there is nothing new in his philosophical argument; and, if left to my choice, I should pass it in silence; but as some of my friends think a review necessary, at their suggestion I write. And now to the argument:

1. Mr. Lee proceeds to give us the properties of matter, and all he says about the essential properties of matter, is just as applicable to a stone as to any part of the human body. He gives us the essential properties of *inanimate matter*, and finding no consciousness, no reason, no intelligence in this, he rushes to the illogical and unphilosophical conclusion, that *organized living matter* cannot think! This foundation—his starting point, is wrong, and his superstructure worthless. The question is, not whether a stone can think, but whether a *living man*, organized from the elements of nature, thinks by his brain. When Mr. Lee has proved that *thought* is not an essential property of matter, he has gained nothing. I can prove that *sound* is not an essential property of a musical instrument, but what will that prove? Will it prove that the harmony of sounds is not dependant upon the *organization* of the *wind* (or other musical) instrument? Take the *wood* of which an instrument is made, and there is no music in it. Let it be *organized*, and yet there is no music. What is the reason? Why music is not an essential property of *wood*; this is *matter*, and there is no music in *matter*; what is wanting now to produce the "concord of sweet sounds?" We must have the atmosphere, for where there is no atmosphere sound cannot be produced. But the atmosphere is *matter*, and there is no music in *matter*? Ah, says Mr. Lee, an *intelligent mind* is necessary to the production of sound. Yes; but there

is no music in the mind. The mind has the power of producing what is not an *essential* property of itself. And it has the faculty of appreciating the harmony of sounds produced. Now for the application of this illustration: There is no sound, or harmony of sounds, in an *instrument*, none in the *atmosphere*, and none in the *mind*; but, by combining the *three* we have what was not in either *separately*. So, there may be no thought, no reason, no intelligence in *inanimate matter*; but when that matter is *organized*, as we see it in man, who will affirm it cannot manifest *thought*? But it may be objected that, in the case supposed, there is an intelligent mind operating upon the instrument and the atmosphere, producing the result.

Let us take another, then; and we will suppose the case of a *watch*. There is no *time* in the materials of which a watch is made; and, yet, when *organized* by an intelligent mind, it will indicate the hour, minute, and second. The maker winds it up, and it continues to perform its *functions* until it runs down. So with man; there may be no reason, or thought in the component parts of his constitution separately considered; but when *organized*, and put in motion by the spirit of life in the atmosphere, breathed into his nostrils by his Maker, he awakes to consciousness, to thought and reason.

Mr. Lee has not to be informed, I trust, that by combining, chemically combining, two substances, a *third* can be produced, possessing none of the properties of the two elements used. He has not to be informed, I hope, that man is chemically formed or organized; and that the light of analogy makes it highly probable, to say the least of it, that matter, thus chemically combined, is capable of manifesting mental functions.

2. Mr. Lee makes "indestructibility," an essential property of matter; perhaps he means *annihilation*; for "indestructibility" is certainly not a property of matter.

One word as to what Mr. Lee and other natural philosophers term the essential properties of matter. It must be evident to those who reflect, that philosophers have only given us the essential properties of *some forms* of matter; for *Inertia* is certainly not an essential property of *all matter*. We have no evidence that inertia is an essential property of light; on the contrary light seems to be self-moving and ever-acting. This is true of caloric, galvanism, electricity, and magnetism. May it not be true, in a much higher sense, of the *aura* that pervades the brain and nerves?

One word as to the use of terms. The word *nature* embraces all created things, animate and inanimate. Thus we have organized and unorganized nature. The organized is again divided into the vegetable and animal. Matter is nowhere in the scriptures, contrasted, or put in opposition to spirit. Spirit is not the antithesis of matter. *Animal* stands opposed to *spirit*. We use the term matter as expressive of that which is tangible, or

of which the senses take cognizance. But matter exists in ten thousand forms, and is capable of almost endless combinations and sublimations. The term spirit, when used in relation to the *wind*, to *man*, and to *angels*, seems to express different modifications of matter. The word *immaterial*—*not material*, *not matter*, does not appear to be applicable to anything in the universe. But, for the sake of argument, let us suppose that there is an *immaterial thing* in existence; how will you prove it? You cannot *see* it, for if you can see it, it is no longer *immaterial*. You cannot smell it, nor hear it, nor feel it; it is not tangible to any of the senses; how, then, will you define it? The fact is, that which is immaterial has a name but no local habitation.

Matter may be regarded as embracing all that God has created, but under this generic term we have various orders, classes and species of matter; thus we have matter in its *simple*, or *elementary* form, then in its *compound* form, without regard to chemical affinity; then we have it chemically constituted, without relation to life; then in its *organized* form, in relation to vitality, as seen in the vegetable kingdom, and in the lowest orders of animalcule; then in its more refined and exalted form as we see it in the human constitution; and lastly, in its highest degree of refinement and sublimation, called spirit, of which the angelic nature is a specimen. God is alike the creator of all forms of matter; or, if Mr. Lee likes it better, he is the creator of matter and spirit; and why should we affirm intelligence of one and not of the other? How does Mr. Lee know that volition is an *essential* property of spirit? The fact is, he assumes this, and then argues that gross matter, no matter how organized, cannot think. If God has created beings purely spiritual, they must have been created *before* they were endowed with consciousness, volition and thought; and therefore thought, &c., would not be an *essential* property of spirit. Mr. Lee does not know the essential properties of all matter, and therefore cannot affirm that thought is not an essential property of *some forms* of matter. God who formed matter, can make of it what He wills to make; He can combine, refine and organize it in a thousand proportions and forms, with a view of its manifesting as many functions. From the same original elements of matter He can make a thousand different kinds of fruit—the orange, the apple, the pear, the cherry, &c., &c. Yet these are all matter, but how different their qualities? And as is the organization, so is the quality of the fruits whether of acidity or sweetness.

And so it is in the animal world. Out of matter God makes bones, muscles, ligaments, nerves of motion, nerves of sensation, arteries, veins, glands, &c. Here we have matter in various forms, and each form has its own peculiar function, which it possesses in virtue of its organization. The man, therefore who affirms that matter in none of its forms can think, neither understands what he says, nor whereof he affirms. I shall return to this question in my next article.

A REVIEW BY J. T. WALSH.—NO. II.

Mr. Lee says—"If matter can think, thought must be an essential property of matter, or it must be the result of some peculiar modification of matter, neither of which can be maintained. If thought

be an essential property of matter, every part and particle of matter must think. If thought be essential to matter, what does not think is not matter."

Mr. Lee's logical powers fail him here, for it does not follow "if matter can think," that "thought must be an essential property of matter." The "*essential* property" of a thing is that "*property*" without which it cannot exist. Both matter and spirit can exist without thought, consequently thought is not an essential property of either. It is possible, however, for "thought to be the *result* of some peculiar modification of matter." But what sort of reasoning is this? "If thought be essential to matter, what does not think is not matter!" We might as well argue thus:

Inertia is an essential property of matter.

And that which does not possess this property is not matter.

But light, electricity, &c., do not possess inertia. Therefore they are not matter.

Thus according to the received principles of natural philosophy, we see that light, &c., is not matter; it must, therefore, be spirit, and consequently intelligent; for Mr. Lee holds thought, &c., to be an essential property of spirit; and then, according to his own mode of reasoning, "if thought be an essential property of" spirit, "every part and particle of" spirit "must think!" Thus his whole theory, when exhibited in the light of reason, vanishes into thin air.

Mr. Lee asks the question—"Is thought the result of some modification (of) matter?" His whole reasoning on this question amounts to this—that *matter cannot think, because it is matter!* This is the alpha and omega of his argument. Now, I ask Mr. Lee, what are the *attributes of organized matter*, in its various modifications? He answers—"Indestructibility, Divisibility, Impenetrability, Inertia," &c. This is not the whole answer; it does not meet the case. And the question recurs—what are the properties of matter? Now, in order to meet this question fully, let us state a few principles. And,

1st. Spirit is defined to be that which has the power of self-motion, volition, consciousness, thought, reason, and intelligence. And,

2d. Matter is defined as above. (See indestructibility, &c.) Now, we affirm that the true answer is not given in either case. Let us see. Here are four nerves: the function of one is to transmit sounds; the function of another is to transmit light; the function of another is to transmit odours, and the function of another is to transmit the sensation of taste. These nerves are matter, yet they have different properties. One will transmit sounds, but will not and cannot transmit light. This proves that matter may be so organized as to possess different functions. This is true not only of sound and sight, but of taste and smell. Here are two nerves; the one a nerve of motion, and the other a nerve of sensation. They have different functions, but they are both matter. In all this there is no addition to matter, nor subtraction from matter; but matter, by being modified in its organization, develops new properties and functions. There is no infidelity or atheism in this philosophy, for we maintain that matter only possesses those properties with which God has endowed it. Mr. Lee's argument, on this point, is all lost. Man is not God, and therefore it is presumption to argue

from the nature of one to the nature of the other. The nature of God is *unorganized*, while the nature of all other beings is *organic*. This fact proves them to be material.

But let us come to the point more closely. It is admitted that man thinks, feels, and acts; but how does he do this? Mr. Lee says, "By his rational soul." That is, by his spirit or mind. Now, what are the functions or faculties of man? Let us look at them: Here is *amativeness*, or the sexual feeling. But this, according to Mr. Lee's philosophy, is not an essential property of matter; and therefore it belongs to the spirit or "rational soul." Here then we have mind, immateriality, immortality, desiring sexual intercourse. But, then, this function is not confined to man, but the whole animal world possesses the same. They, therefore, have the same "rational soul." Mr. Lee, perhaps, may say this is mere instinct. Very well, is *instinct* a property of matter? Here you are stranded again! Take another human faculty—love of offspring. Is this a function of matter, or spirit? Of matter it cannot be, according to Mr. Lee's theory; therefore it must be of spirit: so we have the "immortal spirit" exercising the parental function! And the beasts have the same faculty, therefore they have the same spirit!

Take another case. Man has the faculty of love, combativeness, destructiveness, love of gain, &c. &c. Are these functions of matter or spirit? Of matter they cannot be, according to Mr. Lee's theory; therefore they must be properties of spirit; and thus we have the "immaterial spirit" in love with human flesh, quarrelling, disputing, destroying, seeking gain, &c. &c.

But it may be said that the animal propensities are not attributes of the spirit; then, pray, of what are they attributes? Of matter? This would be fatal to your whole theory! For love, anger, sexual feeling, and the love of gain are not among your "essential properties of matter."

But if man possess an immortal mind; which is the seat of all the *affections, moral and mental* powers, of what use is the body? of what use is matter? of what use are the five senses? of what use is the brain? Just none at all! According to Mr. Lee's philosophy, a man is just as perfect without matter as with it; and, in fact, *more* perfect:—more perfect in the *ratio* that spirit is superior to matter! Of what use are impenetrability, divisibility, inertia, &c., in the economy of man? Matter is of no account. These are its only properties! away with it, it is not fit to live! yea, it does not, and cannot live! Man can live, and think, and reason; love, be amative, desire gain, hate and destroy without it! Certainly God degraded Himself by making anything out of it! Why did He create it? Why don't He annihilate it? Mr. Lee's hand and pen, which he uses in advocating error, are made of it. His mouth and organs of voice, which he uses in speaking, are made of it. What a pity! His Bible is made of matter, the baptismal element is matter, his paper is matter, his eyes are matter, his ears, his nose, his palate, his nerves, his lungs—they are all matter, *merely* possessing impenetrability, inertia, &c.! Of what account are they! Surely it was a work of supererogation to create them! The steam he uses in printing is matter, the locomotive is propelled by matter, the magnetic wire is matter, the electric fluid is matter! All is matter!

But, if man be in possession of immortality, he inherits it. And Mr. Lee says—"matter can only act as it is acted upon." Now look at the *laws of generation*. Here we have matter acting upon matter, producing what? Transmitting what? "Immateriality," says Mr. Lee. That which is *material* can give birth, then, to that which is *immaterial*! Matter can produce that which is *not matter*. 'But,' will Mr. Lee say, 'the mind begets mind—spirit begets spirit?' Then it has "divisibility" which is a property of matter? Man has the power of transmitting the elements of his own organization, and if immortality be a part of his organization, he can transmit this. This is self-multiplication—"divisibility"—matter!

Again, *life* itself is transmitted, together with diseases of various kinds. And here we come to a very important consideration, viz: *That which has no constitutional function cannot be diseased*. If matter therefore, in none of its forms and modifications, has any attributes or functions, it can never be diseased. And as the body of man is matter, it cannot be diseased! We never hear of marble or stone being diseased. The diamond is not subject to fever; but vegetables and animals, including man, are liable to disease and death.

We come back to the conclusion then, that organized matter is capable of manifesting a variety of functions, which are susceptible of derangement or disease.

But, upon Mr. Lee's hypothesis, disease cannot exist, for matter, having only the properties he ascribes to it, is not susceptible of disease, and immortality *cannot* be diseased; and, therefore, we come to the happy conclusion, that there is no such thing as disease! This is certainly the long-looked-for philosophers' stone!

But the truth is, all parts of man are subject to derangement, disease, and death; and still all is matter; but if the mind be "immaterial" or immortal, it can not be deranged or diseased. And here we leave this argument for the present.

In Mr. Lee's article No. 4, he introduces a long quotation from Mr. Watson, in which it is argued, *that because "God is spirit" the mind of man is of the same nature*. This argument is not only a lame one, but altogether out of place in this connection; so we shall merely observe respecting it,

1st. That the nature of God is not the subject of discussion.

2d. That God *only* hath immortality. And,

3d. That men are exhorted to seek for it, which would be absurd if they had it.

### SCRIPTURAL PSYCHOLOGY—NO. II.

In Genesis xlii., 21, we read: "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his *soul*, when he besought us, and we would not hear; therefore is this distress come upon us." This is an allusion to Joseph's being sold by his brethren. They acknowledge their guilt. They tell us of "the *anguish* of his *soul*," when they were about to sell him to the Ishmaelites, and he "besought them not to do it. Did Joseph have an *immortal soul*, which was filled with "*anguish*" at the prospect of being sold? Immortal souls are not the subjects of "*anguish*;" they are incapable of sorrow or pain. We learn then that Joseph himself was filled with "*anguish*," and not his immortal soul.

In the 17th chapter, 14th verse, we have the following: "And the uncircumcised male-child, whose flesh of his foreskin is not circumcised, that *soul* shall be cut off from his people." Here the term "*soul*" is evidently used as equivalent to "*male-child*," which, if uncircumcised was to be cut off from Israel.

In Genesis xii. 5th. we read of "the *souls*" Abram and Lot had "gotten in Haran." Again, "the king of Sodom said to Abram, give me the *souls*, and take the goods to thyself." Chap. xiv. 21.

"Esau took all the *soyls* of his house," and "went into the country from the face of his brother Jacob;" and these "*souls*" are defined as "his wives, his sons and his daughters." Chap. xxxvi. 6. The "*souls*" of Jacob by Leah—"all the *souls* of his sons and his daughters were thirty and three," xlvii. 15. By Zilpha, "sixteen *souls*;" by Rachel "fourteen *souls*;" by Bilhah "seven *souls*." "All the *souls* that came with Jacob into Egypt, *who came out of his loins*—were sixty and six." Now, if these were immortal *souls* they came "out of Jacob's loins," and, consequently, immortality is transmissible!

"Two *souls* were born to Joseph in Egypt;" are immortal *souls* "born" of the flesh? Men are born of *corruptible seed*; is that which is immortal and *incorruptible*, developed from a *corruptible germ*?

Having examined every passage, or nearly every one, in Genesis where the term *soul* occurs either in the common version or the original, I will now pass to Exodus. Chapter xii. 16. "And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you: no manner of work shall be done in them, *save that which every soul must eat*, that only may be done by you." "Save that which every *person* or *man* 'may eat' is the proper rendering; and Webster so translates it:

Chapter xxiii. 9. "Also thou shalt not oppress a stranger; for ye know the *soul* of a stranger, seeing ye were strangers in the land of Egypt." Mr. Webster renders the term "*soul*;" in this passage, "*heart*." "Ye know the *heart*"—the feelings of a stranger.

Ch. xxx. 12. "When thou takest the sum of the children of Israel after their number, then shall they give every *man* a ransom for his *soul* to the Lord." A ransom for his life; and the reason is given—"that there may be no plague among them."

In chapter xxxi. 14, The Lord in speaking of the sabbath, says: "Whoever doeth any work therein, that *soul* shall be cut off from among his people." Here it signifies *person*. It has the same meaning in chap. xii. 15, also, in verse 4th, and in chap. xvi. 16. In chap. xxx. 15, where it speaks of making "atonement for *souls*," it signifies *life*. See also, 16th verse. The word *soul* occurs but seldom in Exodus; the above, I believe, are the principal places. Let us turn to Leviticus.

In the following places it is used for *person* or *persons*: iv. 2, 27; v. 1, 2, 4, 15, 17; vi. 2; vii. 11, 12; xii. 11; xiii. 30; xvi. 15, 43. In the 11th verse of this chapter, where the phrase—"and my *soul* shall not abhor you," it is used in reference to God, and is equivalent to "and I shall not abhor you." In the 17th chapter of Leviticus, 10th verse, we have the following: "And whatever man there may be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that *soul* that

eateth blood, and will cut him off from among his people." It certainly requires no extraordinary perception to see the meaning of "*soul*" in the above sentence. What follows throws additional light on the psychology of man. "For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your *souls*," (your lives;) "for it is the blood that maketh an atonement for the *soul*," or life.

Here we have the important truth, that "the life of the flesh is in the blood." The blood, so to speak, is the menstruum or vehicle of life. The blood, as we have elsewhere stated, is electric and magnetic, as an analysis of its constituent parts will show; but we shall not give an analysis of it at this time. When this position is denied, however, it shall be forthcoming.

Moses was a divine physiologist; he understood the *Homœan philosophy*, or philosophy of man, far better than Pythagoras, Socrates, Plato, or any of the moderns, who ascribe life, intelligence, and every other mental attribute to an "immortal *soul*."

J. T. W.

### ON ATONEMENT.

Far be it from us, that we should be charmed away from the Cross of Christ by any human eloquence or philosophy. What is the doctrine of that Cross whence emanates the life-cry to a lost world? It is, that God has made the *soul* of his Son "an offering for *our sins*," Isa. 53: 10; that he has "laid on him the iniquity of us all," 6 v.; that "he bare the sin of many," 12 v.; that "he was wounded for our transgressions," and "bruised for our iniquities," 5 v. He was "cut off, but not for himself." Dan. 9: 26. If this language does not reveal the "vicarious" sufferings and death of the Son of God, which some persons affirm is a "pernicious doctrine," what confidence, I ask, can we have in any of the words of the scriptures? The Saviour himself and his apostles confirm the obvious import of the words of the prophets. "I lay down my life for the sheep." John 10: 15. "The Son of man came to give his life a ransom for many." Mark 10: 45. "Christ died for *our sins*," Cor. 15: 3; "is sacrificed for us," 1 Cor. 5: 7, "that by means of death, for the redemption of transgressions," &c. "to put away sin by the sacrifice of himself." Heb. 9: 15, 26. "Bare our sins in his own body on the tree." 1 Peter 2: 24. Without this great and glorious truth of the "vicarious" suffering of the divine Son of the Infinite, "the grand problem" of life for a lost world, finds no solution in the combined wisdom of angels or men.

It was the defence of this very doctrine, that "our Lord Jesus Christ gave himself for *our sins*," that called forth the anathema of the inspired apostle, "though we, or an angel from heaven, preach any other gospel—let him be accursed." Gal. 1: 3-8. This is the only platform on which our Father's wondrous love places its lever to raise a fallen world.

Justice is "offended," and must be satisfied, or sinners cannot be saved. God is the just God as well as the Saviour. How he can be just and save transgressors of his righteous law, is itself a grand problem, solved only by the Cross of Christ. From perverted views of "offended Justice," we may turn aside, but we may not turn aside from the oracles of God. "Awake, O Sword, against the man that

is my fellow, saith the Lord of hosts, smite the Shepherd," &c. "He shall magnify the law and make it honorable." "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past—that he might be just and the justifier of him which believeth on Jesus."

The doctrine of vicarious suffering and death was shadowed forth by all the sacrifices under the law, particularly by the scape goat. These were types of "the Lamb of God which taketh away the sins of the world." The doctrine may be rejected by the wisdom of this world, yet it pleases God by the foolishness of its preaching, to save them that believe.

HENRY GREW.

## FUTURE STATES.

By REV. REGINALD COURTENAY, A. M.

(Continued from page 79.)

### ON THE INTERMEDIATE STATE.

It yet remains for us to consider some passages of the New Testament which have been much relied on in proof of an intermediate state of consciousness. Our Saviour thus exhorts his disciples: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him, who is able to destroy both soul and body in hell;" that is, "in Gehenna?" "What," asks an eminent divine, "can be more clear? If the soul had such a necessary dependence on the body; that when this dies itself must needs die with it, then he that kills the body would with the same stroke murder the soul too. But our Saviour tells us that this is impossible for man to do, the soul remaining even after the death of the body, and being out of the reach of any created power, that is able to destroy it. If it be said that this is meant only of the utter destruction of the soul, which no man is able to effect, God having promised a resurrection to life again, this will appear to be only a wretched shift to avoid the force of the plainest text. For in this sense our Saviour might as well have denied that it is in the power of man to kill the body of another man, that is, to destroy it utterly and finally, because God will raise it again at the last day. But our blessed Lord grants, that the body may be killed by man in the same sense whereby he denies that the soul can be destroyed by him, and therefore speaks not this only with reference to the resurrection."

It may nevertheless be fairly maintained, consistently with the view of the future states which has been advocated above, that our Lord is here speaking with reference to the resurrection only; and wholly passes over without notice the interval between death and judgment. Shortly after, in the same discourse, he prepares his disciples to bear persecution, by a similar mode of encouragement. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." And in another place, to exactly the same purpose, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep in unto life eternal." These passages sufficiently explain what is meant by "not able to kill the soul." Dr. Bull believed that the soul of the renegade, as well as the soul of the martyr, *lives* after the death of the body. But if so, what is meant by "he that loveth his life shall lose it?" Even on Dr. Bull's

supposition, it *must* signify, not the loss of life in the intermediate state, wherein good and bad men alike live, but the destruction of the soul in Gehenna. Because man cannot effect this, it is said that he is unable to "kill the soul." Agreeably with that doctrine, implied in almost every page of the New Testament,—"It is appointed unto men once to die, and after this the judgment,"—they are said to lose, or to keep their lives, in reference to the destruction which will be inflicted, or the immortality which will be conferred on the soul, on that awful day.

St. Luke reports the words of our Lord somewhat differently. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear; Fear Him, who after he hath killed hath power to cast into Gehenna; yea, I say unto you, Fear Him." Here there is no allusion to an interval between death and judgment; and not only they who have killed the body have no more that they can do, but God himself, it appears, doth nothing, until the day arrive for the execution of his judgments. Throughout all these passages the things contrasted are, life temporal, and life eternal; death temporal, and death eternal,—and we are not to fear them which kill the body, or inflict temporal death; but Him only who can kill the soul, or inflict eternal death.

Dr. Bull however maintains, as we have seen above, that since the bodies of the wicked *rise again*, men can no more be said to be able to kill the body than to kill the soul; except in reference to the different states of the soul and body before resurrection. If the resurrection of the wicked unto damnation were in Scripture represented as a temporary return to *life*, this argument would be unanswerable. But the bodies even of saints are in Scripture termed mortal bodies, and may be killed: though the Almighty can and will at the last day quicken them by His spirit. The temporal life of a sinner being taken away, nothing remains but for him to be "cast into hell;" while the temporal life of the righteous being lost, he still "hath eternal life," in that he has the promise *not given to the sinner*, "I will raise him up at the Last Day." And so St. Paul labored;—"if by any means he might attain unto the resurrection of the dead."\*

"That the soul is alive after our death," says Jeremy Taylor, "St. Paul affirms: 'Christ died for us, that whether we wake or sleep, we should *live* together with him.' Now it were strange that we should be alive and live with Christ, and do no act of life." Strange indeed: but Christ died for us, and rose again, that we through *death and resurrection* might have that eternal life. Then, when we rise, he will "come again and receive his disciples to himself, that where he is, there may they be also: *then* shall they, and not before, "ever be with the Lord."

\* Whatever obscurity and difficulty there may be in the subject here treated of, it arises from the singular use in Scripture, of the terms *life and death*. To kill the body, and send the soul into Hades, a suffering which may be inflicted on the righteous as well as the sinner, and to destroy the body and soul in the flames of Gehenna, are both called in Scripture, *Death*. The temporal existence common to all, no less than the spiritual and eternal existence of saints in heaven, is termed *Life*.

That there is an intermediate consciousness has sometimes been collected from the account of the translations of Enoch and Elijah, and the appearance of the latter, with Moses, at the transfiguration of our Lord. The former of which facts, it shall nevertheless be said, does most strongly point to a conclusion directly opposite, which the difficulty concerning Moses cannot reverse, but at the utmost merely neutralize or obscure. Enoch, we are told "walked with God; and he was not, for God took him," and this St. Paul explains by saying that Enoch "was translated, that he should not see death." Here to be taken to God, and to die, are represented as directly opposite things. Enoch was saved from Hades, from the power of corruption, from the state of "the dead who cannot praise the Lord;" and admitted to his presence in heaven. Of Elijah we learn that he likewise "was taken up into heaven," without seeing death, without any dissolution of the body, or banishment of the soul to Hades. In both of these cases, undoubtedly, the translation to heaven was a great and a singular reward for singular piety and devotedness. Yet if, apart from resurrection and ascension into heaven, it be, as some believe, a great privilege to be delivered from the burden of the flesh; a privilege involving nearer communion with God, what advantage had Enoch or Elijah? And how can it be said, that *God took them*, rather than any other departed saints? It may be said, that they were, at once admitted to that superior blessedness which God will confer on all his saints when their bodies are raised in glory at the Last Day.\* But the account of Elijah's appearance at the transfiguration precludes this idea. It is true that our Saviour's appearance at that time was such as to give the three favored disciples some conception of his future glory. For it was the fulfilment of his promise made a week previously, "There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." And St. Peter says in reference to the wonderful scene, "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." But still it is plain that his full glory and majesty was not then revealed, even to the chosen disciples. For St. John writes, "we know not what we shall be; but we know that when Christ shall appear, we shall be like him, for we shall see him as he is." And this, though St. John had beheld Christ not only at his transfiguration, but also in those greater splendours which he records in the book of Revelation; and though St. Paul, who had ample intercourse with the other apostles, had been favoured with repeated visions of Christ. It is plain then that though the glorious appearance which our Lord put on was, in conjunction with the voice of approval from heaven, a sufficient proof and manifestation of the glories of his future kingdom, yet it was not a full display of them. Jesus indeed "was not yet glorified;" he had not as yet "ascended into heaven that he might fill all things;" nor testified that "all power was given unto him in heaven and in earth." It is not to be supposed then that they who appear-

ed with him had as yet received *their* full glory. It would therefore be difficult for those who believe in an intermediate consciousness to say in what respect these persons were in a more favored state than other departed saints. And though any one is at liberty to conjecture that some superior degree of blessedness was conferred on Enoch and Elijah, the declaration concerning the former, "He was not, for God took him,"—seems to imply a difference not in degree but in *kind*, between the fate of Enoch and that of the rest of the dead. For if it be contended, that God "took" Enoch and Elijah, without death, but that this "does not forbid us to believe that he 'takes' others, to a similar reward, after their death; we may reply by asking—On this supposition, how does it appear from Genesis that Enoch did not die? The children of Rachel "were not," when they were taken from their mother by death; and therefore when it is written that Enoch "was not," this would rather show that he departed this life in the ordinary way. We can learn that he was translated only from the words, "God took him."

When however the question arises, Whence, from what blissful region did Elijah come, in what form did he appear? much, and indeed insuperable difficulty arises from the appearance of Moses with him. For Moses was not translated that he should not see death; he died upon Mount Nebo. His appearance with Elijah might indeed lead us to conclude that both came from the same world or state, and that the condition of Enoch and Elijah therefore differed not at all from that of the rest of the blessed dead, who die in the Lord. But this notion is wholly incompatible with the fact, that while the translation of the former was a reward, the death of Moses was a *punishment*. Yet how could it be a privation to Moses to be admitted, rather than to the earthly Canaan, to the heaven of Enoch, and Elijah? And how can we suppose that the disembodied spirit of Moses, dwelling in Hades, enjoyed the same life (if life at all,) as they, whose especial reward was that they should not see death; but who were raised, body and soul, to some heavenly region? Surely it is probable that Moses and Elias came from different regions; had been in different states. We are not told whether the two wore similar forms. But the power which called Moses' spirit from the grave could render him visible to the eye, for a special purpose, as was Samuel at Endor.\* Such similarity of aspect decides nothing with respect to the condition of their souls. It is in the very highest degree improbable that a disembodied soul in Hades should be in the same state as the soul which was raised to heaven, and had never dwelt, as far as we have reason to believe, in any other than a corporeal habitation.

If however any one is inclined to conclude, from his appearance at the transfiguration; that Moses was honored after death with translation

\* Not that this is exactly in accordance with Scripture, which represents their privilege as consisting especially in exemption from death.

\* The soul separate from the body is not an object of sight (since at a man's death all that was formerly visible of him remains before our eyes in the corpse,) so that nothing can be inferred respecting a separate state of the soul, from the visible appearance of Moses and Elias, which the apostles witnessed.—*Lectures on a Future State*. That is, nothing can be inferred from the fact of their visibility; though we may nevertheless draw conjectures from the fact of their then consciousness.

into the heaven of Enoch and Elijah, this will by no means render it probable that other departed saints enjoy a similar blessedness to that of these distinguished servants of God.

This conclusion is strengthened by the accounts which the Scriptures have given us concerning the miraculous raising of the dead. For nothing can be collected from these accounts to show, or even faintly suggest, that the souls of the persons raised were summoned from a world of consciousness. They appear to have awakened as from a profound and dreamless sleep. If they had been recalled from the heaven of Enoch and Elijah, would they have foreborne to speak of it; to reveal somewhat concerning this glorious state or place of the dead? Yet tradition, full of fond and vain fictions as it is, does not even profess to record a revelation of this kind; nor even offer us as genuine one single testimony, by any of these persons, in proof of an intermediate consciousness.

Farther; it would be hard to imagine in what way resurrection could be a blessing, or indeed how it could be other than a severe trial and affliction, except on the supposition that the dead are, literally, "in a land where all things are forgotten." Let us turn to the case of Lazarus. He "slept;" and our Saviour proceeded to Bethany, to "awake him out of sleep." Did this mean, to summon his soul from the lower heavens; nay, as some would suppose, from the society of angels, and just men made perfect, and bring it back to reoccupy its frail tenement of clay in this world of sorrow and sin? Surely this would be consistent neither with the words, nor the gracious design of our Saviour.

If it be objected that St. Paul has said, "to die is gain;" this can be equally well explained either on the supposition of an intermediate consciousness, or of a momentary hiding in the grave until the indignation be overpast: while on the other hand, the apparent discordance between the words of St. Paul, and the fact of our Lord's raising the dead, is certainly the less, when we adopt the supposition that they were raised from a state of mental torpor.

## IS THIS AGE FINAL, OR PREPARATORY?

No. II.

ISAIAH ELEVENTH CONSIDERED.

ON this chapter immense labor has been bestowed to harmonize it with the theory of the burning up of the world in 1843; but still it reads just as it always did, and shows conclusively an age in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a Branch out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; and "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for, THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA. And in that day [when the earth is thus full of the knowledge of

the Lord] there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." That is not all: "It shall come to pass in THAT DAY that the Lord shall set his hand again THE SECOND TIME to recover the remnant of his people which shall be left from Assyria," &c. Not the gathering of spiritual Jews, but his people whom he had once before gathered: not a gathering from Babylon, as will soon be seen: that gathering was not in "that day" just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rehoboam, son of Solomon; one nation was called Judah, and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not "scattered," but was "cast out" of the land of Israel into Assyria, some hundred years before Judah was carried captive into Babylon. Israel was therefore called "outcasts," as in the text before us: see also 2 Kings 17: 20. Nor was "Judah dispersed" to the "four corners of the earth" till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future, and is not "conditional," and is as certain as a "Thus saith the Lord" can make it. If any doubt remained, the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria, there was continual strife, contention, and war between the two nations. When one shall be assembled, and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done "in that day" when "the earth shall be full of the knowledge of the Lord;" of course future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Here we see what the first "recovering" was, which is alluded to, verse 11, where it is said, "The Lord shall set his hand again the second time to recover the remnant of his people," &c. It was their being brought up out of Egypt, and it is "the remnant" of the same people of whom the prophet speaks.

The prophet then goes on to tell us what that people will say when gathered: "And in THAT DAY thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation! I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: THIS IS KNOWN IN ALL THE EARTH. Cry out and shout, thou inhabitant of

Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12. This subject is made so plain by the prophet that it does really seem wonderful that any should call in question the meaning of the prophecy, or attempt to spiritualize it. That it applies to any events that have ever yet occurred, can not be shown. That it is not a conditional promise is equally manifest. So surely as the Branch of Jesse's root ever reigns on earth, so surely, "in that day," will these things come to pass: so we believe.

## BIBLE EXAMINER.

PHILADELPHIA, JUNE, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

**BIBLE EXAMINER.**—All the numbers for 1848 can still be supplied. No subscription will be received for a less time than one volume. Any person who will send us two new subscribers with one dollar current money, free of expense, shall have, as a premium, one copy of Dobney, in paper cover, or, three copies of the Six Sermons, 18mo. pamphlet of 120 pages: or, three copies of the "Christian Psalmody" in paper covers. Please state distinctly which you will have, and how they shall be sent.

**"CHRISTIAN PSALMODY, OR PSALMS AND HYMNS FOR THE USE OF ALL CHRISTIANS"** is the title of the new Hymn Book we are publishing, and which will be ready for delivery before our distant subscribers receive this paper. The authors of this compilation have labored to present it free from those objections which are justly urged against other selections: and they flatter themselves that no intelligent christian will find cause for objection to the work. The work is designedly small, and yet, sufficiently large to give variety. The largeness of a Hymn Book is no recommendation, as most congregations confine themselves to a select few out of the mass. In that now presented the compilers have labored to embody this select few.

The work is got up neatly, 24mo., 128 pages, in paper covers, at 15 cents single copy; \$1 per dozen, or, \$8 per hundred. Cash always with the order.

BR. W. M. G. MORSE, of Springfield Mass., we are afflicted to learn, died of the Small Pox, in its most malignant form, Friday, May 18th. Br. R. E. Ladd writes, that "He fell asleep as he had lived a consistent, humble christian, and in full hope of a glorious immortality at the coming of Christ." We would mingle our tears with those of his afflicted wife and children; and we offer for their consolation that Jesus our "Lord" will soon be "here," and He

is "the resurrection and the life;" so that our beloved brother will sleep but a short time before he will hear that same voice that called Lazarus out of the grave, saying "*William come forth.*" "I will raise him up at the last day" is the promise of our soon coming Lord and Life.

**THE TRUE WESLEYAN AND IMMORTALITY.**—We ask our readers carefully to examine the "Review," by our Assistant Editor, of the articles of Rev. Luther Lee, Editor of the Wesleyan. Here are two master minds; one on each side of the question. We would gladly publish the articles of the True Wesleyan entire if our room would admit; though we really think, by giving Br. Lee's article "No. 2." entire in the last Examiner, we have given the gist of his whole argument on the philosophy of man's natural immortality. What he has said since is only an amplification of the same points, which when stripped of all their dress are summed up thus:—

1. *There are only two primary substances, viz.: matter and spirit.* 2. *Matter has no power of self-motion or self-determination, however it may be organized.* 2. *Therefore, wherever we see matter endowed with this power there must have been added to it an immortal spirit or soul.*

This, we say, is the very soul of all the Wesleyan has said on the philosophy of immortality; and, if it is true, it endows every animal, insect, or crawling worm upon earth with an immortal soul, just as really as man; and strips Jesus Christ of all the glory of bestowing immortality upon us by his work and mediation.

The "Review," when finished, will be transposed into a book, 18mo.: and we hope friends will be prepared to give it a wide circulation in that form, especially among the readers of the "True Wesleyan." The price of the work will be given when we find what it will cost.

**DEFINITE TIME FOR THE ADVENT OF CHRIST.**—We see by some of our exchanges, an effort is again made to fix such a time. Whether that discovery will ever be made we shall not argue now; but one thing to our mind is perfectly clear, and that is,—no such discovery will ever be made by the *modus operandi* now in use: viz., That the "70 weeks," of Dan. 9th, terminated within the period of the first advent, or three and a half years after. Nothing is plainer to us than that the 70 weeks include all the time till "*the holy city*" was given up to the Gentiles; or, to that time when Jerusalem was compassed about with armies. Our Lord commanded his disciples to "*begin*," their work "at Jerusalem," and he never told them to leave it out of their labor till "*ye shall see Jerusalem compassed about with armies*;" then, and not before, terminated the "70

weeks determined upon thy people AND *thy holy city*, to finish transgression." Then their iniquity was "filled up;" and then the "condemnation to the fire of Gehenna" came upon the city and people; and in the middle of one week, following the 70, the sacrifice and the whole Jewish ritual was made to cease, by the destruction of the temple and its services. Till the advocates of definite time abandon their premises, about the end of the 70 weeks, they labor in vain.

**SUPPORT FOR THE EXAMINER.**—Just as our paper was going to press, we received the following communication, which we insert, by request of the writer, who has long been known by many of our readers.

NEW YORK, May 31st, 1849.

DEAR BRO. STORRS.—I am sorry to see by your last paper, that the Examiner has received so feeble a support: in view of which, allow me to ask your readers if they are aware that Bro. Storrs, from affluence, has become poor since he embraced the great truths of life and death? Do they really know that he has devoted as much time as has been necessary to the supervision of the paper without receiving money enough to pay the printer? Are they willing that it shall now go down without an effort to succor it? I trust not—but that we all, according to our ability, may do something to sustain and extend its influence.

The Examiner may not, upon all points, advocate the views we hold and deem important, but are we for that to withhold our support? Are not the enemies of the glorious truths we believe withering up on every side? and by misstatements and every device of the adversary doing all they can to disparage the truth, and those who uphold it? Whatever may be the opinion of others, it is my firm belief, that the Examiner advocates a view of the divine law of the utmost importance, and one intimately connected with those of the resurrection and the glorious appearing of the Great God and our Saviour Jesus Christ.

The paper has contained single articles worth the subscription; and I hope that soon we shall have a *weekly* instead of monthly, to scatter broad cast these truths through the length and breadth of the land. I would suggest, as Bro. Storrs is not wont to put forth appeals for aid in every paper, that all the friends will hear the call that has been made, and send each according to his ability, as the Lord hath prospered him.

Yours, in the hope of Endless Life,

HENRY A. CHITTENDEN.

N. B.—All who are able, should get as many copies of Dobney as possible, and circulate in their respective neighborhoods. They will thus not only help Bro. Storrs, but give circulation to one of the

most important theological works ever published. *One hundred thousand copies* ought to be scattered immediately. H. A. C.

**PREACHING** every Lord's day by the Editors of this paper at Commissioners Hall, Third St. below Green, morning and evening.

**THE SECOND ADVENT OF CHRIST**—We learn that one objection to the Examiner is, that we do not say enough on the above topic. We firmly believe that event is now "nigh, even at the door;" but we have no idea of attempting to find out an exact day or year for its occurrence, unless *events* future should shed more light on prophecy and prophetic numbers than has ever yet been elicited; and we think the propensity to do it tends to an intolerant spirit that ill becomes those who are looking for the advent. The leading advent paper (we mean of Mr. Miller's school) said in March 1844—"There are none of the prophetic periods, as we understand them, extending beyond the Jewish year 1843. The above we shall ever maintain as the *immutable* truth of the word of God, and therefore, till our Lord come, we shall ever look for his return as the *next* event in historical prophecy." Yet, the same paper made large professions of its wisdom in discovering that the tremendous events of 1848 were a wonderful *fulfilment of prophecy*, giving evidence that they had always been right in their theory: and they say, in 1849—"We hail the emancipation of the sons of Abraham from their long, cruel, and ignominious political and religious bondage to the Gentile powers of earth, as another evidence of God's faithfulness in fulfilling his word," &c. Now what is all this but saying, *indirectly*, (for they never *"confess"* directly) "We thought, in 1844, there was no more historical prophecy to have a fulfilment prior to the advent, but great things have come to pass that we looked not for: nevertheless, we will turn these things to our account, and make the most of them to keep up the appearance of the truth of our theory."

After the "Jewish year" 1844 had passed away, one of the conductors of the paper, of which we have spoken, held the following language in his Harmony of Prophetic Chronology, and Time of the Advent to be Known, in which he leaves the "Jewish year 1843" and stretches out the period to the "end of 1847." "Those who are brought to view as the subjects of the wrath of God at the Second Advent, are those who reject the testimony of God on the time of that event." Yet, "the time" of this leader has all failed; but his developments since have painfully shown that his uncharitableness, and that of his associates, has not failed. We see that these leaders have been mistaken both in time and in events; and yet they have severely denounced us for "not fol-

lowing" them. After 1844 we looked for and expected to see the breaking in pieces of the monarchies of Europe *before* the advent; and were not taken by surprise when the French revolution of 1848, and the events following, occurred. We believed, before their occurrence, that such "historical prophecy," or prophetic events, would occur *before* the "return" of our Lord.

We believe that many "historical prophecies" are still to have a fulfilment on *this earth, before* the "new heaven and new earth" of Rev. 21; but how many of them are to be prior to the second advent, or personal return of our Lord, we do not know. Were we believers of the school above referred to—that is, believers in the theory that denies the return of the literal posterity of Jacob "to the land wherein their fathers have dwelt"—that maintains the burning of the whole globe at the precise time of the advent, immediately to be succeeded by the new heaven and new earth, and the ending of probation to all the human family, without regard to the unavoidable ignorance of many—we say, were we believers in such positions, we could not, with our present light, believe that the advent would occur for many years to come, unless we were to account many of the prophecies as "cunningly devised fables."

While we by no means approve or condemn all that is published in those papers claiming the peculiar name of "*Advent*" Papers, we have thought they furnish as much reading on that topic as would answer the largest desires of the class of our readers who feel that subject to be the one on which they delight most to dwell; and we have supposed that these readers of the Examiner take one or other of those papers, which are published weekly. We have always avowed, that the *principal* object of the Bible Examiner is the full discussion of the Immortality question. And while one of the advent papers, viz., "The Harbinger and Advocate," published at Rochester, N. Y., by Elder Joseph Marsh, gives a considerable amount of matter on the immortality question, there is no paper that enters so largely into the subject, or that has the means of doing it, as the Examiner, and this at a price that places it within the reach of all.

We intend to have more variety as soon as we can find room for it. Yet, we believe our paper is not without variety; and supplies a place that no other in the nation does or can. The development of the spread of the great truths we advocate, of no immortality to man out of Christ, nor without a resurrection from the dead, in England, within the last few years, has disposed us to occupy a large portion of our paper with extracts from that source, to the exclusion of much that would otherwise have appeared in our columns on other topics. We consider, however, whatever others may think, that

this question of immortality lies at the foundation of every other truth of the Bible relating to salvation; and that no one can fully understand what man needs, and what the gospel proposes to do for him, that does not understand this subject; nor can he see either the importance or value of the second personal advent of Christ, unless he understands this truth, viz., "If no resurrection, there is no future life," and "if no second personal advent of Christ, then there is no resurrection;" and, consequently, our immortality and future life depends upon that advent and the resurrection by Christ, who is the "resurrection and the life." But our immortality or future life, neither of them, depend upon Christ or his advent, if men are possessed of immortality by creation, or natural generation: and, as a consequence, there would be no use in the resurrection; and the coming of Christ again would be a matter of very little importance. Hence we feel safe in saying, as a general thing, those who believe the common theory of man's natural immortality do not and cannot feel the value of those grand gospel truths—the personal advent of Christ, and the resurrection of the dead.

### MORAL DEPRAVITY—ORIGINAL SIN.

#### No. II.

WE now proceed with our examination of those texts which are supposed to sustain the position of the "Assembly's Catechism," as presented in our previous number. It is an easy matter to throw together a number of texts that seem to prove the common theory; and if time-worn traditions are to settle the meaning of those texts, without the aid of other portions of scripture, or the use of the faculties God has given us to search the scriptures, as those who must give account for themselves, we might conclude the Assembly of Divines and their adherents are right in their declaration, that we all inherit a morally depraved nature from Adam, "utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually."

We shall now take up Psa. 51: 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This text is considered conclusive by the advocates of inherent moral depravity. Truly, if it is, the Psalmist, instead of confessing his sin, hides himself under a cloak, as most other sinners do who believe the common theory. He had committed great sins—murder and adultery. If he does affirm the doctrine usually drawn from the text, he throws the blame first on his mother, and then indirectly, at least, on God. Let us see. "Why did I sin these great sins?" **Ans.** "Because my mother conceived me in sin;" i. e. "conveyed to me moral depravity." And again, we ask him, Why did you commit these enormous sins? **Ans.** "I was shapen in iniquity." But who shapened you? **Ans.** "Thy [God's] hands have made me and fashioned me."—Psa. 119: 73. We sum up thus—"I have committed adultery and murder, because God made and fashioned me in iniquity in my mother's womb." The blasphemy of such a

position is apparent, and it is the legitimate result of the doctrine of inherent moral depravity. Let the advocates of that doctrine not blush to own their own child, if determined to maintain a theory like that of the Assembly's Catechism. If it be asked, 'what did the Psalmist mean if that was not his meaning?' We answer in the language of Wesley on another topic, "It were better to say there is no meaning at all, than to attribute such a sense to the language." To charge the God of truth and holiness—who hateth iniquity—with having caused the birth of untold millions with a moral nature "utterly indisposed, disabled, and made opposite to all spiritual good, and wholly inclined to all evil," &c. is a blasphemy, one would think, enough to make a devil tremble to utter.

We reply, however, that the language is of similar import to that in *Psa. 58: 3*: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Now we all know that none "speak" at all "as soon as they be born;" and hence, the most that can be made of the expression is, that those who are now wicked, commenced an early course of wickedness. That a want of attention to truth in early life has resulted, as all know it does and will result, in confirmed wickedness and falsehood. So the most that can be made of the Psalmist's sentiment, *Psa. 51: 5*, is, that in his humiliation and penitence for his sin, he speaks in a style of *hyperbole*, which is not uncommon under deep feeling, when the mind struggles to give utterance to its emotions; but the *exaggeration* in such cases is not misunderstood by any who have not a theory to serve.

But again,—if the Psalmist's expression proved, so far as he was concerned, that he was born with a nature morally depraved, which we do not admit, it could not prove that all other men were in like manner. Job affirms the opposite of himself; for, he declares he had cared for "the fatherless and widow," and that he had "guided her from" his "mother's womb;" *Job 31: 15-18*. Here, then, is proof of one of Adam's posterity that was not born with a nature "utterly indisposed, disabled, and made opposite to all spiritual good," &c.; for, James declares, that "pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows," &c. Job affirms that he did this from his "mother's womb." Just as early as David was corrupt, Job was pure; so that if we give the advocates of inherent moral pollution the full benefit of *Psa. 51: 5*, their theory is at an infinite distance from being established; and, especially, when the holy and blessed God has warned us all against using the "proverb that the fathers have eaten sour grapes, and the children's teeth are set on edge."

The next text urged in support of the common theory, that we will notice, is *Job 15: 14*: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" If this text proves anything for that theory, it proves too much. It would prove that Jesus Christ himself had a morally depraved nature—he was "born of a woman." Not to press that point, however, we ask, Who utters these words? Do you say, They are inspiration. We reply, Just as much as the words, "thou shalt not surely die," are inspiration. "Eliphaz the Temanite" is the speaker; of him the Lord says, *chap. 42: 7*: "My wrath is kindled against thee, and against thy two

friends; for ye have not spoken of me right," &c. Here is the Lord's own testimony that Eliphaz's discourses are not inspiration, and therefore are not authority: and mark—when Eliphaz had finished the discourse of which we are speaking, Job commenced, *chap. 16: 3*, by calling that discourse "*vain words*." In that same discourse, verse 4, Eliphaz charged Job with casting off fear, and restraining prayer before God; which, to say the least, was not true; and hence we may expect to find other untruths in his talk, and none more so than the insinuation in the verse under consideration.

## SCRIPTURE EXPOSITIONS.

### EPHESIANS CHAP. III.

VERSE 13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Because of the access and glorious privileges spoken of, "I desire that ye faint not"—that you do not despond, or be timid—"at my tribulations" distresses, calamities, the pressure that is on me—"for you"—or, on your account,—"*which is your glory*:" that is, they were to conduce to their inheriting the glory of which he had spoken in the previous part of the epistle.

VERSES 14—19. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

"For this cause"—that you may inherit glory, "I bow my knees"—in prayer—"unto the Father of our Lord Jesus Christ"—through whom alone we can have access to the Father: and—"of"—from—"whom the whole family"—*patria*, kindred, tribe, race, progeny—"in heaven"—who have been translated, as Enoch and Elijah; or, who may have been of the number who "came out of their graves after his resurrection,"—"and in earth are named." The whole race of saints, wherever they are, and whenever they lived, derive their spiritual and divine life from him, as the appointed head of this family; and therefore take his name whose nature they possess; as children take the name of their father. As the head of this family all communications with his Father are made through and in the name of Christ. Thus, to the Father, Paul said, he prayed, "That he would grant you"—of this family, who are still on earth—"according to the riches of his glory"—according to his glorious riches, wealth, or abundance, which is inexhaustible and unsearchable—"to be strengthened with might"—increased in power—"by his Spirit"—which is the efficient agency in communicating power, or might—"in the inner man"—or, that new and spiritual nature derived from Christ, and through union with him, "that Christ may dwell in your hearts"—that Christ may have a home, a permanent place, in your minds, or affections, so that every thought shall be under the government of that Spirit with which he was filled. This home, or residence, for

Christ in the hearts, or affections, cannot be attained except "by faith," a strong and unwavering confidence in God, through his Son, who is the medium, and the only one, through which the Spirit of God is communicated to men. The apostle prayed that such communication of the Spirit might be made, "that being rooted and grounded in love," taking root, or striking roots into, and made firm in love. The figure is beautiful. Love is the *soil* in which, and in which *done*, the christian can grow: God is love: Christ is the gift of love; the grand office of the Spirit is to shed abroad the love of God in the heart of believers: they are planted in love: they should strike their roots deep therein, and become firm and unmovable in it: thus will they honor the God of love, resemble Christ in love, become unblamable in love; and so attain unto the full and perfect adoption of children to God, and partake of his immortality, incorruptibility, and endless life, at the revelation of Jesus Christ. And Paul desired that they might now be rooted and grounded in love, so that they "may be able"—fully able—"to comprehend," to understand, to know, to lay hold of—"with all saints"—in company with all the holy ones—"what is the breadth"—how wide—"and length," how extensive—"and depth"—how inscrutable, or unsearchable—"and height"—how high the elevation of the love of God—"and to know the love of Christ:" here the apostle, himself, has attained that elevation in description that his own head, as it were, becomes giddy, and he exclaims from astonishment at his discoveries—"WHICH PASSETH KNOWLEDGE." Well said, truly: it is even so: and the loftiest intellect that shines and expands before the throne of God must now, and will forever, have to make the same acknowledgment. Well, saith the apostle, I will stop here in my effort to describe THE LOVE of Christ and God; but I pray, "that ye might be filled with all the fulness of God." Truly, this wish is the cap stone of the arch, and all language fails in any attempt at exposition: we will only add—*Even so, Amen.*

Verses 20 and 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The apostle after his masterly flight, in his attempt at a description of the love of God and Christ, seems unwilling to descend till he had planted a standard even above the cap stone, and he proceeds to give a shout of triumph while he runs up the flag of the kingdom, and says, "Now unto him who is able to do"—how much, Paul?" "all we ask"—yes, and all we think, yea, and—"above"—over, beyond—"all we ask or think:" and not only beyond that, but "abundantly above" it: yea, "exceeding abundantly above all we ask or think." We can ask for much, but, we may think of more, perhaps, than we dare ask for; but after all, in our deepest and highest thoughts, we do not, hardly, begin to reach even the outskirts of the treasures God has in store for, and which he is able to give to those that love and obey him through his Son. But, says the apostle, he is able to do these things "according to the power that worketh in us," by which we were formed of the dust, brought up in animal nature, developed an intellectual nature, now a spiritual nature, whereby

we are already made partakers of the divine nature: and what cannot that power effect which has already accomplished so much? Who shall fix its bounds? Who can tell where or when it is to stop in its developments in us? Will it stop with this age? No: therefore, "Now unto him be glory in the church"—the assembly of the holy ones—"by Christ Jesus"—who is the head of that assembly; through him let glory be given to God, his Father and our Father—"throughout all ages, world"—*aion*, ages—"without end"—or, throughout all the *endless succession of ages*. This age is not to terminate the wonders of God's love and power. There is to be a continued, an endless number of ages, succeeding each other; each rising higher in glory and in the richness of their developments, without ever exhausting the fulness of God. The idea of the next age being the last is a dream of ignorance, a mere fancy, unsupported by the Scriptures, and at war with the Divine administration, so far as it has yet been developed. What unthought of glories, then, still lie in the future. We have no need of "endless torments" to stimulate us to seek eternal life: "the joy set before us" is ample. The preaching endless torture, as a motive to seek and serve God, has only originated in ignorance and superstition. Let the Scripture truth of God's love and kind designs take its place, and see if we do not have a more consistent race of Christians.

#### DOCTRINE OF ATONEMENT.

We give the following extract from a pamphlet on the above topic, by Eld. Jabez Chadwick, of Enfield Centre, N. Y. The author is an educated man, of the Christian denomination. It expresses our views on the subject, and we cheerfully endorse it.

The atonement is a cardinal doctrine of the Christian religion. And all Christians so regard it. Nevertheless, it is viewed in very different lights. And the views of those, claiming the title of *orthodox*, have undergone various changes and modifications. Opinions concerning it, which were once deemed of vital importance, are now rejected by a great majority of the churches, as unscriptural, and inconsistent with the grace of pardon, and the justice of damnation. The doctrine, however, is not rescued by these changes and modifications from all perversion and mistake. It is a subject which manifestly requires further investigation.

It will be my object in this essay to remove the misapprehension, and correct the abuse which has attended, and still attends this doctrine, and to place it before the reader in its Scriptural light.

In the first place, much will depend on the right definition of the term, atonement. Things should be called by their proper names, and clear and definite meanings should be affixed to the words we use in relation to any subject. A deficiency here cannot fail to be attended with much confusion and perplexity.

What, then, is the true definition of atonement? I answer, that it is the *reconciliation, agreement, or coming together*, which is affected between men and God, through the mediation of Jesus Christ.

That this definition is correct will appear from critical examination of the original Greek word

which is translated "the atonement." This is "*tee kutallagee*," the true meaning of which is the *reconciliation*. The word atonement occurs but once in the English version of the New Testament, viz., Rom. v: 11, whereas the original word occurs several times: but, except in the aforesaid passage, it is rendered *reconciliation*. It also occurs a number of times in its verbal, or participial form, and is rendered *reconcile*, *reconciling*, and *reconciled*. It also occurs frequently in the Old Testament, and is rendered sometimes *atonement*, and sometimes *reconciliation*, *reconciled*, &c.

The above mentioned passage in Romans reads thus: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Gr. *teen kutallageen, accusative case*, i. e. the *reconciliation*.) Atonement was formerly used by the English to mean *reconciliation* and pronounced *at-one-ment*. Unless the translators considered this as its true signification, it is hard to account for their rendering the same Greek word, letter for letter, once *atonement*, and twice, at least, *reconciliation*. I wish it to be duly remembered that the words, "the atonement," in Rom. v: 11, and "reconciliation," which occurs twice in 2 Cor. v: 18, 19, are from the same Greek term, and in the latter cases, as well as in the former, the Greek article is prefixed, so that it should have read "*the reconciliation*," instead of "*reconciliation*." There is manifestly no reason why the article should not be expressed here, as it is in the passage in Romans. "The ministry of reconciliation" or "the words of reconciliation" committed to Paul and others, does not pertain to *any* method of reconciliation, but to a certain, peculiar, *definite* method, described in the Gospel, and hence it should have been emphasized by prefixing the definite article, as it is in Greek. It is further evident that *reconciliation* is the true meaning of *atonement*, from the fact that the Greek word, from which it is rendered, occurs frequently in its verbal, or participial form in the New Testament, and is rendered invariably *reconcile*, *reconciled*, or *reconciling*. It occurs twice in the context of Rom. v: 11, and is rendered "were reconciled," and "being reconciled." The verbal, or participial form of this Greek word occurs also several times in the before-mentioned v. chapter of 2 Cor., and is rendered "hath reconciled," "reconciling," and "reconciled." It occurs also in the same sense, Rom. xi: 15, Eph. ii: 16, and Col. i: 20, 21.

It is, therefore, perfectly clear that to *atone*, in the New Testament sense of the term, is to *reconcile*; and that the *atonement* is the *reconciliation*, viz., the reconciliation which is effected between men and God by the mediation and work of Christ.

*Reconciliation* appears also to be the appropriate meaning of the word, as it is used in the Old Testament. The original Hebrew word is said to have another signification, viz., cleansing: but I believe that all concede that reconciliation is one of its meanings. And it appears that this is the sense in which the inspired writers, generally, if not always, use the word, when speaking of sacrifices, and other means of obtaining intercourse and favor with God.

Atonement was indeed made by various means; but reconciliation is the sense which its different applications will bear. Moses, for instance, made an atonement for the sins of Israel by prayer. Ex. xxxii: 30. "And it came to pass on

the morrow, that Moses said unto the people, ye have sinned a great sin: and now I will go up unto the Lord: peradventure, I shall make an atonement for your sin." Aaron, in the time of the plague, made an atonement, by taking a censor, and fire from off the altar and putting incense thereon, and offering it to the Lord, as he stood between the living and the dead. See Num. xvi: 40-48. Phineas made an atonement when he executed summary justice upon Cozby and the Midianitish harlot, by thrusting a javelin through both their bodies. See Num. xxv: 7-13. And from time to time, the priests made an atonement by sprinkling the blood of the victims which had been offered in sacrifice, "upon" and "before the mercy-seat" in the inner court. The atonement did not consist in killing and offering the victims. These were only the means of it. The atonement, itself was made *subsequently*, by sprinkling the blood as above, or in such other ways as God directed.

In all these cases, we may attach the sense of *reconciliation* to the word *atonement*. Indeed, Aaron, in making atonement for "the holy place, the tabernacle of the congregation, and the altar," is expressly said to "have made an end of *reconciling* them." See Levit. xvi: 20. It is also written, ch. vi: 20, "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to *reconcile* withal in the holy place shall be eaten: it shall be burned with fire." *Reconcile* is manifestly used here as a substitute for the word *atone*. Again in ch. viii: 15, Moses is said to have "sanctified the altar to make *reconciliation* upon it," i. e. *atonement*. Moreover, in the time of Hezekiah, it is said, 2 Chron. xxix: 24, that the priests killed the bullocks selected for sacrifice, and made *reconciliation* with their blood upon the altar to make an *atonement* for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel." Here the sense of reconciliation is given to the word *atonement*. It is, therefore, clear that this is the radical meaning. The atonement was not the *sacrifice itself*; but the *end* which was thereby effected after the blood was sprinkled as directed. The sacrifice was the means and the atonement, or *reconciliation*, was the end obtained.

So the sacrifice of Christ, to which the typical atonements referred, was not the *atonement itself*; but only the means of it. There is as plain a difference, in this case, as in the other, between the means and the end.

The sacrifice of Christ is often referred to, as though it constituted the atonement: whereas it was only the means of it. The atonement itself, i. e. the *reconciliation*, was a subsequent thing, and was effected by his appearing before God in the heavenly sanctuary, "not with the blood of bulls and goats: but with his own blood," and continuing to intercede in our behalf. The offering of himself, inclusive of his whole mediatorial work, is to be considered in the light of appointed and necessary means, with reference to an important end, viz., the *reconciliation* between men and God. To substitute the end, which is the *reconciliation*, for the means, whereby it is effected, viz., the work of Christ, is to confound things which are obviously different. This want of a proper discrimination between the means and the end has led to great misunderstandings, perplexity, and abuse, which I

shall show hereafter. For the present, I shall only define the reconciliation in question.

### "IMPORTANCE OF THE RESURRECTION."

We give the following extract from Dobney's new work, hoping it may interest our readers so that they will desire to see the book, and send for it. We wish that work scattered far and wide, and as soon as possible. Public mind, religiously, is shaken; and unless some more consistent theory than "endless torment,"—which grows out of the notion of man's *natural immortality*—can be shown to be the doctrine of the Bible, we may soon see infidelity sweep the churches themselves with the besom of destruction. If ministers would not be swept away with a swelling flood, that is rising, let them learn, and fearlessly proclaim—*No immortality out of Christ*—and, "*All the wicked will God destroy.*" Some say—"It is non-essential." They may learn otherwise when too late.

It has been already submitted that scripture recognises only two bodies for man—the present animal-body, *soma psuchikon*, and the spiritual body, *soma pneumatikon*, and at the same time knows nothing of any conscious existence in a perfectly disembodied state. Which of course makes the resurrection [leaving it as yet an open question, what is meant by it precisely, and when it takes place] to be all-important. It at the same time undoubtedly teaches the immediate enjoyment by the saint of the presence of his Saviour, and the blessedness of heaven. In confirmation of which remarks, the reader is requested to study attentively in its connection—

#### 2 CORINTHIANS, chap. iv.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

#### Chapter v.

1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

3. If so be that being clothed we shall not be found naked.

4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.

7. (For we walk by faith, not by sight.)

8. We are confident, I say, and willing rather to be absent from the body, and present with the Lord.

At the close of chap. iv the apostle testifies how lightly his manifold afflictions sat upon him. And

afflictions were they of no ordinary kind.—'troubled on every side—perplexed—persecuted—always bearing about in the body the dying of the Lord Jesus—always delivered unto death for Jesus' sake; or, as he speaks in a subsequent chapter, when he is compelled to compare himself with others,—in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one: thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.' Yet with sublimest heroism he points to calamities and sufferings which would drink up the spirits of most of us, and says 'These light afflictions! these light afflictions! Do we ask the secret of this victorious composure? He tells us that he was habitually regarding the unseen realities of the next state, 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.'

Here we perceive distinctly that it was his confidence in a resurrection that lightened his spirit of its load, and cheered him on his lonely and stormy way. We ought to compel ourselves to notice this, agreeing exactly as it does with his wont on other occasions. For it was his habit to console himself with the thought of being raised from the dead, which was the 'recompense of the reward' unto which 'he had respect,' as the first chapter of this epistle also shows, for having said 'We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, inasmuch, that we despaired even of life,' he goes on to say, 'But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.' 2 Cor. i. 8-9.

But let us return to our proper passage. The apostle having said that notwithstanding all his troubles he persevered in his arduous course, animated with the confident hope that God who raised up Jesus would also raise him up, v. 14, regarded without displacency the perishing of his outward man, v. 16, seeing that his afflictions would work out for him a far more exceeding and eternal weight of glory, v. 17. For he was accustomed not to look at the visible, which is the fugitive, but at the unseen and eternal. v. 18.

Let it be observed that all this grows directly and continuously out of v. 14, (v. 15 being parenthetical, and arising out of the last clause of the preceding verse.) The being raised up by Jesus is the thought which, as the grand source of his joy, and secret of his career, he is dwelling on, which reconciles him to the perishing of the outward man, and makes his afflictions light as the gossamer. Our division of chapters here is peculiarly unfortunate; v. 1-8 being but a continuation of the interesting subject, the word, For, marking the close logical connection,—For we know that if our earthly house of this tabernacle be dissolved, called before our outward man perishing, 'we have a building of God, a house not made with hands,' that is, another body,—eternal in the

heavens? Which does not mean that the body he would have was at that time in heaven waiting for him to enter into it, but it was a heavenly body, a body invested wherewith, he should dwell for ever in the heavens. But it may be allowed me to paraphrase the entire passage, without passing to give the reasons for the rendering I shall adopt, which I trust will be obvious to the general reader. Continuing the thought which he had announced towards the close of chapter iv. he thus proceeds,—

“For we know full well, that if our body, which alone persecutors can hurt; or hunger and fatigue affect, were, to be overcome of death, which sooner or later must be, we are quite assured that we shall be found more gloriously arrayed. This indeed is a vile body, in which we often groan; feeling acutely the ills of life, but Christ is able to endow us with a body fashioned like unto his own glorious body. And such awaits us. I have called the present body a house, and as such what it is but an earthly house—a house of dust—in the formation of which human beings were (instrumentally) employed; but the body I shall have, or to keep to the figure, the house which awaits me, is in no wise of human origin [not made with hands] it is celestial [in the heavens] and unlike this changing, decaying structure, is eternal.

“Oh! how I long to find myself in this celestial body, [earnestly desiring to be clothed upon with my house which is from heaven.] I say, I could long for evening to undress, to lay down this gross corporeal investiture, and find myself in that body of heavenly texture which awaits me. For I have no fear of being found utterly disembodied; and though, if such a thing might be, I could prefer to pass without dying into my ultimate condition as Enoch and Elijah did, yet am I more than ready to welcome the sharpest pangs of death, in order to find myself relieved of all the ills attendant on humanity in its present condition, and invested with that spiritual body in which I shall, oh glorious hour! find myself present with the Lord. For in this body I am absent from my Saviour, in that I shall be for ever with the Lord.”

To me it appears that this purposely free paraphrase gives the exact idea of the passage. In which Paul contrasts the present body with the next; longs to lay down the one and assume the other, which he calls *eternal*, and on the *assumption of which* he would find himself present with the Lord; and recognises nothing as intervening between quitting the one body and finding himself in the other and eternal one, the investiture with which was essential to his being present with the Lord. The eighth verse is the logical conclusion of the whole.

Now remembering that scripture recognises no perfectly disembodied state, and only two bodies, and that the next is the resurrection body, we are again conducted to the same conclusion to which Matt. xxiii. and 1 Cor. xv. brought us, and are again reminded of the grand importance of the resurrection, which is a more capital doctrine in scripture than in our modern systems of theology.

**DORNEY ON FUTURE PUNISHMENT.**—The first edition of this work is all sold or scattered abroad; but another edition will be ready in a few days. Continue to send us your orders.

## AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truths peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principal of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before ‘the way-worn traveller,’ a ‘hope full of immortality.’ Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some ‘poisoned arrow,’ drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of a compassionate Saviour, ‘Come unto me all ye that are weary and heavy laden, and I will refresh you!’ How appropriate is the character of the great High Priest who is ‘touched with the feeling of our own infirmities!’ To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for ‘bowels of compassion.’ Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathises with his sorrows, and who ‘is able to save to the uttermost all that come unto God by him.’ Forgive my earnestness, and permit me to say, that *Christ is the only subject* which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and support and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and eternity!—*Jarram.*

## FOREIGN NEWS.

The recent arrivals from Europe bring deeply interesting intelligence. A synopsis of it in the Ledger, of this city, commences by saying, “The whole of continental Europe seems ready to burst into *one general conflagration.*” Such is the truth: and we have long looked, and are still looking for a “*conflagration*” there, such as will leave in the shade all the horrors Europe has ever witnessed. How soon, or how rapidly it may manifest itself we do not know; but we believe it is at the door, and cannot long be delayed.

The “*intervention*” of France in the affairs of Italy, which we noticed in the last Examiner, turns

out to be, it seems, a mere hypocritical pretence of helping to maintain the liberties of Italy against Austria, while the real design was to restore the Pope and maintain him in power. But the Italians were not deceived by the shameful movement of French republicanism as the following items from Rome will show.

On the 27th, the Constitutional Assembly resolved to adhere to their resolution of opposing the entrance of the French.

Orders have been issued to undermine Milan, on the approach of the French to the side of the sea-board. Cannon are planted on the road and the gates and streets that lead to Civita Vecchia. The long cornered gallery erected by Pope Borgia, between the castle of St. Angelo and the Vatican Palace, has been blown up with powder, and the materials used to block up the entrances to the city.

A deputation of the Central Committee had protested against the invasion, and informed General Oudinot that Rome would resist his entrance by force, and blow up the Quirinal, the Vatican, and St. Peter's which were already undermined.

The French General replied, that his instructions were imperative, and that he would enter Rome by force, if not quietly received.

The following is a proclamation addressed by the Roman Government to the French who invaded their territory.

"Frenchmen, your ancestors brought us liberty, but you bring us slavery. In destroying the Roman republic you will destroy your own. Oh shame! You stood by during the misfortune of Lombardy. You had not a word of consolation for the fall of Piedmont. Your venal writers calumniate the heroic efforts of Hungary.

"On this very day, with an impudent mockery, you come to destroy Roman liberty. Are you, indeed, soldiers? If you are, choose a foe worthy of your courage. Do not come to defy the rising strength of a petty State. If you wish to combat against republican arms, cease to be republicans yourselves. Frenchmen, answer truly, whom do you wish to restore to power? Are they the priests? That hereditary race who have caused so much blood to flow, and occasioned so many woes to France herself? Study your own history, and you will see what you are about to do for us. We have an implacable hatred of sacerdotal domination. You wish to impose it on us by force. You are about to place us on a level with the Canesè. Frenchmen! before undertaking a detestable work, ask of the sky above you, and it will answer that it has been polluted by sacerdotal iniquities in all ages. Ask your youth and our women, and learn an uninterrupted tale of seduction, of debauchery, and of venality. Ask of our farmers for whom they have laboured. They will answer, for the priests! Ask to whom belongs the fifth part of the State. To the priests! Ask to whom belong the most luxurious abodes, for whom are the most exquisite delicacies, and who are those obeyed by thousands of menials. The reply will still be—the priests! the priests! Frenchmen, your mission is the work of hell!"

The secret of the whole movement is, we think, the French President has sold himself to Papacy,

and papal priests; and hence will soon find his fate sealed, as all others will who "worship the image of the beast;" for, they are to drink the "wine of the wrath of God that is poured out without mixture into the cup of his indignation."

The following items we extract from the remarks of the Ledger on "European Politics." Speaking of the present conflicts in Europe, it says:—

"The Hungarians rose, almost as one man, in defence of national independence; and being aided by Polish Generals and Polish troops, they have driven the reactionary Austrians out of their country, and are now within a short distance of Vienna. The Austrian government, thus menaced, has called to its aid the grand enemy of all popular governments in Europe, Russia. This step has lifted the veil and thrown off the mask; and proclaimed to the people in all Western and Southern Europe, that no faith can be safely kept with Princes, and that their only road to their natural rights is through republicanism."

Thus there seems likely to be a "rushing of the nations;" but we wait for the developments, knowing that the Kingdom of Christ is at hand.

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## IMMORTALITY.

REVIEW—No. V.

Mr. Lee says—"Its (the spirit's) improvement, is a distinct matter from the improvement of the body."

What does he mean by the "improvement of the body?" Does he mean the growth of the "body?" What does he mean by the "body?" Does he mean the whole physical organization, or a part of it? If he uses the term as indicative of the whole organism, then it is equivalent to the *man*; which would be to make "the improvement of the spirit a distinct matter from the improvement of the man." Understanding Mr. Lee, therefore, to mean the physical constitution, the question recurs—does he mean by "the improvement of the body" its growth in bulk or size? If so, I would remark, that *stubborn facts* establish the law, that other conditions being equal, the development of mind is in the ratio of the development of the physical organization. What are these "*other conditions*?" The answer to this question is found in the fact, that there are several *systems of organs*, giving rise to different functions, and modifying the manifestations of mind. The *ample* development of the *glandular system* does not increase the mental power; but modifies it. The excessive development of the *muscular system* does not impart mental activity; but it gives *durability* to body and mind. The *sanguineous* and *nervous systems* impart physical and mental activity.

Again, a person may be born with an organization unfavorable to the development of much mind—they may be idiotic; but, in this case, the *nervous system* will be defective. Again, they may be diseased, and, from this cause, imbecile. Again, education may have been *partial* and defective; the muscular system may have been cultivated at the expense of the nervous; and then, "the body may grow and flourish in all the perfection of health, and the mind make little or no progress." Again, the *nervous system* may be developed at the expense of the *sanguineous*, and "the body," or man, "be of exceedingly frail structure, pale and wan;" but it is not true that "a great mind may develop itself from within." The mind of such a person may possess great *vivacity*, *sprightliness* and *brilliance*, but it will be wanting in *strength*, *depth*,

*power* and *durability*. But, in all this, the law holds good, that, *as is the organization, so is the mind*.

Mr. Lee says—"Some of the greatest geniuses the world has ever produced, have had but just body enough to hold the soul." This is a mere fancy sketch, containing no argument. A man, however, may be a "*genius*," with little or no *talent*. Again, Mr. L. says—"These facts certainly indicate that the soul and the body, are not one and the same thing!" Truly! who ever contended that they were "one and the same thing!" The one may be an attribute of the other, and both may be mortal—both matter.—Mr. Lee's "*facts*" to the contrary notwithstanding!

2. Mr. Lee tells us, that "the body comes to maturity and begins to decline, at an age when the mind has but just commenced its career of improvement." This is a fallacy, for the "career of improvement" begins almost with our birth. "A sound mind in a sound body" is a sentiment, which embodies the truth upon this subject. The *nervous system* may be healthy, unimpaired and elastic, when the muscular and glandular have declined; and the mind may thus be proportionably active, when the physical strength is partially gone. But when there is a general decay of the whole organization, the mind goes down with the body. And whether a man shall be a *dolt* at "fifty, sixty, or seventy," depends upon the strength, soundness and durability of the *whole* constitution.

3. Mr. Lee alludes to the doctrines of phrenology, and informs us that nothing is gained by admitting their truth—that phrenologists "will not make this the issue, and base their science on the doctrine of materialism, to stand or fall with it." If by "*materialism*" Mr. Lee means *matter*, I affirm that phrenologists do base their science on "*materialism*;" for they base it on the anatomy and physiology of the brain—which is matter; while, at the same time, they may not follow up their principles to their *legitimate results*. I shall not reflect upon the motives of those phrenologists, who have labored to popularize, and harmonize phrenology with sectarian theology. But, for one, fearless of all consequences, I DO MAKE THE ISSUE, AND BASE THE PHRENOLOGICAL DOCTRINES UPON THE MATERIAL ORGANIZATION OF MAN, INDEPENDENT OF ALL "IMMATERIALITY," IMMORTALITY, OR INCORRUPTIBILITY; AND I CHALLENGE ALL PHRENOLOGISTS, NO MATTER WHO, NOR WHERE THEY ARE, WHETHER IN EUROPE OR AMERICA, TO DISPROVE THE CORRECTNESS OF THIS POSITION.

This is the only view that will, or can harmonize with the volume of Revelation; and every effort to harmonize the sublime science of mind, with the paginated traditions of modern sectarianism, degrades both it and them!

Yes, sir, a voice speaks from the highest heavens, and proclaims to all the sons of men, that they are mortal, having not one spark of immortality, but corruptible and perishing; and mental science—

the science of man—sends back the sound, *all is mortal!*

4. We shall now examine Mr. Lee's concluding philosophical argument, which is this: "The mind often develops itself in greater power and glory, just at the moment of death, shining out from an emaciated body, already wan and cold."

Here Mr. Lee rallies all his powers, concentrates all his forces, and pours along his logical troop! We shall pay particular attention to this argument, not on account of its strength, but on account of its commonness.

"The mind often develops itself in its *greatest power and glory*, just at the moment of death." This, as a proposition, is monstrous; as an argument, absurd; and as a fact, is not true. "The mind develops its *GREATEST POWER AND GLORY*, at the moment of death!" Did ever the mind of a man, "at the moment of death," develop the powers of a Solomon?—a Bacon?—a Locke?—a Herschell?—a Franklin? Here are specimens of mind in its "greatest power." Did ever the mind of man, "at the moment of death," when the "emaciated body" was "already wan and cold," develop the "glory"—the eloquence of a Cicero, or a Demosthenes? The answer is, and must be, in the negative. But Mr. Lee says—"It is true that in some cases the mind appears to decay with the decaying body, but to prove that it is the body or any part of it, this would have to be always so without exception, which is not the case." Mr. Lee has the argument here by the blade, instead of the handle; and cuts himself rather than his opponent! The mind should *never* "appear to decay with the decaying body," if it be immortal! If it be neither "the body nor any part of it," there should be no "exception" to the "power" and "glory" of its development "at the moment of death," which, as Mr. Lee says—"is not the case." And now I will explain to Mr. Lee why it is, that some minds are more brilliant in death than others.

1. It depends upon the *nature of the disease*, and its *seat*. There are some diseases which preternaturally excite the brain, and consequently, the mental powers. We witness this in various forms of *fever*. And sometimes this febrile condition becomes so exalted and intense, that the patient becomes eloquent, musical, furious and insensible by turns, according to the nature of the case. In this condition the patient's animal, moral, or intellectual faculties may be principally excited, and develop their functions accordingly. They may shout, pray, sing, or curse, swear and rage, just as their different faculties are the seat of the most intense cerebral action. Some, in this condition may "die shouting glory! glory! glory!" and others die perfectly frantic and furious.

Again, in disease of the heart and lungs, the integrity of the mind is partially maintained till death closes the scene; but this is because the brain is not immediately involved in the disease, and therefore it manifests its functions, though with less power, to the last.

2. Another *cause*, already hinted at, is, the fact that *death sometimes commences at the heart, and at the lungs*. The first is called *death by anæmia*—the want of a due supply of blood to the heart. In this case the faculties may be retained to the last for the reason already given.

The same remarks apply to *death by apnæa*, privation of breath. The person, being cut off sud-

denly, retains his senses to the end; or, if not dying suddenly, he gradually wastes away by consumption of the pulmonary organs, and dies in possession of a degree of mental power.

*Death by coma* may either be sudden, or more or less protracted according to circumstances.

These are some of the reasons why some persons die in the possession of some mental power, and others perfectly insensible. These *phenomena* are perfectly plain upon the view we take of the constitution of man; but can Mr. Lee, or any one else, explain them upon his hypothesis? "The mind may kindle up at the moment of death, and blaze out with intellectual fire," but it is the mere flickering—the mere flashing up, of the waning intellect, which, like the dimly burning taper, gives signs of its extinguishment! "The body" may be "wan, cold and helpless," and the mind will shine as dimly, and burn as faintly as the expiring lamp! An occasional out-burst—an occasional flash, is not the strength, power and glory of a giant mind; but the sure indications of a speedy dissolution.

Mr. Lee speaks of "the mind, being roused by the prospect of heaven, or seized with the terror of impending perdition," as "flashing with the fires of immortality," and "shedding a living glare as it quits its house of clay and enters upon the destinies of the spirit world!"

The whole of this is a beautiful delusion! a sublime absurdity!! There is no truth—no argument—no logic in it. This going to "heaven" at death, or down to "perdition," are old wives' fables. They are pagan traditions, newly vampyred by the Mother of Harlots and abominations of the earth.

No, gentle reader, man is mortal, death is the extinction of life and sense and mind; and nothing but the resurrection can restore these attributes to man. So we come back to our starting point—no organization, no life; no life, no mind.

And here we leave Mr. Lee, to the mercy of his own ill-fated philosophical arguments.

J. T. W.

#### REVIEW—No. VI.

Having examined Mr. Lee's philosophical argument, I now proceed to his scriptural.

1. His first argument is based upon Gen. 35: 18, "And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni."

The reader will please bear in mind that the subject before Mr. Lee's mind is the "immateriality of the soul," and that this text has been adduced to prove it! But if he can see any connection between it and the subject, he can see far better than I can. Her "soul departed," *ergo*, it is immortal! Truly, this is an "age of reason." Mr. Lee says, "Her body did not depart. Her brains did not depart!" And was there nothing else which could "depart," and which, in scripture language, is termed the "soul?" Could not her *breath*—her *life* depart, and "her body" and "brains" remain? This text proves only one thing, and that is the *departure* of the woman's soul, life, or breath; and has no bearing whatever upon Mr. Lee's question.

But Mr. Lee thinks his doctrine of "immateriality," is taken for granted in the Bible! This is begging the question. The Bible, so far as I know, takes nothing for granted; and, even if it did, this would not do away with the necessity of Mr. Lee's

proving his position, by *proving* that the Bible takes it for granted. Let him not assume this, but prove it.

2. His second proof is Numbers 16: 32, where God is spoken of as the "God of the spirits of all flesh." What has this to do with Mr. Lee's "immaterial soul?" I admit that God is "the God of the spirits of all flesh," because "in Him we live, move, and have our being;" but this does not prove that "the spirits of all flesh" are the "immaterial souls" of all flesh. Inasmuch as "the spirit of life," or "breath of life," which inflates the lungs, oxygenizes the blood, and gives life to the flesh, is from God; He is emphatically the "God of the lives of all flesh." And, I apprehend, this is the meaning of the passage. In Numbers 27: 15, 16, there is a passage of similar import.

3. Mr. Lee's third argument is Job 14: 22. "But his flesh upon him shall have pain, and his soul within him shall mourn." Were I disposed to be hypocritical, I might analyze this thus: First, we have the "flesh;" second, the "him;" and third, the "soul." The "flesh" is not the "him," because it is *upon* "him;" and the soul is not the "him," because it is *in* "him." It follows, therefore, according to this mode of reasoning, that neither the "flesh" nor the "soul" constitutes the "him;" or man. How will this tally with Mr. Lee's theory? This shows the folly of all such reasoning. The simple meaning of the text is this: The "flesh upon" his person "shall have pain, and his heart within him shall mourn."

4. His fourth proof is Job 31: 30. "Neither have I suffered my mouth to sin; by wishing a curse to his soul." Here, again, I may ask the question, What has this to do with the "immortality of the soul?" The term soul is often used as a Hebraism for the person, and as often used for life; so that the text and context must determine its signification in any given case. In the text before us, it evidently means life, or the person of whom life was an attribute.

5. His fifth argument is chapter 32: 8. "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." This is the most plausible scriptural argument yet offered by Mr. Lee, but this does not prove his point. Mr. Lee himself admits that this "appears to be an allusion to God's breathing into man the breath of life; after he had formed him of the dust of the ground, by which he became a living soul." In addition to this admission on the part of Mr. Lee, it is remarkable that the spirit is represented as being without knowledge until the "inspiration of the Almighty gives them understanding." Mr. Lee makes another important admission, which I hope the reader will remember. It is this: "*Man* here denotes the visible, tangible frame, the *body*; in this there is a spirit." Very well; "man," then, is the "body," animated by "a spirit"—"the breath of life," and God gives them "understanding." Thus Mr. Lee has helped us to the refutation of his argument.

6. Mr. Lee's sixth proof is Proverbs 19: 2, "that the soul be without knowledge is not good." He thinks "this text clearly implies the existence of an intelligent soul, distinct from the body." But how can an "immortal soul," which is self-conscious—self-intelligent, "be without knowledge?" Here Mr. Lee is caught in his own snare! I regard this text, therefore, notwithstanding what Mr. Lee says about the definite article, as being simi-

lar, in this respect, to the passage, "*the soul that sins, it shall die*;" and as referring to man, in relation to that attribute of his nature which is the seat, or *sensorium* of the mind.

7. His seventh argument is based on Eccles. 12: 7, "Then shall the dust return unto the earth as it was:—and the spirit shall return unto God who gave it." This clearly refers to God's "creating man of the dust, and breathing into his nostrils the breath of life;" and has no more to do with the "immateriality of the soul," than the blood of man. When man dies, that which came from the earth, returns to the earth; and that "breath of life" which God "breathed into his nostrils" returns to him in the expanse of Heaven. In point of fact, however, the body is not less from God than the spirit, or "breath of life." Both are from Him. And this same author, Solomon, as well as Moses, speaks of the beasts as possessing the same "spirit of life." "They all have one breath; all are of the dust, and all turn to dust again."

8. Mr. Lee's eighth proof is Ezek. 18: 4, "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine." Why did not Mr. Lee quote the whole verse? Why did he omit the last clause? Was it because the whole verse would not answer his purpose? "*The soul that sinneth, it shall die*," was too strong for Mr. Lee! He reminds me of a person, who is running along a beautiful lawn, where everything is pleasant to the eye, and grateful to the senses; but suddenly an awful precipice presents itself, and the man starts back with horror at the impending danger! So Mr. Lee, conscious of the truth of his position, passes rapidly from text to text, hoping to fortify his favorite doctrine of "immateriality," when suddenly and unexpectedly he treads upon the very brink of a logical abyss, where all his arguments are in danger of being precipitated to the gulf below. He pauses, starts back, and retreats!! with the words sounding in his ears, and vibrating along the fibres of his brain,—"THE SOUL THAT SINNETH, IT SHALL DIE!" This text, so far from helping Mr. Lee, is fatal to his whole theory; for it affirms that the sinful soul shall die, which is incompatible with his view of the subject.

9. His next argument is founded on Zech. 12: 1, where God speaks of forming "the spirit of man within him." There is no difficulty here, according to our view, whether we understand the term "spirit" to apply to the *life* or the *mind*. Both life and mind are "formed," developed, or manifested "*within*" the man. But Mr. Lee takes a liberty which the rules of logic do not allow him. He proves that man has a soul or spirit, but its *nature* he takes for granted. He is not required to prove that man has a "spirit," but to prove "that spirit *immortal*." This he has failed to do; for to do this it is not enough to prove that the spirit is a distinct entity from the body; but he must also show that it is necessarily immortal. This he can never do.

10. His tenth argument is based on Rom. 8: 16, where Paul speaks of the witness of the Holy Spirit "with our spirit." On this I remark that neither God nor man "bears witness," except by words or signs addressed to the minds of men. "The spirit bears witness with our spirits," minds, or hearts, if you please, that we are the children of God: but this "witness" is in his word, and addressed to our understandings; and not to our feelings or pas-

sions. The christian has better evidence of his being a "child of God," than a mere impulse, or feeling, which is the sport of a thousand circumstances. When his heart, his life, his words, &c. are all in harmony with the Gospel, then it is that "the spirit," by that word, "bears witness" with his mind, his conscience, that he is born of God.

11. His next proof is 1 Cor. 2: 11, "For what man knoweth the things of a man, save the spirit of a man which is in him?" This belongs to a class of texts already examined, and means no more, I apprehend, than that a man is alone conscious of the operations of his own mind.

12. Mr. Lee refers to chap. 6: 20 as a proof—"For ye are bought with a price; therefore glorify God in your body, and your spirit, which are God's." This proves that men can glorify God "in the body," although "matter," which, I suppose, is more than Mr. Lee would willingly admit. The text clearly teaches us the *whole man*, "soul, body and spirit," should be devoted to His cause. That all the physical, moral and mental powers should be consecrated to his service. I see nothing in this to favor the popular theory.

13. He then refers us to 2 Cor. 4: 16, where Paul speaks of an "outward" and "inward man." I am willing that Peter shall explain Paul. "See 1 Peter 3: 3, where he defines the "inward" or "hidden man" to be "the heart."

14. His fourteenth proof is 2 Cor. 7: 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit." Apart from the absurd idea that "*filthiness*" is here ascribed to an "immaterial spirit," it must be evident to those who think for themselves, that the apostle meant no more than that they should put away all evil—all immoral contaminations, and be holy in life, temper and disposition.

15. Mr. Lee's final argument in the article I am reviewing, is James 2: 26, "For as the body without the spirit is dead, so faith without works is dead also." In this passage, it is perfectly evident the term "spirit" signifies "breath," the breath of life; and it is so rendered in the margin. This text is *against* Mr. Lee, and proves that, after the expiration of the breath, there is not an "immortal spirit" animating the body; but that as "faith without works is dead," so "the body without breath is dead also."

In Mr. Lee's concluding article on the immateriality of the mind, he argues thus: "The same words which are applied to man to describe his spiritual nature, are applied to God," "and any criticism which will invalidate the evidence in proof that the human soul is spirit, and not matter, will equally weaken the argument in support of the idea that God is a spirit."

Now, kind reader, that you may see the force of this argument, I will apply it to another matter, thus: "The same words which are applied to" *the wind*, "to describe its "spiritual nature, are applied to God," "and any criticism which will invalidate the evidence in proof that the" *wind* "is spirit and not matter, will equally weaken the argument in support of the idea that God is a spirit."

This is Mr. Lee's argument, only it is applied to the wind instead of man; and the reader can at once see its fallacy. I could give examples as Mr. Lee has done, but this is unnecessary. We might as well argue that because certain terms, generally

applied to other objects, are used in relation to God, that their natures were similar, as to argue that because the term spirit is applied to man, therefore his spirit is like God's—immortal. The terms "sun," "soul," "heart," "wings," "shadow," &c. are used in relation to Jehovah; but who would thence infer that He is of the same nature with the "sun," or that His "soul" and "heart" are of the same nature with the "soul" and "heart" of man?

Does Mr. Lee really believe that God has a "soul" and a "heart"? If so, He is a *compound* being, and no compound is eternal. These words are used in reference to Him, in an accommodated or figurative sense; so also is the term spirit when applied to man—to the wind—to the breath of life—to the mind—and to the life itself.

"God is a spirit" in the highest sense of the word; but when this term is applied to the wind, and to man, it is used in a subordinate sense. As well might Mr. Lee argue that because the same word is applied to the *beasts*, therefore, they have "immortal spirits." Mr. Lee's argument, to be valid, must hold good in all cases to which the term is applied; or else, if there be an exception, I shall maintain that *man* is an exception.

Mr. Lee refers to the text, "the spirits of just men made perfect," which, I apprehend, applies to persons raised from the dead, and not to men in the flesh. He also quotes the text, "God is spirit; and they that worship him must worship him *with spirit and with truth*," to follow his reading. What is the meaning of the passage? It is this; that mere outward forms—the "drawing nigh unto God with the lips, while the heart is far from him"—is not acceptable worship. His worship must proceed from the heart—be pure, sincere, and according to the "truth;" for "in vain do you worship me; teaching for doctrine the commandments of men." But the text contains not the slightest proof that the spirit of man is immortal, which is the point to be proved. Mr. Lee has signally failed in this part of his argument; indeed, we may say of them all, that they contain the elements of their own refutation. He set out to prove the "immateriality of the soul," and the reader can judge how far he has succeeded. Sometimes he affirms "immateriality" of the "*soul*," and then of the "*spirit*;" he quotes a text to prove this of the "*soul*," and, *anon*, of the "*spirit*;" so we are, after all, at a loss to know whether he affirms "immateriality" of both, or of one. The popular theory presents a chaotic system—a confused mass—a perfect Babel, without order and without light. The advocates of it talk of "*spiritual substances*," and yet deny the existence of *spirit-matter*, as though there was any difference between "*substance*" and "*matter*!" But I have gotten through with Mr. Lee's arguments, and must await his next article.

J. T. W.

THE DISCUSSION.—As Br. Lee, of the True Wesleyan, has expended his strength, in his article No. IX. on the immortality of the soul, particularly on a paragraph in our "Six Sermons," we have judged best to give the reader his entire article; and we should be pleased to see Br. Walsh's reply to it in the Wesleyan. We really wish we were publishing a weekly paper; for, in that case, we

would give all Br. Lee's articles entire, which would give us much pleasure; and we have been half tempted to give them as it is. We would reply to the following article ourself, but do not choose to interfere with our Associate Editor in his review.

## THE CONSCIOUS-EXISTENCE OF THE SOUL AFTER THE DEATH OF THE BODY.

An argument from the immateriality, or spiritual nature of the soul.

*Our first argument in proof that the soul does not die with the body, but maintains a conscious existence after the body is dead, is drawn from its immateriality or spiritual nature.* The foundation for this argument has been laid in the preceding numbers, in which the immateriality of the human soul has been proved. We are not called upon here to prove this point, but only to make an application of it as a truth already established.

Before we enter upon the direct argument, it is necessary to state the precise point to be proved by it. It has been misunderstood, and hence, met by a misdirected and insufficient reply. Rev. George Storrs, in his six sermons against the soul's immortality, meets the argument thus:

"It is said—*The soul is spiritual, hence indestructible, and therefore immortal.* One single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

It should be remarked on this extract, that as a reply it is defective in two particulars:

1. It assumes that "destruction" means a loss of conscious existence, when applied to the soul. This is not admitted, but as it belongs to another division of our subject, we will not argue it here, but leave it to be attended to in its proper place.

Its capital defect is, it entirely misapprehends the question. The argument does not rest upon the assumption that God cannot destroy or annihilate a spirit after he has created it, but only that the soul is immortal in its nature, having no tendency in itself to annihilation, and must exist forever, unless sent into non-existence by the same Almighty Power which gave it being. There is an important distinction between the natural immortality of the soul, and God's power to annihilate it, which Mr. Storrs entirely overlooked in his attempt to meet the argument. God may be able to destroy what is immortal in its own nature, and what would live forever but for such destruction; hence, could it be proved that God can destroy the human soul; yea, could it be proved that he will annihilate it, it would not follow that it is not ever living in its own nature. If the soul is not immortal in its own nature, it must cease to exist by the operation of the laws of its being, just as the body does, and can need no destruction from the Almighty, any more than the body, to cause it to cease to exist. To argue that God can destroy the soul, as Mr. Storrs does, implies that it will not die of itself, without the direct exertion of Almighty Power to do it. The body is mortal, is a compound, an organism, and by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, without being destroyed by the direct operation of external force, as is implied when Mr. Storrs affirms that God can destroy the soul. On the other hand, if the soul is a simple spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself, and must exist forever, unless actually destroyed by the Almighty Power that gave it existence.

This argument then, is not designed to prove that God cannot destroy the human soul, nor even that he will not, but only that the soul, being spirit and not matter, simple and not compound, indivisible and not dissoluble, it must be immortal in its nature, and live after the body is dissolved, yea, live forever, unless destroyed by the Almighty Power that gave it being. To this point we will now direct a few thoughts.

1. The soul being an immaterial, uncompounded spiritual essence, as fully proved in the preceding, it cannot be affected by such agents as operate upon and destroy compound bodies and organisms. Frost will kill the body, but no one will contend that an immaterial spirit can be frozen to death. The body is divisible, and may be cut to pieces, but it will not be pretended that an immaterial, intangible, indivisible soul can be cut to pieces, with saws, knives and axes. It is admitted that the soul resides in the body during our natural life; now suppose a machine should be constructed, which at one blow would cut the body as fine as the sand upon the sea shore, would the soul be cut to pieces by the operation, admitting it to be in the body at the time? It certainly would not, unless that which is immaterial can fill space so as to obstruct matter—unless that which is indivisible can be divided.

Suppose you cast both soul and body together into a furnace as hot as the one prepared by Nebuchadnezzar, and what will be the result? The body will be consumed in a moment; but the soul will not be burned up. An immaterial, uncompounded spirit cannot be affected by material fire, any more than it can by frost; it could dwell alike in the sun or in the polar regions. The reader will now see the importance and force of our long argument on the immateriality of the mind. It is a vital point; if we have proved in the preceding numbers, that the human mind is an immaterial spirit, as we trust we have, the above reasoning shows that it must be immortal in its own nature, and that it will live forever unless it be destroyed by God its Maker. By all the conclusiveness, then, by which we have sustained the immateriality of the soul, does its immortality follow.

2. The argument drawn from the immateriality of the soul, not only proves that it is immortal in itself, living forever, if left to the operations of the laws of its own nature, but it proves that God cannot destroy it, in the manner in which destructionists generally suppose. Be particular; we do not say that God cannot annihilate a human soul, or any simple spirit which he has created, but only that he cannot do it in the manner in which destructionists generally contend he will do it. If God should annihilate the human soul, it would require a simple withdrawal of that Almighty Power which he put forth when he created it, and which not only sustains every human soul, but the universe of both matter and mind. This mode of annihilation forms no part of the creed of destructionists; they argue their doctrine from the Scriptures, which threaten and describe the punishment of the wicked; and represent the loss of existence as a part of, and end of this punishment, and as the result of positive infliction and suffering; and hence, they rely upon the words, destroy, burned up, consumed, and other like expressions. The argument founded upon the spiritual nature of the soul, proves that God cannot annihilate it in this way. If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it. God cannot dissolve that which is uncompounded, or divide that which is indivisible. The reader is requested to bear in mind that the question at this point, is not—would the soul fall back into non-existence, should God withdraw his creating and sustaining power? but—can the soul be burned up, or be annihilated by the exertion of power upon it? We will close this argument, with the following extract from Mr. Drew's essay on

the immortality of the soul. It may not be conclusive in itself, but taken in connection with our reasoning, on the immateriality of the soul, is not without its force.

"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with each other. As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought into contact with it: to suppose such a contact possible, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an exterior, must have an interior; and what has both must be extended: and what is thus extended, cannot be immaterial. An immaterial substance, therefore, can have no surface, and that which has no surface can never be brought into contact with that which has; it therefore follows that the soul must be inaccessible to all violence from matter, and that it cannot perish through its instrumentality. As matter can only act by contact, it follows that without being extended beyond its physical nature, it never can destroy the soul. And to suppose matter to be thus extended, is to suppose it to be matter and not matter at the same time. Nor can any accession of power overcome the contradiction. No acquisition of power can alter the identity of its nature, or communicate to it a force of which its nature is incapable.

"We cannot conceive that an accession of power can cause matter to accomplish everything which is placed within the reach of its nature: but to suppose matter to extend its influence beyond the limits of its own existence, or to act where it is not, is to suppose its presence and absence at the same time. And to suppose it to annihilate a nature with which it has no physical connection, is to suppose it to act where it can have no influence; or that it can act and not act at the same time; which every one must see, is not only a moral but an absolute impossibility. It therefore follows, that the soul cannot perish by the instrumentality of matter, whatever influence be attributed to the application of its power; hence in reference to every material weapon,

"The soul, secure in her existence, smiles  
At the drawn dagger and defies its point."

"It is certain that nothing cannot communicate what it does not possess; nor produce what it has not the power of producing. A being which can communicate annihilation, must be one which is in existence, for that which is not in existence can communicate nothing; and for the same reason can produce no effects. And that being which is in existence, cannot from the certainty of its own existence, include the absence of existence within its nature, and consequently, can never communicate to another that absence of existence or annihilation which it does not possess itself. Annihilation, therefore, can never be communicated, either by a being which is in existence, or by one which is not.

"If the soul be annihilated, it must be either by something which is in existence or by something which is not. But that which is in existence, can never produce what is physically contrary to itself; and that which has no existence can never act. The power which is supposed to reduce the soul to a point of annihilation, must either exist in this given point or it must not:—if it exist we have not yet arrived at that point which describes a nonentity: and where nonentity is not, annihilation can never be; and if it exist not in this given point, the soul can never be annihilated by its influence.

"Annihilation must be the result of power or it must not. If it be the result of power, power must continue to operate upon a subject, until the subject itself, through the influence of that power be reduced to a nonentity. But in admitting power to have an active operation, until it produces a nonentity, we

admit a palpable contradiction. The admission of a power which is known to exist only because it produces a nonentity furnishes the mind with a chaos of contradictions—because that which produces a nonentity is not power but *nothing*."

The above extracts from Mr. Drew go to show that the soul cannot be annihilated, as destructionists suppose, by the punishments and pains of hell; and as it (the soul) cannot be annihilated in the way they suppose, and as their arguments all tend to prove that it will take place in this way, so far as they prove anything, their entire theory must fail. But we have got yet to consider the main point, which is the Bible doctrine on the subject.

## REVIEW—No. VII.

In Mr. Lee's article No. 9, he takes up the question of "the conscious existence of the soul, after the death of the body." His argument is "from the immateriality of the soul." He tells his readers that "the foundation for this argument has been laid in preceding numbers, in which the immateriality of the human soul has been proved." Those of our readers, who have read his articles, and our Review, will doubtless be prepared to determine whether Mr. Lee has "proved" the "immateriality of the soul." I humbly conceive he has not "proved" it, nor is it in his power to "prove" it, by all the argument he can bring to bear upon the question.

Mr. Lee thinks the question has been "misunderstood," and attempts to define it more accurately. He quotes from Brother Storrs' "Six Sermons" the following paragraph:

"It is said—*The soul is spiritual, hence indestructible, and therefore immortal.*" One single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

Upon this he remarks, that "as a reply, it is defective in two particulars:"

1. It assumes that "destruction," means a loss of conscious existence, when applied to the soul," which is "not admitted;" but, because "it belongs to another branch of the subject," he does not argue it. I will also let it pass, at present, for the same reason.

2. Mr. Lee says—"Its capital defect is, it entirely misapprehends the question." Let us see: Mr. Storrs states the argument of his opponents thus: "*The soul is spiritual, hence indestructible, and therefore immortal.*" There is no "misapprehension" of the question here, for Mr. Lee himself argues upon this hypothesis; and the very article I am now reviewing, is based upon this assumption.

But, perhaps, Mr. Lee alludes particularly to the latter part of this paragraph, where Mr. Storrs says "one single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

I apprehend that, if Mr. Lee will examine this argument again, he will find more force in it than he is disposed to admit. The radical idea of immortality, is, not subject to death, or deathlessness. It follows, therefore, that that which is absolutely immortal cannot be "destroyed" by any power in the universe; for, to reason otherwise, would be to make it mortal and immortal at the same time,

which is an absurdity. And hence the force of Mr. Storrs' argument—if God be "able" to "destroy" the soul, it is not *absolutely immortal*, because if immortal, it is necessarily *indestructible*. There is more argument, therefore, in Mr. Storrs' reply than Mr. Lee could perceive, or, perhaps, was willing to admit. Mr. Storrs' argument stands thus:

That which is immortal cannot be destroyed;  
But God can destroy the soul;  
Therefore it is not immortal.

But, I apprehend, Mr. Lee himself does not state the question as clearly as it ought to be stated. The primary question, and the one Mr. Lee has been discussing, is this—*is the soul naturally immortal?* Mr. Lee says it is; and that it is in its nature analogous to the nature of God. If so, it cannot be destroyed, because God cannot destroy himself! But God can destroy the soul, therefore it is not analogous to the nature of God—it is not immortal. Thus Mr. Storrs' argument comes back in all its original force.

We take the broad ground, first, *that the soul is naturally mortal*; second, *that he is able to destroy it*; and third, *that he wills to destroy it, if wicked*. In order, therefore, for Mr. Lee to meet this question fully in all its latitude, he must prove, *that the soul is naturally immortal—that God is not able to destroy it—and that he does not will to destroy it!* under any circumstances.

3. But, the fact is, Mr. Lee does not know what the soul is. He says "it is a *simple spiritual essence, immaterial, uncompounded, and indivisible*. Now, how does Mr. Lee know that the soul is "a simple spiritual essence, immaterial, uncompounded, and indivisible?" All this is mere *assumption*, without the shadow of a shade of proof! May I not ask Mr. Lee how he knows the soul is "uncompounded and indivisible?" From whence did he get his information? for it must be based upon facts, or be a matter of revelation. If upon facts, where are *they*? And, if upon revelation, give us the proof.

But he says—"This argument is not designed to prove that God cannot destroy the human soul, nor even that he will not, but only that the soul, being spirit and not matter, simple and not compound, indivisible and not dissolvable, it must be immortal in its nature, and live after the body is dissolved; yea, live forever, unless destroyed by the Almighty power that gave it being."

Here Mr. Lee argues the immortality of the soul, upon the absurd assumption that it is "*spiritual, uncompounded and indivisible*!" What an argument! *Credat Judeus Apella*. But, after all, Mr. Lee virtually yields the question, for he does not introduce this argument to prove that God cannot, or that he will not destroy the soul! Then, pray, what is gained to his cause by his argument? I confess I can see nothing, for he says it "will live forever, *unless*," yes, "*UNLESS destroyed* by the Almighty Power that gave it existence!" Well, suppose God should "*destroy*" it, as he says he will, what then becomes of Mr. Lee's favorite doctrine? It will be as though it never had been! Moreover, in confirmation of this view of the subject, we are taught that the Lord God "*drove out*" the man from the Garden of Eden, lest he should partake of the tree of life, eat, and live forever, an *immortal sinner*. Immortality, being an attribute

of God—"he only having immortality,"—he cannot destroy that which is immortal, because to do so would be to act contrary to himself. To prevent, therefore, such a result as would have followed the act of Adam's eating of the tree of life, he drove him out, and obstructed his way to the life-imparting tree; knowing that, if he should partake of it, he would live forever as a necessary consequence. All the evidence, then, going to prove that God is "*able*," and that he *wills* to destroy the soul of the sinner, equally disproves the "*natural immortality of the soul*."

But, I repeat it, Mr. Lee does not know what the soul is. He speaks of it as an *entity*—as a distinct thing or essence, "uncompounded" and "indivisible." But, the truth is, Mr. Lee has been discussing the merits of an *attribute*, rather than an *entity*. Life, strictly speaking, is not an *entity* but an *attribute*. Immortality is not a *thing-entity* or essence, but a *quality*, an *attribute* of the *thing* of which it is predicated. Reasoning, therefore, upon a false assumption, what a flourish of "*saws*," "*knives*" and "*axes*!" Mr. Lee makes in his first paragraph. His whole argument on this point, is inconclusive and defective in the extreme, when considered in relation to the truth of his own theory! The fact is, he subverts his own hypothesis, as we shall presently see.

Mr. Lee concludes from his reasoning on the "immateriality of the soul," that "God cannot destroy it, in the manner in which destructionists suppose." Further on he says—"God cannot dissolve that which is uncompounded, or divide that which is indivisible." Thus Mr. Lee's own reasoning brings us back to the point, that, if the soul be immortal, it will, by a necessity of its own nature, live forever. But, as God has declared that, "the soul that sins shall die," it follows, as a necessary consequence, that it is not immortal; and, therefore, that it can be destroyed by an "exertion of power upon it;" and also, by being left to the operation of its own laws, as in the case of Adam.

Having subverted his own theory, Mr. Lee invokes the aid of Mr. Drew to effect its annihilation! Mr. Drew's first sentence is a *death-blow* to Mr. Lee's whole argument on the fancied "immortality of the soul!" Mr. Drew says—and Mr. Lee endorses it—"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with each other!" This may have been deemed sound reasoning in the days of Mr. Drew, but, at the present time, every school boy of ordinary intelligence, knows better. Mr. Lee appears to have been asleep for a quarter of a century, without even *dreaming* in the time; and now that he is waked up he supposes every thing is just like it was when he fell asleep! He is waked up in the wrong place! and supposes himself living a quarter of a century past; and, consequently, speaks and reasons in harmony with the ideas which he obtained at that time! But he is behind the age, or else he would never have endorsed the sentence already quoted. Mr. Drew continues: "As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought into contact with it," &c.

I am willing to submit it to the reader, yea, to Mr. Lee himself, whether Mr. Drew has not *disproved* the very position he intended to establish! Let the reader remember, then, that Mr. Drew and

Mr. Lee regard it as "a contradiction to suppose that matter can ever be brought into contact with" that which is "immaterial." It follows, therefore, from their own principles, that, as the body is matter, and the soul, in their estimation, is "immaterial," they can never be brought into contact! They, therefore, have no connection whatever! If this argument is not suicidal, there is no truth in the universe. According to this absurd and "vain philosophy," God, being "immaterial" in their view of the subject, can have no connection with the universe of matter he has created. I hesitate not to say, that this opinion is atheistical in its tendency, and absurd and monstrous in fact!

Mr. Lee, by endorsement, says—"Whatever has an exterior, must have an interior; and what has both must be extended: and what is thus extended cannot be immaterial." Mr. Lee, by the aid of Mr. Drew, has clearly proved, admitting the correctness of their reasoning, that the soul is *nothing*! The following is their description of it: It is "simple," "uncompounded," "indivisible," "indissoluble;" without "exterior" or "interior surface," is not "extended" and "can never come into contact with matter!" Thus they have, by laboring to make the soul everything, reduced it to nothing! They have proved the very point we at first stated, viz.; *That that which is immaterial is nothing—it is a nonentity!*

And, just at this point, let me ask Mr. Lee a few questions: Upon your hypothesis, was the "immaterial soul," as you will have it, created of the dust, or breathed into the nostrils of Adam? If created of the dust, it is not "immaterial;" and, if breathed into his nostrils, it had "extension"—"surface," and necessarily came in "contact with matter;" and is, therefore, not "immaterial!"

Again, how many "immaterial souls" did God create in the beginning? How many had Adam? How many had Eve? Did they have more than one each? If they had only one each, whence have their numerous offspring derived theirs? You say it is "indivisible" and "indissoluble," consequently it is not transmissible! And that which is transmissible comes in "contact with matter;" but you say the "immaterial" soul "cannot come into contact with matter;" therefore it is not transmitted; and, consequently, unless God creates an "immaterial soul" for every child born, the offspring of Adam have no "immaterial soul!"—ergo, in your opinion, they have no soul at all! So Adam, according to the working of your philosophy, has given birth to a soulless progeny! Thus Mr. Lee, in attempting to prove that men have "immaterial souls," has actually proved that they have none at all!

The remainder of Mr. Lee's article abounds in the same sort of logic; it is suicidal in reference to his own theory! If Mr. Lee can reason no better than this upon his favorite view, he will murder his own cause, and bury it so deep, that no mortal hand shall ever be able to disinter it!

It would be a waste of time to extend the review of this article any further; but the reader, who is curious to see how completely Mr. Lee subverts his own theory, is referred to the article itself.

In conclusion, let me say, that Mr. Lee is utterly unable to sustain his theory by such arguments as he has adduced in the above article; nor do I believe that the man lives who can do it, by any sort of argumentation within the grasp of mortal intellect.

We fall back upon the conclusion, established

alike by philosophy and revelation, that man is mortal in every part; and that immortality is the gift of God, through Jesus Christ, by a resurrection from the dead!

## BIBLE EXAMINER.

PHILADELPHIA, AUGUST, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

BIBLE EXAMINER.—We have now exhausted all the funds we have to publish the Examiner. We are in debt to our subscribers, who have paid for this volume, four numbers more, which we intend they shall have if we can contrive any way to pay the printer; till then our friends must not look for the Examiner's regular monthly visits. We regret that we are brought to this necessity, but "the destruction of the poor is their poverty;" so we submit. We can still furnish the back numbers of the Examiner from January 1848. About three hundred new subscribers for the present year would give us the means to complete this volume; and we can furnish that number with the Examiner from January last; here we leave the matter.

ANY PERSON who will send us one dollar, current money, free of expense, for the Examiner for 1850, i. e. for Vol. V. before the middle of December next, we will, on the receipt of the money, send them one copy of Dobney on Future Punishment, in paper cover; or, three copies of the Six Sermons, 18mo; that is—the pamphlet of 120 pages; and if the Examiner is not published next year, we will send, instead of it, two more copies of Dobney; or, eight of the Six Sermons, as they shall choose. Please state distinctly in all cases which you will have. This proposition cannot apply out of the United States.

LOOK AT THIS.—One of our monthly exchanges, printed on paper about the same quality as our own, with 40 pages to the number, exceeding the Examiner in amount of matter only as 70 exceeds 42, that is, to use a printer's phrase, it has 70 thousand *ems*, whilst the Examiner has but 42 thousand, is \$2 per year in advance. Each number has a paper cover, and so the postage is 3½ cents instead of one, or 1½, like the Examiner. Now look at the following statement. This monthly exchange gives its readers 840 thousand *ems* annually, at a cost to the subscriber of \$2 42 cents, including postage: we now give 504 thousand *ems* at a cost to subscribers of from 62 to 68 cents!! We propose to give our subscribers for 1850 a semi-monthly, which will make one million and eight thousand *ems*, [1,008,000] or an excess over our exchange of

168 thousand *ems*, and all at a cost, including postage, of from \$1 24 to \$1 36 cents, or about one half the price of our exchange, provided we receive two thousand paying subscribers for the next year. But if we publish only once each month, as now, and yet increase the price of the Examiner to \$1 00, we shall then give you nearly five-eighths as much matter as our exchange gives for *less than half the money*.

**BOOKS BY MAIL.**—Our friends who order bound books sent by mail are informed, by law they "are not mailable matter;" and our Post Office will not forward them. We have had several calls to send bound Hymn Books and Sermons by mail: we cannot do it. *Please remember this.*

**THE IMMORTALITY DISCUSSION.**—Br. Lee, of the True Wesleyan, has nearly finished his side of the question. The Wesleyan of July 14 contained three numbers on the subject; in reference to which the Editor says—"This week's paper contains the whole of the direct argument against annihilation, at, or subsequently to the resurrection;" and he asks "particular attention to this argument;" and adds—"We believe it to be unanswerable, though we are liable to over value our own argument; at least, we could not answer it to our own satisfaction, and that is our rule of testing an argument." We thank Br. Lee for this very candid confession: we should not expect he could answer two sides of any question to his own satisfaction at the same time. We have been in a similar position sometimes ourselves; but further light has shown us that we could answer our previous argument to our entire satisfaction. And we think Br. Lee may yet, with the light that shall be shed on his path, be able to answer his own argument to his entire "satisfaction," so far as he has stated the argument of his opponents clearly; which he has by no means done in all cases. His favorite phrase is "*annihilation*;" with that he and our opponents generally try to make a sound; and many minds are more affected by sound than sense. Let any one, even Br. Lee himself, read over his entire argument and substitute *death* for his unscriptural and unwarrantable word "*annihilation*," which we never use, and the largest portion of his argument will be found powerless. Just here we cannot forbear giving an extract from a letter we received from the late ORANGE SCOTT, founder of the "Wesleyan Methodist Connection of America." Writing us not many months after the first appearance of our views, in 1841, he says:

"S\*\*\*\* has been out against you; and, two weeks ago, B\*\*\*\* preached, or rather read a labored discourse against you. It was full of sophistry! and so are P\*\*\*\*\*'s articles!! and so is every thing I have yet seen against you!!! You must, however, expect something when Lee comes out, for

he can make a lie appear like the truth. You are likely to have work enough to answer all who oppose you; but you have put your hand to the plow and must not look back."

Br. Lee seems to lay considerable stress upon the opinions of "*the fathers*," in this controversy, so we have thought to give him a specimen of the opinion of a father of the Wesleyans in America. The letter of Br. O. Scott was written to us before we had put forth the strength which the Lord afterwards gave us, by which he enabled us to bring out the "Six Sermons;" those were not preached till a year later; and to use Br. Lee's language, "We believe" the main positions of our Six Sermons are "unanswerable;" sure we are Br. Lee has not answered them; "though we are liable to over value our own argument." Br. Lee has put forth his strength; and we acknowledge that we expected if any man could show us to be in error, that man was Brother Lee; but skilful as he is both in logic and "sophistry," in our judgment, he has utterly failed, this once, to make the pagan fable [we will not say "*lie*"] "look like the truth." So far from it, that we now consider the matter settled firmer than ever before, that man has *no immortality out of Christ; and no future life except by a resurrection from the dead*; and, also, that "*all the wicked will God destroy*;"—"THEY SHALL BE AS THOUGH THEY HAD NOT BEEN." Ob. 16. Call that "*annihilation*" if you will: it is what God says of the wicked, in plain words, in opposition to all pagan, papal, and protestant inferences. We rejoice that Br. Lee has made this last effort; and we wish to make no other reply, ourselves, than what is contained in our Six Sermons and views on the intermediate state as found in our 18mo. pamphlet; we will risk that with Br. Lee's "unanswerable argument" the world over, and have no fears for the result in any mind not bound by sectarianism. Our Associate Editor will, of course, finish his Review of Br. Lee's argument so soon as we shall have the means to publish it; and if the "unanswerable argument" is not thoroughly answered and its fallacy fully shown to the "satisfaction" of others, if not to Br. Lee's mind, we are greatly mistaken.

**NOTE.**—We wish it distinctly understood, that Br. Scott's reference to Br. Lee related *only* to his logical and controversial powers; not that Br. Scott or we ever had an idea that Br. Lee would knowingly attempt to make a *lie* look like the truth, but that such is his skill, that if he took the side of error, he could make it seem truth.

**THE ATONEMENT.**—We have heard that some persons have busied themselves in reporting that "Br. STORRS denies the atonement;" and some, we fear, under the garb of professed friendship, have helped on this falsehood by insinuating their fears that we deny the atonement. If you read the Ex-

aminer you need have no fears but that you will know our belief, for we have not shunned to declare our views on any Scripture subject when we thought there was a call for it. Br. E. Miller, Jr., has written on the subject of the atonement in the Advent Harbinger, and we are gratified to see that he advocates the same view that we expressed in the Examiner as long ago as April, 1848. We have not hesitated to express them publicly and privately since. We have no room to enlarge now, though we had intended to do so soon. But those who have read the articles in the late numbers of the Harbinger, by Br. E. Miller, may regard these views as substantially our own. We believe Christ died for our sins, but not in the sense of "*paying our debts*," nor "*in our room and stead*;" if so, universal salvation inevitably follows; and it is mockery to ask God to *forgive* our sins when the debt is paid. Some men's theology converts the God of love into a demon, and then deprives him of all exercise of the glorious prerogative of "*forgiving iniquity, transgression and sins*." We believe they do it "ignorantly in unbelief," being blinded by the creeds and traditions of men. May the Lord *for-give* them.

PREACHING every Lord's day, morning and evening, at the Saloon of "TEMPERANCE HALL," Third Street, below Green, west side, by the Editors of the Examiner.

CHOLERA—We are living in the midst of this sweeping scourge. Several of our Congregation have been attacked by it and suffered severely. We have been called to mourn its fatal visitation in the loss of our beloved brother James Masson, who died July 14th. Br. Masson was an every day christian—one of the right sort. He was always in his place in our public worship. He was one of our earliest friends in this city, and could always be depended upon. It is sad to see his place vacant. Great as the loss is to the Church, it is greater still to a large family of children, and other relations, to whom he was a *father indeed*; and to add to their affliction, Sister Masson, whose health has long been feeble, followed her husband in a few days to the silent grave; and thus are their household, almost with one stroke, deprived of both father and mother. Two more consistent christians are seldom met with: their last end was peace—they fell asleep in Jesus in the full hope that they would be awaked by him at his appearing and kingdom. Happy they who are always ready.

## SIGNS OF THE TIMES.

### No. I.

The Saviour inquired of the hypocritical Pharisees and Sadducees, "How is it that ye cannot dis-

cern the signs of the times?" This inquiry implies that the indications of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history, and need not be mistaken. The times in which men live are to determine, in a great measure, their course of conduct; for it will appear in the course of our remarks that what may be proper and right to be done in one age, or in one period of an individual's life, may be exceedingly improper and wrong to be done in another age or period. We may illustrate this truth in various ways. For example—A mariner may go to sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a disastrous storm about to burst over him; but should such indications appear, so apparent as not to be mistaken by a careful observer of the signs, would he do well to disregard them, and rush out to sea, perilling all, rather than delay the commencement of his voyage? And if he should thus disregard the signs of the coming storm, and launch forth, and is wrecked and all lost in the tempest, is he not justly stigmatized as a fool for his course? And is he not blame-worthy? Did not Paul censure the Centurion of the vessel which carried him prisoner to Rome, because he disregarded the sign he had given him, that if he loosed from a certain port it would be attended with loss and damage? See Acts xxvi. Again—The farmer, when about to gather in his crops, or the fruits of the earth, carefully watches the signs of the weather, waiting for favorable indications to reap down his fields. He will not be guilty of the folly of reaping down his ripe grain, when there are indications of a storm immediately upon him. He watches with care and solicitude signs to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his observations. Does he not act wisely in doing so?

Let us now take Scripture illustrations. Of Noah it is said, Heb. xi., 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was "warned" of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and prepared an ark to the saving of his house; and we all say he was wise in doing so. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? And we here remark, to illustrate the principle we laid down at the outset, that though it might have been very proper and right for Noah to have bought land and built houses before he received the warning or sign of the flood, it would have been folly and madness for him to do so afterwards, and full evidence that he did not believe the flood was coming. And what a sorry sight it would have been for Noah to be preaching a flood at hand, and instead of giving his attention to building the ark, had spent his time in buying farms, building houses, factories, railroads, or hunting for gold mines. Surely a scoffing world might justly have said he was either a hypocrite or a fool.

Let us look at another case: Heb. xi., 24-26, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

Moses understood the signs of the times. He knew the period of the bondage of Abraham's seed "in a land not theirs" was near its accomplishment: and he understood that the nation that oppressed them about that time was to be "judged," and Israel brought out, or delivered. Observing these signs of the times, he refused to be called the son of Pharaoh's daughter; or, refused the throne of Egypt, the pleasures of which he saw could only be enjoyed for a season. At a previous period, and under different circumstances, it might have been right and proper for Moses to occupy a place at Pharaoh's court; but the time had come—the signs had appeared—that Egypt was to be judged and Israel delivered. If Moses believed this, could he consistently continue at Pharaoh's court, and acknowledge himself the son of Pharaoh's daughter? Hitherto there had been no harm or wrong in his doing so; but now the case is different. Has he "faith" in God's word or not? He has; and changes his course of life, and departs from a position he could no longer occupy with safety. It is true he was guilty of an act of indiscretion, but even that was overruled to separate him from a position that to him was full of danger. When Moses came from his forty years retirement in Midian to demand of Pharaoh to let Israel go, suppose in connection with that demand he had daily been bargaining with the Egyptians to buy their land, and contracting with them to build him houses; would that have been consistent with his professed faith that God was about to plant Israel in the land of Canaan—the promised land? Surely such a course would have been highly inconsistent; yet it might have been perfectly proper in the early part of Moses' life, but the signs of the times forbid it now.

We take another example. When the Jews were carried away captive into Babylon for seventy years, God, at the commencement of their captivity, expressly commanded them to build houses in Babylon, and dwell in them, and seek the peace of the city, where they might dwell. See Jer. xxix. Hence, it was right, proper, and their duty, to do so at that time. But, by and bye, the times indicate that they are soon to return to Palestine:—would it now be proper for them to be purchasing fields and building houses to dwell in, as if they were still to continue in Babylon? True, many of them did; and of course did not return with their brethren who went up out of captivity: they had no faith or no inclination to share the fortunes of their brethren who left Babylon to return to Jerusalem. Did they act faith in God's promise of restoration? We have introduced this case as illustrating our principle, that what may be right and proper to be done at one time is neither right nor proper at another; and would be a mark of great folly if not of wickedness.

We might illustrate our principle with other examples, but we judge these are sufficient for our purpose: we proceed, therefore, with the application. The Lord Jesus Christ is to return to this earth, and is to receive the throne of his father David; the present age is to end, and a new order of things is to be established on earth. We shall not stop here to prove these points, believing that

a large portion of our readers embrace them as settled truths, though they may differ somewhat as to the order and character of the events of the coming age, while nearly all of them will admit that a very great change is coming over the world. Believing, then, that the personal advent of Christ to this earth the second time, and that a great change is to take place in the world at that time, are events to be realised at some period; and seeing great convulsions now going on in the earth, does it not become us to be wise, and inquire what those commotions indicate? or of what times are they the signs? And if satisfied, that they are signs of the "kingdom of God" being "nigh at hand"—that fifth universal empire so clearly exhibited in Dan. ii. and vii., and shadowed forth in the Book of Revelation—does it not become us to regulate our pursuits and course of life in agreement with such evidence and such a revolution as the establishment of the kingdom of God on earth implies? We should not suppose any sane man could give any other than an affirmative answer. The point then to settle is—do the events of the times in which we live indicate the soon bringing in of the kingdom of God, or reign of Christ personally upon the earth? In answering this inquiry we do not design to go formally over the prophecies that relate to the four first universal monarchies set forth in Dan. ii. and vii., as those topics have been to the minds of most of our readers often fully presented, and there can remain no reasonable doubt but those four monarchies have had their day, and passed away, and that we have been for many centuries in the divided state of the fourth; i. e. Europe divided into a number of petty monarchies, amazingly controlled by a mongrel power, symbolized by a "horn having eyes as a man." This power being acknowledged by all Protestants to be the *Politico-Ecclesiastical* power of Rome. This power is again symbolized in Rev. xiii., by a beast rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the development of the politico-ecclesiastical power of Rome as coming into existence in the divided state of the fourth, or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate. In the seventeenth chapter of Rev. we are presented with another aspect of the same power: it is the politico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire have fallen, so that the scarlet colored beast there, though it has seven heads and ten horns, is presented without any mention of crowns at all; perhaps not because it had no crowns on any of its horns, but because some of them had become *republican* at the time "the judgment of the great whore" is to take place. It is evident John was shown that power at a period just prior to its destruction, and while the seventh vial of the seven last plagues was being poured out. At that time he was shown a corrupt woman [a corrupt ecclesiastical power] sitting upon a scarlet-colored beast, [a bloody secular or civil power] full of names of blasphemy. To mark its location on earth it has seven heads and ten horns, showing that it is Roman, and can answer to no other power in existence than the Papal, civil and ecclesiastical power combined, as seen in the symbol of a corrupt woman riding and directing a bloody beast, in a time when repub-

licanism had been established in some of the horn kingdoms. If this view is correct, it fixes the time of this aspect of the Papal power to the period since France, "the eldest son of" that corrupt "church," became republican; or subsequent to February 1848.

This corrupt woman, who has a name written upon her forehead, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH," was riding and governing the beast that had been in the bottomless pit, but ascended out of it just prior to the aspect of it presented in this 17th chapter. The same power under another aspect, in Rev. 13th, went into captivity, or descended into the bottomless pit; this was done in the days of Napoleon Bonaparte, when for a time the Papal power was stripped of all its civil authority; but afterwards this beast was re-instated or ascended out of the bottomless pit, though under another aspect: it was the "eighth" king, though in fact "of the seven;" i. e. it is the same power as the beast of Rev. 13th with seven heads, &c., but had now taken its last form. In this last form the beast, or civil power of Papacy, would be brought into circumstances calling for the intervention of the other civil powers, symbolized by the horns, and they should have one mind, and should give their power and strength unto the beast, not to the woman; but to strengthen and establish the papal civil power. And what do we see at this very time? One of the strangest and most astonishing events that has ever been recorded on the pages of history, viz. a nation just emerged from monarchy and thrown the crown from its horn in contempt, volunteers by her rulers, to restore the Pope to his civil power; and in doing this, that nation is seen agreeing with the despots of Europe to reinstate the Pope in his civil power, i. e. they "agree and give their power and strength to the scarlet colored beast!" But mark well, this is only to be done "till the words of God shall be fulfilled;" for, before this conflict is over, there will be a hatred kindled up against the woman—the ecclesiastical power of papacy—which shall only be quenched by eating her flesh and burning her with fire. The woman includes the city where her abominations have been concocted, and from whence they have been carried into execution; and also, most likely, all those kings of the earth, or old Roman empire, that have committed fornication with her, by upholding her spiritual wickedness and bloody persecutions. Hence we are of opinion that Rome itself, i. e. the city, will be utterly destroyed in the conflict, as was ancient Babylon, which was a type of it; and then one principal city after another, whose rulers were in the agreement to re-establish papal civil authority, will meet with a like destruction; and most likely Paris will be the second in the fall, and so on till they are all overthrown, and Europe is a desolation, as the prophecy clearly indicates it will be. This, of course, brings in that state of anarchy which we understand the scriptures clearly to teach as immediately preceding the establishment of a fifth universal monarchy—the kingdom of God—or the personal reign of Christ on the throne of his father David, which Jehovah has promised to give him, in spite of the rage of kings and rulers of the earth of whatever form their governments may be.

We do not feel justified, till we shall have further developments, in going more into details, or particulars, of coming events. The details may vary

from any of our calculations, but the great fact that the scarlet-colored beast is soon to go into perdition, or be utterly destroyed, together with the woman who has been its rider, and that the reign of Christ is soon to follow, to our mind, admits not of a doubt. It may, however, be several years, and probably will be, before the whole work is accomplished; but it is nevertheless now in a state of accomplishment.

We may give more on this matter at another time, but rest here for this month. If these things are so, can we live in the same course of management of our temporal affairs that might have been justifiable and proper before the signs of the times indicated that this age is drawing to a close, and that the kingdom of God and the reign of Christ on earth and under the whole heaven is about to be opened? Let conscience do its work, and let us see to it that we do not slight its warning voice in these perilous times.

July 4th, 1849.

### QUESTIONS ANSWERED.

FIRST QUESTION.—"How do you harmonize Zech. 14th with Matt. 13: 37—43?" s. w. c.

We suppose this question relates to the fact that Zech. 14, represents that there are persons "left of the nations" who, evidently, are in a state of trial after the advent of Christ, and in that day when "The Lord shall be king over all the earth:" while Matt. 13, seems to convey the idea of the entire destruction of the wicked at the end of the age, or at the time of the second advent of Christ. The 14th of Zech. is too plain and positive on the fact that there will be left of the nations, after the advent, who are in a probationary state, to be disproved either by argument or sophistry, however skillfully managed. We do not believe, that a soul who has attempted to explain away that view, has ever satisfied himself yet, for any length of time. It is an impregnable fortress against all and every class of advocates for the termination of probation to all men, without regard to their circumstances for hearing and knowing the truth, at the end of this age. No language could make the subject plainer than that used by the prophet Zechariah, that a state of trial to some of the inhabitants of earth will be continued after "the Lord my God shall come and all the saints [holy ones] with thee."

Our Lord, Matt. 13th, is speaking only of a specified class of wicked men, symbolized by "tares," and those too in a specified location, viz. "among the wheat;" and they grew "TOGETHER" with the wheat; and so nearly resemble it, that men, in the present age, have not sufficient judgment to be entrusted with the work of rooting them up. The original word, "tares," signifies "bastard wheat;" it resembles genuine wheat, and is scattered among it. The symbol therefore shows the class of wicked persons spoken of are professors of religion, and that they are in the nominal churches; the parable relates to them, and to them only. In relation to such wicked professors, with which the devil has filled professedly christian churches, from various motives, such as respectability; to get on better in business; and to cover up their wickedness under the cloak of religion, we have no idea that they will be of the number "left" of whom Zechariah speaks. They are "children of the wicked one"—

his offspring, or the fruit of his producing: "the harvest" for them "is the end of the world"—*aionos*—age: the end of the age that precedes the second advent, or personal reign of Messiah. Then they who have imposed upon true christians, and been a "*scandal*" to the cause of pure christianity, will meet with judgment, symbolized by being cast into a furnace of fire: their hypocrisy and wickedness exposed, and themselves cut off under circumstances of shame and anguish which will be a standing monument of God's abhorrence of all such characters. All this has nothing to do with those not included in this specified class; and the fact that our Lord adds—"Then shall the righteous shine forth as the sun in the kingdom of their Father," shows there is somebody "left" for them to *shine upon*; and we are not left in the dark as to whom they are to enlighten, viz. "Every one that is left of the *nations*," contradistinguished from the nominal churches who have been judged.

SECOND QUESTION.—"Is the city of Zech. and of Rev. 20, the camp of the saints, and that of Rev. 21, which John saw come down from heaven, all one?" S. W. G.

If we understand this question, we answer, *no*. And with present light, we believe them to be three distinct cities; or, three distinct periods of time are covered by their history. Zechariah's being at a period somewhere prior to the advent, without now attempting to define that period: Rev. 20th being during the thousand years; Rev. 21st, after the thousand years; or, if during the thousand years, then to be regarded simply as a symbol of the glorified church, shining "forth as the sun," as the great city of Babylon was previously a symbol of a corrupt, persecuting, and destroying church. The latter being utterly destroyed, or "burned with fire," the pure and glorified church takes its place on earth, to bless those that are left of the nations, and spread its light and glory on all around, as the corrupt church had scattered darkness and spread a curse on earth's inhabitants before.

THIRD QUESTION.—"Will the saying of Peter, 3d chap., take place at the advent or towards the evening of the day of the Lord?" S. W. G.

We infer that this question relates to what Peter says of "The heavens and earth which are now" being "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." If Peter is speaking of the literal heavens and earth being dissolved by fire, it must, we think, clearly relate to the close of the day of the Lord, as it is an event connected with the "judgment and perdition of ungodly men:" this, certainly, is not universal till the end of the thousand years. See Rev. 20: 11—15:

## SCRIPTURE EXPOSITIONS.

### EPHESIANS, CHAP. V.

The apostle now proceeds to caution them against a class of sins which he thus enumerates.

VERSE 3. But fornication, and uncleanness, or covetousness, let it not be once named among you, as becometh saints.

"Fornication"—to which the Gentiles were notoriously addicted, even in connection with the worship of their gods, thus putting a religious sanction

upon that abominable sin—"and all uncleanness"—all *impurity*—"or, covetousness"—*pleonexia*—same word translated "*greediness*," chap. iv. 19; signifying "*inordinate desires*." It may relate to any object; whether money, food, drink, dress, or furniture, or whatever may be used for the gratification of the senses, or animal nature: "let it not once be named"—mentioned, heard of, or known—"among you"—let them have no existence in your midst—"as becometh saints"—those who by profession are *holy*.

VERSE 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

"Filthiness." The word signifies anything indecent or obscene—"nor foolish"—simple, useless—"talking"—which benefits none and may injure the talker and hearer—"nor jesting"—the primary signification of the word is *politeness*; but it is used to signify, jesting, buffoonery, scurrility, or low, vulgar abusive language. It is quite as likely the apostle uses the word here to speak against that mock and hypocritical politeness which is so common in people destitute of real love to their fellow men, who seek to make up for it in professions and unmeaning compliments: but, he says, such things "are not convenient"—*anekeonta*—are not fit, not becoming, not proper, ought not to be. "Not convenient" is a very tame translation: as though men might do it, if it were only "convenient!" It is evidently a prohibition—a course of conduct not fit for imitators of God and Christ. "But rather giving of thanks." The word here seems to signify not the giving of thanks, in the ordinary sense, but—"decorous or, instructive conversation"—the opposite of the conversation just censured.

VERSE 5. For this ye know, that no whoremonger, nor unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

On this verse we need not remark, except again to call attention to what is said of the "covetous man"—he "is an idolater." We ask the reader to look again at our remark on verse 3, as to what constitutes a covetous person. Such persons are now denominated idolaters; and with propriety. That object of sense, which a person sets his mind upon *inordinately*, that is, immoderately, to excess, or disorderly—becomes his god: he is under its government—pays it the homage of obedience; looks to it as the object of his supreme happiness. Though he, himself, may not be aware of it, through blindness of mind, yet his life and conversation will make it manifest where his heart is. Listen to the conversation of many professing to be seeking a treasure in "the kingdom of God;" what do you hear? Alas! Balls, parties, dress, food, drinks, sensual gratifications, furniture, houses, lands, gold, dollars, offices, honors, &c., &c., all tending to show that they have those inordinate desires which constitute them the covetous persons, who Paul says are "idolaters," and who shall have no "inheritance in the kingdom of Christ and of God." Fearful words! Who has not cause of alarm? "Whose conversation is in heaven?" Who really manifest, by all their course of life, that they esteem the love of God and Christ, and an "inheritance in the kingdom," of more importance to them than all animal gratifications put together?

VERSE 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

This verse is too emphatic to need comment. If any man attempt to make you think these inordinate desires are harmless, beware that you are not deceived by them: God's judgment will fall on all such.

VERSE 7. Be not ye therefore partakers with them.

Be not *partakers* with them. If *partakers* with them in their wicked practices, you will be also in their exclusion from the kingdom of God, and in that wrath that is to come upon them.

VERSE 8. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.

"Ye were sometime"—in time past—formerly—"darkness"—used figuratively for ignorance: that is, "Ye were formerly ignorant of the wicked character and ruinous end of the course of life you were in"—"but now are ye light"—used figuratively for knowledge; that is, "Ye have now knowledge in regard to those things"—"in the Lord"—by that "word of truth" which has been preached to you, by which you have been brought into union with the Lord, so as to be "*partakers* of the divine nature;" thus, dwelling in light; therefore, "walk as children of light"—let your course of life correspond with the knowledge and truth ye have received.

VERSE 9. For the fruit of the Spirit is in all goodness, and righteousness, and truth.

It is by the Spirit of God that spiritual light, truth, or knowledge has been communicated, through prophets, apostles, and Jesus Christ, and its direct operations in the mind by the word of truth: and the fruit it produces is the opposite of the fruit of ignorance in which they formerly had their course of life: it is "in all goodness and righteousness"—piety to God, sanctity of life, "and truth"—verity, in opposition to what is false or wrong—it signifies, also, *sincerity*. Such is the character of the "new creature," or spiritual nature which is brought out by the Spirit in such as do not grieve and quench it.

VERSE 10. Proving what is acceptable unto the Lord.

"Proving"—try, examine by the light—the word of truth—ye have received—"what is acceptable"—well-pleasing "unto the Lord."

VERSE 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

"Have no fellowship"—no communion or participation "with the unfruitful"—noxious, destructive "works of darkness"—or ignorance; such as described in the previous verses: "but rather"—the more (walking in the light, and in obedience to the word of truth) "reprove," rebuke, or convince "them," that is, show them that their way is destruction.

VERSE 12. For it is a shame even to speak of those things which are done of them in secret.

This verse needs no comment.

VERSE 13. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

"All things that are reprov'd"—discovered—"are made manifest," or discovered, "by the light"—by the knowledge, or divine illumination

imparted to men: "for whatsoever doth make manifest"—or discovers to men the sinfulness of sin, and its dangerous consequence, "is light"—is divine knowledge, or illumination.

VERSE 14. Wherefore he saith, Awake, though that sleepest, and arise from the dead, and Christ shall give thee light.

"Awake"—*egeirai*—to arouse one's self to a better course of conduct—"thou that sleepest"—that art slothful, careless, secure in sin—"and arise from the dead"—used figuratively to denote thy destitution of divine life—"and Christ shall give thee light"—shall shine upon you. Light here is equivalent to life. "Sinner arouse thyself—break off from sin—rest not in thy destitution of divine life—look to Christ—he came that you might have life, and that you might have it more abundantly; pursuing this course you shall receive that life, and thus gain eternal life, which is given unto us in Christ, and in him alone."

VERSE 15. See then that ye walk circumspectly not as fools, but as wise.

"See," take heed, take care, be cautious—"then, that ye walk"—that you live—"circumspectly"—accurately, or assiduously—"not as fools"—*asophoi*—unwise, foolish, destitute of true wisdom, pagan; i. e., in the practices he had warned them against—"but as wise"—those possessed of true knowledge, even that "light," or illumination, which "Christ gives" to those who receive spiritual life from him, when they arouse themselves from that careless and slothful state of sin spoken of in the previous verse.

VERSE 16. Redeeming the time, because the days are evil.

"Redeeming"—use, employ,—"the time, because the days are evil"—i. e. calamitous, afflicting, distressing: therefore, make the best of them—use, or employ them to the best advantage.

VERSE 17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

"Therefore"—because the days are evil—"be ye not unwise"—ignorant, or destitute of true knowledge—that is, the knowledge of the truths herein presented to your minds—"but understand what the will"—purpose, design, intention—"of the Lord is." That purpose, design, and intention is, that we should be holy—separate from all those wicked practices and dispositions before enumerated—and that we should be filled with divine knowledge and love, that God's full design and intention may be fulfilled in our "adoption of children to himself by Jesus Christ." "How glorious is the design and purpose of God to those who embrace his plan to become holy and unblamable before him in love. Let us understand it and act accordingly.

VERSE 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

"Wherein is excess"—prodigality, debauchery, rioting—"but be filled with the Spirit"—or spirit of holiness. The use of intoxicating drinks brings men under their animal nature, and prepares them for debauchery, rioting, &c. Being filled with the Spirit, raises them superior to the control and slavery of animal, or, merely sensual gratifications; and thus giving the spiritual nature the predominance they rise in the strength of divine life, and ripen for the adoption, or immortality, incorrupt-

bility, endless life. Instead, therefore, of seeking such light and transitory enjoyments as arise from the intoxicating stimulants, to which so many resort, give yourselves to spiritual joys.

VERSE 19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

"Speaking"—*litanies*—recounting, setting forth, narrating, reciting, declaring, [see the song of Moses, and Miriam, Exodus 15, for an illustration]—"to yourselves"—that is one to another—"in psalms and hymns"—sacred poetry in opposition to the light trash used by such as seek only the gratification of the animal senses—"and spiritual songs—making melody in your heart"—mind; the understanding employed as well as the voice, if we would make melody "to the Lord." How much solemn mockery we have reason to fear there is even in professedly religious assemblies: how much melody of voice with no correspondence in the mind. Let us beware of such hypocrisy.

VERSE 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

All we need to remark on this verse is the manner in which thanks are to be offered to God. "In the name"—signifying in, through, or by, *the person* "of our Lord Jesus Christ." He is the head of our spiritual creation, as we have before shown—no man can come unto the Father but by him: it is in virtue of our relation to him, or union with him, that we are pleasing to God; and our only way of access, by prayer or praise, is by being in Christ—one with him, by that spiritual relation which constitutes us members of "his body, his flesh, and his bones," [verse 30;] that is, God regards us with approbation, or our prayers or praises, only as they proceed from us as *of the person of Jesus Christ, his well-beloved Son*. Thus appearing, He accepts both our prayers and praises as if they arose from Christ in person; and they really are such, because they are the out-breathings of that "one spirit" that animates his body, and gives vitality, or spiritual life to the whole in connection with its head, Jesus Christ.

## EVENTS FUTURE.

By HENRY E. CARVER.

BRO. STORRS.—With you, I also believe that there are events, and momentous events too, in the history of the world to transpire ere that "same Jesus" shall stand upon the Mount of Olives, as brought to view in Zech. xiv. 4, and yet I am also clearly convinced that we may reasonably expect a *speedy deliverance* from this corruptible state, to that incorruptibility consequent on the resurrection of those who sleep in Jesus, and the change of those who are alive and remain; so that while I look forward, perhaps years, for the fulfilment of Zech. xiv., yet I do believe that it is our privilege to expect the speedy redemption of the body.

In order to harmonize what may seem inconsistent in this, permit me to call your attention to some of the circumstances attending the descent of the Son of Man to earth the second time. The prophet speaking of the day when his feet shall stand upon the Mount of Olives, says: "and the Lord my God SHALL COME, and all the Saints WITH

THEE." Again, the apostle declares that it doth not yet appear what we shall be, but we know that *when* He shall appear we shall be like him, for we shall see him as he is; and again, "when Christ, who is our life, shall appear, THEN shall ye also appear *with him in glory*." From the above texts we are clearly taught that the saints will be *perfected* before the descent of Jesus to the place from which he was taken up, for if they are like him when he appears, and appear *with him* in glory, it is evident that they must have been resurrected or changed, and their vile bodies fashioned like unto his own glorious body, prior to that appearing. This subject is more clearly presented in 1 Thess. iv. 13, 17, where, after warning them against ignorance, concerning them that sleep in Jesus, the apostle says—"For if we believe that Jesus died-and rose again, even so them also that sleep in Jesus will God bring *with him*" (Jesus.) Here we have it distinctly stated that when God shall send Jesus, whom the heavens have so long retained, those who now sleep in Jesus will come *with him*. I am aware that this is in conflict with the generally received opinion respecting the order of events at the coming of Christ; but the apostle proceeds to give an explanation of the matter, and dissipates from my mind every vestige of difficulty and darkness, and opens to my view the way in which every jot and tittle of the "Word" will have its perfect accomplishment. The apostle proceeds to explain—"For the Lord himself shall descend from Heaven (where to?) with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord." Here, then, the matter is set plainly before us. When the Lord descends from heaven with a shout, &c., it is not to earth; neither is there an intimation that the world see him *then*, but he descends to where his Saints meet him—in the clouds, thus leaving ample space for the fulfilment of scripture between the resurrection and the appearing with all his Saints on the Mount.

Having suggested the subject to your mind, I now leave it with you to canvass; and by searching the scriptures to see whether there be light in it. To me it is plain that the resurrection does precede the appearing of Jesus, and thus, while I rejoice in the hope of *speedy redemption*, I can also with you look forward to the time when Christ shall come with all his saints, and find the armies of Gog and Magog [or Russia] gathered against Jerusalem in the land of Judea.

That the interval between the resurrection and that coming will be occupied in part with the return of the Jews is very probable; and that the descent of Jesus at the resurrection will be the time when his sign will be seen by the tribes of the earth, causing them to mourn, but will soon be disregarded, as all the rest of the signs have been, seems also plain; and it may be that the sign of the Son of Man will be the signal for the Jews to turn towards their own land.

Your brother searching after truth.

Cincinnati, Ohio.

The views of Bro. Carver, in the foregoing letter, are the same some Literalists take, both in England and America. We think we have impartially and

without prejudice, examined that view of the resurrection of the saints, before the appearing of Christ to others, or what is called "two manifestations;" one to raise the saints and glorify them, and the other his appearance to the world afterwards; and we are compelled to regard the subject in a favorable light, though we are not settled that that is the correct view.—EDITOR.

Br. WILLIAM ONGLEY, Chemung Co., N. Y., writes:

Br. STORRS,—Praise the good Lord, we find many that are steadfast in the doctrines of the apostles and prophets, Jesus Christ being the chief corner stone. They seem not to fear the nominal priest or people, who teach fables but not the Bible. Last Lord's day we had a blessed public meeting. After which we retired to Br. Richard House's to spread the Lord's table, to break bread and take the cup free to all that love Jesus Christ. About twenty partook with us, and two or three came out and have made a bold stand for Jesus and his truth. Brethren pray for us, and for those lambs of the flock.

We have sold many copies of your Six Sermons in these parts; to the praise of our God they have been made a great blessing. I wish you to send me some more of them. Yours, waiting for immortality and eternal life.

Br. N. M. CATLIN, Indiana, writes:

Br. STORRS,—Truth is advancing in these parts. There is a great demand for your works on Immortality. I think I could dispose of \$10 worth per quarter, if I could raise the means to purchase, but I must do as I can, and I am glad to be able to do a little in circulating the light, for I love truth and its advocates.

Please accept the assurance of my highest regard for yourself, as a brother in Christ.

Br. O. H. HITCHCOCK, Arcade, N. Y., writes:

DEAR BROTHER,—Notwithstanding I cannot see just as you do upon some points, I do think there is interesting and profitable matter enough in each number of the Examiner, to richly pay for all its expense.

We truly live in a very eventful period. Signs I think there is no mistaking, that this world is ripening for destruction, and the greatest event the world ever knew is soon to take place. Judging from my observation in this part of the country, if the Savior should come now but very few would be found ready. May the perilous times in which we live caution us to cling close to the cross of Christ.

Br. S. W. GERRITS, N. H., writes:

Br. STORRS,—I am well pleased with the Examiner as a general thing, though there are some ideas in it I cannot as yet fully understand. It appears to be our lot, in this state, to see through a glass darkly, but God has made it our duty and privilege to study his holy word. The Examiner, I am happy to say, has proved a powerful auxiliary

in understanding it. The things referred to above are, the return of the Jews and probation after the advent; but I am willing to read; and if I must be in error, I would as soon have Br. Storrs' as any others. I do not recollect having seen Zech. 14th harmonized with Math. 13: 37 to 43. Will you impart light to us on those Scriptures? Is the city of Zech. and of Rev. 20, the camp of the saints, and that of Rev. 21, which John saw come down from heaven, all one? Will the saying of Peter, 3d chapter, take place at the advent or towards the evening of the day of the Lord? A short article in answer to these inquiries will greatly oblige.

Br. R. L. PARTRIDGE, Ohio, writes:

Br. STORRS,—The cause of Christ is rather progressing here. Though we have had bitter persecution, and have waded through strong opposition, yet it seems as if the foundation of heathen superstition in some minds is shaken. While some acknowledge the supremacy of the advent views, as seen in Scripture light, others (fearing Diana may fall) think that the best way to get along with the "infidel doctrine," is to keep still and say as little about it as possible; among these latter are preachers.

But the brethren are industrious, and the subject of life and death is considerably agitated. One individual who has lately united with the M. E. Church during a recent revival, being in class-meeting said, if there is any reality in religion he wished to know it, (he having been trained in the popular theory of the day, and discovering its non-essentials) said that the great question with him is "If a man die shall he live again?" I thought that if it was light he wanted, I might possibly be instrumental in helping him to a new ray, clear from the horizon of scriptural abundance, and consequently handed him a copy of your Six Sermons, which he is now perusing. We have preaching occasionally by Br. Lyons, regular prayer meetings and monthly meetings.

Br. F. J. MANSFIELD writes from Illinois:

Br. STORRS,—We are with you, out this way, on the destruction of the wicked and the state of the dead. I know of none who believe in the soon coming of our Lord in northern Illinois, but what are with you. It seems to me if men would read without prejudice, they would see such an overwhelming amount of evidence in the case, that they would be constrained to say, It is the truth of God.

Your "Six Sermons," together with "Pinney on the Purpose of God," are doing great good. I wish it was in my power to scatter them through this western country. Many are inquiring on the subject and want light. I know of several who are now deeply interested in the subject of the advent of Christ, whose minds were called up to this subject by the *Life and Death* question. No one can bring himself to believe that Adam was threatened with hell fire when he died. No, that fable was invented by wicked men who made money out of purgatorial fires. The simple truth is—Had not God made provision for fallen man, he would have gone down to death, and would have been as though he had never been.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## IMMORTALITY.

REVIEW No. VIII.

"The common sentiment of mankind."

Gentle reader! I am glad, for your sake, that Mr. Lee has introduced the subject of, and based an argument on, "*the common sentiment of mankind*!"

He has proved, overwhelmingly and incontestably proved, the *PAGAN ORIGIN of the popular doctrine of immortality*! He has triumphantly sustained the very position we have long maintained, viz.: That "*the immortality of the soul*" is *pagan in its origin, and was generally believed among pagans*.

But, strange to say, while Mr. Lee has sustained the above point, he makes use of it for the purpose of proving the soul immortal! His argument amounts to this:

The ancient Egyptians, Persians, Phenicians, Seythians, Celts, Druids, Assyrians, &c., believed in the immortality of the soul—it was "*the common sentiment*" of all these nations. *Therefore*, the soul is immortal!

Or, to state it differently:

That which is "*the common sentiment of mankind*," is true;

But the immortality of the soul is "*the common sentiment of mankind*;"

THEREFORE, the immortality of the soul is true!

By this logic Mr. Lee's proposition stands or falls! Mr. Lee says—"If destructionists can prove that the doctrine in question had some other, or if some other sentiment can be named, manifestly false, and equally common in the world, of the origin of which no account can be given, we acknowledge they will evade the force of this argument; but until this is done the argument must prove ruinous to their theory."

1. We are called upon, by the above, to prove that the doctrine of the immortality of the soul had some other origin than the Bible. And, on this point, Mr. Lee, himself, has helped us to a considerable amount of evidence, as we before remarked; but we shall examine the question more closely than he has done. What if the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato, taught it? What if the sentiment

abounds in Homer, Ovid and Virgil? Do these facts prove the doctrine all divine? If so, the prevalence of other "*sentiments*," held by these nations and distinguished persons, upon the same principle of reasoning, must also be divine. If Mr. Lee's logic will prove conclusive in one case, it will in another—yes! in all others! If he receive the pagan idea of immortality, he must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! He must not divide the dose, though bitter! but swallow the whole like a man!

The oldest hypotheses of the Oriental World, upon this subject, resolved themselves into the doctrine of *emanation* and *immanation*; issuing from the "*soul of the universe*" at birth, and reabsorbed at death. They regarded the soul as a part of the Deity; thus making him *divisible*, which is one of Mr. Lee's "*essential properties of matter*"!

Dr. Good says—"If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject" (*of the immortality of the soul*), "*left in as blank and barren a silence, as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief*. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but THE FUTURE EXISTENCE IT ALLUDES TO IS THAT OF A RESURRECTION OF THE BODY, AND NOT OF A SURVIVAL OF THE SOUL AFTER THE BODY'S DISSOLUTION"! Here, then, is an exception to Mr. Lee's universal "*consent of mankind*." We have one place—one country—where the popular dogma of immortal-soulism was "*blank and barren*;" and where the opposite view was "*generally*" believed. And we find this, too, just where we might expect to find it, viz.: *where the light of revelation shed its illuminating beams!* That country is Idumea! Here Job, that venerable patriarchal saint, who held communion with the Living God, and not with the *Buthos* or *Demurgus* of the Chaldeans, Egyptians, Assyrians, &c.—here, I say, Job lived; and from this quarter we have, as Dr. Good expresses it, "*that astonishing and transcendent composition*" called "*the Book of Job*;" "*a work*," says he—although on Mr. Lee's side of the question—"that ought assuredly to raise the genius of Idumea above that of Greece," &c., and, may I not add, the *knowledge* of Job far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick and Mr. Lee—all combined!

Dr. Good continues—"Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before

us is merely as I have stated it, a patriarchal or traditional belief of a future state of retributive justice, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY!"

Dr. Good makes this belief "patriarchal or traditional;" but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, "Ye shall not surely die;" or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate from God, else Job would have been in possession of it; and I will put Job's knowledge and wisdom against all the Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! Again, this is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer after truth on this subject.

"The Hindoo philosophers," says Dr. Good, "TOTALLY AND UNIVERSALLY denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the NATURAL IMMORTALITY of the soul, and the Arabian philosophers (among whom was Job) passing over the immortality of the soul, and resting it alone upon a RESURRECTION OF THE BODY."

The Hindoo view of this question, is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

Mr. Lee, then, is welcome to his Babylonian, Medo-Persian, Assyrian, and Hindoostan associates, and their authority! He is welcome to the company of Zoroaster, Pythagoras, Orpheus, Socrates, Plato, and a host of others! He is in *learned*!—but superstitious company! But, to be consistent, he should go all the way with them: he should believe in the pre-existence and pre-intelligence of the soul—that it is a part of God—that it *may* suffer in purgatory—and that it may be transmigrated!

The Grecian philosophy was imported by Pythagoras from India, whose philosophers reprobated the doctrine of a resurrection. So, when Paul preached through Jesus the resurrection of the dead, in the Argora of Athens, the Athenians declared he brought strange things to their ears, and inquired what the new doctrine was.

Here, then, we have the whole subject before us. On one hand we have Mr. Lee's long array of nations, composing "the heathen world, believing in the natural immortality of the soul, with its kindred appendages. On the other hand, we have the light of truth, concerning the resurrection of the body, pouring its steady rays from the days of Job, through the dark ages, down to the present time.

And, now, I shall turn Mr. Lee's argument against him, by affirming that the "common sentiment of mankind" is wrong! Truth has always been in the minority, and it always will be, until the Lord comes and takes the kingdom, and the greatness of the kingdom under the whole heaven! Error, in some, or all its forms, is "the common sentiment of mankind." And if Mr. Lee were to carry out his rule, he would be compelled to admit the eternity of matter, although he seems to

have such an abhorrence of it, for his "heathen" witnesses depose to its truth! Let us now state this argument in form:

That which is "the common sentiment of mankind" is true;

But error is "the common sentiment of mankind;"

Therefore, error is true!

But why should we take "mankind" as the standard of truth? Why not take a nation? A "heathen" nation, to follow Mr. Lee's example? Why not take Europe? or one of the nations of Europe? Why not take Italy? Why not take the Pope? Why not take the most enlightened nation on earth? Will Mr. Lee submit his faith to such a standard? If he were to submit his faith to the "common sentiment" of any nation on earth, he would be weighed in the balance and found wanting. Go to the "heathen world" to learn the doctrine of immortality! Go to Babylon—to India—to Egypt—to the Eastern Magicians, Soothsayers, Astrologers and Philosophers, to learn the doctrine of eternal life? Place these in the collegiate chair, and let the venerable Job, of the land of Uz, sit at their feet, and learn? Place the wisdom of Zoroaster and his associates, which is "foolishness with God," in opposition to the spirit of wisdom divine? A man must be hard pressed for evidence to sustain his faith, when he leaves the oldest and most venerable document on earth, and seeks to the Vedas of the Brahmans and the Zendavesta of the Parsees for light on the question of immortality!

Here, then, is a fact to which we call special attention, viz.: That the denial of the resurrection of the body was as much "the common sentiment of mankind," as the doctrine of the soul's immortality. Among all Mr. Lee's witnesses, only one—Zoroaster—believed in, or taught, a resurrection. Now, I can find as many exceptions to Mr. Lee's "common consent of mankind," in relation to the immortality of the soul, as he can find on the subject of a non-resurrection. Will Mr. Lee give me the "origin" of this "sentiment?"

Mr. L. says—"If the doctrine of a future existence be an error, it is the most general one that ever entered the world," &c. Mr. Lee here makes a false issue; for it is not the "doctrine of a future existence" that is denied; but it is the predication "of a future existence" on the "natural immortality of the soul," instead of the resurrection of the body.

Mr. Lee says—the doctrine of the immortality of the soul "prevails most where the Scriptures are most known and read." But, alas! for Mr. Lee's cause, his evidence is all on the other side of the question! If he had said—that the doctrine in question "prevails most where the Scriptures are least known and read," he would have spoken the truth; and his statement would have harmonized with his "heathen" testimony! For surely he will not contend that the Scriptures were "most known and read" by the men and nations of whom he has spoken!

Again he says—"The doctrine must have had its origin." Of course, Mr. Lee, it had its origin; but was that origin divine? If it was, you have failed to prove it, for your witnesses are *pagans*. Taking the non-resurrection of the body as a sentiment running parallel with the doctrine of the soul's immortality—among the nations and tribes

referred to, I will adopt Mr. Lee's mode of reasoning, thus: As the **NON-RESURRECTION OF THE BODY** prevails in the heathen world, "and as no account can be given of its introduction, it follows that it must have sprung from some one of the following sources:—It must be instinct, the result of natural reason, from the light of nature, the impression of God's spirit on the mind, or the principle of revelation contained in the Bible. Now, if it be instinct, it must be from the Creator; if it be the result of natural reason, it cannot be unreasonable; if it be from the light of nature, it is a revelation from God; if it be the impression of God's spirit on the mind, it is no less a divine revelation; and if it be the sentiment of the Bible, none but infidels will deny it!" Thus Mr. Lee's logic will work both ways! It will alike apply to every prevalent sentiment, true or false! It will apply especially to many of the appendages of the immortality of the soul. But Mr. Lee makes a bad use of his own logic; for, will he tell me what sentiment has not sprung from one or the other of the sources he has mentioned? I apprehend he will find that every sentiment extant proceeded from one or the other of those sources. What, then, has Mr. Lee gained by this flourish? Absolutely nothing! What is "natural reason"? If Mr. Lee mean by this *unenlightened reason*, then I affirm that it has given birth, not only to his favorite doctrine, but a thousand other vagaries and absurdities which revelation repudiates, and *enlightened reason* scorns!

2. Now, let us look at this subject from another point.

In perfect harmony with what we have said, concerning the origin and prevalence of the popular view, I will remark, *that before the Babylonish captivity, and the Macedonian and Roman conquests*, the Jews observed the most profound silence upon the state of the dead. They spoke of it as a place of silence, darkness, and inactivity. This fact speaks volumes as to the "heathen" or pagan origin of the doctrine we are calling in question. They knew nothing of natural immortality till they were carried captive to Babylon, and mingled with some of Mr. Lee's witnesses!

Again, "after the Hebrews mingled with the" Babylonians, "Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Hence the peculiar views of the Pharisees, many of whom not only believed in the pre-existence of souls—but, also, their immortality and transmigration. This is the reason why the question was put to our Lord, concerning the man who was born blind. They supposed it possible for the man to have sinned in a previous state, which was the cause of his being born blind. They also thought that Jesus Christ was in possession of the soul of John Baptist, or one of the prophets. Let us now sum up the whole argument:

1. We have seen that the doctrine of the immortality of the soul, the pre-existence of the soul, and its transmigration, together with a reprobation of the doctrine of the resurrection of the body, was in its origin pagan or heathenish. Mr. Lee has given us ample proof of this. I have given additional proof.

2. That in Idumea or Arabia—the country of Job, who is the author of the oldest document extant, we find the opposite doctrine prevailing;

and a future life predicated on the resurrection of the body.

3. That the prevalence of a sentiment is no proof of its truth, or correctness; but, if anything, affords presumptive evidence against it. Truth has always been in the minority.

4. That previous to the Babylonish captivity, the Jews were silent on the state of the dead, regarding it as a state of silence and darkness.

5. But that *after* the Hebrews mingled with the Babylonians, Greeks and Romans, they adopted their ideas on such subjects as those on which their oracles—the Old Testament—was silent. (See Appendix to New Version.)

6. And that reason unenlightened, has given birth to a thousand vagaries, and among them the dogma of "natural immortality."

But, we are not done with this subject yet; we wish to place it where the hand of mortal disinterment can never reach it! And I now affirm, that revelation has placed the seal of condemnation on the oriental science, of a part of which Mr. Lee is the special advocate.

First, then, in reference to the very nations whom Mr. Lee has convoked as witnesses, Paul says—"Professing to be wise men, they became fools; for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles." This will apply to Mr. Lee's Egyptian, Babylonian, Persian, Greek and Roman witnesses. Idolatry was as current among them as the idea of the soul's immortality; so that even in Athens, at that time the most enlightened city of the oriental world, they had *thirty thousand gods*, and held the *natural immortality* of the soul; but *rejected* the resurrection of the body. In the above quotation I have not followed the common version, though I have no objection to it; but have given a better rendering of the language, which is sanctioned by Campbell and McKnight. Here is another: "For this doctrine (the preaching of Christ) is, indeed, foolishness to the destroyed; but to us, who are saved, it is the power of God. Therefore, it is written, 'I will destroy the wisdom of the wise, and will bring to naught the knowledge of the prudent. Where is the wise man? Where the Scribe? Where the disputers of this world? Has not God made foolish the wisdom of this world?' Again, Paul says—"The world by wisdom knew not God." The Greeks sought after wisdom—the wisdom of the Platonic school, and consequently, the preaching of life and immortality, through Jesus Christ, by a resurrection from the dead, was *foolishness* to them. Paul did not teach "the wisdom of this world"—he did not speak the theological dialect of Greece and Rome. And here we are reminded of an important fact, that, although the words and ideas, concerning natural immortality, are found scattered through the works of pagan philosophers, *we have neither the one nor the other in all the revelations of God!* Why this singular omission, if it be the doctrine of the Bible? "O!" says Mr. Lee, "it is taken for granted." Taken for granted, indeed! This is a mere evasion of the argument. There is not a particle of truth in it. The Bible does not take one doctrine "for granted," and then teach an opposite one!

"The theological dialect of the oriental and occidental schools is a compound of foolish words

and phrases, which make a foolish language," the product of confusion, mythology and ignorance. They taught "a vain philosophy;" the philosophy of Greece and Rome, which Paul justly avers is "falsely so called." Hymeneus and Philetus appear to have been professors of this oriental science. What this science is, we have already seen; and I would here only remind you, that the dogma of a translation to heaven or hell at death, is one item of that profane science by which they overthrew the faith of some in the resurrection. It was upon this hypothesis that "some" among the Corinthians said there was "no resurrection;" and this, I repeat, is the legitimate tendency of the philosophy and theology of my friend Mr. Lee.

In concluding this long review of Mr. Lee's, No. 10, I will, without arguing them, present the legitimate tendencies of the view we are opposing. It is furnished to my hand by an intelligent living author.

1. The dogma of "immortal souls" contravenes the Mosaic account of the Fall.
2. It reduces the Mosaic account to an absurdity.
3. It necessitates a change of the words of the Spirit from their proper to a figurative signification.
4. It is subversive of the resurrection and the judgment.
5. The pagan tradition of the soul's immortality, not only renders null and void the resurrection to life and judgment, BUT IS EQUALLY SUBVERSIVE OF THE PERSONAL APPEARANCE OF MESSIAH ON EARTH AGAIN.
6. THE HYMENEAN GNOSIS of immortal soul-ism, and ethereal translation at death, abrogates the reign of Messiah on David's throne for a season and a time.

I pledge myself to make good every item in the above indictment, when it is demanded by counter-evidence.

J. T. W.

## THE ENGLISH DISCUSSION.

"ATHANASIA: OR, FOUR BOOKS ON IMMORTALITY. By John Howard Hinton, A. M."—Such is the title of a book that we have received from England, and of which Dr. Lees, of Leeds, speaks in his letter found in the Examiner for March last. We sent for this book immediately on the receipt of Dr. Lees' letter, but it has been delayed in coming to hand. For the contents of it we refer our readers to Dr. Lees' letter above referred to. We have had time only to glance over that part of the work which relates to his remarks "On the argument as conducted by Rev. George Storrs." If we must be converted back again into the old theory, we should like to be so by such a writer as Mr. Hinton. His manner is kind, christian-like, and well calculated to win our esteem and affection: we certainly feel that he has a brotherly heart, and that, to us, gives great weight to his argument. He is far removed from the narrow bigotry which characterizes most who defend the same side of the question. From the hasty examination we have been able to give his remarks on our "Six Sermons"—for that is evidently all he

has seen of our writings—we are much pleased, and may probably be led to *modify* some of our expressions, while at the same time we are greatly strengthened in the truth of our *general position* of the sinner's final doom. On a remark of ours in Six Sermons, page 75, that men in the days of our Lord "were not looking for eternal happiness merely, or an escape from eternal misery, but *simply for eternal life*," Mr. Hinton, quoting the words which we have italicised, says: "Now the author here affixes the idea of conscious being to the word life, as its literal or primary meaning, and so insists upon it. To this I reply, that this is *not* the primary meaning of the term. Life is a word having primary reference to organized substances in which its organic functions are maintained." p. 364. We let this definition pass for the present. And then it follows that Death is a word having primary reference to disorganized substances in which the organic functions are destroyed; and this, in fact, Mr. Hinton admits, for he says, p. 363: "The primary meaning of the word death is the cessation of the functions of an organized substance; and when we speak of the death of a man, we mean to denote the fact, and nothing more, that the functions of the organized substance which entered into his constitution have ceased."

This definition we will not now object to; and think in the issue it will help us greatly to fortify the *general position* of our Six Sermons. Our friend—for we truly feel that he is such—has given us a firm foot-hold; but we have neither time nor space to notice him further this month.

The foregoing was written just as the Examiner for August was going to press, and intended to have been inserted in that number, but we were compelled to leave it out. Since that, we have had time to examine the work generally, and commence giving our readers some notes upon it in this number of the Examiner, which are designed to be continued.

### NOTES ON HINTON'S "ATHANASIA."—No. I.

The first thing we notice is Mr. Hinton's definition of *immortality*. He says—"The idea conveyed by this word in relation to man is that he is *adapted* to live for ever, or that he is not liable to the cessation of conscious being from any natural cause;" pp. 8 and 9. Again, p. 72, he says—"I take the proper immortality of a creature to be his non-liability to death (here understanding the term death of a cessation of its proper being) by natural causes, or by causes proper to itself." On the same page he says of the orthodox party—"Among the evangelical dissenters of the present day I know of no evidence that they, or any considerable number of them, conceive man to be immortal in the sense that he '*positively shall live for ever*.'"

We are glad to hear Mr. Hinton affirm this, and hope he is not mistaken in it; because, if true, it shows that orthodoxy, at least in England, has undergone a radical change in "*the present day*."

for, we conclude, even Mr. H. will not and cannot deny but the popular orthodox sense of immortality *has been*, before "the present day," that all men "*positively shall live for ever*;" and if that is not the sense in which all the orthodox party in America use the term in the present day, except so far as they have been compelled to modify it in the controversy now going on, then we acknowledge that we ourselves preached twenty years, and was in constant intercourse with ministers, without ever once hearing or suspecting but that they held the definition of immortality to be, in relation to man, that all "*positively shall live for ever*." But it seems a new era has dawned in England, and we hail it with joy, and hope it may spread its light on the pagan land this side the Atlantic. 'The point, in the present day,' in England, that they use immortality to signify that man "*positively shall live for ever*," is given up.

This is a great advance towards the truth: and as immortality, according to Mr. H. and his coadjutors, in relation to man, is only an "*adaptation to live for ever*, or a non-liability to death by natural causes, or causes proper to" himself, we may fairly conclude that man *may not live for ever* if some cause foreign to himself shall intervene to bring about his death, or to cause the "cessation of" his "proper being." This Mr. Hinton's theory will not allow him to deny: hence we think he and his coadjutors in England, if they do not stop in their search after truth, will be brought to see, that though man has an adaptation to live for ever, yet he "*positively shall*" not "*live for ever*" irrespective of moral character; and that is precisely the ground we occupy. Why is this shrinking, in England, from admitting that immortality has the sense of positive endless continuance in being? Is it not clearly because the truth, from some quarter, whether by the operations of their own minds or otherwise, has pressed upon them, that the orthodox, or popular theory, which till "the present day" has given the sense of positive, eternal, uninterrupted existence to the phrase immortality, is a ground untenable and without foundation in the revelation of God? We believe that is the fact; and the abandonment of such a position in "the present day" shows *advance*, which gives us much pleasure.

But we now proceed with Mr. Hinton's definition of immortality "in relation to man." We suppose, of course, that it is universal in its application to man. From this word, then, he cannot show that *any man*, whatever his moral character is, "*positively shall live for ever*;" all he can do from it is to show that when the righteous put on immortality by a resurrection from the dead, they put on an "*adaptation to live for ever*," or a "non-liability to death by natural causes;" that is all that can be gained from the word; they stand in the same position that Adam stood prior to his sin. That we are correct in this view of Mr. Hinton's theory, we infer from pages 89 and 90 of his work, where he says—"I speak of man antecedently to sin, and of the adaptation of his nature as a creature of God. I affirm that according to his nature man is immortal \* \* \* that, but for sin, man's existence would never have ceased."

That man by creation was "*adapted*" to live for ever—that is, the circumstances in which he was created were adapted to perpetuate his existence without end, we as fully believe as Mr. Hinton.

But what were those circumstances? Were they in *his nature*? They must be, if Mr. H.'s definition of immortality be correct. But we deny that such was the fact. The perpetuation of his existence depended upon the *circumstances* with which he was surrounded; and hence "lest he put forth his hand and take of the tree of life and eat and *live for ever*" he is removed from those circumstances upon which his *continued* existence depended. This certainly does not look as though man by creation was endowed with "non-liability to death by natural causes, or causes proper to" himself. So far from it, it seems as if the natural cause of death was in himself, which could only be stayed or averted by circumstantial causes, and when he was removed from them he naturally fell back again to the dust from whence he came.

If we are correct in these views, Mr. Hinton's definition of immortality, though it may convey *his* meaning, does not convey the scripture sense; or if it does, we can derive no comfort from Paul's declaration that "this mortal shall put on immortality;" as that, according to Mr. H., necessarily implies nothing more than Adam possessed before he sinned; and hence, for all that phrase teaches, saints may after the resurrection meet with a like disaster to that of Adam, and experience another death. From the phrase *immortality*, according to Mr. Hinton, we cannot show that man "*shall positively live for ever*" after the resurrection. Where then shall we look for this assurance? Can we find it in the phrase *life*?

#### MR. HINTON'S DEFINITION OF THE WORD LIFE.

He maintains that "Life is a word primarily used to express the active or living condition of organic substances; and it is not," he says, "in its strict or literal sense, applicable to any thing but organic substances, vegetable or animal. When applied to any other objects," he adds, "it is on the ground of some analogy or resemblance; that is, consequently, not literally, but figuratively." pp. 28, 29. Here is some truth and some error. It would be true with regard to created things if we were to amend his definition by saying—"Life is a word primarily used to express the active or living condition of the organic substances of *sensitive creatures*, whose general condition is one of consciousness; and it is not, in its strict or literal sense, applicable to any thing *else*." The italic words are our corrections of Mr. Hinton's definition. His definition is an *assumed* one; but the law and the testimony shall settle ours. We have no need to travel far to sustain our position; the first chapters of Genesis will suffice to give us the *primary* use of the word *life*. In the account of creation *life* is not predicated merely of the "living condition of organic substances." It is not affirmed of the earth after its *organization*—it is not affirmed of the *waters*, nor of the *grass*, nor of the *herb*, nor of the *fruit trees*, nor of *any of the trees* which the Lord God made: no, nor of the sun, moon, stars, or any of the lights of heaven. This fact is fatal to Mr. Hinton's theory. But it is affirmed of all the *sensitive* creatures, whose general state is that of *consciousness*. Thus—"God said, Let the waters bring forth abundantly the moving creature that *hath life*, and fowl that may fly above the earth," &c. "And God created great whales, and every living creature that moveth," &c.; chap. 1: 20, 21. God said to man—"have dominion over the fish

of the sea, and over the fowl of the air, and over every *LIVING thing that moveth upon the earth*:" v. 28. Again, to-man, "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that *creepeth upon the earth, wherein there is life*," &c. Here, we must think, is abundant evidence of the *primary* use of the word *life*: and though the trees, herbs, &c., were an "active or living condition of organic substances," the "strict or literal sense" of the word is not applied to them at all; and hence we may safely conclude it was not "applicable to any" of them, except "on the ground of some analogy or resemblance, that is, consequently not literally, but figuratively."

That the *primary* sense of the word *life*, in the Bible, is not applicable to organic substances without sensation, or without the capacity of consciousness, is further evident from the account of the flood, in which the phrase "every *living substance*" is employed, and is immediately explained to signify "both man, and cattle, and the creeping things, and the fowl of heaven," while nothing is said of "vegetable life," or of vegetables having life. The Lord said, "the end of all *flesh* is come before me—I will destroy *man* whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air—I do bring a flood of waters upon the earth to destroy *all flesh* wherein is the *breath of life*—every thing that is in the earth shall die." The Lord then gave Noah the following direction—"Of every *living thing of all flesh*, two of every sort shalt thou bring into the ark, to keep them *alive* with thee: they shall be male and female—fowls—cattle—creeping thing—two of every sort—to keep them *alive*—and they went in unto Noah into the ark two and two of *all flesh* wherein is the *breath of life*"—that is, clearly, all sensitive or conscious creatures. Then it is added of those out of the ark—"All *flesh* *men* that *moved* upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing—and every man; all in whose *nostrils was the breath of life*, of all that was in the dry land died—Noah only remained alive, and they that were with him in the ark."

Thus we see, that "*life* is a word *primarily* used to express" the "active condition of" creatures, and of those only, who have sensation, or are endowed with senses, which distinguish them from the "active condition of" mere "organic substances," or "living vegetables." When the word is applied to vegetable organization it is used in a figurative or *analogical* sense, not in its *primary*.

The creation of man is equally in point in proof of the position we take on this subject; but we think we do not need to press that point on Mr. Hinton's attention: he cannot fail to see that the word *life* in the Scriptures has its *primary* application, not merely to the "active or living condition of organic substances," but "is a word *primarily* used to express" created things whose peculiar characteristic is, in general, consciousness, or sensation. Whatever may be its definition in the schools of "philosophy," we think it clear we have the Scripture definition, as given by the Creator himself: and we cannot but think, from the general candour of Mr. Hinton in his work, that on re-

viewing this point he will be led to acknowledge his mistake. It is true, such an acknowledgment is fatal to his whole argument against us, which can only be maintained by saying that the term *life* *primarily* does not express a creature whose peculiar characteristic is, in general, *conscious existence*. If we are right in the definition we have presented, of the primary meaning of the word, Mr. Hinton cannot claim its uniform application in a *figurative* sense when spoken of the reward of the righteous. It is not, as he maintains, "a choice between two analogical significations" of the word *life*, but a choice between its literal, *i. e.* its *primary* sense and a figurative or analogical one. We maintain that the word *life*, in the Bible, has its primary and literal sense, generally; if there are exceptions, and we freely admit there are, it is to be shown that the text, context, or other Scriptures require the exception; and we think it not difficult to determine when that is the case. Mr. Hinton, therefore, nor any one else, is to assume that when *life* is promised and proclaimed, as it is throughout the Scriptures, that the word is used figuratively; that is, for "*happiness*." We do not admit it. We consider such a view, however undesigned in its advocates, as subversive of the very ground work of faith, and as launching us into the regions of fancy. *Life* is one thing, and distinct by itself; *happiness* is another and different matter. As, however, there could be no *happiness* without *life*, *life* is the first and great gospel promise and proclamation—*life, ETERNAL LIFE*. Such a life must inevitably draw after it *happiness*: all misery imports decay, and unless arrested must sooner or later result in the extinction of *life*. That point, however, we shall not argue now.

Page 95 Mr. H. says—"Since the only value of animated, or conscious existence, lies in the happiness derivable from it, *life* comes in some cases to denote happiness." Again he says—"Life is an expression for the *benefits* of Christ's death, that is for the *whole* of them." p. 33. In a qualified sense we may admit, that it is thus used sometimes: that is, none of all the other benefits could be possessed without *life*, and therefore to give eternal *life* is to bestow all other benefits communicated by Christ—they all follow in the train as a necessary result. But if *life* is by nature, and not one of the benefits, yea, the primary one, upon which all the others depend, then the phrase *life* must signify, when applied to the benefits by Christ, *happiness*, as Mr. H. contends. If so, then by a substitution of the term *happiness* for *life* we shall have the sense of the word. Mr. H. thus substitutes it in 2 Tim. 1: 1, "The promise of *life* in Christ Jesus;" and reads it—"The promise of *happiness* in Christ Jesus;" and says—"I do not see why this should not afford satisfaction in all cases in which *life* is used to express the benefits of Christ's death, inasmuch as these are all of the general nature of *happiness*, and readily conceived of as included in the term:" p. 32.

If the term *life* is to be understood as another phrase for *happiness*, in relation to benefits received by Christ, it cannot be relied upon to prove future *life* at all, save by *inference*: that is, its proper meaning in this relation is *happiness*, and we infer that to be happy we must be *alive*. The term, then, according to Mr. Hinton, cannot be urged as *direct* proof of future *life*. Then the matter stands thus—To say that man is immortal

signifies only that he has an *adaptation* to live forever, though it does not prove that he "*positively shall live for ever*." To say that God has promised us life in Christ Jesus, does not prove that we positively shall consciously exist for ever, or that we shall live at all, only by implication; it only proves that we shall be *happy*: so that neither of these phrases assure us certainly that our conscious existence shall be "perpetuated without end. And if the phrase *eternal* is brought in to help out of this difficulty, it gives no relief; for that phrase has an "*analogical*" meaning as well as life; and as life is used in its analogical sense in the case before us, according to Mr. H., it is but reasonable to conclude *eternal* is also, and therefore signifies only while the subject to which it is applied continues; while the saint continues to be conscious he shall continue to be happy: but, for all the phrase "*eternal life*" proves, God may at any time blot him out of life proper, provided it only be done without *unhappiness*; and all evidence from either the phrase *immortality* or *eternal life*, that we "*positively shall live for ever*," is given up and lost, if Mr. Hinton's view is the true one.

Having virtually given up all dependence upon the phrases *immortality* and *eternal life* in proof that any one "*positively shall live for ever*," or even live at all hereafter, Mr. H. must find some other mode of argument to establish those points. Indeed, he has not only virtually given up this point, but has *plainly* done it so far as it relates to endless conscious existence being a gift of Christ. His words are—"There are no texts that teach never-ending existence to be the gift of Christ to his followers." p. 123. Surely, that is true, if he defines the phrases *immortality* and *eternal life* correctly. He adds—"The phrase everlasting life is unquestionably used to express the entire felicity of the redeemed; and it cannot, therefore, when so used, be understood according to a different analogy, that is, of never-ending existence." p. 123. On the previous page he says—"The phrase, *eternal life*, ought to be taken for one idea—*happiness*." Hence we repeat it—that all dependence on this phrase to prove that the righteous "*positively shall live for ever*" is abandoned. We must keep this position in view as we proceed in our examination of Mr. Hinton's theory; and at another stage of our notes, we shall see on what ground, if any, he can establish the eternal conscious existence of men.

### "BEARING THE CROSS."

Much is said, among professed Christians, about "bearing the cross;" but we fear little is understood or really practiced in this matter. Some seem to think *speaking in meeting* is the cross they must bear; and when they have done that they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a *hard death*; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and

give something to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." 1 John 2: 15.

How then are we to be separated from the love of the world, and be crucified unto it? *First*—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "*suffered* being tempted"—when he was reviled, reviled not again—*murmured not*, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his *soul in agony*—all this he bore, and no lisp of *impatience* ever escaped him. Would you be crucified unto the world, go learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth—"If so be we *suffer* with him, that we may be also glorified together." Rom. 8: 17. Do you ask what it is to suffer with him? We answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say—

*Second*—If you would bear your cross and be crucified unto the world, REMEMBER, every trial of your life—whether *temporal* or *spiritual*, *personal* or *family*, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with His Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you "*bear your cross*." Do you ask again—What is it to bear my cross? We answer—it is to suffer all the trials of which we have spoken, *patiently*. You are not to quarrel with the instrumentality God may employ, nor indulge in *restlessness* under it. If you do, you do not "*bear the cross*." And though you should speak like an angel in meeting, yet if you fret and complain under any of the trials of life, by which God is seeking to crucify you unto the world, it is *hypocrisy* for you to talk about your "*bearing the cross*"—you are but deceiving your own soul. God has assured us, "*all things work together for good to them that love him*." Rom. 8: 28; yet, you can *murmur*, *fret*, and *complain* at those things which God has permitted or appointed!! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Saviour—"In your *PATIENCE* possess ye your souls." We shall learn soon, or when it is too late, that those words are words of solemn and awful import. If you indulge in murmuring, complaining, or *impatience* at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you, you are just as surely traveling in the road to perdition as God has said—"The soul that sinneth it shall die." We speak not now of one "*overtaken in a fault*," to which all are liable in the hour of temptation, but we speak of him upon whom this spirit is not *abating* but increasing—and it is increasing, except we bear our cross daily: for every day will bring some

cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless not my will but thine be done." That is our *example*; and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know *now* what we *shall know hereafter*, we should praise God for every trial and every cross we have to bear: yea, a *living faith* will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls." "*Be patient in all things*," that is *bearing thy cross*; then, when Christ appears you shall have a CROWN.

## BIBLE EXAMINER.

PHILADELPHIA, SEPTEMBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5: 12.

BIBLE EXAMINER.—When our paper went to press for August, we had exhausted all our funds, and were about ten dollars in arrears. Through the generosity of a few of our friends, that is cleared off and the present number nearly paid for also; though we are two weeks behind our regular time of issue. We have not asked *donations*, but they are none the less acceptable on that account. It would, however, be more agreeable to us to receive the amount necessary to complete this volume from new subscribers. We shall put the October number to press immediately on the receipt of funds sufficient to pay for its issue. However the Examiner may be delayed in appearing, our enemies need not exult, nor our friends despair, for it is not *dead* nor *unconscious*.

### LETTERS OF ENCOURAGEMENT.

FROM ELON EVERTS.

VERGENNES Vt., August 5, 1849.

DEAR BRO. STORRS:—I wish that my anxiety for your prosperity, in all the blessings of our heavenly Father commensurate with the stand you have taken on the side of truth, was transmissible. I would quickly diffuse it among the brethren, and incline them to do what is necessary to sustain you in publishing the "Examiner."

I deeply feel the necessity of such a paper, that fearlessly, independently of consequences, diffuses such a broad ray of light, while the popular mass are with all their sophistry trying to darken counsel, preaching fables and deceiving the innocent.

Dear brethren: I will ask you, as I often ask my-

self,—where were you, some six year ago? How came you to embrace such a clear light of revelation? Did your salaried preachers teach it to you? Did your sectarian creeds guide to your present faith? Did you, of your own selves, dare to think of the Bible truths as you now do? Do you not often exclaim, Oh! how great was my darkness; how traditionized I was? Did you not try your utmost to prove your former theory to be the truth? Yea, did you not wish, that, Brother Storrs would keep such doctrines to himself? O! may the Lord forgive us.

Brethren, seeing what you now see, what would tempt you to wrap that old heathen fable about you again? What would induce you to have the "Examiner" stopped?

I will ask one question more. Are you willing that Brothers Storrs and Walsh, should willingly for OUR sakes, put their time, talents, reputation, living and all, upon the altar of our faith, and be sacrificed there, by suffering the opposition and prejudice of the popular religionists, and poverty and want? Their families need common comforts, as much as ours. Brethren, will you take this into candid consideration? While our brethren may feel it duty to preach the gospel, may it not be ours to sustain them? So reasons Paul.

I have repeatedly said, I would not, for \$50,00 be deprived of the "Examiner." Not, that I can see everything as clear as our brethren that edit it: but, in it, we get a free discussion on both sides, of very important bible doctrines, and by the best talents, of Europe and America, so that the honest enquirer is readily assisted to judge.

Brethren, a word to the wise is sufficient. Are there not enough, of a willing mind, to contribute a small amount each to disembarass the "Examiner," that it may speak to our comfort, and to lead others to the truth? Oh! how great may our responsibility be.

Are there not fifty, who will give five dollars each, and as many more, who will give less, and then have more than the "poor widow?"

[Brother Everts letter contained five dollars, thus giving works as well as words.—Ed. Ex.]

FROM BR. "W. F. F."

PITTSBURG, August 12th, 1849.

DEAR BRO. STORRS:—I was very sorry to see by the last Examiner, a prospect of it not being continued regularly monthly, when it should be published every week, or at least once in two weeks. I trust the friends of "truth" have spoken out "*substantially*" before this time, and that we may be greeted by its bright beams on the 1st of next month and every month, until it shall come oftener.

A friend of mine (an Old School presbyterian)

loaned me a few weeks ago "Dick on future punishment." I had said a few words to him on the subject of the destruction of the wicked which he received as though tending toward infidelity. I read Dick, and returned it to him with Dobney: he read Dobney and is reading it again, and says he can scarcely believe his own senses, that his eyes have been so long closed to that truth—that there shall be "NO PLACE" found for the wicked after their judgment: that they shall be "*burned up root and branch*;" nothing of them left—be as a thing that "*was*" and "*is not*;" HE can love his God better, and see a glory in his justice and holiness which before he could not see. I enclose you a trifle [\$2.00 Ed. Ex.] to support the Examiner and only regret that it is not in my power to do more.

FROM BR. WM. P. LEMMON.

BALTIMORE, August 15th, 1849.

BROTHER STORRS:—I note with regret your want of means to carry on the Examiner, as stated in the last number, and hope the friends of truth will sustain you as they ought. I don't agree with you in all you write, but I think the spirit of candor and kindness that characterises the Bible Examiner, is eminently fitted to correct your errors or mine, as the case may be; and, moreover, I think your paper is intrinsically worth double, at least, what you receive for it; I hope, therefore, that many, if not all your subscribers will agree, not only to double their subscriptions for the coming year but for the present, say one dollar in lieu of fifty cents per annum. Enclosed I hand you ten dollars with my best wishes for the truth's sake.

FROM BR. HENRY E. CARVER.

CINCINNATI, Aug. 23d, 1849.

BRO. STORRS,—Some of your friends here were pained to observe by the August number of the "Examiner" that you had become embarrassed in your efforts to disseminate *light* by want of funds to pay the printer.

Now for one I have been conscious for some time past that the price of the paper, as it is, is too low, and am willing to pay the advanced price, even with no alteration in the issue. It would be a source of much regret to me to see the Examiner discontinued; for I regard it as the medium of communicating to the world one of the most important, grand and glorious truths ever presented to the mind of man.

The enclosed five dollars is hereby sent by Bro. Royce, Bro. Wibel, and myself. In return, you will please send three copies of "Dobney." The balance of the money you will consider a free-will offering to aid in finishing the present volume. We consider that we have received full benefit for

all we have invested in such a paper as the "Examiner."

Your brother in hope of Immortality.

FROM BR. A. A. JAYNE.

NEW YORK, Aug. 20th, 1849.

BROTHER STORRS,—On opening the Examiner, I learned that, for want of funds, it would be difficult, if not impossible, to issue the paper for the balance of the year. I at once determined to cast my vote for its continuance; and for this purpose I enclose five dollars. If the following numbers of the paper are never issued, I shall not feel that you are indebted to me (or to any of your subscribers) one farthing; for the light which you have been instrumental in shedding upon my mind, on many disputed doctrines of the Bible, is abundantly more precious than the small sacrifice I have made in obtaining it. I read the paper for August with great satisfaction. I think almost every unprejudiced mind would accord to Bro. Walsh the best of the argument, even if they hesitated to admit that he stands firmest upon the rock of truth. The article upon the "Signs of the Times" deeply interested me. I trust you will be enabled to send the following Nos. in due season.

Yours, looking for glory, honor, immortality, eternal life, only through Jesus Christ, our Lord.

BACK NUMBERS.—We can furnish the Bible Examiner to any who wish, from January, 1848, but no further back. We cannot break volumes, except to supply subscribers who have failed to receive their papers. Any such we will supply if they will give us notice of the number or numbers missing. As we shall make no charge for supplying missing numbers to subscribers, they will send us word free of postage.

DEFINITE TIME OF THE ADVENT.—If the author of an article on this topic, recently sent us, will read our editorial remarks on that subject, in the Examiner for June, he will see our reasons for not publishing his *calculation*. We cannot give currency to views on that subject which we are sure will result in no good, and can only add to the number of disappointments calculated to shake confidence in the reality of the advent itself; which we believe to be a glorious truth, and an event nigh at hand. Blessed is the man that watcheth and keepeth himself unspotted from the world, "*for in such an hour as ye think not the Son of Man cometh.*"

FALLEN ASLEEP.—Sister Sarah Blynn, daughter of Br. James Blynn, of this city, fell asleep in Jesus, July 18, aged 25. For nine years, she endured the

most intense suffering from a spine affection. Her spasms were almost unremitted. In '44 and '45, she had a temporary relief, and was enabled to walk a little by the aid of crutches. We felt to praise God for this truly wonderful mercy; but it was of short continuance. Her sufferings since have been indescribable. For near three months before her death, she was unable to speak at all, or scarcely to be moved; and, though sensible, did not open her eyes. From the first year of her sickness to the last hour of life she was never known to murmur or complain; nor did she in any way manifest impatience. She was a firm believer in the second advent of Christ, of eternal life through him by a resurrection from the dead, and of the non-immortality of the wicked. A few moments before she fell asleep in death, she opened her eyes, and with a smile on her countenance, seemed to say *farewell* to her father and mother, who had watched by her bed side day and night. Unable to utter a word, she could only by signs say: "all is well." Then she fell asleep without a struggle or a sigh, and in glorious hope of a "resurrection at the last day." We might add more, but our limits forbid. We have said this much in praise of that grace which sustained her to the last, and for the information of the many christian friends and ministers who have seen and visited her during her long sickness. She rests from her sufferings, and will soon, we trust, enter into *life eternal* according to her faith.

### EDITORIAL GENEROSITY.

The following communication, with the "Editorial Notes," we copy from the "True Wesleyan," of August 18th. We thank Br. Lee for his "editorial courtesy," and are glad to find that he "always calculates to be a little more generous than some of" his "neighbors." We will assure him, however, that he shall not outdo us in that respect; and we will be most happy to receive a like letter from him, at any time, in answer to inquiries, and it shall find place in the Examiner, if we are so fortunate as to be able to continue our paper, which we feared we should not at the time we wrote the following letter to Br. Lee; this fact is our apology, if we need one, for sending our answer to him. That's not all; we will beat him in "generosity" if he will send us an answer to our inquiries to his article "No. II." on Immortality, in the Examiner for May last. We will exceed him in generosity by letting him finish his article without interrupting him by filling it with notes: we will say all we have to say after he has done speaking. We do not complain that Br. Lee placed his figures from "1" to "12" in our article, thereby interrupting us; if that is his taste he has a right to it; we practiced in that way once ourselves till we came to the conclusion

that it was *bad* taste, to say nothing more. Try the principle in a public oral debate and see who would tolerate it. We say again, we will exceed Br. Lee in generosity, at least in this respect, if he will try us with a reply to our queries in the Examiner for May. And we claim that we have already exceeded him in generosity, for we have copied two of his articles, *entire*, from the True Wesleyan, on Immortality, while he has copied none of the articles from the Examiner in reply to his, nor noticed that any replies were being made to him by our Associate Editor.

Br. Lee, it will be seen, finishes his *notes* on our letter "by repeating the questions which," he says, "we insist have not been answered." We are perfectly willing, the readers of the Wesleyan and Examiner should judge whether we have answered the questions or not; and there we shall leave that point after a few words at the close.

### "ANNIHILATION"—"DEATH."

BRO. LEE:—Under the above head, in the Wesleyan of the 4th instant, you have noticed some remarks of mine, relating to my objection to the use of the term "annihilation" in the immortality discussion. You conclude with the following questions: "Will Brother Storrs tell us, what he understands by the word death, and by the word annihilation, and what, in his view, is the difference between them?"

By this inquiry, I presume you wish me to give my answer through the Wesleyan, which I will cheerfully do. (1.)

In your article, to which this is a reply, you said—"we mean by annihilation, what is expressed by the words, 'cease to exist,' or 'a state of non-existence.'" and you inquire—"Does Mr. Storrs mean the same thing by death?"

My answer to this inquiry, turns on what definition you give to the term "exist." (2.) For it seems that you, as well as others, have your own definition of terms. (3.) Mr. Hinton, an English writer on the same side of the immortality question with yourself, in a late mighty effort against the view I advocate, says that "death involves no cessation of existence either body or soul;" p. 449. (4.) It is manifest, however, that the "body" becomes entirely unconscious: (5.) that is "death;" when the term is used in relation to the cessation of the life of sensitive beings; but it is not "annihilation;" for, as Mr. Hinton affirms, it "involves no cessation of existence" of the "body." (6.) It is for you, Mr. Hinton, and others, on your side of the question to prove that a man only half dies. (7.) I agree with Mr. Hinton, that in man's death there is "no cessation of existence in either body or soul;" [using the term soul in your sense, of a distinct entity, without adopting that sense;] (8.) Hence, your question is answered, according to the language you employ in defining what you mean by annihilation, viz.—"ceasing to exist, or a state of non-existence;" neither body nor soul "cease to exist" either in the first or second death: (9.) and it is perfectly in "the power of God" to call them up to conscious existence after the first or second death, if he will: the only difference in this respect is, God wills to call all men back from the first

death, but he wills not to call any back from "the second death;" yet neither the bodies nor the souls of the wicked "cease to exist" in the second death: but they do sink into a state of eternal unconsciousness by the will of God. (10.) But, be it remembered, not beyond His power to awaken them if he chose—such a state would be "annihilation"—their living again all turns on His will. Lest you should think I have given you a new definition in answering your questions, I beg to be permitted to give the following remarks, which I published in the Bible Examiner, June, 1844; and they may close what I have to say to you in reply at this time:

"The term annihilation, as usually understood by common people, means an absolute reducing to nothing. Now, in that sense I am no believer in annihilation, and I never use that term in speaking of the end of the wicked. (11.) I think there is a clear 'distinction' between total unconsciousness and annihilation. It is evident to all, that the body is totally unconscious at the first death; but, it is very far from being annihilated. It returns to, and mingles with its mother earth. In the second death the entire man is reduced to his original elements, whatever they were; but the elements to which he is reduced are not annihilated; and God could call him back to consciousness again if he chose. Hence I reject the term, because it makes a false impression. I maintain that when the second death takes place there is a final and eternal unconsciousness of the wicked; or as it is expressed in the 37th Psalm, 20th v.—'The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke, shall they consume away.' Call that 'annihilation' if you will; I reject the term in this controversy. It has nothing to do with it." (12.)

Yours in hope of eternal life, at the coming of our Lord Jesus Christ,

GEORGE STORRS.

Philadelphia, August 6th, 1849.

#### EDITORIAL NOTES.

(1.) It may have been a very natural and very modest presumption, but still we intended no such thing. The article was not written for our columns. Bro. Storrs wrote about us in his own paper, and we replied in ours, and asked of him an explanation, which we supposed he would give through the same medium through which he had made the attack upon us. Had not Bro. Storrs been an editor, and had we called on him for an explanation, we should have expected to have loaned him the use of our columns, but as he commenced the attack upon us in his own columns, we supposed it most reasonable to look for the explanation to reach us through the same source, as we specified no other channel. The view Bro. Storrs takes of the subject is this: when one editor attacks another, and the assailed party replies and asks an explanation, he invites his assailant to overlook his own columns, and occupy his whom he assailed. We have not so learned editorial courtesy. Nevertheless, we publish the article, as we always calculate to be a little more generous than some of our neighbors.

(2.) Bro. Storrs knows what definition we put upon the word exist, when we speak of the human mind; there was no occasion for his creating fog where there is none. For a soul to cease to exist, is to cease to be a soul.—With us to cease to think is to cease to be a soul, for we know little about the human soul, more than what we gather from its thinking operations; with us a thought is the mind thinking, and this Bro. Storrs knows, if he has read what he found fault with. A

body ceases to exist when it ceases to be a body—when it ceases to be an organism. Throw a human body into the fire and consume it, and the organism ceases to exist, but there will be the ashes left, and the fluid will exist some where, but they are not the body or the organism. But in relation to the soul, whose very existence is thought, which is never known to exist only in connection with thought, and is known to exist only from its thoughts, we know nothing of the ashes or vapor left when it ceases to be a soul, or ceases to think.

(3.) We always use terms in their commonly received sense, unless we give notice to the contrary. We introduced the word annihilation into our articles on the immortality of the soul, with such explanations as preclude almost the possibility of being misunderstood, and what we asked of Bro. Storrs, was to give a like explanation of the sense in which he uses the word death. Had he been disposed to give a frank answer, he could have so answered as not to had his meaning depend upon our definition of words, but upon his own definitions, which he might have appended.

(4.) We did not ask Bro. S. what Mr. Hinton believes concerning death, but what he, Rev. George Storrs, believes; why could he not have answered? We are not responsible for Mr. Hinton's views, nor do we hold Bro. Storrs responsible for them, but only for his own, if we shall succeed in finding out what they are.

(5.) This implies that the body is conscious, for unless it be conscious, how can it become "unconscious?" This is new doctrine; we maintain that consciousness does not pertain to the body. The body is never conscious, and Bro. Storrs is the first philosopher we ever heard talk about the consciousness of the body. Consciousness is purely an operation of the mind.

(6.) We differ from Mr. Hinton and Mr. Storrs both. When we speak of the human body, we speak of it as an organism, and when it is decomposed, we maintain that the body, the organism ceases to exist. The solid part may be blown about by the wind, and the fluid may ascend in vapor and fall in dew, or be lost in the ocean of waters, but we deny that these are the body, a human body; the body has ceased to exist, the organism is annihilated, though the elements of which it was composed may exist somewhere in wide nature.

(7.) We did not ask Mr. Hinton to prove anything; we only asked Mr. Storrs what in his opinion is the difference between annihilation and death, and our readers will not fail to see how he talks about Mr. Hinton to get rid of answering.

(8.) We did not wish Bro. Storrs to answer on the ground of our understanding of the soul, "without adopting that sense," but we wished him to answer in view of his own understanding of the soul.

(9.) For the soul to exist in our sense of the soul, is to be conscious, for with us the soul is a living consciousness, and when it ceases to be conscious, it will cease to be a soul. Bro. Storrs believes the soul dies, and yet continues to be a soul if we understand him.—Do the souls of Adam and Abel still exist? and are they human souls still? and have they maintained a distinct existence separate from all other souls that have existed since? We would like to have Bro. Storrs answer this, yea or nay. He claims to have answered our question, but we do not consider it an answer, but an evasion.

(10.) What does Bro. Storrs understand by the soul of a man? What is it? Is it a spirit, breath, life, bone, flesh, blood, solid or fluid? If it be life, as some affirm, does life die, and still exist after it is dead, so that there is such a thing as dead life? These are queries which his pretended answer naturally suggests.

(11.) Bro. Storrs knew that we did not use the term in this sense, when he complained of us for employing it. If a soul "sink into a state of eternal unconscious-

ness," it will be annihilated in the sense in which every one must know we used the term, who has read our articles.—Why then did he complain of us?

(12.) This whole extract is a mere declamation, and proves no part of any answer to our questions. If Bro. Storrs really thinks it proves his point by the text which says, "into smoke shall they consume away," he must understand it literally. If so, human souls are converted into smoke, and still they are souls in the shape of smoke. When the smoke settles down in our annual Indian summer, who can say that it is not the return of the souls of martyrs, according to this theory. We have no more idea that the text literally describes the end of human souls, than we believe the end of God's people is literally described, when it is said, "they eat up my people as they eat bread."

We close our remarks by repeating the questions, which we insist have not been answered. They are as follows: "Will Bro. Storrs tell us what he understands by the word death, and by the word annihilation, and what, in his view, is the difference between them?"

The question is, "what is his opinion," &c." No matter what other people believe; they will take care of their own opinions.

#### NOTE BY THE EDITOR OF THE EXAMINER.

Br. Lee, in his note "2" says—"With us to cease to think is to cease to be a soul, for we know little about the human soul, more than what we gather from its thinking operations; with us a thought is the mind thinking," &c.

Men "cease to think" when sound asleep: then the soul "ceases to be a soul." Men have been in a state of total insensibility for days, months, and, in some instances, for years; for these periods, longer or shorter, according to Br. Lee, the soul "ceases to be a soul." Suppose then this "ceasing to think" should last from the death of Abel to the resurrection at the last day; of course, as Br. L. will have it, the soul has "ceased to be a soul;" but the power of God has not "ceased" to be omnipotent; and he can as easily revive the soul in the last case as those previously noticed. "With us," says Br. Lee, "a thought is the mind thinking." But in each of the foregoing cases there is no "thinking;" then Br. Lee "knows little about the human soul," as it has no "thinking operations." He has said in his articles on immortality, that "the soul is a simple essence, immaterial, uncompounded and indivisible;" that seemed to imply that he knew a *great deal* "about" it; but now he "knows little about" it "more than what" he "gathers from its thinking operations." There are times when it does *not* think, and we judge that Br. Lee is now approaching the truth, viz., that theologians, on his side of the question "*know little about the human soul*," the soul, according to them, is, after all, only *thought*: a glorious soul indeed; and it "ceases to be a soul" generally, once in every twenty-four hours. Br. Lee says expressly, in note "2," "the soul, whose *very existence is thought*," and he adds—"which is never known to exist only in connection with thought, and is known to exist *only from its thoughts*." We will not call this "creating fog," for we think foggy as it is, it is pretty clear: THE SOUL IS THOUGHT, according to this definition. We are almost ready to say Amen. Perhaps Br. Lee would accept it as an answer to his inquiries in note "10." But he says, note "9," "For the soul to exist in our sense of the soul, is to be conscious, for with us the soul is a living conscious-

ness, and when it ceases to be conscious it will cease to be a soul." Br. Lee has, doubtless, seen persons perfectly unconscious under the influence of chloroform, and their "thought" ceased; hence, according to him, the soul "ceased to be a soul;" there was not a "living consciousness;" cut and mangle the body as you would, there was no consciousness; and the lack of consciousness was not in the *body*; for Br. Lee says, note "5"—"Consciousness does not pertain to the body. The body," he adds, "is never conscious;" and concludes by affirming, "Consciousness is purely an operation of the mind." This authority, of course, is good in this argument. The matter then stands thus:—

"When the soul ceases to be conscious it will cease to be a soul:"—

But the soul ceases to be conscious by the use of chloroform:—

THEREFORE it then "*ceases to be a soul*."

But again, note "2," Br. Lee says—"For a soul to cease to exist, is to cease to be a soul." Suppose we put this together with the foregoing, thus:

To cease to exist is to cease to be a soul:—

But, under the influence of chloroform the soul ceases to be a soul, inasmuch as it "*ceases to be conscious*:"—

THEREFORE, it "*ceases to exist*" at such times.

In regard to Br. Lee's affirmation, at the close of his "notes," that his "questions have not been answered," we will put our answer together as may be found in our letter. It is as follows:—

"Death involves no cessation of existence in either body or soul; it is manifest, however, that the *body* becomes entirely *unconscious*: THAT is *death*, where the term is used in relation to the cessation of the *life* of sensitive beings, but it is not annihilation: it involves no cessation of existence of the *body*: it is for you to prove that a man only *half* dies. Neither body nor soul *cease* to exist either in the first or second death: and it is perfectly in the power of God to call them up to *conscious* existence after the first or second death if he will. God *wills* to call all men back from the *first* death, but he *will not* to call any back from the *second* death—they sink into a state of eternal\* *unconsciousness* by the *will* of God. But not beyond his *power* to awaken them if he chose—such a state would be annihilation."

The reader can now judge whether we did not answer Br. Lee's questions distinctly. We think we clearly stated what we understood by death, what by annihilation, and the difference between them; and if Br. Lee had not put "(5.)" in our mouth before we were suffered to finish the sentence, it seems to us he must have seen, and his readers too, that we did expressly answer his *first* question, viz.: "What do you understand by the word death?" In our letter, which we sent him, our words were made emphatic as in the quotation above; but he chose to remove the emphasis: of that we do not complain, for the reader would not have been likely to stumble without it, if the "(5.)" had not called off his attention before we finished the sentence, so that after reading the "note" he would not be likely to observe our reference in the expression "THAT is death," &c.; especially as the emphasis was removed from it.

\*Not "external," as erroneously printed in the True Wesleyan.

## SIGNS OF THE TIMES.

## No. II.

We expressed the opinion, in our previous article, that the scarlet colored beast, Rev. 17th, is a symbol of the Papal civil power just prior to its final destruction; or, the last form of that power; and that which it took after it recovered from the "deadly wound" received, by which it was sent into the bottomless pit for a time. Having ascended out of that condition, it is presented in the 17th chap., under the seventh vial, just as the judgment is to be executed upon its rider, or the power that had managed it. The rider of this beast is described as a corrupt woman, distinctly named, "BABYLON THE GREAT," &c., and marked as a power that had shed the blood of the saints, and martyred the followers of Jesus. She is described, at verse 18, as being "that great city which reigneth over the kings of the earth." It is manifest, however, that the walls, streets, bricks, and mortar which go to make up a city, never reigned over any body. When it is said, therefore, that the woman is that great city that reigneth over the kings of the earth, it is clear the meaning is, the power symbolized by this corrupt woman has its seat in that great city, or in Rome. This power is, mystically, *Babylon*; and takes its name from Babylon of the Old Testament. In order fully to understand this prophecy, we must compare it with the prophecies of the Old Testament concerning Babylon.

Here we wish to state a principle which we believe will be found true of many of the prophecies of the previous dispensation. It is this—That those prophecies frequently embrace events which in their fulfilment are at a distance from each other; or, a part of the prophecy has its accomplishment in events near, and another part at a more distant period; perhaps centuries after. Or, we would distinguish them thus—*near and remote* events, yet combined in one prophecy without, perhaps, any notice of this distinction; leaving the developments to settle that point. None can doubt but this is the case in those prophecies relating to Messiah's sufferings and reign, or the first and second advents. Nor had the Jews, or Disciples, at first, any idea that Messiah must have *two* advents to accomplish all that was written of him. It is easy to illustrate this point by several prophecies which have had a partial fulfilment, but we do not deem it necessary now to go into the evidence further.

In examining the prophecy concerning Babylon in Rev., we shall need constantly to refer to the prophecies of Babylon in the Old Testament, which will be found to contain parts which either never have had a fulfilment at all, or only a partial one, and that mainly as a "figure of that which was to come." If this fact is kept before our minds it will help us much in understanding Revelation.

We will, before going on directly, make a more minute enquiry as to what power is symbolized by Babylon, designated as a corrupt woman. We begin with Rev. chap. 17: 1. It is there called "the great whore." The original word is, *pornees*, which signifies one that prostitutes herself for gain, —an idolatress—*figuratively*, a corrupt and idolatrous church. It is used frequently in the Old Testament in reference to the departures of the Jewish church from God, her husband, by her ido-

latries. The very first idea, therefore, in the Revelation, is that of a corrupt and idolatrous church, prostituting herself for gain; a "great" church worshipping idols, and multiplying gods, for the sake of gaining money and power. Again, in verse 5, she is called "*the mother of harlots*." She is therefore the *chief* church—"the great" church. There is but one such church to be found on the earth; and it seems almost useless to argue the case. No church can answer to the description except the "*Roman Catholic Church*." She has multiplied gods, from the virgin Mary down through the whole catalogue of real and imaginary saints, and worshipped them, or prayed to them who are dead, and "know not anything;" and hence is just as guilty of *idolatry* as if she had done homage to wood or stone. She has also multiplied "*images*" innumerable, and thus shows herself the prostitute church designated "*the great whore*." She is indeed "*the mother church*"—but she is "*the mother of harlots*"—*pornon*—unchaste females, prostituting themselves and the gospel for gain. It is not difficult to see who are the daughters. If you see money-loving churches, conforming to the world for gain or popularity, you cannot fail to know they are of the mother of harlots. But our object being now to speak of the "*judgment of the great whore*," or *mother*, we shall not, at present, dwell upon her daughters. She is first described as a corrupt woman—then as the mother of other corrupt women—then riding and managing a corrupt civil power, symbolized by a scarlet colored beast, full of the names of blasphemy, with which she is in union. Next she is shown as a bloody persecutor; drunken—intoxicated with the blood of saints, &c. She is then presented as conducting herself in such manner, when God's words are about to be fulfilled upon her in judgment, that she is hated by the horns, or civil powers who had given their strength and power to the beast with which she was in league, and which had "*carried her*," (verse 7), and they "*eat her flesh and burn her with fire*," i. e. destroy her. The 18th chapter gives a detailed account of the judgment upon her, the reasons for it, some of the means by which it is inflicted, and the feelings of those interested in her continuance, and who had enriched themselves by her. All this is done under the symbol of a great and prosperous city suddenly destroyed, and the consternation and terror of such an event. A great part of the scenery here is drapery, thrown in to heighten the effect of the picture, but not to be understood as literally taking place; we speak of that part particularly from the 9th verse onward, which describes the *feelings* and *sayings* of those in the interest of this corrupt church, or Babylon.

In the 17th chapter, John was shown the beast, that this woman rode, in such circumstances as called for the "*intervention*" of the "*power*" of the horns, or governments, that were under the *woman* power, or ecclesiastical influence of this corrupt church. It was the woman that "*reigneth over the kings*" or governments "*of the earth*," or old Roman Empire, that invoked those governments to interfere to sustain the scarlet colored beast, or civil government the woman had ridden and controlled, and which had "*carried*" her in all her bloody course. After noticing that "*intervention*," by which the horns "*agreed and gave* their power and strength to the beast," it is said, "*these shall make war upon the Lamb*," &c.; thus

intimating that this combination with the beast, at the bidding of the woman, was to constitute one of those agencies that should be specially engaged in "the battle of the great day of God Almighty." Having thrown out this hint, at verse 14, the prophecy, before proceeding directly to an account of the battle, stops to take a particular notice of the judgment on the woman, or Babylon, which is briefly noted, verse 16, but given in detail, chapter 18; though that chapter, chronologically, we think, synchronizes with the 20th verse of the 19th chap.; but being an event of such vast importance, a particular description is given of it by itself, and of the rejoicing at its fall, before arriving at the general account at the close of chap. 19. Here also we may as well remark, we think in the order of events the narrative, Rev. 19: 1-10, of the rejoicing at Babylon's destruction, follows Rev. 20: 3, and forms the introduction to Rev. 20: 4, and onward.

We are now prepared to proceed to notice the particular account of the judgment on Babylon. It is introduced as a special and separate scene, and therefore an angel is represented to come down from heaven, to open it and declare the reasons for this terrible judgment. He first announces that Babylon is fallen—*epesen*—one sense of the Greek word is, *to fall in judgment*. She had been tried and condemned, and the sentence is now about to be executed. This judgment is righteous, or just; she has "become a habitation"—a place of, a dwelling of—devils—*daimonion*—deities, idols, or "knowing ones," the character of whom is next spoken of, viz., "*foul spirit*"—*pneumatos*—"foul" tempers, dispositions, feelings, affections, inclinations; all these were the result of her idolatries; as the worship and sincere service of the true God is productive of *holy* tempers, dispositions, feelings, affections, and inclinations, so Babylon's worship of images, dead saints, &c., had made her "a hold"—*phulake*—a den "of every foul," impure temper, disposition, &c.; "and a cage of every unclean and hateful," detestable, loathsome "bird"—birds that feed on carrion, putrid flesh. What a description! But answering exactly to Roman Catholic Christendom. We preached on this subject a few weeks ago in this city; a secular paper here, without any knowledge of what we had said, had an article the next morning on "THE CURSES OF EUROPE," in which it said, "Most of Europe, especially the Catholic portion, is demoralized. Jesuitism, Fourierism, fanaticism of all kinds, have made it a moral chaos . . . distracted by extremes, either of superstition or infidelity; despotism or anarchy." It added, speaking of the various causes—"All, operating together, have converted all Europe into Pandemonium. This Greek word signifies *All the Devils*, or *The Place of all the Devils*." When we read this, we were half inclined to think the editor of that paper had been listening to our sermon the day previous; or at least been looking at the prophecy; but the former we presume he never does, and the latter we think not often, for he is still dreaming of the ultimate triumph of republicanism in Europe. Even politicians can see that "Catholic Europe" is the "*Place of all Devils*," but they do not see its doom.

A further reason announced by the angel for the judgment to be executed on Babylon is—"For all nations have drank of the wine of the wrath of her fornication"—she has spread her corrupt and idolatrous religion every where; and hence if she is

not soon destroyed she will make "all nations" as corrupt as "Catholic Europe." "And the kings of the earth"—*tees gees*—the land, i. e. where she holds sway, or the old Roman empire, otherwise, "Catholic Europe"—"have committed fornication with her"—have joined in her idolatries and sought her protection; thus casting off reliance upon God, and becoming as black in idolatry as herself; hence we shall find in the sequel, chap. 19: 19-21, that they are destroyed with her, though the description of her fate is separately and at large presented in this 18th chapter; we shall find, however, that those countries that have been under her power will be prominent actors in her destruction, as represented chap. 17: 16, which work they will do in "the battle" as set forth chap. 19: 20, corresponding with chap. 17: 16, those two verses synchronizing together.

We may as well say, in this place, that we regard "the battle of the great day of God Almighty" as *now going on*; and as having commenced with the seventh vial of the seven last plagues, which we think began either with the French revolution of 1848, or within a few years previous to that time. That battle is made up of a *series of events*, passing over several years; we pretend not to say how many—time will reveal that. We are not to look for that battle in one event, but in a protracted conflict, made up of various events, or conflicts both of principles and of physical force, which we cannot doubt are now in progress. The scenery of that battle in chap. 19 we regard as all symbolical; and have no idea that "the kings of the earth, the beast, and the false prophet," &c., in that battle are to see Christ or his army, or will know that they are fighting against him, any more than the Jews knew they were "crucifying the Lord of glory." But let us not be mistaken in these remarks; we do believe that battle is to be followed with the establishment of the kingdom of God on earth, and the *personal* reign of Christ on the throne of his father David, with his dominion over all the earth.

Let us not then be bewildering our minds about a battle *literally* to correspond with the symbolical representation in Rev. 19. As we presume no one supposes that a *literal* "sword out of Christ's mouth" is to be employed in that battle, so let us not blind our eyes to the truth—solemn, awful truth—that we are now actually living in the time when that battle has begun, even "*the battle of THAT GREAT DAY of God Almighty*," which is to close up *this age*, and bring in the *age of Messiah's personal reign*. But the children of God who expect that reign may have need of patience; for most likely it will be several years before the battle will terminate; for aught we can tell, however, God may take up his saints to meet Christ "in the air" *before* the battle is over; we are inclined to the opinion that he will, yet we have no positive assurance of it. If not so, then there may be several years of trial still awaiting them here; and they will need to heed their Lord's admonition—"In your patience possess ye your souls."

We shall say more of the battle, chap. 19, when we come to explain that part of the prophecy; and give our reasons for the suggestion we have thrown out, that the armies and powers engaged in it, opposed to Christ, will be ignorant of what they are doing.

The next thing we notice in the account of Baby-

lon's destruction is the cry—"Come out of her, my people, that ye receive not of her plagues." We remark, in the first place, that Babylon has territory as well as power and seat. It is therefore to be surveyed as a whole; the judgment falls off her and on those occupying the territory over which she has held ecclesiastical sway, as all together go to make up Babylon. The people here called to come out of her reside on the territory under her sway, but are not as a body of her religion—they are clearly a distinct people, though some of them, from various causes, may have been ecclesiastically connected with her. Again we remark, it is a people that have been oppressed by her, and suffered severely from her; for they are directed to "reward her even as she rewarded" them, &c., verse 6. To find out who are this people, we must have reference to the unfulfilled part of the prophecy concerning Babylon in the Old Testament; or those prophecies that had only a partial accomplishment in events relating to Babylon in Chaldea. "For Israel hath not been forsaken, nor JUDAH of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel: FLEE OUT OF THE MIDST OF BABYLON and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense," Jer. 51: 5, 6. The facts here presented, and the exhortation given do not correspond with the facts of the return of the Jews from the Babylonish captivity, nor with any events prior to the Christian era. This truth is so obvious that it does seem really unnecessary to spend time to prove it. The most that could be claimed with any show of truth is, that there was a *partial* fulfilment. But the first proclamation in favor of the Jews, at that time, was by Cyrus king of Persia; and they left the seat of their captivity not to escape judgment coming on Babylon, or to escape her plagues. Here then is a part of the prophecy that is to be carried forward for its *full* accomplishment to the time of the New Testament Babylon, or the Babylon of Rev. 18. Again, Jer. 51: 41—45, it is said—"How is Sheshack [a mystic name for Babylon] taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! the sea is come up upon Babylon; she is covered with the multitude of the waves thereof." [that is, with the waters where the whole sitteth," which "are peoples, multitudes, nations and tongues"] . . . "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here is an exact correspondence with the language, Rev. 18: 4, and which had no correspondence in any facts relating to the return of the Jews from their captivity in Babylon of Chaldea. We cannot but think, therefore, that the people called out of Babylon, Rev. 18, is that people so long oppressed and crushed by the idolatrous Mother of Harlots who has heaped upon the offspring of JUDAH such untold wrongs and sufferings. We are the more inclined to this view from the prophecy of Isa. 61, where we have the following language—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . Thus saith thy Lord, the LORD and thy God that

pleadeth the cause of his people, *Behold, I have taken out of thy hand the cup of trembling*, even the dregs of the cup of my fury; *thou shalt no more drink of it AGAIN*; but I will put it into the hand of them that afflict thee," &c., verse 17—23. That this prophecy relates to the posterity of Jacob none, surely, ought to deny; and it shows that a time should come after a long season of cruel oppression when the hand that had crushed them should be taken off, and the cup should NO MORE AGAIN be put to their lips, but their oppressors shall drink it. What do we see in these days? The Catholic nations of Europe have been and are removing their hands from off this long oppressed people, and at the same time judgments fall thick and fast on those nations; indicating that the hour of Mystical Babylon's judgment has come; and that the people so long oppressed by her are called by the "voice" of Providence "from heaven" to "come out of her; that ye receive not of her plagues." Before leaving the territory and dominion of mystic Babylon, however, they will try to sustain the Catholic nations where they reside, denominated by Jeremiah an effort to "heal" her; but this effort will prove abortive. It is thus expressed by the prophet, Jer. 31: 8, 9, "Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed;" which effort being unsuccessful, it is added—"forsake her, and let us go every one into his own country, for her judgment reacheth unto heaven," &c. At this very hour the Jews are trying to heal the Catholic nations of Europe, or to prevent their utter ruin, by fighting in her battles, and loaning large sums of money to the governments to save them from bankruptcy and ruin. True, all this may be but a selfish principle in them, that they may save the millions of dollars before loaned to those governments, and which must probably be a total loss if those governments crumble to pieces. Hence the effort to heal Babylon; but she will not be healed; and when the monied Jews clearly see this, the next effort will be to seek a refuge elsewhere before they wreck all in the useless effort to sustain that falling power. Such a discovery will be to them as "a voice from heaven, saying, Come out of her my people;" and it will be obeyed. This constitutes, in our opinion, one of the events of the battle of the great day of God Almighty; and will be one of the most mighty engines in breaking Babylon and all Catholic Europe in pieces—producing entire bankruptcy, and annihilating their power, bringing in a state of anarchy, fitly described by "doubling unto her double according to her works; in the cup which she hath filled fill to her double"—producing "torment and sorrow" in all her borders. So the prophecy of Jeremiah, Jer. 51: 20, says—"Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." The removal of that people out of Catholic Europe, with what wealth is yet in their power, would be indeed the death blow to Babylon and her adherents; literally "breaking in pieces the nations, and destroying kingdoms." These things happen immediately after a time that Babylon had exultingly said—"I sit as a queen, and am no widow, and shall see no sorrow;" the exact state of that power two years ago, when almost all the world were ready to extol the head of Babylon to

heaven, and her praises were in every land; but already the hisses of *hated* to the whole begin to be heard on every side, and indications increase that the period is just at hand when her flesh will be eaten, and she burned with fire. Then will the wailing described in the remainder of Rev. 18, be heard from those who have been in her interests, and who have enriched themselves by her idolatries and corruptions. The joy of the saints at that event, chap. 19: 1-9, we shall consider in another article.

### LETTERS.

Sister C. C. WILLIAMS, Beaver Dam, N. Y., writes:

BR. STORRS:—I know not how it is with others, but for myself I can say it is a great satisfaction as well as pleasure to be able to do a little towards disenthraling the mind of the mass, which the Man of Sin has so long kept enchained. I rejoice that his hour seems near, and his destruction certain. The invincible sword, the Word of God, I feel will triumph. Truth will and must prevail. Man will find out what he is, and what he needs, and those who learn that, cannot but adore the Being who planned and executed such a work as has been wrought for them, to secure to them something worthy of being brought into being, and for undergoing here a course of trial—viz.: eternal life. I love to think, talk or write upon it; yes, and work too, to spread the light abroad. I think it must be truth, it looks so light. Error does not thus, but blinds, looks mysterious; and the more one tries to extricate themselves the more entangled they become. But this, to me, seems a potent way of combating self-styled Orthodoxy; and is cheap, too: to put these works on immortality into the hands of all who will read them. And I think they can hardly fail of exciting a spirit of inquiry to know whether or not these things are so. I wish more would feel the importance of doing so, as well as the comfort of it, and we should soon see the battle raging and volunteers enlisting; either on the side of Truth or Error, a stand would be taken. I desire to see the work go on.—[§3 enclosed.—Ed. Ex.]

BR. PARKER SAWYER, Hampton, N. Y., writes:

BR. STORRS:—It gives me pleasure to be instrumental in extending the circulation of the Examiner, Dobney and the Six Sermons, for I believe they are and will be productive of great good, founded, as I firmly believe, upon the Eternal truth of God, as revealed in his word. They are full of life and comfort to the Christian, and contain a rational appeal to the sincere Universalist, who, on new ground to him, is met and refuted; whilst the Infidel listens with almost profound silence. I am with you with all my heart, now and ever in the fearless defense of *Gospel truth*, though foes may deride and friends forsake. Yours truly.

BR. J. B. TYLER, Lackawack, N. Y., writes:

BR. STORRS:—By the smiles of a good Providence, two months past I have had comfortable health, after a tedious afflictive five months under a chronic inflammation of the bronchia. I have enjoyed the monthly visits of the Examiner, and often think how little the earthly compensation you have for the care and responsibility of its publication. Will you send me eight or ten copies of

your Six Sermons, quarto? I think to circulate them among my neighbors. Enclosed is one dollar for subscription and sermons; I wish it were \$10 for the same; or that I could help you in your labor more. I hope to help you more in future. From your well-wishing and praying brother.

BR. GEO. W. BURNHAM, N. Y., writes:

DEAR BR. STORRS:—Your works are in considerable demand, the people will investigate the question—the Bible question of their final destiny. "Behold, I come quickly and my reward is with me," says Christ. The question arises *who* is to be rewarded, and *what* is that reward. God has spoken who shall not fear? We are interested in the investigation of this subject.

Our late tent meetings have been the means of good to the people. New ones and men of influence, have stepped into our thinned ranks. Present movements among the nations are rousing up the lovers of the Bible to inquire what of the night? what do these things indicate? Our faith is unwavering in the speedy advent of Zion's Deliverer.

May God preserve you, and the Saints with you and us, in the truth, until that day. Yours, in the hope of Eternal Life in the Kingdom of God.

BR. JAMES DONALDSON, Detroit, writes:—

BR. STORRS:—May grace, mercy and peace be with you and all the Israel of God. Amen.

I was sorry on receiving Examiner No. 5, to hear that you were embarrassed with your paper. I sorrow to think that you should be devoted to the dissemination of truth, and in return be encumbered with debt. This must not be; no, no. I hope your readers will comply at once with your request, to furnish new subscribers, and thus relieve you from embarrassment. Not only so; but express their readiness to pay one dollar or two per year. I hope a determined effort will be made to secure the weekly or semi-monthly publication of the Examiner. I am glad you have noticed objections to the Examiner. Many of your readers, so far as I am acquainted, say, we are with Br. Storrs on the immortality question, but want more on the advent: we wish to hear more from Brs. Storrs and Walsh on the Kingdom, and don't agree with you that the advent papers make up what is wanted. We desire an exposition of the Prophets, to enlighten the heads and warm the hearts of those watching for Christ from Heaven. My prayer is, that you may be abundantly blessed in your labors for truth. Yours, in hope of eternal life.—[§2 enclosed.—Ed. Ex.]

BOOKS.—D. Roberts, P. M., Tremont, Ill., sent us a letter dated Aug. 18th, stating that there is a package of nine copies of our Six Sermons in the Post Office at that place, addressed to "J. G. Yariok, Bloomington, Ill." He says, "We know of no place of that name in this State," &c.; and states they will be retained at Tremont until he hears from us. We have no knowledge of sending the above named "package," and presume it must have been sent from Rochester, N. Y., or from some of our friends in Michigan. We give this notice, hoping that whoever forwarded the package will attend to it, and write to the Post Master of Tremont on the subject. Mr. Roberts will please accept our thanks for his attention to the matter.

FOR PRICE OF BOOKS, DEPOSITORIES, &c., see Examiner for July.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

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No. 10.

GEORGE STORRS, EDITOR AND PUBLISHER.

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## IMMORTALITY.

### REVIEW No. IX.

Mr. Lee's article, No. 11, is devoted to "the well known opinions of the Jews," in reference to the state of the dead.

In the opening sentence of this article, Mr. Lee says—"The Jews have ALWAYS believed in the conscious existence of the soul after the death of the body, and in its immortality."

This is not a fact—it is not true—and his evidence has failed to prove it, as we shall see.

1. We have before shown that, before the Babylonish captivity, the Jews observed the most profound silence in relation to the dead; and spoke of their state as one of darkness, silence and inactivity.

2. That after the Babylonish captivity, and the Macedonian and Roman conquests, they adopted their language and ideas, on such subjects as those upon which their oracles were silent. Let these facts be remembered, for they disprove the assertion of Mr. Lee, that "the Jews have always believed in the conscious existence" of the dead, and the "immortality" of the soul. Let the reader, also, notice, that Mr. Lee's testimony does not extend back to much less beyond this period. He has failed, then, to prove his first point.

Mr. Lee quotes from Josephus; and here let me state a principle in giving testimony. A witness, in deposing to a fact or truth, is required and expected to speak the truth, the whole truth, and nothing but the truth. Josephus tells us what the Jews believed in his day; but he does not tell us they "always" so believed. He gives us to understand that they believed in the immortality of the soul, in a restricted sense; but he does not stop there, and, if his testimony upon the subject is to be received as evidence of the truth of the doctrine, we must receive it all or none. Josephus says—"the Pharisees believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments." This was the great "national doctrine," to use Mr. Lee's words. Let Mr. Lee, then, be a Pharisee in all this, as the doctrine was not specially condemned by our Lord! This testimony proves too much, and what proves too much, proves nothing. This is all in harmony with Mr. Lee's pagan witnesses. They also proved too much for Mr. Lee's cause.

While it is admitted then, that the mass of the Jews believed in the pagan doctrine of immortality, Mr. Lee gains nothing from the admission; because we have seen from whence they derived these ideas—ideas upon which their oracles were silent. And the fact, that they placed "rewards and punishments UNDER THE EARTH," clearly enough indicates their pagan origin.

According to the testimony of Josephus, the Pharisees did not believe in the resurrection of pagans: for he says "they believe that souls have an immortal vigor in them; and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life: and the vicious are to be detained in an everlasting prison, but that the virtuous shall have power to revive and live again." Antiq. B. xviii. C. 1. 3. In another place he says—"they say that all the souls are incorruptible, but that the souls of good men only are removed into other bodies"—that is, they are transmigrated. In a word, from all the testimony of Josephus, we come to the following conclusions: 1. They believed the heathen would not be raised from the dead. 2. That the righteous children of Abraham only would rise. 3. That his unrighteous children would not rise, but be detained in the prison house of the dead forever. 4. That the souls of good men passed into other bodies, or were transmigrated. So that Josephus' testimony proves more than Mr. Lee desires; and, if it be good on one point, it should certainly be received on collateral points. But the Lord has put the seal of condemnation upon the doctrines of both Sadducees and Pharisees. He said to his disciples—"BEWARE OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES." They were both wrong; the Sadducees occupied one extreme, and the Pharisees another. And, as we have before seen, these views were Babylonish in their origin; and are not supported by the Jewish Scriptures.

Mr. Lee refers to the "Jews' Service Book," and in reference to this I will only quote the language of Christ—"In vain do ye worship me, teaching for doctrines the commandments of men." And again—"Ye make void the law through your traditions."

Mr. Lee also goes into the Apocrypha; and for what purpose does he go there? To prove that "the Jews always believed in the immortality of the soul?" If so, his evidence fails, because the Apocrypha, according to his admission, was "written before the Christian era;" but not before the Babylonish captivity! But, were I disposed, I could show from the very passages Mr. Lee has quoted from Esdras and the wisdom of Solomon, that he totally misapprehends and misapplies all the quotations he makes. But I do not deem the document of sufficient importance to do so. I will, however, proceed to show that the most authoritative parts of the Apocrypha, those bearing the names of some of the authors of some of the books

composing the Bible, teach a very different doctrine from Mr. Lee's.

First, then, as a specimen, read 2 Esdras vii. 31, "And after seven days the world, that yet waketh not, shall be raised up, and that shall die that is corrupt." If this refer to the resurrection, which it appears to do, from the context, then it proves the "second death" of the "corrupt," which Mr. Lee denies. Again, at the 15th verse—"Now therefore, why disquietest thou thyself, seeing thou art but a CORRUPTIBLE MAN? and why art thou moved, whereas thou art but MORTAL?"

But let us examine the "Wisdom of Solomon," which has a much higher claim than the Book of Esdras, and see what he says on the question of death and immortality. Chapter i. 12, 13, 14, 15, 16—"Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands." For God made not death: neither hath he pleasure in the destruction of the living. For he created all things that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (FOR RIGHTEOUSNESS IS IMMORTAL;) but *ungodly men* with their works and words called it to them: for when they thought to have it their friend, they consumed to naught, and made a covenant with it, because they are worthy to take part with it." This certainly does not teach the natural immortality of the soul. Again, in the 2d chapter, "For God created man to be IMMORTAL, and made him to be an image of his own eternity; nevertheless," notwithstanding this purpose on the part of God, "through envy of the devil came death into the world; and they that do hold of his side do FIND IT." Here it is clearly taught, that God, when he created man, designed his immortality—his eternal life, but that through the envy of the devil, death came into the world, and those who hold of his side, find death their portion. The passage Mr. Lee quotes from the 3d chapter, he totally misapplies. "In the sight of the unwise they seemed to die," in the Sadducean sense of not living again, "but they are in peace." "This hope is full of immortality," which it could not be, if they already possessed it, for "hope" relates to the future—"the time of their visitation," which is spoken of in the 7th and 8th verses. The reader is requested to turn to the 7th chapter of the Wisdom of Solomon, and read the five first verses, and compare it with what we have already quoted here; and, also, what we have elsewhere said on the nature of man.

I will quote one passage more from the Apocrypha; it is found in Ecclesiasticus xvii. 27-32. "Who shall praise the most high in the grave, instead of them which live and give thanks? *Thanksgiving PERISHETH FROM THE DEAD, AS FROM ONE THAT IS NOT*: the living and sound in heart shall praise the Lord. *For all things cannot be in men, because the son of man is NOT IMMORTAL.*" Again, he says—"All men are but earth and ashes." The Wisdom of Solomon was doubtless written before the Babylonish Captivity, and Ecclesiasticus appears to have been written about, or a little after that time. Thus we have proved, first, that the Jews did not "always" believe in the immortality of the soul; and, secondly, that, even after their return from Babylon, one of their principal writers, the author of Ecclesiasticus, did not teach it; all of which is in harmony with the Bible. Mr. Lee's

cause has gained nothing; I apprehend, by going into the Apocrypha!

He next appeals to the Bible; but, alas! for his theory, he crucifies it afresh, and puts it to public shame! He quotes Mark. xiv. 26; and Luke xxiv. 36-39, Mark vi. 49.

In Matthew and Mark the original word is *phantasma*, a phantom; and such is also the marginal reading in Luke. In the cases recorded by Matthew and Mark, the disciples thought they saw a phantom, but they were mistaken, as all other persons have been ever since. Let the reader notice, then, that in the only cases recorded, where the disciples supposed they saw a phantom—ghost, they were deceived; and that there is not a case differing from this on record!

In the case referred to by Luke, we have the subject presented in all its power and force. The Lord Jesus had arisen from the dead; his Father "had shown him the path of life," and "demonstrated him as his son, by his resurrection from the dead"—"death" now "had no more dominion over him,"—he was immortal—and as such he appears in their midst! "They were terrified and affrighted and supposed they had seen a spirit—a *phantasma*, or phantom—ghost. And now he proceeds to correct their ideas of such things by asking, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet; that it is I, myself: handle me, and see; for a spirit—a *phantasma*—hath not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet." Thus correcting their errors on the subject of spirit, or phantoms, and, at the same time, demonstrating the MATERIALITY OF SPIRITUAL BODIES!

Here is "a quickening spirit," as Paul says, with "flesh and bones, hands and feet." Here we have a glorious specimen of a spiritual, immortal body—not "immaterial" but *material*—real—tangible; something which could be "handled" and "seen!" What becomes of Mr. Lee's "immaterial soul" in the light of this fact? His theory is exploded! his foundation demolished! his superstructure crumbled into dust, and his theology a thing of nought! the *ignis fatuus* of a day! This fact, I repeat it, sweeps away Mr. Lee's whole theory of "immateriality," demolishes Mr. Drew's logic, and nullifies all the rhetoric of Pythagoras, Plato, Socrates, and Zoroaster. It eclipses all the philosophy of Babylon, Egypt, Media, Persia, Greece and Rome! It swallows up all the traditions of the Jewish Service Book, Josephus, and the Apocrypha! It casts into the shade all the learning of Pharisees and Sadducees, ancient or modern! because it is LIFE AND IMMORTALITY BROUGHT TO LIGHT!!

Mr. Lee refers to Acts xxiii. 8. Mr. Brewster made a better use of this than Mr. Lee has done; and as we have fully responded to his arguments on this point, we must refer the reader to our discussion with Rev. Wm. H. Brewster. Mr. Lee's logical reputation is greater than his philosophical and scriptural strength. Truth is mighty above all things, and will prevail! J. r. w.

The Editor of the Examiner, in his late visit east, had a good time with friends in Boston and Cabotville, Mass.; and preached three times in the latter, and five times in the former place, to good and attentive congregations.

## IMMATERIALITY.

The following communication is from a Methodist Minister; who, though not with us on all points, says, in a private note,—“On the great question—‘What will be the doom of the wicked? I am fully with you; and intend ere long to give public utterance to the truth of God on this awful subject.’” He adds—“I feel thankful to God that I have seen your Sermons and Dobney’s book. For years my mind has been painfully perplexed with the doctrine of interminable suffering; I have thought and read of hell as a world of immortal woe, where countless millions curse themselves, each other, and the Almighty, until I have been confounded: but I have done with the doctrine and all its perplexities. The wicked shall be burnt up with unquenchable fire; and afterwards every creature in heaven and on earth shall ascribe blessing, &c., to Him that sitteth on the throne and to the Lamb for ever.”

The name of the author of this communication has never appeared in the Examiner: he is therefore a new accession to this side of the question: but he alone is responsible for the sentiments of his article. We hope to hear from him again.

*If the Human Soul be Immaterial, how can we account for the origin of its existence?*

BR. STORRS:—I have recently been much interested in this question. The following article is submitted to your consideration, which you may print if you think proper to do so, and if not, you may return it at my expense.

Admitting the human soul to be immaterial, there are four ways, in any one of which we may suppose it to have originated. 1st. We can suppose it to have been created out of previously existing immaterial substance. 2d. We can suppose it to have been created out of the immaterial substance of one or of both the parents who were the means of its existence. 3d. We can suppose it created out of the Divine substance. 4th. We can suppose it to have been created out of nothing. These include every possible mode of accounting for the origin of the soul, if the soul be an immaterial essence. Assuming this view of the nature of the soul, I propose to show that it could not in any of the above ways come into being, and therefore there is no such immaterial soul in existence.

I. Did God create the soul out of previously existing immaterial substance? I answer, 1st. The existence of such substance is hypothetical. I do not know of any immaterialist of the present day, who maintains such an opinion respecting the origin of the soul. 2d. If such immaterial substance did exist previous to the creation of our immaterial soul, it either possessed the essential properties of spirit, or it did not. If it did not, then immaterial substance is not necessarily spirit. Suppose then this substance did possess the essential properties of spirit. In this case, according to immaterialists, it must have had thought, consciousness, and all the elements of personality. In other words, it must have been an intelligent, spiritual being;

essentially one and the same; immutably and eternally incapable of multiplication or division. Immaterialists themselves being the judges, our immaterial soul could not be created out of the essence of such a being.

Let us suppose this immaterial substance to have been impersonal, unconscious, and unintelligent. Still it must have been essentially one, or it must have been *multifarious*. If essentially one, then it is plain it could become the subject of only one consciousness and personality. No more than *one* soul could be created out of it. If there were different kinds of such substance, then each kind might become *one* soul, and only *one*. There must then have been as many different immaterial substances as there have been human souls in existence. Such a notion is surely too absurd to be maintained by the advocates of immaterialism.

If, however, any should incline to adopt this method of accounting for the origin of the soul, we have other difficulties to suggest to them. How came this previously existing immaterial substance into being? How could immaterial substance exist, and yet be utterly destitute of moral and intellectual properties? How could an unconscious and unintelligent substance be rendered conscious, intelligent, and the subject of personality? Immaterialists tell us that what is not matter is spirit, and that spirit is essentially conscious, intelligent, and active. Of course, if this be so, there could not be any unconscious, unintelligent, immaterial substance, out of which human souls were created.

II. Does God create the souls of children out of the immaterial substance of one or both of their parents?

Suppose the soul of a child to be created out of the immaterial substance of its father. But here we are in difficulty again. The soul of the father, we are told, is essentially an unit; it is indivisible. It cannot, then, be divided. It cannot furnish from its own essence the elements of a new existence. Passing over this difficulty, we will still suppose the soul of the child created from the soul of its father, and another difficulty is presented as formidable as the last. The father having parted with a portion of his immaterial essence, no longer has a soul, *whole and entire*. The second child of the same father must be supposed to receive another portion of his spirit, and so of all the succeeding children. Thus the father, after communicating, at different times, portions of his own essence to a score of children, can hardly be supposed to have any soul left. It is also evident, that before he became a father he must have had twenty times more immaterial substance, or soul, than any one of his children. Thus souls are diminishing in quantity, or amount of essence, every generation. In the course of ages, souls may become as small as immaterialists affirm them to be,—without extent, having no size, in other words, they exist nowhere.

The idea that the soul of a child is created out of the soul of his father, is evidently absurd, and must be abandoned. And if we suppose the soul of the infant to be created out of the immaterial essences of both parents, absurdities are increased and multiplied. In this, as in the former case, we have indivisible spirits divided, which is a contradiction. Neither father nor mother has a complete soul after the production of the child. And as the child is supposed to have a soul, which is compounded of

the substance of two immaterial, conscious, and immortal spirits, he must have in himself a double life, a double consciousness, a double identity; he must be the subject of a two-fold immortal existence. Such are the contradictions and impossibilities in which we are involved, by supposing the soul of a child to be created out of the immaterial substance, of one, or both of its parents.

III. Does God create souls out of his own essence?

This cannot be, according to immaterialists, for they tell us God is one, and indivisible for ever. But if souls be created out of the divine essence, God is divided into as many parts as there are human souls in existence.

"If the human soul be a part of the essence of God, it must be a partaker of the attributes of God. The attributes of God inhere, essentially and eternally, in the divine substance. If, then, human souls are portions of the divine essence, they must share in the divine perfections, many of which are said to be incommunicable. In reality, God is the only intelligent Being. Every human mind is a ray of the infinite light; a drop of the eternal ocean. In the language of Pope:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

It either follows, then, that whatever is, is right, or if there be such a thing as moral evil, the Divine Being, in his innumerable individualizations, is the only transgressor of moral law. Every false opinion; every evil passion, every wrong action, is thus charged upon that great and glorious Being who is Light and Love, and in whom there is no darkness at all. Now, no immaterialist will contend for such absurdities. We are thus forced to the conclusion, that God does not create human souls of his own essence.

IV. Does God create human souls out of nothing?

I formerly entertained the common opinion of the origin of the Universe, that it was produced out of nothing. But I have been compelled to abandon that idea, as involving an absolute impossibility. None will pretend that finite immaterial minds can create something out of nothing; while many do maintain that the Almighty did, from nonentity, call all things into being. Let me ever speak of God with the deepest reverence. I believe he can do whatever in the nature of things is possible; but there are some things which are beyond the limits of omnipotence. God cannot annihilate his own being. He could not create a being equal to himself. I doubt whether God could compress all the matter in the Universe, so that it would occupy no more space than a grain of sand. According to immaterialists, God cannot divide a soul into parts, nor destroy a soul by the action of matter upon it. I do not accuse them of irreverence for holding such opinion, nor shall I be rashly censured by candid men, when I assign the following reasons for not believing in the production of something out of nothing.

1st. I cannot find that the Bible anywhere teaches the creation of anything out of nothing.

2d. If something was produced out of nothing, it must have been so produced by the action of Deity. But action necessarily implies two things: 1st, an actor; 2d, an object acted upon. The

actor may act upon himself, or upon something which is not himself. Let us try both cases.

1st. Does God produce immaterial souls by acting on himself?

This brings us to view the subject again, very nearly in the light in which it is presented in our third supposition. Now, if we answer the question just proposed in the affirmative, we must maintain that God has divided his indivisible essence into parts, and of these parts constituted human souls. Here we have a contradiction and an absurdity,—a contradiction, because an indivisible essence cannot be divided; and an absurdity, because, according to this view, every human soul, and every devil, is a part of God.

Again: These separate parts of the divine substance, which are supposed to be individualized in different souls, either have their original properties, or they have not. If they have, then the consciousness of every soul is the consciousness of God; the will of every soul is the will of God; and the errors of every soul are the errors of God. This will not be maintained by immaterialists. Let us, then, suppose that these portions of the divine substance have not their original properties. Here are two difficulties: 1st. These parts of the divine essence could not exist for a moment, after being deprived of their essential properties. 2d. New properties in the abstract could not be created and made to inhere in these parts of the divine nature. It is therefore impossible for human souls to be created out of the essence of God, by the action of God upon himself.

I may here remark, that if God could produce souls by acting on his own nature, these souls would not be created out of nothing, which is the point now under consideration.

Does God, then, create souls by acting on something which is not himself?

This could not be, according to most immaterialists, for they tell us there was a period when only God existed. Besides himself, there was neither matter nor spirit. Of course, then, out of himself there was no object to act upon. Now, as an exercise of power necessarily implies an object to be acted upon, it follows, that if there ever was a period when nothing besides God existed, nothing but God could have existed to all eternity.

All will admit that the creation of something out of nothing is an impossibility with finite beings; but many will maintain that such a creation is possible with God because he is omnipotent. I believe in the divine omnipotence; but what can omnipotence do without materials to work upon? What can it effect when set in operation (if this were possible) on boundless nonentity? In the arithmetic of mortals, a thousand times nothing amounts to nothing, and this is an absolute and immutable truth in the multiplication table of God Almighty. The fact that our power is limited, and God's power is infinite, does not touch the question. No being, finite nor infinite, can think without a subject of thought. No being can exercise desire or love without some object to be desired or loved. None will pretend that God could exercise his benevolence upon nonentity. So neither can power act upon nonentity. Hence the production of souls out of nothing is an infinite and eternal impossibility.

I am thus led to the conclusion that an immaterial soul could not be created out of previously

existing immaterial substance, nor out of the souls of parents, nor out of the divine essence, nor out of nothing. And as an immaterial soul could not be produced in any other way, I am compelled to believe there is no such thing in existence.

As my sheet is not full, I will suggest whether the notion, that the soul was created by God out of nothing, is not utterly inconsistent with the doctrine of man's constitutional depravity. Here let me quote Wesley, who represents the thoughts of millions on this subject. "In Adam all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead; dead to God, wholly dead in sin; entirely devoid of the life of God, void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast, in sensual appetites and desires. This, then, is the foundation of the New Birth,—the entire corruption of our nature." Such is said to be the state of a human being "when he comes into the world." This is affirmed of the immaterial soul, and of it *only*; for immaterialists tell us the body possesses no quality of an intellectual or moral nature: every such quality belongs to the soul. Now, if the soul be made out of nothing, a human father can have no more to do with the production of the souls of his children, than with the creation of so many worlds. How, then, can a father's acts affect the moral nature and condition of the souls of his children; and the relation of these souls to God? To me this seems impossible. If the soul alone develops thought and volition, and if it be created by God out of nothing, then we must refer the first moral state of the soul to God, and not to Adam. If the soul is naturally destitute of holiness, God made it so. If the soul has in itself the germs of pride, malice, envy, bitterness and blasphemy, God put these germs into it. If the soul go astray from the womb, speaking lies, God interwove a principle of falsehood in its constitution. Whatever is natural to the soul must be referred to the being who gave the soul its nature, and not to the beings who were merely the instruments of providing for it a house of clay, in which it might pass a short term of existence.

THETA.

Mass., September 14th, 1849.

### DR. I. F. LEE, AND THE BAPTISTS.

TO THE BAPTISTS scattered throughout the bounds of the Moriah Association, and elsewhere, greeting:—

Whereas the Meadow Branch Baptist Church has charged the undersigned with the promulgation of sentiments heretical, and subversive of the Christian system, thereby justifying themselves in his exclusion from their body, hoping that no church will receive the letter of dismission granted him upwards of two years ago, and which they are led to think he still retains, contrary to the wish of said church: Be it known unto you, 1st. That the sentiments, which the undersigned has promulgated, are not contrary to Scripture. 2d. They are not therefore either heretical, or subversive of the Christian system. 3d. As to the letter of dismission, he neither retains it still, nor

holds it contrary to the wish of the Church, and therefore cannot present it to any other church whatever. The letter then of the Meadow Branch Baptist Church is a misrepresentation from beginning to end. The undersigned might, in strict propriety, let the matter here rest, and demand the proof of their assertions, but he prefers an exposure of the misrepresentation, believing it will be acceptable to his friends, serviceable to his enemies; and instead of subverting the Christian system, establish the truth of those sentiments, and prove hermeneutically that they are the Revelation of the Almighty, and not the inventions of man.

The Meadow Branch Baptist Church was apprised of the fact, that he was not a member of their church at the time (Feb. 1849,) nor for upwards of twelve months previous; that he had disposed of the letter of dismission in the summer of 1847. What then, dear brethren, can you think of a church who willfully, and deliberately publish that which they know is a misrepresentation? What could have prompted them to such an act? It has been said that it was *slavish*, servile fear—the fear of man—the fear of the Moriah Baptist Association! That if they did not exclude Dr. Lee, the Association would exclude them!! That is, if they did not exclude an individual who was not a member of their church at the time—an impossibility—aye, if they did not commit an impossibility, the Moriah Association would sever them from her sisterhood!! And this egregious folly was premeditated by a very few, (it is feared, not some of *that few* who are saved,) while the majority, an overwhelming majority, of the Association knew nothing of the plot. How strange! to bear false testimony against a neighbor, to indulge in wilful misrepresentations, to take fiction for fact, and fact for fiction; to take Scripture for heresy, and Bible sentiment as subversive of the Bible; and call all this orthodoxy! Strange as it may seem, it is nothing more than the Meadow Branch Baptist Church has done, under the penal law of the Moriah Baptist Association. Two or three very active agents in the plot believe that the *soul of man is the essence of God*! And that the wicked will be raised incorruptible, immortal—spiritual bodies, Glorious! For, saith one of these essencees of Deity, Paul, in the 15th chapter of 1st Corinthians, is speaking of the resurrection of the wicked as well as the saints! Is this orthodoxy? It may be the Moriah Baptist Association's sentiments, but not surely the declaration of God. But what are these sentiments which the Meadow Branch Baptist Church, in coram with the Association, of which she is a beloved and pliant sister, believe to be heretical and subversive of the Christian system, and a renunciation of which would be a great recommendation to an ordained minister of the glorious gospel of Jesus Christ? Let us look into that gospel, and examine and see if it contains such sentiments as Dr. Lee has openly promulgated. And if, after impartial and thorough examination according to the *sacred canon*, we find sentiments verbally, hermeneutically such as Dr. Lee believes and has promulgated, it must necessarily follow that they are scriptural, not heretical; and instead of subverting Christianity, they are in verity a part of that Divine system itself, *how subversive soever of the sentiments of those who reject the word of God*, and prefer the blasphemous idea that the soul of

the wicked is the essence of Deity, and therefore is undying, and must live forever!

To the law and the testimony. 1st. Dr. Lee believes and has promulgated the following sentiments, which the Meadow Branch Church pronounces heretical and subversive of the Christian system.

Gen. 3: 22: 'And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore,' &c. 23. The sentence of death is passed, and, in mercy, God expels Adam and Eve from Paradise, or the garden of Eden; for he did not wish them to live for ever in a state so wretched. The penalty of mortality was not remitted, for "dust thou art," &c., and the penalty of the law, death, *eternal death*, were it not for the interposition of mercy, through a Saviour, would have been inflicted on Adam and Eve.

\* Ezekiel 18: 40. 'The soul that sinneth, it shall die.' Rom. 6: 23. 'For the wages of sin is death.' 21. 'The end of those things is death.' 2: 12. 'For as many as have sinned without law, shall also perish without law'—16—"in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." 1: 32. 'Who, knowing the judgment of God, that they which commit such things are worthy of death.' This, then, is the judgment of God, that the wicked are worthy of death—that they shall *perish* in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. What doth it profit a man if he gain the whole world and lose his own soul, his life? Or what is a man profited, if he shall gain the whole world, and lose his own soul—his own life?

Job 21: 30. "The wicked is reserved unto the day of destruction—they shall be brought forth to day of wrath"—*death—eternal death*. Ezk. 18: 18, 24, 31, 32, 26. 33: 9 13, 18. Matt. 3: 10, 12. 5: 29, 30. 7: 13, 16, 19. 10: 28. 13: 40, 50, 16: 25, 28. 18: 8, 9. Acts 3: 23. 8: 20 2 Peter 2: 1, 17. Here it is declared that the wicked shall be destroyed—shall lose their life—be burnt up—shall perish—utterly perish. Again, John 3: 36. 'he that believeth not the Son shall not see life.' And again, Malachi 4: 1. 'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' From the foregoing passages it is evident that the final destiny of the wicked is destruction, everlasting destruction, death, eternal death. And we think we have the mind of the Lord when we say, that eternal death, and not eternal life in misery, is the judgment of God against the wicked. This we believe from the force of testimony more numerous and overwhelming, in one sense of the word, than that in favor of baptism being immersion. We have one solitary word to prove immersion, i. e. baptizo. This, with the phrase, going down into the water, &c., in Jordan, and buried with him in baptism, &c., constitutes all the proof we have, and all that we require. Let us now return to the future punishment of the wicked, and what hermeneutically is the testimony in its favor, and who is the author of that testimony or evidence by which we believe? Consume, devour, destroy, destruction, perdition, die, death, perish, utterly perish, everlasting destruction, eternal death, are the words

chiefly employed, when speaking of the future and final punishment of the wicked, &c. We would request then that you study them *hermeneutically*, and consult a Latin Dictionary. Look carefully and critically at the words, *consumo, destruo, devoro, destructio, pereio* (from *per* and *eo* literally, to depart wholly,) *perditio* (from *perdo*, entire loss, utter destruction,) and then turn to Webster's large, and enlarged Dictionary, last published, 1848—and say whether these sentiments are heretical and subversive of the Christian system? But the public mind, says Mr. Forcible Feeble, is against the doctrine, aye, and the overwhelming prejudices of the churches. Yea, verily, adus Deacon S.; and then how are we to alarm sinners, if we take away the fear of undying torture in eternal and *devouring* fire? Alas! the man who will yield to public opinion or the prejudices of the whole religious world, when that opinion and prejudice is contrary to the word of God, is not fit for the Church of God, and is a dishonor to the ministry. We know we have the mind of the Lord when we say, that it is not the fear of undying torture, but the goodness of God, that leadeth man to repentance.

All the classic Greek writers, all Lexicons, have been sifted and examined, minutely, thoroughly, to prove what? That *baptizo* means to dip, plunge, immerse. Must a man, then, renounce his reason, his knowledge of other words besides baptise—deny the import and meaning of the words used in speaking of the punishment of the wicked—declare that the judgment of God relative to the wicked is heresy! and that the doctrine contained in the word of God is contrary to the word of God; and that God, therefore, does not mean what he says;—must a man do all this before he can be received again into full-fellowship and fellow feeling with the Meadow Branch Baptist Church? The import of words must first be changed; all Dictionaries and Lexicons altered essentially—nay, even then the judgment of God remains immutably the same. Think you, brethren, that all the proofs in favor of the punishment of the wicked being that of utter destruction and not eternal life in misery, have been enumerated? Throughout the whole Bible there is not one passage, not one solitary phrase, that favors the common notion of immortality in sin, or eternal life to the wicked. No, not one text to show the soul is in its present condition undying or immortal. True, that immortality is promised to those who, by patient continuance in well-doing, are seeking for honor and glory and immortality, eternal life. These great and glorious blessings are promised to the saints, through Jesus Christ. They are not inherent in man—not even in the righteous, much less in the wicked. Nor are they conferred on mortals, before the resurrection. Corruption must put on incorruption—mortality, immortality; the natural body must be raised a spiritual body. When does this take place? At death? Nay, but in the resurrection.

Christ was manifested in the flesh, that he might *destroy* the works of the devil. This the devil himself believes: Art thou come to destroy us before the time? The belief of the Meadow Branch Church, then, is not so correct on this point as that of the devil. He knows the truth in this respect, believes it, and trembles. But the Meadow Branch Baptist Church denies the truth of God, and neither fears nor trembles, but unblushingly publishes to the world that the truth of God is heresy! Would to

God that they had the wisdom of the serpent, and the harmlessness of the dove.

Meltonville, N. C.

I. F. LEE.

### LETTER FROM BR. J. B. FRISBIE.

The writer of the following letter has been a minister, and traveling elder, we believe, in the Protestant Methodist Church, for a number of years. Some months ago our Six Sermons were put into his hands, if we recollect right, by Br. Catlin of Kingsbury, Ind., which he has examined with Dobney on Future Punishment, comparing them with the Scriptures, the result of which will be learned from his letter. Our Br. Catlin and other brethren in the west are doing their work faithfully in scattering the doctrine of immortality only through Christ, and that by a resurrection from the dead; thus showing the importance of the "second advent," as our only hope for a future life. We trust they will abide in this good work and not compromise it to please men.

SYLVAN, MICH., Sept. 7th, 1849.

BROTHER STORRS,—It is with pleasure I now inform you that I have closely examined your Six Sermons, and also Mr. Dobney on Future Punishment: able works, the truth of which nothing but prejudice, and a blind zeal for creeds, sects, and parties, can gainsay or resist. With much interest I have perused your valuable paper, and have been delighted with the discussions therein, and have faithfully compared them all with the Bible.

About seven years since I was fully convinced that the idea of the natural immortality of the soul was a heathen doctrine; but have believed that immortality was in Christ, by virtue of the atonement, for all, but am now ready to acknowledge that the Bible does not teach the immortality and eternal life (which I consider synonymous) for any but those, "who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." It appears that Christ, by his obedience and death, *abolished death*, and brought *life and immortality* to light through the gospel: 2 Tim. 1: 10. It is strange, that some should labor to prove that life and immortality should be brought to light through the light of the impress of the heathens, or reason, or the light of nature. To "put on immortality," (1 Cor. 15: 53, 54), does not look much like an immortal soul's putting on an immortal body, or a mortal body's putting on an immortal soul, but "this mortal shall put on immortality," in the resurrection. Under this I will place, "The soul that sinneth it shall die." Ezek. 18: 4 and 20. Also, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death." James 5: 20, does teach that a sinner's soul may die. Solomon says, "Man hath no pre-eminence above a beast" at death: Eccl. 3: 19. "The dead know not anything." David says, man without redemption is "like the beasts that perish." Ps. 49. "While I live I will praise the Lord—while I have any being"—"his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ps. 146: 2 and 4. I am not so clear on the intermediate state as I could wish. One reason why, I suppose, is, I had imbibed the notion that demons were the spirits of the wicked dead, according to Josephus, W. B. 7, sec. 6.

As to the destruction of the wicked after death, I feel very well satisfied on that point, at present. As sure as eternal life means future and endless life, so sure the opposite must be future and endless death, perish, and destruction, which are the common terms in contrast with life, eternal life, &c. Nowhere can I find that the wicked are to have eternal life, or that they are immortal, or are to put on immortality in the resurrection. For this is spoken only of brethren or Christians, who have sought immortality: Rom. 2: 7; they put on immortality in the resurrection. 1 Cor. 15: 50—54: "He that hath sown to the flesh shall of the flesh reap corruption." Now this I see is not the first death that we inherited in Adam. For, this is for our own deeds, and contrasted with life everlasting, which places it in the future, viz., the second death—"Death unto death"—"Utterly perish"—"End destruction"—"Destroy both soul and body in hell"—"punished with everlasting destruction." A word as to the resurrection, then I close this article. I came to the firm conclusion that if I could find proof in the scriptures that the wicked might rise mortal, that assuredly they would die again. No sooner had I come to this conclusion than this text came to my mind, satisfactory to the point—"Women received their dead raised to life again: and others were tortured, not accepting deliverance that they might obtain a better resurrection." Heb. 11: 35. The contrast is between the women's children raised by the prophet back to this mortal life, and the better, or immortal resurrection. If these worthies had accepted deliverance, it appears they would never had a better resurrection than a mortal one, and die again. This is in exact agreement with the text, "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." Here the contrast is between the life in this world and life eternal; which makes its loss one with death eternal. See Mat. 10: 39, Mar. 8: 35. Yours in the hope of immortality.

J. B. FRISBIE.

### "INFANTS—SOUL AND BODY."

Under this caption, the True Wesleyan, for Sept. 1, takes exceptions to a sentiment of some of its exchanges, which is this, "the body of the infant is corrupt or fallen, and depraved. This depravity is hereditary; but the soul is a new creation of God, not derived from the earthly parent." The Wesleyan uses up this notion very handsomely, and says, "The Bible affirms that God is the Maker of the body as clearly as it does that he is the Maker of the soul." It adds, "Abraham begat Isaac, and Isaac begat Jacob." But if souls are not begotten as well as bodies, Abraham did not begot Isaac, or else the term Isaac does not include a soul. If men are not begotten, then souls are no part of men."

The Wesleyan overthrows its exchange in the argument, but demolishes itself along with it, for the doctrine of the Wesleyan is, that the soul is "immaterial, uncompounded, and indivisible."

Now if it is "immaterial," how does the action of matter, in generation, communicate it? And if it is *indivisible*, how could Abraham give or communicate a soul to Isaac? It could not be an offshoot from his own, for that would make his soul *divisible*, and the Wesleyan says it is "indivisible." We cannot see, if Abraham communicated Isaac's soul to him, but what it must still have been Abraham's soul in Isaac, if the soul is not divisible; and then we do not see how there can be more than one soul for the whole human family; and as that is "indivisible," it is a *family* soul: hence it follows that the action of any one man must be the action of the *family* soul; so if one man sins, it is a *family* sin, or if one man acts virtuously it is a *family* virtue. Again, as the soul is "indivisible," all men must have the same common destiny: say, for example, that if Abraham should be lost, Isaac must be lost, for the soul can't be divided; and so, whatever is the fate of the first man, Adam, must be the fate of all the men of his race, or else the soul must be divisible; and then, what would become of the Wesleyan's theory of its indivisibility? Happy for man, however, we have the assurance that Abraham, Isaac and Jacob are saved, and that proves Adam and Eve were, and that all their posterity must inevitably be so too—for "the soul is indivisible." Truly the Wesleyan has helped our opponents to a short and certain route to universal salvation. Can you get out of that dilemma, Br. Wesleyan, without abandoning your theory? The Examiner is open for your answer, and we will show you how we can equal you in "courtesy."

We see Br. Lee's difficulty. It all grows out of the assumption that the soul is an *entity*—a real being or existence—and not an *attribute*. The soul of man is an attribute of man, an inherent quality, that which pertains to man as man, as an *organism*. To use one of Br. Lee's own expressions, "The soul, whose very existence is *thought*." Never did a theologian better define the soul than he has done, fatal as it is to his entire theory, which he has labored to sustain in "22" articles in the True Wesleyan.

The question between the Wesleyan and its "exchange" stands thus: Are the souls [thoughts] of men, or of infants, a new creation of God, or are they propagated by generation from father to child?

According to Br. Lee, (see last Examiner) the soul is a "living consciousness," and "is known to exist only from its thoughts," now, how little "living consciousness" does an "infant" manifest? and as the soul "is known to exist *only* from its thoughts," how will Br. Lee prove that "infants" have any souls at all? Does he know anything of their thoughts? He has said that "animals do not think;" that what appears to be the result of thought in them is *only instinct*. There are very few animals but what are quite equal in this respect to infants just born. After all, then, Br. Wesleyan, may it not be, according to your theory, that *infants* have no souls at all? So that you and your exchange may both be wrong.

The matter now seems to stand thus:—

*The soul is thought, and can be known only by its thoughts:*

*But the infant is not known to think:*

Therefore, the infant has no soul, so far as known. Is this position true? And if not, how will our Br. Wesleyan disprove it, without abandoning some

of his main arguments? Again, we say, the Examiner is open for Br. Lee's answer, with this proviso, viz., if we can possibly get funds to continue our paper. Now is a chance to prove our *generosity*.

## BIBLE EXAMINER.

PHILADELPHIA, OCTOBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5: 12.

BIBLE EXAMINER.—The present number of our paper has been delayed from two causes; first, absence of funds; second, our own absence from the city. Since our last we have visited New-England, and conversed with numbers of our friends, all of whom express the desire that we should continue to issue the Examiner; and are unanimous that the subscription price ought to be increased to one dollar per year; they assure us they will cheerfully pay that sum. Several persons have pledged themselves to be responsible for subscribers to the amount of the following sums for the coming year; viz:—

Adam Warthman, Philadelphia,	\$15.00
Jacob Johnson, Millville, N. J.,	10.00
P. Dickinson, Boston, Mass.,	10.00
R. E. Ladd, Springfield, Mass.,	25.00

Br. Wm. Swinbue, Patterson N. J., writes, that we may calculate upon six or eight subscribers there for next year, where there were only four the present. Here is a good and encouraging beginning. Let us now hear from all our friends at once; because, we wish to be able to determine how many papers we shall print monthly before we commence the new volume. To print more than are called for is a loss to us, and not printing enough we shall fail to supply new subscribers. Cannot our friends say at once for how many dollars they will be responsible during the coming year? They need not remit to us only as they obtain subscribers, but let us know how much we may *certainly* depend upon from you to help us through the next volume. A monthly issue is all we can promise at present. We have no funds on hand for the November and December numbers of the Examiner, yet we shall issue them during those months in full faith that the expense will be met.

THE TERMS of the Examiner hereafter will be one dollar per year. For five dollars six copies will be given; and for ten dollars thirteen. Having made this arrangement it is thought advisable to withdraw the offer of a "premium" made in the August number. The back numbers for 1848 and '49 will be furnished at the same price as heretofore. All communications and remittances relating to the

Examiner should be directed "Geo. Storrs, Philadelphia, Pa."

**THE NEW HYMN BOOK.**—We invite the attention of our friends to this work. We believe it to be at least equal to any other: modesty perhaps forbids us to say more; but, we should be glad to have it compared in the matter it contains and its neatness of execution with any other. It is free from sectarianism, and we believe can be used by "all christians." It contains 205 choice Psalms and Hymns, selected, but altered and abridged, of such character, we think, as are fitting to be sung in public assemblies. Lighter hymns may be used at other times; and a plenty such can be found in every place without our contributing to multiply them. Several congregations besides ours in Philadelphia have procured our "Christian Psalmody." For price see last page.

### MORE ENCOURAGEMENT.

FROM BR. W. M. SWINBUE.

PATTERSON, Sept. 10, 1849.

BR. STORRS.—Enclosed you will find \$2 from Br. Isaac Van Blarcom and myself, to be appropriated for the continuance of the Bible Examiner, to aid you through the present year. We think your valuable paper is worth one dollar a year, and we would prefer giving \$2 per annum if the paper could be issued weekly or semi-monthly. We think some six or eight subscribers could be obtained here another year, at \$1 monthly or \$2 published oftener. Your article in the last number, on the "signs of the times" was rich, and well worth attention. We should like to hear more on the same subject. My own opinion is, that the sons of Judah will not wait for the land of their fathers until after the first resurrection. I feel fully satisfied that the battle of the great day has already commenced.

FROM EDWARD TURNER.

BLACKWOODTOWN, N. J., Sept. 21, 1849.

MR. STORRS:—Dear Sir.—Enclosed I send you \$1 to be added to what I paid for the 'Examiner' the present year, being satisfied all the while you were publishing too low by one half or more. I should be sorry not to have the pleasure of reading the 'Examiner,' at even four times its present cost, and think a large majority of your subscribers would be of the same opinion.

I, therefore, would suggest, that you should at once make an estimate of the cost for publishing the 'Examiner,' together with a sufficient sum to pay all labor, expenses, &c. Then make a division of the deficiency amongst your subscribers, and I think there would not be one who would be dis-

satisfied with the amount extra they would have to pay, and would most gladly do so, rather than have the paper discontinued.

**ADDITIONAL DONATIONS** since our last to finish the present volume.

Adam Warthman, Philadelphia,	\$5.00
C. Thompson, Harrisburg, Pa.,	5.00
A friend in New York City,	3.00
Henry Harris, Free Union, Va.,	1.50
Joseph White, Heath, Mass.,	1.00
J. Simpson, and R. Malone, Richmond, Va.,	5.00
Various other friends.	2.00

### IMMORTALITY.

A REVIEW OF REV. LUTHER LEE.

This work is now being stereotyped, and will make about 120 pages. The subject of immortality is philosophically and scripturally discussed. The work discusses the immortality of the soul, the consciousness of the dead, and the destiny of the wicked. It will be ready for delivery about the first of November, at 25 cts. per copy, or five copies for a dollar in paper covers, and mailable. About one half the matter has appeared in the "Bible Examiner," but the remainder will not be published in the paper as that course would very much delay the appearance of the book. Persons desiring the work will please address their orders immediately to JOHN T. WALSH, 63 Ogden street, Philadelphia, Pa.

J. T. W.

ALBANY AND UTICA, N. Y.—The Editor of the Examiner designs to spend Lord's day, the 21st inst., in Albany, and remain there till the latter part of that week; then go to Utica to spend Lord's day, the 28th, and continue there a few days. He will be glad to meet in either place those who desire to see him.

### NOTES ON "ATHANASIA."

No. II.

Mr. Hinton uses Luke 20: 36, "Neither can they die any more," as a positive declaration of the immortality of all men. He makes the question our Lord answers to be one about the "future life," excluding its exclusive application to the resurrection. If so, the text does not prove a resurrection at all on his own principles, elsewhere laid down, that a word cannot have its literal and analogical meaning at the same time. Hence this text is fairly given up by him as proof of the resurrection, the term being used analogically for "future life," [see p. 427.] there may be no resurrection of the dead at all for all this text proves. Again, as the term "die" has an analogical signification, it may be, for all Mr. H. can prove from the text or context, on his theory, used to signify misery, or unhappiness. Then the text means, "Neither can they be unhappy any more;" and as he supposes he has proved its applicability to all men, or all the human

race, has he not proved all a universalist could desire? Thus all men shall be possessed of a future life—then they cannot be unhappy any more, "but are as the angels of God in heaven;" *Matthew*. This expression of *Matthew*, Mr. H. endeavors to avoid by saying it does not relate to their moral character or holiness; p. 437. If it has no relation to a resemblance in holiness, it has the appearance of excluding wicked angels from the possession of that which these men possess, or there would have been no need to say angels of God in heaven. But Mr. H. says, p. 436, "The point of similarity intended . . . is only that they will 'neither marry nor be given in marriage since they cannot die any more.'" Still we ask—Why contrast good and bad men with the angels in heaven? If all men are included, as Mr. H. contends, irrespective of character, why not all angels be the pattern without selecting the good only?

By Adam came death, by Christ came the resurrection from the dead: hence it follows—if the death of Adam was literal, the resurrection is literal; "not die *any more*" refers to a *like death*, and Mr. H. admits die in this text has "the sense of extinction;" p. 479: then the first death must have been "extinction;" for the text plainly has reference to the first death by the words "*any more*." Further: if resurrection in this text is to be understood only as a "future life," as Mr. H. contends, and the soul does not die at all with the body, then the phrase neither can they die *any more* is without any obvious sense or force; for the words "*any more*" import that those of whom they are spoken had died *once*; but according to Mr. H., their souls had not died at all. Then these words are a *redundance*; and to prove Mr. H.'s view should have been omitted. But if they had been, it would still make the expression quite useless; for, it might as well be said of men in *this state* they *CANNOT DIE*, as the *future*; for death cannot touch the soul *now* according to his theory. There would have been much more force in the words, if Mr. H. is correct in his theory, to have predicated that *future existence* itself upon the deathless nature of the soul *now*; but as our Lord did base his argument for a future life on *resurrection*, as is evident from his adding the words "*any more*" to the expression, we are safe in concluding that Mr. H.'s exposition of the text is erroneous. Nor will Mr. H.'s definition of death help him here. Let us look at it. "Death," he says, "in its strict and primary import, signifies nothing more than that condition of an organized substance in which the organic functions have ceased;" p. 38. This then cannot be the death of which our Lord speaks, if Mr. H.'s theory be the true one, for the soul is necessarily spoken of according to him; and yet he admits that our Lord uses the term *die*, in this text in "the sense of *extinction*." Yet, he says, p. 448-9, "A dead man" is "a man in whom the functions of the animal organization are no longer performed . . . but the man still exists . . . nothing has occurred but the stoppage of certain organic functions, entailing a change in the condition, or mode of existence, of the being concerned. This is death," he adds. Such a death surely, Mr. H. will not pretend our Lord spoke of if he was talking of the *future life* before the resurrection, as he maintains; and yet it is most evident our Lord speaks of a like death to one previously experienced, when he adds the words "*any more*." Let us take

still another amplification of the meaning of death. Mr. H. says, "In the case of man, the cessation of the animal functions terminates his connection with this world, because it reduces him to a mode of existence to which this world is not adapted; but it involves no cessation of existence in either body or soul;" p. 479. Such a death as this then our Lord did not speak of Lk. 20: 36; for Mr. H. has admitted that the term "*die*," there, is used in "the sense of extinction." In Mr. H.'s expression that the "cessation of the animal functions" in death "involves no cessation of existence in either body or soul," he makes an admission which will put him to the proof that the soul does not become equally unconscious as the body. Thus the body *exists*, though the animal functions have ceased: the soul also *exists*, but where is the evidence of its consciousness?

Again, Mr. H. says, "Death is a change in the mode of human existence, affected by the cessation of the organic functions, but one not interrupting the conscious being of the individual;" p. 136. Then we remark once more, that our Lord could not have been speaking of the future state prior to the resurrection, Lk. 20: 36, when he said "Neither can they die *any more*;" because, if the soul has any *organism*, it has not died *once*, if Mr. H.'s theory be true; hence, the expression "neither can they die *any more*" is inapplicable to the soul; therefore our Lord was not speaking of a "future state" prior to the resurrection. If Mr. H. chooses to take the ground that the soul has no *organism*, it does not help the matter; for that which has no organism is without beginning—is eternal—uncreated; consequently cannot be spoken of as though it was not "*any more*" subject to death, because it never did die, never was subject to death; and hence it would be useless to say neither can it die *any more*. Thus, whatever view we take of the subject, we are irresistibly led to the conclusion that our Lord spoke of the dead subsequently to the resurrection, and not prior to it; and therefore our friend Mr. Hinton loses all countenance from this text, that the dead are conscious, though they "exist"—and we readily grant that both soul and body exist after death—and he also fails to establish that all men will live for ever; or, to use his borrowed pagan sentiment, he has failed to prove that "Those who die are immortal, since they will not die any more." From this sentiment we appeal to the Scriptures, and especially to Luke 20, that it is the children of God, in the restricted sense of the phrase, and they only—and that after the resurrection—that cannot die any more, and therefore are immortal. For God calls himself "the God of Abraham, and the God of Isaac, and the God of Jacob," as quoted by our Lord, Lk. 20: 37, we apprehend, in the same sense that Paul uses it when speaking of the faith of ancient worthies, Heb. 11: 16, and says—"Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." In this connection Abraham, Isaac, and Jacob are specially mentioned, and Paul evidently refers to the same passage in Moses' writings as does our Lord in Lk. 20. Here is certain evidence from Paul that God called himself the God of these patriarchs in special reference to their faith and obedience. Did not our Lord assert the same truth? If so, the point is settled that he did not speak of all men. Luke 20.

Mr. Hinton says, p. 425-6, "The question framed

by the Sadducees must, in all propriety, be held to relate generally to the subject of a future life, rather than the fact of the resurrection of the body." And he adds—"This view is not at all inconsistent with either the etymology or the use of the term *anastasis*, which, when it relates to a future state, is by our translators uniformly, but sometimes unhappily, rendered *resurrection*."

We cheerfully admit that "our translators" have "unhappily, uniformly rendered *anastasis* resurrection." But "unhappily" for whom? Why, of course, for all who hold that "soul and body both exist" after death, and that the soul has a *conscious* existence. Truly our translators have done an *unhappy* thing for them; and left them no ground for the pagan notion before spoken of, that, "Those who die are immortal, since they will not die any more." That "the question framed by the Sadducees must be held to relate to the subject of a future life" BY A RESURRECTION *from the dead*, we trust is now sufficiently manifest; yet, lastly, we call attention to the fact that the question of the Sadducees expressly binds down the "*future life*" about which they inquired to the resurrection state. The question is thus stated by Mark 12: 23. "In the resurrection, therefore, when they shall rise, whose wife shall she be of them?" Now, if Mr. Hinton's theory be correct, this language certainly does not favor it; and of this it seems he must have been aware, as he takes no notice of it.

### SIGNS OF THE TIMES—NO. III.

#### "THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY."

It will be our object in this article to bring together the points in Revelation relating to that battle, with some remarks upon the events introduced. The first place where it is alluded to is in chap. 11, under the sounding of the seventh trumpet. That trumpet in our opinion commenced about 1789, at that convulsion in France which was followed by the career of Napoleon Bonaparte, and has continued to the present time. It contained the seven last plagues, which constituted it a "woe" trumpet. The last verse of the 11th chapter has these words, under this trumpet—"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices and thunderings, and an earthquake, and a great hail." This subject though interrupted by the three following chapters, is resumed distinctly in the 15th chapter 5th verse, in these words, which show the connection.—"I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." Then the seven angels are seen coming "out of the temple, having the seven last plagues," &c. These plagues were to "fill up the wrath of God" on the anti-christian powers; or, to "destroy them which destroy [corrupt] the earth," or land: that is, the inhabitants of those countries where the anti-christian powers, now to be destroyed, had carried on their abominations. Under the seventh trumpet, and during the time of the pouring out of the seven vials, "*the nations were angry*." This we regard as the first intimation of the battle of the great day. The next direct presentation of it is in chapter 16: 13—16, or the work of the unclean spirits which go forth to gather the kings of

the earth to the battle; and it is said they are gathered together to a place called in the Hebrew tongue Armageddon. Here we may as well remark on the place before we pass to the other connecting points in the prophecy.

"Armageddon"—the mountain of Mageddon; or Mageddo, a city situated in a great plain at the foot of mount Carmel. Here king Josiah was slain in battle, (see 2 Chron. 35: 22—25;) here Barak and Deborah overcame Sisera and his great army, (Judges 5: 19.) It was a noted place for scenes of carnage; and hence is used, Rev. 16, *symbolically* for the place of the battle of that great day of God Almighty. Europe and western Asia have been the places where the blood of Jews and Christians has been shed like water. Europe especially has been the Papal slaughter-house. Europe then is the place symbolized by Armageddon—that is the valley of slaughter and judgment.

Having now connected two points concerning this battle, as presented in chapters 11 and 16, we are again interrupted by a view of the judgment of the great whore on the scarlet colored beast; but in that description, chap. 17, we are once more presented with some of the elements that go to make up the army of anti-Christ; viz., The ten horns—or kingdoms under Papal influence—which give their power and strength unto the beast, or papal civil power for a time; "These," all combined, "shall make war on the Lamb," &c., v. 14. Then our direct view of the battle is again interrupted by a presentation in a separate form of the judgment of Babylon, or the great whore, and with the joy that arises to the holy ones at her fall. Passing all this we come once more to an open view of the gathering and battle field with its result.

The scene opens at chap. 19: 11, and continues to chap. 20: 3. The whole is a symbolical representation. Let none forget this fact. From verse 11 to 15, is a representation of "The Word of God;" or, in other words, Christ. We have in a previous article expressed the belief that the armies opposed to Christ do not actually see him, or know that they are really fighting against him. Here we call attention again to chapter 16, where it is expressly said—"Behold I come as a thief." Come to what? Evidently, to the battle of that great day. Look at that text again in its connection. A description is given of the working of the unclean spirits, preparing the kings of the earth for that conflict. At this point the language, "behold I come as a thief," &c. is uttered; showing that it is something connected with the battle, and is accompanied by a caution to saints not to be drawn into the corrupting influences which will be everywhere in operation to turn off men's minds from a constant preparation for the final result. They are to keep their garments—keep far removed from the war spirit that will go forth from nation to nation, so that whoever shall allow themselves to fall into its current will become defiled and be stripped of those garments of meekness which characterize a christian; and thus stripped, his shame will appear; because he will be manifested to be destitute of the peaceable spirit of Christ, and thus demonstrated not to belong to him. "Blessed is he that watcheth and keepeth his garments" pure from the spirit of war, and the love of the world.

We now ask, how does a *thief* come? Not openly, but secretly; unseen and unsuspected by

those who are to be the victims visited. So Christ will come to that battle, and cause these angry nations to be gathered to the terrible conflict which is to result in their overthrow and ruin. "In righteousness does he judge and make war." These anti-Christian powers have "made war on the saints" and on the truth for centuries; and done it in a most unrighteous manner: but the Lamb, now "King of kings," maketh war on them in righteousness, and in just judgment for their violence to his truth and his people. He now "treadeth the winepress of the fierceness and wrath of Almighty God;" a full description of which had been prophesied of in Isa. 63: 1 to 6, and now the time has come; but Christ comes to it as a thief—unseen—unknown by his enemies, while they will be made the instruments one upon another of executing the wrath. We may illustrate this secret presence of Christ in this battle by the case recorded in 2 Kings, 6: 15—17. The king of Syria had sent an army to seize Elisha the prophet. They came, "horses and chariots, and a great host, by night and encompassed the city about." And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, alas, my master! how shall we do? And he answered, fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man: and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

Here we see a great army from heaven, "even more for" Elisha than they were against him; but they were there "as a thief"—invisible to the opposing army—exerting an invincible power which made the victory sure. Thus we apprehend it will be in the battle of that great day. Christ, with "the armies of heaven" will be there, though invisible; but the war so far as physical power is brought into the conflict, will be that of the hand of every man "against his neighbor;" or, one nation will be the instrument in executing judgment against another; and so in turn destroying each other. The scenery of calling the fowls of heaven to "the supper of the great God" indicates the greatness of the slaughter of that awful period. Then the fact is stated of the actual gathering of the kings of the earth and their armies to make war against Christ and his army. Next the "beast was taken;" by which we understand the scarlet colored beast, which we regard also as the "image to the beast which had the wound by the sword," chap. 13; being as we have said in a previous article, only another aspect of the same beast; or, the aspect given it a short time before it goes "into perdition;" and with him is taken "the false prophet which wrought miracles" or wonders—"before"—or in the presence of—the beast.

Before proceeding, it will be necessary to inquire, what power is symbolized by the false prophet? A false prophet is one who speaks in the name of the Lord when God has not commissioned him; see Deut. 18: 20-22. The character of a false prophet is accurately described in Acts 13th chap., in the case of "Elymas the sorcerer." He is "full of all subtlety"—withstands the truth—seeks to turn men from the truth—full of all mischief—an enemy to all righteousness—a perverter

of the right ways of the Lord, consequently a "child of the devil." See Acts 13: 6—10. This power corresponds well to the "two horned beast," Rev. 13: 11—18. We regard this two horned beast and the false prophet as identically the same power under two aspects. They both wrought miracles or wonders, before the beast. We are of the opinion that the Pope and Cardinals in the exercise of civil power are, or constitute the beast with its two horns like a lamb—a mild, Christ-like power, by profession, but speaking with its mouth like a dragon. The time was when the clergy generally had a voice in the choice of the Popes; and the emperors confirmed the choice; but some where in the twelfth or thirteenth centuries the Cardinals assumed the sole power to elect and constitute the Pope, and have held that power to the present time, or over 600 years, how near 666 we do not know. This dragon-lamb—the Pope and Cardinal beast, has "exercised all the power of the beast before him;" and has had all the characteristics of the false prophet described Acts 13th. This power, we think, is the false prophet taken with the beast, in "the battle of that great day of God Almighty;" and these both are cast alive into a lake of fire burning with brimstone, "corresponding with" "eating her flesh and burning her with fire," chap. 17, and denotes their utter and irrevocable destruction, so that they shall never recover; it is a final overthrow of that anti-Christian power with all its abominable delusions and superstitions; and then it follows that "the remnant," viz. "the kings of the earth," &c., "were slain with the sword," &c. These were made instruments, first, through hatred to the whore, of destroying her with all her appendages, and then are the sword or agents in one another's destruction, till both the Papal power is rained, and those nations overthrown, and their governments destroyed, who had been corrupted by her sorceries and abominations.

Having thus briefly noticed the fate of some of the powers engaged in the battle of that day, we must not pass by an other power concerned in the same conflict. This is liable to be done by separating the 19th and 20th chapters, which should be regarded as inseparable. The dragon power is most assuredly engaged in that war, though not mentioned in chap. 19; yet the 16th chap. clearly shows the dragon as a principal actor in the scenes of that day. It was out of his mouth one of the unclean spirits came that was to gather to the battle. We may depend, therefore, that that power will not be overlooked. The account of the battle in Rev. 19th should be read to the close of the 3d verse of the 20th chap. without interruption; thus we shall get the fate of all the powers engaged in the conflict.

We are now, then, to inquire what power is symbolized by the dragon; after which we will notice its fate. In introducing this power, chap. 20, it is called "The Dragon, that old serpent, which is the Devil and Satan." The whole description here we consider symbolical; and not designed at all to represent a personal being usually denominated "the devil." This remark, however, is not to be construed into a denial of the existence of such a personal being: we only say, that in this text he is not the power spoken of. Dr. Eadie, in his Biblical Cyclopaedia, a new English work, on the word "Dragon," says: "In the Apocalypse it

seems to be a symbol of the *dark, malignant spirit of Evil*, either in himself or in those human influences, which he inspires or employs. On the "serpent," the same author remarks: "In Egypt and other nations the serpent was a common symbol of power. Idolators regarded it as a personification of all evil." Kierke, in his "Cyclopedia of Biblical Literature," another English work of great merit and reputation, says: "They anciently represented all great destructive agents under the form of a Dragon, or monster serpent." He further remarks that there were temples built to Dragons, some of which were several miles in length, and built in a serpentine form.

As a sign of power, Moses seems to have used it when sent to Pharaoh, see Exodus 7: 2, where the Lord told Moses his rod should become a serpent—a dragon—before Pharaoh. The word here translated serpent is the same that is rendered dragon, *Isa.* 27: 1. It was the sign of Moses' power, received from God, to deliver Israel. The words devil and satan are the Greek and Hebrew words expressing the same thing; and literally signify "adversary," leaving the connection to determine what particular adversary is spoken of. The expression, "the dragon that old serpent, which is the devil and satan," therefore, signifies a *dark, malignant power*, which is to act a prominent part in the transactions of "that great day of God Almighty," and which is to be the last disposed of in the conflict, and is not to be utterly destroyed at that time, but reserved for another period, hereafter to be spoken of. The question now returns—*What power is it?* We have said that the symbols by which it is represented only signify a malignant and destructive power. We now add that we are not to suppose, because we find these symbols employed in regard to one destructive power, that that is the power always intended. If this were the case, we should have to confine its application wholly to the Imperial power of Egypt; for, in Ezekiel 29, the Lord expressly calls Pharaoh king of Egypt, *the great dragon*. This passage goes to confirm the position that it is a symbol to denote an extraordinarily malignant or destructive power, and a power too that has specially been an oppressor of Jacob's posterity. Such was the Imperial power of Egypt; such was the Imperial power of Rome, and hence symbolized by a dragon, Rev. 12th; but in Rev. 10th and 20th we have come to a period where the symbol cannot apply to Rome Imperial, nor to Rome Papal; the latter is described by other symbols, and the former had passed away. The Dragon, then, in chapters 16 and 20 is another power. To find this power, we shall again have to revert to the prophecies of the old Testament; we shall there find more in detail, a description of a part of this same battle of the great day of God. We turn then to Ezekiel 38 and 39. Let us examine some of the powers here introduced.

The 38th chapter commences thus—"Son of man, set thy face against Gog, the land of Magog, the chief prince of [Rosh] Meshech and Tubal." We have inserted "*Rosh*" on the authority of the Septuagint. The 6th verse speaks of "Gomer, and all his bands; the house of Togarmah of the north quarters," &c. These powers are among those that are found in the conflict described in that prophecy. These are all descendants of Japheth, as may be learned from Genesis 10: 1-5.

They peopled Asia Minor and nearly all Europe, called "The Isle of the Gentiles," in the time of Moses: see Gen. 10: 5. "Gog," then, is to be found some where in Europe, and the Septuagint gives us the clue to the power intended, viz. "*Rosh*," or Russia. Gog was in ancient times the name of the king of the northern country, as Pharaoh was the common name of the kings of Egypt. Hence Gog is the name of a *Dynasty of kings or emperors*; and, if the Septuagint can be relied upon, it seems it is the Russian Dynasty. Russia has been a great oppressor of the Jews, and is still their greatest scourge; and, in this respect, is entitled to the appellation of "*the great Dragon*." Whether that power is literally to invade the land of Israel, as indicated, *Ezek.* 38 and 39, or whether the scenery is laid there only, because the legal inheritors of that land are the subjects of Gog's malignant operations, we need not now decide—time will soon determine that point—but that Gog, the chief prince of Rosh, or Russia, is one of the most active, and malignant powers engaged in the terrible conflict immediately to precede the establishment of the reign of Christ on the throne of his father David, is clearly evident. It is not our design now to give an exposition of this prophecy in Ezekiel, but only to introduce it so far as to identify the power with that denominated the Dragon, Rev. 16 and 20. In further confirmation of this view, we have in Rev. 20, the fact that when this power is loosed at the end of the 1000 years, the same powers are introduced into the scene as in Ezekiel, viz. "*Gog and Magog*." We are led, then, to the conclusion that the Dynasty of Russian Emperors is symbolized by "*the Dragon, that old serpent, which is the devil and satan*." The Russian Imperial power began to assume its present importance and form under Peter the Great, in the commencement of the last century. It has steadily marched on to its present greatness, and its dark, malignant character; and most unquestionably has a part to act in the battle of the great day of God Almighty, which is not to be passed over under the general name of "*the kings of the earth*,"—*tes gees*—of the land, or Roman Catholic earth, or territory, where that Romish power had held sway. Russia is not, and never was, of that land; but is, and always has been, a separate and distinct power, and also is of the Greek religion, which is hostile to the Papal authority and religion. The difference between the two religious systems may be seen by consulting the "*Encyclopedia of Religious Knowledge*," but we have not space to note it now.

If we are correct, then, in fixing upon the Russian Imperial power as the Dragon power, we are now prepared to contemplate its fate. The other powers, let it be remembered, are utterly destroyed in the battle; and the symbols employed denote a destruction from which there is no revival—their destruction as organized powers is final. Not so with the Dragon power; and this forms a sufficient reason for introducing its fate in a distant scene as found at the commencement of chap. 20. An angel is represented as coming down from heaven. By this expression, however, we are to understand nothing more than that the angel is a symbol of the agency that God shall choose to employ in accomplishing the work to be done. It is quite useless to speculate as to what agency precisely it is, that is symbolized by the angel, or that God will employ—time alone can certainly determine that. This

power is represented as being commissioned to bind and imprison the dragon—that is, to cut off and curtail his power so that it can perform no organised work of evil for a specified period: but the dragon is not to be *destroyed* now as the other powers are; and it will have a revival, after which comes its final doom.

The work now to be accomplished is represented by symbols easy to be understood. The dragon is *bound*—i. e. deprived of all his power; then he is *shut up*; i. e. kept securely: in the “bottomless pit”—*abussos*. This Greek word occurs only twice out of Revelation, and seven times in that book. It may be proper here to inquire as to the meaning of it. One thing is certain, it never means *hell*, in the popular sense of that term. The first place where it occurs is in Lk. 8: 31; and is there translated “*the deep*.” Dr. Eadie, on this word, in his *Cyclopedia*, says—“Rendered in our version sometimes *DEEP*, and uniformly *BOTTOMLESS PIT*, either by itself or in connection with another term, in the book of Revelation. A deep without a bottom—a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under world. In the Apocalypse, it symbolises the abode and the doom of those powers which are hostile to Christ and his Church.”

This definition may help us in further examining this point. In Rom. 10: 7, Paul uses the word thus, in speaking of our Lord—“Who shall descend into the deep?”—*abussos*? “That is,” says the apostle, “to bring up Christ again from the dead.” Here the word is used for the sepulchre—the tomb—the state of the dead. The other places where it occurs are in Rev. 9: 1, 2, 11; and 11: 17: and 17: 8; and 20: 1, 2. In the last place, which we are at this time considering, it is used to indicate, that as in a state of death a man is deprived of all power to accomplish anything, so the Dragon should be placed in such circumstances that he can accomplish nothing against those who had previously suffered from his malignity; and the world, under the reign of Christ and his associates in government, will remain unmolested till the end of the period specified; after which the Dragon power will revive for a short period, and then share the same fate that the beast and false prophet had done at the battle of the great day: which is symbolized by being cast into the lake of fire, and being tormented day and night for ever and ever; which language implies no more than the awful nature of the destruction of that power, and the perpetuity of its overthrow. Whether there be a personal devil, yea or nay, this text and context has nothing to do with his final destiny. It is an anti-Christian organism, national in its character, whose fate is here brought to view. In another article we may say more of the signs that “the battle of that great day of God Almighty” is now going on.

### RESPONSE TO B. B. JACKMAN.

BR. STORRS.—I noticed in the Examiner of July an answer from B. B. Jackman to my question in the number for May. As it is clearly seen that he has failed to prove when and how Christ is to ac-

complish the great object of his coming into the world, that is to destroy the devil and his works, I consider the question unanswered.

Friend Jackman, according to his article, believes that devils and sinners, or they that are filthy, will exist in a conscious state as long as God exists. Now he will not deny but that as long as these beings exist, the works of the devil remain also. He may say that the devil would be destroyed if confined. But, would that destroy his works while sinners were eternally sinning? Certainly not. John the Baptist speaks thus concerning the workers of iniquity, Mat. 3: 12, “Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into his garner, but the chaff (filth) he will burn up with unquenchable fire.” And St. John says, 1 John 3: 8, “For this cause the Son of God was made manifest that he might destroy the works of the devil.”

He also speaks of the meaning of the words eternal and everlasting, and seems to believe that they are to be understood strictly literal throughout the bible; but if he will turn to Gen. 17: 8, and chap. 49: 26, he will find there, and in other places, that they are applied to things that have an end: and to make it still plainer to his mind you will please send him a copy of your Six Sermons, and charge to my account; which I think he will gladly and with much profit peruse. Yours for the truth,

E. W. KNIGHT.

ON THE COMING OF THE LORD.—Too little, alas! are we affected by the anticipation of the glorious appearing of our Redeemer and of our participation in that glory. Where is the praise, the gratitude, the joy, the holiness, that this anticipation ought to inspire?

Where the grateful praise to our Father for his wondrous love to sinners who deserved everlasting destruction, in making us “joint-heirs” with his best beloved Son to such an inheritance? Expecting soon the thrilling welcome to enter through the gates into the city, how should the incense of praise to the Rock of our Salvation ascend perpetually from the altar of our hearts! Hoping so soon to enter into the joy of our Lord; to see him as he is and be like him forever; why are our acknowledgements of obligation to him who has loved us and given himself for us, so cold and infrequent?

Where is the joy which the assurance of awaking from the dust, in the perfect image of our Saviour, to reign with him in the everlasting kingdom, is so well adapted to excite? Do not the felicities of the Holy City eclipse all the glory of this present world? Why then are we so much affected by the things which are seen and temporal and so little enraptured by those which are eternal? Can we not reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us? Why then are we so cast down in the hour of affliction and adversity? Why do we not rejoice in tribulation also?

Where is the holiness; the victory over the carnal influences of this world, and the powerful examples of holy living becoming the candidates for immortality in the presence of God and the Lamb? “What manner of persons ought we to be in all holy conversation and godliness” who expect soon to inhabit the city where nothing that defileth can enter?

H. GREW.

## THE CROSS OF CHRIST.

Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

Hold fast Christ, but take his cross and himself cheerfully; Christ and his cross are not separable in this life, however they part at Heaven's door.

To be crucified to the world is not so highly accounted of by us as it should be; how heavenly a thing it is to be deaf and dead to this world's sweetest music!

Make others to see Christ in you, moving, doing, speaking and thinking; your actions will speak of him, if he be in you.

Go where you will, your soul will find no rest but in Christ's bosom: Inquire for him, come to him, and rest you on Christ the Son of God; I sought him, and I found in him all I can wish of want.

Lose not sight of Christ in this cloudy and dark day; learn not from the world to serve Christ, but ask himself the way; the world is a false copy, and a deceitful guide to follow.

All come not home at night who suppose they have set their faces heaven-ward: it is a woful thing to die, and miss heaven; how many a mere professor's candle is blown out, and never lighted again. Many, now, take Christ by-guess; therefore, I say, be sure you take Christ himself; his sweet working in the soul will not lie, it will soon tell whether it be Christ indeed whom you have met with.

The day of the Lord is at hand, when all men shall appear as they are: there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God.

I wish our thoughts were, more frequently than they are, upon our country! heaven caseth a sweet perfume afar off to those who have spiritual senses.

Go on in the strength of the Lord, and put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed; we employ not his love, and therefore we know it not.

More I can neither wish, nor pray, nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not half of what we love when we love Christ.

I would not have believed that there is so much in Jesus as there is. It is little to see him in a book; but to draw nigh to Christ is another thing.

That Christ and a sinner should be one, and share heaven between them, is the wonder of salvation; what more could love do?—*Rutherford's Letters.*

## SINNERS AND THE ATONEMENT.

We find the sermon preached by Rev. B. I. Lane, of Cambridge, before the Massachusetts Conference of Baptist Mini-ters, in the Evangelical preacher. It deserves well the place it there occupies. Though we gave at the time an outline of this discourse, the following extract on pointing sinners to the atonement, will interest the reader.—*Reflector.*

Threatening may awaken fear and force submission, but it cannot beget love—it cannot reconcile the heart to that from which it has been estranged.

It is not in its nature to do so. We repeat, that we are not speaking against alarming the sinner, and pointing him to the coming wrath. It is important that we do so. The doctrine of the resurrection from the dead, and the final judgment, together with other great truths, must be often and carefully insisted upon. But we must go further. And, the point on which we are insisting, does not, it appears to us, hold that prominent place in the ministry of most preachers, that it does in the Bible. It may be coldly stated, and a few passages of scripture in relation to it indifferently repeated; but it is not earnestly and affectingly dwelt upon in its place. When the sinner stands trembling upon the brink of woe, when he is appalled in view of the fearful miseries that await the wicked, it is not the time to point him to Sinai's lightning, or to a burning hell; but, the love and compassion of God in the atonement should be exhibited, as the arm of God stretched over the pit of ruin to catch the helpless penitent. This is the top-stone of the spiritual temple, 'brought forth with shouting, crying grace! grace unto it!' This truth, clearly stated, understood and embraced, will complete the work of truth, and reconcile the sinner to God. He may be awakened, he may be convicted, but he will not, he cannot be converted—the affections of his heart cannot be won to the love of God by any other means than the melting tenderness of the gospel. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;' this is the word of reconciliation committed to us. In this word, illustrated and enforced in ten thousand ways, we have the grand instrument of genuine *revivals*. With this word, you may successfully assail the citadel of the 'strong man armed.'

When, my brethren, everything else fails to change the affections of sinners, and bring them to a cordial love and obedience of the gospel; when the ordinance of reason fails to make an impression; when the weapons of terror fall upon sinners' hearts as pebbles upon the shield of Achilles; when the battery of a coming wrath fails to bring one sinner upon his face, then, in 'burning thought and breathing words,' charge upon them from the humiliation of Bethlehem, the groans of Gethsemane and the deeper agonies of Calvary. Let

It come over their ears like the sweet breath of heaven, That breathes upon the flowers of Paradise, Gathering and giving odor,

that 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,' and you shall presently see the mighty effect of it in the inquiry, "Men and brethren, what shall we do?"

## LETTERS.

FROM DR. FIELD.

JEFFERSONVILLE, Ind., Sept. 6, 1849.

BR. STORRS:—I have had a desire for some time to hear from you, but have had so little time for writing, that I have hitherto neglected to open a correspondence with you. If you are publishing a paper I wish to become a subscriber, and would be glad to have one of your books containing your Six Sermons, and some small essays on immortality.

Would it be possible to induce you to come west

on a missionary tour, and spend some time with me? I am exceedingly anxious to have the aid and co-operation of brethren who hold my views. Perhaps you know that I have been forced to constitute a new church here, on free and independent principles, which has been in existence now two years, and is in a prosperous condition. We number about one hundred. What say you to a tour West? If you cannot come, can you send a young man of good talents and character, to aid me in my labors? I need assistance very much. A preacher or two West, of bold and persevering character, could be sustained.

Yours, in the hope of immortality,  
N. FIELD.

If the Lord permit, we will endeavor to visit you and others, in the West, before many months. It has been on our mind to do so, if health and pecuniary circumstances would allow. We hope to answer the calls of old friends there before long.—  
Ed. Ex.

FROM BR. WILLIAM ONGLEY.

TOWN OF THORALD, C. W. Sept. 22, 1849.

DEAR BR. STORRS:—My wife joins with me in love to you and your family, praying the God of all grace to keep and preserve you all in perfect peace and blameless, unto his coming kingdom; we hope you will be made a blessing in preaching the word to the people in these last days. The subject of Life and Death, it seems to me, is the last truth to stir up the people; *get them to see this*, and they are ready to hear on the second advent of our Lord, and other Bible truths. It appears to me it was the first preached to Adam in the garden, by God himself, and it will be the last, connected with other truths. Myself and wife are holding meetings in Canada West, for the present, and are expecting our King before 1850 runs out. I suppose you think we shall be disappointed; if we should, we will continue to wait, but with earnest expectation, and would say come, Lord Jesus, and come quickly. Amen.

I remain yours, waiting for eternal life, when Jesus comes, to change these mortal bodies, and make them like unto his most glorious body.

FROM BR. ANSON WALKER.

NEW YORK, Oct. 1849.

BR. STORRS:—I read the welcome Examiner with interest and profit; and was pained to learn that there was any probability that it might be discontinued. I need not express my satisfaction as to its spirit, and the "exceeding great and precious promises" and blessings it is bringing to light from the darkness of sectarianism, together with the fearless and able manner they are set forth and defended; and it must, I think, carry conviction to every unprejudiced mind who will carefully read it. What but the spreading power and force of truth, the glory and consistency of the doctrines advocated in the Examiner, and their influence on the minds of men, has called out the True Wesleyan into the field against you? Others, less capable than the Editor of the Wesleyan, and more firmly bound in sectarianism, seem unwilling to lend a helping hand to sustain the downward tendency of immortal-soulism, but seem to choose to let it quietly wreck, as the "orthodox" of England have done, by as-

suming that immortal does not mean "positively shall live forever." From what I see here, I judge that the arguments of the Examiner are too conclusive to allow of many venturing into the field against you, lest they meet the fate of others who have made the trial; for surely the Examiner is conducted with ability enough to merit the attention of wise men.

#### TRIALS OF THE WORLD.

"This world is full of suffering; along the mournful air

The notes of sad complaining are ringing every where. Love shieldeth not its idols from death's unsparring darts,

And the whole wide earth is teeming with crushed and broken hearts.

Yet were no clouds of sorrow along our pathway driven,

This world would be a Paradise we scarce would change for Heaven.

"This life is full of trial, yet we know that One above

Looks ever down upon us with a sympathizing love, And pitieth our infirmities, though others may deride, For the heart hath not a sorrow with which He was not tried.

Oh let us then be patient, be meek and murmur not, Though clouds and gloom and shadows surround our earthly lot;

And when the heart repineth, think of that Holy One Who meekly bore and suffered to win for us a crown.

Then let us place the anchor of our confidence and trust

On the might of the Creator, the Omnipotent and Just,

Whose will we may not question, nor His hidden motives tell,

Yet rest in His assurance that 'He doeth all things well.'"

#### BUSINESS NOTICES.—Wm. Ongley. Money received.

Thos. C. Crane. Hymn Books sent according to order.  
Henry Harris. Dobney and Hymn Books sent as you directed.

DEPOSITORIES OF BOOKS.—Dobney on "The Scripture Doctrine of Future Punishment," reprinted from the English edition, may be had in  
Boston, Mass., of Geo. T. Adams, 87 Hanover St., Hat and Cap Store.

ALBANY, N. Y., at Christian Palladium Office, No. 244 Broadway, and H. B. Holmes, 16 S. Pearl St.

NEW YORK CITY, of Dr. John Burdell, Dentist, No. 2 Union Place, and of Henry F. Johnson, No. 327 Hudson St.

ROCHESTER, N. Y., of Eld. Joseph Marsh, Advent Harbinger Office.

PROVIDENCE, R. I., of Ransom Hicke, No. 215 Pine St.

BALTIMORE, Conn., of Dr. D. Curry, and Eld. J. S. White.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## FUTURE STATES.

By REV. REGINALD COURTNEY, A. M.

(Continued from page 102.)

### ON THE INTERMEDIATE STATE.

St. Paul's declaration that "we are come to the New Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to the spirits of just men made perfect," has sometimes been held to indicate an intermediate consciousness. Thus Dr. Watts argues in his "World to Come," "The Gospel or the Christian state brings good men into a nearer union and communion with the heavenly world and the inhabitants thereof, than the Jewish state could do. The inhabitants of this upper world, this heavenly Jerusalem, are here reckoned up: God as the prime Lord or Head; Jesus the Mediator as the King of his Church; the innumerable company of angels as ministers of his kingdom; the general assembly of God's favorites or children, who are called the first-born;—which may perhaps refer in general to all the saints of all ages past, and to come, whose names are written in the Book of Life in heaven; and particularly to the spirits of just men who are departed from this world, and are made perfect in the heavenly state."

"It has been objected," continues Dr. Watts, "that the spirits of the just are not yet made perfect in heaven, because the apostle says, 'These all, &c. the saints of the Old Testament,' having obtained a good report through faith, received not the promises; God having provided some better things for us, that they without us should not be made perfect." Now these had been dead for many generations, yet they received not the promises, nor were made perfect. Thus saith the objection. But the evident meaning is, that they lived and died in the faith of many promises, some of which were to be fulfilled, after their days, here on earth, but were not fulfilled in their lifetime: they did not enjoy Gospel blessings in that perfect manner in which we do, since the Messiah has come, and, by offering himself, 'perfected for ever them that are satisfied.'"

If the sense which Dr. Watts has here given to the word, just men now on earth are as truly "perfected" as those spirits which he imagines to be so in an intermediate state. When it is said that they who are sanctified are "perfected," it is plainly meant that (though they are still required

to go on unto a further "perfection,") yet in as far as their redemption depends on, or rather consists in, the shedding of the blood of Christ, it is a work perfectly accomplished. But in general they are said to be "perfected" who have received their "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory," who have obtained all that God has promised to bestow. In this sense, as the context proves, the spirits of the just will be found to be perfected, when we, who are now emulating them on earth, are admitted, at the Last Day, into their joyful society. For the promises, which they are not to receive without us, are as yet future; are not to be realised, as Dr. Watts maintains, either on earth, by those who live under the gospel dispensation, or by disembodied spirits in the intermediate state; but by the saints of the old, not without those of the new dispensation, in heaven itself, after the Great Judgement-day. For St. Paul is plainly referring to that rest, (in the heavenly Canaan, the New Jerusalem,) which yet "remaineth for the people of God;" a rest, promised to the Jews, but to them in common with the whole Christian community of believing children of Abraham. In this view he says, shortly after, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." We then who are now living by faith under the Gospel dispensation, have not received the promises, nor are as yet made perfect, nor shall be perfected until Christ comes.

It is indeed abundantly plain that the "promises" spoken of in the epistle to the Hebrews are all to be realized at the resurrection. The thing promised is "a city which hath foundations, whose builder and maker is God." And this city does not mean, as Dr. Watts supposes, that Christian Church, or that Gospel dispensation, which was established by the Messiah at his first advent. For they who died in faith, not having received the promises, sought (not merely spiritual privileges such as might be enjoyed in common by just men made perfect in earth, with just men made perfect in heaven, but) emphatically, a "heavenly country." Their hope was "to obtain a happy resurrection;" to enter and enjoy "a kingdom which cannot be moved" after the removal of the present heavens and earth. Here they had not, nor have we, any continuing city; but we are still to seek, even as they sought, one which is "to come."

In the same view said St. Paul, I sacrifice all things, "if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfected." But he pressed forward, that he might obtain the prize, even that crown of righteousness which the Last Day should bring him.

We are come to the spirits of the just made perfect, and to the other concomitant blessings, in this

sense—that we are invited now to realise faith by and hope, as far as we may, the blessedness to be experienced in the future world. Even now we are to act as if in the visible presence of our Judge, and of the myriads of attendant angels; as if the heavenly Jerusalem had already come down from God; as if in the society of all those blessed spirits who shall by regeneration receive their perfect consummation and bliss. In the same sense also are we come to Jesus the Mediator, and to the blood of sprinkling. The benefits of his mediation and atonement are as yet received by us only in part, as far as we may receive them by faith and hope; for we have not yet obtained our promised joint inheritance; our “crown of righteousness” is as yet laid up; our “kingdom that cannot be moved” still awaits the promised shaking of the earth.

It is remarkable that St. Paul mentions both the church of the first-born, and the spirits of the just made perfect. He appears to be viewing the same persons under two conditions, first, as members of the invisible church on earth\* in all ages; and secondly, as perfected in heaven. To the former we are already come in part; our communion with the latter is reserved for another world.

“To this end,” says St. Paul, “Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” Hence Calvin argues, that the dead must be in a state of consciousness;—“for he cannot be Lord except of those who are in being.” But God is not the God of the dead; and St. Paul’s words point rather to the resurrection. Christ is Lord of the dead, just as He is Lord of Death. He has the keys of Hades and Death, but has not yet unlocked their dark gates, nor disenthralled the souls in bondage to their power. “All power is given unto Him in heaven and earth;” but He has not yet “taken unto Himself His great power and reigned.” We must not judge our brethren, says the apostle; seeing that we are to live and die unto the Lord alone, before whose judgment seat both quick and dead shall stand.

“A testimony against them [who hold the sleep of the soul] is borne,” says Calvin, “in heaven, before God and His angels, by the souls of the martyrs, who with a loud voice cry from under the altar, ‘How long, O Lord, dost Thou not avenge our blood on the inhabitants of the earth. And white robes were given unto them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, were fulfilled.’ What, O slumbering spirits, are white robes to you? Are they cushions on which you may repose in sleep? The white robes suit not sleep. They must needs be awake who are clothed thus. Doubtless the white robes signify the commencement of that glory which Divine Goodness confers on the martyrs, while they await the judgment-day.”

Probably Calvin is perfectly right in this. And these martyrs are the same with “those that came out of great tribulation, and had washed their robes and made them white in the blood of the Lamb; and the same as “the souls of them that were beheaded for the witness of Jesus and for

the word of God; \* \* who sat on thrones, and had judgment given unto them, and lived, and reigned with Christ a thousand years.” And Calvin is probably correct also in his opinion, that St. John “sets forth a twofold resurrection; one of the soul, before judgment, the other when the body is raised.” For it is expressly said that “the souls of them which were beheaded, etc, lived and reigned with Christ;” and that “the rest of the dead” (souls surely?) “lived not until the thousand years were finished.” And what is a resurrection of the soul before judgment, or a soul’s living with Christ while the rest of the dead live not, but a restoration to life and consciousness?

Some have maintained that “the first resurrection” is corporeal: but even admitting this, it cannot be admitted, that when souls are said to live, it is meant that bodies only are restored to life, and that the souls were alive before: and also that, when it is said, “the rest of the dead lived not,” corpses only are intended. But in order to obtain from the above passages a proof of intermediate consciousness, continuing from the time of death, we must further believe that the first resurrection includes all the dead, who die in the Lord: whereas the Scripture speaks of martyrs alone.\* They will live, i. e. their souls will live for a thousand years before the rest of the dead are restored to life: but there is no ground for supposing that the souls and bodies of all the redeemed will enjoy a millennial reign; supervening upon an indefinite period of hopeful consciousness. It is appointed unto men once to die, and after this the judgment;—not two protracted states of intermediate life. The martyrs indeed shall be in a state to cry unto God, and receive white robes, for a little season before that judgment on their persecutors; on which, as it appears, the millennial reign of Christ shall ensue. But we need not expand this little season even in their case, much less that of others, into untold thousands of years.

Strange it is, seeing that death and judgment are in Scripture brought so near each other, that there are many who have familiarized their minds to the belief that two states must be passed through, and each of great length, before the deceased Christian encounters the final judgment seat, to “receive the things done in the body, whether they be good or bad.” Many expect to be in great bliss and glory, emancipated from the bondage of the flesh, and with Christ, immediately on their departure from this world; and hope to exchange this wholly spiritual state for a Millennial reign with Christ upon the present earth, before the second resurrection. And this their millennial state, in which the body is, as they suppose, re-united to the soul, is of course expected to confer on them an addition of happiness and glory. But let them consider well, what further bliss they reserve, in their imaginations, for their fourth state, after the judgment, when heaven and earth have passed away. In truth, they practically reserve none: but appropriate to themselves, in their second or third state, every particular form of blessing which God has

\* Else why does St. Paul say that their names are enrolled in,—or, as it were, booked-for—heaven?

\* It has been observed that to those that were slain for the witness of Jesus are added those “which had not worshipped the Beast:” or as many as (οἰκίαις) had not worshipped. But these also are martyrs; for “as many as would not worship the image of the Beast were killed.” Rev. xiii. 15.

promised to confer *at, and not before* that time when the "blessed of the Father," having been finally judged, "inherit the kingdom prepared for them from the foundation of the world." Nay, in too many instances, they actually, apply to their supposed third state all the magnificent language in which the closing chapters of the Apocalypse describe the *new post-millennial heavens and earth!* \* \* \*

There yet remains one important passage, which is commonly held to convey the most direct proof, not of consciousness merely, but of peculiar happiness and glory, during the intermediate state. To the believing robber on the cross, who prayed, "Lord, remember me when thou comest in thy kingdom," our Saviour replied, "*To-day* thou shalt be with me in Paradise." Beyond dispute, the reward promised was not one that might be conferred at the general resurrection; for thus Jesus would merely be remembering the suppliant "when he came in his kingdom;" though in what it actually consisted is less evident. But be it what it may, nothing can be more presumptuous and unwarrantable, than to expect the same reward, or even any reward like it, for all believers in Christ. As well,—nay, less presumptuously—might we expect that all who "walked with God" should be translated with Enoch and Elijah, and never see death. For as far as we can judge, the faith of the penitent robber exceeding theirs; as it exceeded that of the apostles, and probably of every follower of our Lord. When the enemies of Jesus, to all appearance, prevailed, when he submitted to stripes, insults, and finally the most ignominious death, the triumph of the unbelievers was complete; and the last hopes of his followers seem to have faded away. One of them had betrayed him, another repeatedly denied him, the rest forsook him and fled. His enemies exulted in the proof, which, to their minds, his degrading death afforded, that he could not be the anointed of God; saying, If thou be the Son of God, come down from the cross and we will believe; that he should save himself was the only way they could imagine of his making good his pretensions. And accordingly one of his fellow sufferers reviled him in the same terms, "If thou be the Son of God, save thyself and us." Then it was that the other malefactor not only rebuked his companion, and bore testimony to the innocence of Jesus, but acknowledged him as a triumphant sovereign about to enter upon his kingdom.

\* \* His faith stood a trial before which that of all the other disciples was shaken. Having once, on good and sufficient grounds believed on Jesus as the Christ, he remained unshaken in his trust, even at the moment when the enemies of the crucified King were filled with triumph, and his disciples with doubt or despair. \* \* Whether any of us does actually possess faith equal with this man can be known only to the All-wise God. But we may be sure that none of us can display equal faith with his, because the circumstances are such as can never occur again. To those therefore, who do not claim for all Christians a faith equal to that of the penitent robber, it must be a matter of comparatively small moment to attempt to determine what is meant, by being with Christ in Paradise.

In all probability however the Paradise intended is the same as is mentioned elsewhere in the New

Testament. "To him that overcometh," our Lord declared by St. John, "I will give to eat of the tree of life, that groweth in the midst of the Paradise of God." This is evidently a promise of a reward after the general resurrection, when the redeemed shall be permitted to eat of the precious fruit mentioned in the last chapter of the Apocalypse.

The same place of bias was beheld in vision by St. Paul, who was "caught up into Paradise," and there heard unutterable words. Into the same place the believing robber was probably admitted as soon as Jesus himself entered it. But notwithstanding the weight due to the expression "to-day," it may be questioned whether our Lord entered Paradise before his ascension, or at the earliest, before his resurrection. For was he in the place to which St. Paul was "caught up,"—in a region belonging to those new heavens which are eventually to "come down from God,"—at the very time of his descent into Hades? Was he,—was his human soul,—at once above earth and below it, of whom St. Paul says that he who ascended "first descended into the lower parts of the earth?" This seems improbable; and therefore, if a strict interpretation of the expression "to-day" be contended for, there is no alternative but to place Paradise below, in that *Hades*, into which our Lord's human soul most certainly descended. But this alternative would probably be found no less inconvenient: for it is hard to believe that our Lord's human soul was in Paradise both when he was in Hades, and also when he left it; or to place it in the Hades which shall eventually be "cast in the lake of fire." Paradise is *probably above*, and was entered by our Lord at his ascension. The question is certainly obscure; but whatever may be understood by Paradise, it can never be shown, that Christians in general have a better claim to be admitted to the privileges of the robber, than they have to be translated or transfigured with Enoch, Elijah, and Moses.

Questions may perhaps be raised,—whether the condition of souls in Hades was not *changed for the better* by the first advent of Christ? or whether the partial victory over death, obtained through His death and resurrection, *operated before the event*, so as to render the conquest of death, over the souls of those who died before our Lord's coming, less complete than it would otherwise have been? Both inquiries are important in reference to the question of an intermediate consciousness. If such consciousness be, as has been maintained above, altogether anticipatory of resurrection, not necessarily or naturally consequent on death, they who died before Christ's coming must have been unconscious, (at least until His coming,) unless His resurrection operated by way of anticipation. And that it did so operate is more than can be proved from Scripture. To Adam was given the promise "Thy seed shall bruise the serpent's heel." The victory was ordained, but not accomplished; the Old Serpent Satan did not immediately feel his deadly wound. The liberation of the souls which were to pass into Hades was also ordained; but it does not follow that the power of the grave was then impaired, and "the gates of hell" shaken, and that the fetters forged by Death for souls yet unborn were then wrested from his hands.

And if Christ's resurrection did not operate before the event, neither did it immediately after

wards.\* "The whole creation," says St. Paul, "groaneth and travaileth in pain together *until now*:" that is, "up to this present time," long after the ascension of the Lord. It groaneth thus, every creature groaneth, waiting for the "manifestation of the sons of God," at the resurrection. "As in Adam all die, even so in Christ *shall* all be made alive, Christ the first fruits, afterwards they that are Christ's at his coming." Certainly this passage is unfavorable to the belief, that the death originally introduced through Adam is in *any wise* removed, through Christ, excepting at his second coming, at which the "dead men shall live."

Again it deserves to be considered, that since our blessed Lord himself, as has been argued above, "tasted death for every man, and through death overcame him that had the power of death," he must, as it appears, from the very nature of the case, have partaken of the full unmitigated penalty of death;—tasted of death, such as, but for His coming, it *would have been* to the soul of every child of Adam. If this be so, it follows that death is, to the soul of every Christian, what it would have been, but for Christ, to the souls of all men; unless we prefer to believe that the faithful followers of our Lord have, as we are nowhere informed, a better passage through the dark valley than their Lord himself!

But rejecting this supposition, we must needs conclude that death is now both such as it ever has been, and such as (allowing the supposition) it would have been, but for the Advent of Christ: not being changed as yet, in any degree, either in its nature or power, by his first coming, either at the time of his resurrection, or before that event: but still reigning over every deceased soul, forbidding it,—since the God in whom we live and move, and have our being, is not the God of the dead,—to live, to move, or to be.

## BAPTISM.

The following communication was received too late, last year, to be inserted in the December number, where we thought best to terminate a discussion which we had reason to think our readers did not care to have continued. Br. Magruder, however, thought it due to him that we should publish his "*final*" reply to Br. Grew. We have concluded to let them both speak once more, which will be considered the end of that controversy in our columns, for the present. All will understand, that these brethren are equally strong in the belief of *immersion* being essential to baptism: they differ only as to its necessity to salvation.

### ESSENTIALITY OF BAPTISM DEFENDED.

#### REPLY TO MR. GREW. No. II.

In the hope that the reader will keep in view the question in debate between myself and Mr.

\* Except perhaps in the case of the comparatively few "saints which slept," who arose and came out of their graves after Christ's resurrection, manifesting *thus*, (and not by any mere change in their disembodied souls,) His power who now held the keys of Hades: and who, as there is reason to conjecture, never returned to the tomb.

Grew, I proceed to offer some reply to his "Response" (in the October number of the Examiner) to my first article.

It is not advisable to expend time and space in combating minor arguments, and seeking small advantages, in such a discussion as this. If *triumph*, instead of *truth*, were the object of our pursuit, such acts might subserve the purpose, but as I hope and believe the discovery of *truth*—that "pearl of great price"—and the vindication of God's ways to man, to be the great object of both, I shall not be tempted to turn aside from the plain and direct path before me. What, then, is the simple issue before us?

I maintain that the baptism or immersion of a believing and penitent subject, is one of the conditions of salvation from sins—pardon—regeneration—remission of sins—adoption as a child of God, &c. This Mr. Grew *denies*. Holding the affirmative, of course, the burden of proof devolves on me, and I accept the task, and appeal to the only infallible standard—the word of God—either directly expressed, or clearly implied. Here there can be no mistake. What, then, saith the Scripture? "How readest thou?" I cite the following passages from the sacred record, reserving comment for the present.

1. Mark xvi. 16. "Preach the gospel to every creature. He that believeth *and* is baptized *shall be saved*."

2. John iii. 5. "*Except* a man be born of water and of the spirit, he *cannot* enter into the kingdom of God."

3. Acts ii. 38. "*Repent and be baptized*, every one of you, in the name of the Lord Jesus, *for the remission of sins*."

4. Acts xi. 13, 14, in connection with Acts x. 43, 47, 48. The angel said to Cornelius, Peter "shall tell thee words whereby thou and all thy house *shall be saved*." And Peter said, in fulfilment of this promise, the "words"—"to him give all the prophets witness that, *through his name*, whosoever believeth on him shall receive remission of sins;" adding, (when he witnessed the descent of the Holy Spirit on these *Gentiles*) "Can any man forbid water that these should not be baptized?" . . . . and commanding "them, to be baptized in the name of the Lord;" by all which "words" or commands (baptism included) he and "all his house" were saved, as promised in the 14th verse of the 11th chapter.

5. 1 Cor. xv. 2, in connection with Acts xviii. 8. "The gospel I preached unto you—by which also ye are saved," &c. Read 1 Cor. xv. with Acts xviii. 8: "Many of the Corinthians *hearing* believed and were baptized." Thus, they were "*saved*" by belief and baptism.

6. Acts xxii. 16. Ananias to Saul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

So far the testimony of the "Gospels" and "Acts," the historical records of the sayings and acts of our Lord and his apostles in the progress of their proclamation of the gospel "for the obedience of faith among all nations." I shall now cite the testimony derived from another part of the same record, addressed to persons differently situated, viz: that contained in the "Epistles," which, we know, were letters addressed to those who were already Christians. I shall show, from this authority, that these were addressed as those who had

been baptized, and were thus recognized as "saved," "washed," "regenerated," "renewed," become "the children of God," &c., with direct, plain, and undeniable citations and allusions to baptism as one of the means by which they had changed their state before God. "To the law and to the testimony" again!

1. Rom. vi. 2—5. "How shall we (Christians) that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life;" i. e. after baptism the "newness of life" begins, and not before.

2. 1 Cor. vi. 10, 11. "The unrighteous shall not inherit the kingdom of God—nor thieves, nor covetous, nor drunkards, &c. &c. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus," &c. Now these very Corinthians, we have seen, were "saved" by belief and baptism, according to 1 Cor. xv. 1, 2, and Acts xviii. 8.

3. Gal. iii. 27. "As many of you as have been baptized into Christ, have put on Christ." How, then, of those who have not been baptized into Christ? Have they "put on" Christ? Mr. Grew will hardly say so, I think. If not, then baptism is an essential condition of putting on Christ.

4. Ephesians v. 25, 26. "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." A plain allusion to baptism as a means of sanctification.

5. Coloss. ii. 12. "Buried with him in baptism, wherein also ye are risen with him," to that "newness of life" spoken of, under the same figure, in Rom. vi.

6. Titus iii. 5. "According to his mercy he saved us,"—(How? I ask,)—"by the washing of regeneration and the renewing of the Holy Ghost," &c.

Is not the "washing of regeneration" baptism? If not, what is it? Will Mr. Grew accept the learned Dr. McKnight's rendering—"According to his own mercy, through the bath of regeneration" (adding in a note, i. e. "THROUGH BAPTISM!") "he saved us," &c.

7. Hebrews x. 22, 23. "Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Is not here an allusion to that preparation—baptism being a part of the process—which is essential to acceptable worship, "in the full assurance of faith?"

8. 1 Peter iii. 18—22. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

I pause here, and I submit it to Mr. Grew and

the candor of the reader, if this testimony from Holy Writ does not establish the position, beyond doubt or question, that baptism is essential to salvation? Peter declares above, that Noah was "saved by water,"—and immediately adds, so, too, baptism, of which the flood was the type, "doth also now save us." Yet Mr. Grew insists it does not save us. That we are saved without it. Well, I only reply again, Mr. Grew and Peter are directly at issue, and it is vain to escape this dilemma by his reply, "the question is, is Mr. Magruder's construction of the passage correct?" for it is not a question of construction. I offer no construction. I cite Peter's plain and positive declaration, "baptism doth also now save us;" and it is that Mr. Grew combats and denies. I hope he will candidly acknowledge the error, and not impeach the apostle's veracity. In any other than an unkind spirit, I beg my respected and intelligent correspondent to remember the solemn injunction in Romans iii. 4.

It would require more space than the "Examiner" can spare, to present a commentary on the several passages of scripture which have been cited above; I regret that the time fails me to show how they all, when fairly and intelligently construed, harmonize, and sustain the general conclusion.

In religions, as well as in all other controversy, extremes are apt to beget each other. Thus has it been with baptism. The Roman Catholics, the earliest apostates and corrupters of the truth—by administering the rite to infants and idiots—by the absurd practice of *clinical* baptism, and similar nummeries, drove the Reformers to the opposite error of undervaluing the ordinance, and denying its essential efficacy, even when properly administered to a fit subject; so that while the Romanist yet upholds its necessity, and even superstitiously magnifies its virtue, the Protestant, concluding the very opposite must be right, argues that it is wholly unimportant, and therefore either neglects it altogether, like the Quaker, or contents himself with the Paidobaptist apology of SPRINKLING, whilst the Baptist sectary, afraid of his orthodoxy, invents a compromise, by holding it important enough to be made a test of fellowship at the Lord's table, but not so essential as to interpose a barrier to fraternal relations in any other respects. This last, with strange inconsistency, rejects those whom the Lord has received; for if Christians, though unbaptized, and on that account denied his fellowship, is it not clear that, in his zeal for his sectarian badge, he has been driven to the exclusion of those who (being in Christ, as he allows,) have been recognized and adopted by the Master! Such are the consequences of a blind adherence to sectarian tenets, rather than the "word of the truth of the gospel."

Mr. Grew will pardon me, I trust, for presuming to say, in conclusion, that I think I discern the source of his error in regard to the subject in debate. It is of easy discovery, and belongs to all that class of disputants whose minds have reached a foregone conclusion, and, instead of following out the testimony to its legitimate results, look around for authority to support an opinion already embraced. He argues that baptism cannot be essential, because salvation is so often associated with faith as its instrumental cause. This is granted. But it is not thence to be inferred that baptism is excluded, any more than repentance,

holiness, the love of God, the blood of Christ, good works, &c. The truth is, that *all* these together, and no one or two *alone*, are so many *means* to an *end*. In the scriptures, we are said to be saved by faith, by grace, by hope, by baptism, by works, by the blood of Christ, by holiness, by the word, by the spirit, &c. Now, while Mr. Grew would exclude some of these—baptism, for example—I would insist on *all* as essential to the grand consummation. What God has joined together, I would not put asunder. To quote passages to show that salvation is by faith, and thus argue that baptism was a non-essential, would be as wise and pertinent as to cite authority from a work on architecture to prove that a foundation was a necessary part of a house, and therefore the walls and the roof were non-essentials.

A. B. MAGRUDER.

#### H. GREW'S REPLY.

By reference to my former articles, my friend will find my arguments to disprove his construction of some of the texts he has adduced in the present communication. I shall not repeat all these arguments. I submit it to his intelligent consideration, whether or not, as "an ally" to Dr. Thomas, he ought to show, if he can, the fallacy of my arguments, instead of re-quoting the texts and repeating the objectionable constructions. Other passages, however, are now quoted, which demand our impartial consideration. Far be it, that any of us should seek "triumph instead of truth." I desire to bring every theological opinion to the test of that word which abideth for ever: even the opinion, which consigns thousands of the holiest and most devoted servants of the Lord Jesus, since the days of the apostles, to the lake which burneth with brimstone and with fire, which is the second death! We must not shrink from the scriptural investigation of a tenet, although it clearly implies that such men as Martin Luther, Philip Melancthon, John Knox, George Whitefield, Philip Doddridge, and a host of holy men, who have willingly gone to the stake for the truth of the Lord Jesus, because they did not understand their duty to be immersed in water, will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power!"

Mark 16: 16, and John 3: 5, I have already considered.

Before commenting on other passages, I beg leave to call attention to a scriptural fact which may aid us in coming to the knowledge of the truth on the question at issue. We find two classes of passages in the holy volume. One class teaching us all Christian duties, and another teaching us what will certainly exclude us from the kingdom of God. These must not be confounded. Our Lord makes this distinction, Mark 16: 16, between faith and baptism. Many true Christians "suffer loss" by their prejudices against, and misapprehension of, some truths; yet they shall be saved. A man suffers inconveniences and delay, by not choosing the very best road to the place of his destination. This, however, is no proof that he will never arrive there.

Acts 2: 38 connects repentance and baptism with "the remission of sins." In the case of Paul, washing away of sin (in some sense) was connected with baptism. Col. 2: 12, rising with

Christ is connected with it. Peter, 1 Epis 3: 21, connects it with salvation. Are we not, by other passages relative to the subject, to ascertain in *what sense* baptism is to be understood in these texts? Now it is a remarkable fact, that in every one, baptism is connected with something else, without which it would be worthless? In one it is connected with faith, in another with repentance, in another with "calling on the Name of the Lord," and in another, with "the faith of the operation of God." Yea, in the *only* passage which declares that the figure of baptism saves us, the inspired apostle precludes the idea of this "figure" saving us, in any other sense than *figuratively*, by saying, "*not the putting away the filth of the flesh*, but the answer of a good conscience towards God." Were Simon Magus, Ananias and Saphira, Demas, &c., saved by immersion in water, in any other sense than *figuratively* or *professedly*? I ask my opponents whether a "figure" (1 Peter 3: 21) saves *really* or *figuratively*? Mr. Magruder's comments and inferences on this passage are as unworthy of his good sense as of his christian charity. He remarks, "Mr. Grew and Peter are directly at issue." What does Mr. Grew say? I say that baptism is a figure of our salvation, and that it does not really save us, nor is it absolutely essential to real and eternal salvation. What does Peter say? He says that baptism is a "*figure*," and saves us, but that it is "*not the putting away the filth of the flesh* (i. e. by water) which saves us, but the answer of a good conscience towards God." My friend objects to my question, "Is Mr. Magruder's construction of the passage correct?" adding, "I offer no construction." Is it no "construction," to say that the passage imports the essentiality of immersion to eternal salvation? Does Peter say this, or any thing which necessarily implies it? Let every candid reader judge. Mr. M. further remarks, "I cite Peter's plain and positive declaration, '*baptism* both *also* now save us,' " and it is that Mr. Grew combats and denies." Mr. G. does not deny this. I admit it in the sense which Peter explains it in the entire passage. Mr. M.'s citation is partial. Why did he not fairly quote the whole of it? I deny my friend's inference that the passage implies that no man can be saved without immersion in water. For this he is pleased to represent that I "impeach the apostle's veracity!" Suppose that I misapprehend the apostle, in understanding him that the "figure" of baptism saves us only *figuratively*; is this *impeaching his veracity*? I ask, with christian meekness, that Mr. M. would consider the fact, that, on a mutilated passage, *withholding that part which supports my view*, he bases, not only the above serious charge, but implicitly (by referring me to Rom. 3: 4) the more awful one, of being a *liar* against God! "Judge not that ye be not judged," &c.

Acts 2: 38. The plain and numerous promises of pardon to penitent believers in the scriptures refute my opponents' construction of this passage. I have examined their reply to this declaration, and endeavored to show the fallacy of it. It remains for them to prove that I have not done so.

Acts 11: 13, 14, in connection with 10: 43, 47, 48. Peter "shall tell thee words whereby thou and all thy house shall be saved." What words? "To Him (i. e. Jesus Christ) give all the prophets

witness that through his Name, *whosoever believeth on him shall receive remission of sins.*" Thus do "all the prophets witness" against my opponents, who teach that there are thousands who believe on the Savior, who *never* "receive remission of sins." The apostle indeed "commanded them to be baptized in the name of the Lord." May we justly infer from this that no man can be saved without baptism? What are the premises from which this inference must fairly flow? That the knowledge of, and obedience to, ALL the commandments of the Lord is essential to salvation. This is a false principle, for it is in manifest contradiction to scriptural precept and to scriptural fact. It is opposed to the imperative requisition to receive the "weak" (or ignorant) who are "in the faith" of the Lord Jesus. Rom. 14: 1, 3. It is opposed to the fact of the believer being recognized as a christian by the apostle who, like modern trinitarians, had not a correct knowledge of the divine unity, (1 Cor. 8 chap.) a subject of much more importance than a correct knowledge of the figurative ordinance of immersion. The argument proves too much, and, consequently, proves nothing. You may as well quote Acts 2: 42, to prove that the christian, who conscientiously declines the literal breaking of bread in commemoration of the death of Jesus Christ, understanding it (erroneously) merely in a spiritual sense, cannot be saved. On the same principle we must make the correct knowledge and practice of all things pertaining to the order of the christian church essential to salvation.

1 Cor. 15: 20, in connection with Acts 18: 8, proves that we are saved by the truth of the Gospel. The declaration that the Corinthians "hearing, believed and were baptized," certainly does not necessarily imply that baptism is essential to salvation. Indeed if the declaration was, that they were *saved* by hearing, believing and being baptized, it would no more necessarily imply that they could not be saved without baptism, than the declaration that A. was saved from drowning by B. C. and D. necessarily implies that he could not have been saved without D.

Acts 22: 16, must be understood figuratively. The sins of Simon Magus were not really washed away by baptism. To have our sins cancelled or washed away and to be justified, are synonymous expressions. We are justified by faith, which *precedes* baptism.

Rom. 6: 2—5. It is preposterous to understand this passage otherwise than figuratively. The allusion is indeed to our literal baptism, but were we literally "baptized into his (Christ's) death?" Our immersion in water is figurative of our holy change, we die to sin and rise to "newness of life." So far from the figurative ordinance being essential to this holy "newness of life," it is an undeniable fact that among *real* christians, we find some unimmersed more holy in their habitual walk than some of the immersed.

1 Cor. 6: 10, 11. Here are the persons enumerated who shall not inherit the kingdom of God. Alas! for our opponents, the *unbaptized* are not among them. It is well for the penitent believing thief and many others of the godly. It is for Mr. M. to inform us the reason of this important omission from this and every similar passage in the oracles of truth.

Gal. 3: 27. The question, "Have they (who

have not been baptized) put on Christ?" I not only answer in the affirmative, but affirm that some of this class do so, *more* than some real christians who are immersed. They are indeed in fault, neglecting, through ignorance, to put on Christ in the ordinance of immersion. I ask my friend if he will deny, that those put on Christ, who "put off the old man" and "put on the new;" who "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another?" I pray that he may put on Christ by forbearing his weak brother.

Eph. 5: 25, 26. I admit that baptism is, to believers, "a means of sanctification." This, however, is no proof that all other means, *without this*, are inadequate to that sanctification which is essential to salvation.

Col. 2: 12, I have answered.

Titus 3: 5. I have no objection to McKnight's rendering. "The bath of regeneration." I admit the allusion to be to immersion. But I ask, was their immersion *real* "regeneration," or was it a figure or profession of their previous renewal? Was Demas really regenerated by baptism? No man is qualified for baptism who is not previously regenerated.

Heb. 10: 22, 23, admits of a similar answer. Baptism is an important part of that worship which is "acceptable" to God; but this is not proof that it is so important that no worship can be acceptable without it.

1 Peter 3: 18—22, is answered.

You think that the Romanist "superstitiously magnifies (the) virtue" of baptism. Surely he may say, "Physician heal thyself."

I cordially unite with you in your charge of inconsistency against those baptists who make immersion "a test of fellowship at the Lord's table," but not "to fraternal relations in any other respect."

In my remarks on the term "born of water," B. Ex., Vol. III., page 116, you will find a reply to some of your closing remarks. You should have proved the fallacy of this reply, if you can. "I would insist" on obedience to *all* the holy principles, and also to *all* the ordinances of the Gospel, as *essential to the perfect christian*. Blessed be God, he does not reject, or allow his children to reject, the "weak in the faith," because they are not thus perfect. You say, "what God has joined together, I would not put asunder." To this my inmost mind responds. The question is, Has God joined together, faith in his Son, &c., and baptism, *not only as duties, but as duties essential to salvation?* What is the fact? What has *Jesus Christ* done in relation to this matter? In the great Commission, when he sent forth his disciples for the salvation of a lost world, he *joined* faith and baptism *as duties, and separated* them as *essential to salvation*, reeking final and eternal condemnation on unbelief only. Mark 16: 16. You therefore, I think, *join what Christ has separated*, which is no less objectionable than to put asunder what he has joined.

I hold that God's promise of salvation to the believer in Jesus excludes every thing, as *essential to salvation*, but what is essential to faith in his Son. If not, his promise fails. Faith and love, i. e. obedience to all his known commands, are inseparably connected. Baptism is not so con-

nected. This is an important truth, overlooked in your argumentation. The pertinency of your final illustration depends altogether on the question, whether or not baptism is as essential to salvation, as the walls and roof of the house are to the existence of the house? "To quote passages" which show that baptism is a duty and essential to a *perfect christian*, and argue that without it no man can be saved, "would be as wise and pertinent, as to cite authority from a work on architecture, to prove that" a variety of things are necessary to a *perfect house*, and then conclude that if one of these is lacking, it is *no house at all*.

In the commencement of his article, my friend expresses his "hope," that "the discovery of truth" is "the object of both." I regret to perceive that, in the close, his charity takes wings. He sits in judgment on my motives, and traces my supposed error to a disposition "to support an opinion already embraced," instead of "following out the testimony to its legitimate results." I pray the Lord to grant us both a single eye to his holy truth.

HENRY GREW.

## BIBLE EXAMINER.

PHILADELPHIA, NOVEMBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

BIBLE EXAMINER.—Our absence has prevented the appearance of the Examiner sooner this month; and now we have not half funds enough to pay the printer. Still we will redeem our pledge to issue the November and December numbers to complete this volume, trusting that the expense will be met. So far as we have conversed with the readers of the Examiner, there has been but one expression in regard to its continuance, and their willingness to pay *one dollar* per year for it, just as cheerfully as they have paid fifty cents heretofore. We expect to be able to interest our readers the coming year not less than the present, but of that they will be able to judge as we proceed. The greatly increasing interest on the immortality question in England will furnish us, we expect, with much matter of instruction.

Terms of the Examiner, for 1850, *one dollar*. For \$5 six copies will be sent, and for \$10 thirteen, to any address that may be ordered.

All communications and remittances designed for the Examiner, should be addressed, "GEORGE STORRS, Philadelphia, Pa."

LATE VISIT NORTH.—Since the last Examiner was issued we have visited Albany and Utica, N. Y. We spent about one week in each place, and had good and attentive congregations. Albany

is where we originally preached our "Six Sermons." In our visit there, now, we dwelt mainly on the prophecies. At Utica we had never preached on the question of immortality. We were residing at that place in 1837, when our attention was, for the first time, drawn to contemplate the possibility that wicked men might utterly perish, though we did not become settled in that view till 1840, some two years after we removed from there. We now felt a satisfaction in visiting that place; and the reception we met with from some of our old friends was truly comforting and refreshing. We know not when we have passed a few days with so much satisfaction. For the first time, in that city, we opened our mouth on immortality, eternal life, as no part of man's inheritance by creation or generation; but only a gift bestowed by God through Jesus Christ on those who by patient continuance in well doing seek for it. Truly, never did we realize more of the presence and blessing of God, for a few days, than in our ministrations at Utica; and we cannot but believe that the word spoken will prove a savor of life unto life to some who heard it. Two evenings, after our discourses, we gave full liberty for any who chose to question us; and about half or three-quarters of an hour was thus occupied each of those evenings, which, we trust, gave satisfaction to all, and tended much to give interest to the subject, as many questions were asked and answered.

VOLUMES OF THE EXAMINER BOUND.—We shall have the volumes for '48 and '49 bound in one immediately after the next number is issued. Those who may wish the work must send their orders soon, as it is only a limited number that we can now furnish for *both years*. The *price* will be \$1.25 single copy, or five copies for \$5.00.

"WHO WILL LIVE FOREVER?"—We have just received "A Reply to the Rev. John Howard Hinton's Criticism on Luke xx: 36, with an Appendix on the Signification of the terms Life and Death. By Edward White, Minister of the Church of Christ at Hereford," England. We presume we are indebted to the author, or Dr. Lees, Leeds, for the favor. Whichever it may be, he will please accept our thanks. We shall give a part if not the whole of it in future numbers of the Examiner.

We have yet much matter by the English writers on the immortality question, which has been necessarily crowded out this year, that may be expected in our next volume, and new matter is multiplying by the discussion in England.

TO THE READERS OF THE EXAMINER.—Two years ago I became associated in the editorial department of the Bible Examiner. I have now deemed it

best to withdraw my connection, and, in doing so, I desire to bid a kind farewell to all its readers. It is not necessary to enumerate the reasons of my dissolving this connection; and I will therefore detain you no longer, but most devoutly pray, that "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit may ever be with you." JOHN TOMLIN WALSH.

November 1st, 1849.

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## NOTES ON "ATHANASIA."

### NO. III.

Mr. Hinton maintains that "There are no texts that teach never ending existence to be the gift of Christ to his followers." "The phrase everlasting life," he says, "is unquestionably used to express the entire felicity of the redeemed; and it cannot, therefore, when so used, be understood according to a different analogy, that is, of never-ending existence." p. 123.

The question is not whether the phrase is sometimes used to express the entire felicity of the redeemed; but—Is that its *general* or *uniform* use? We maintain that it is not; and that it is not its *primary* use. And we appeal to Mr. Hinton, himself, whether that phrase could *alone*, or by itself, without other texts of Scripture, prove the *happiness* of the redeemed at all? and whether we are not dependant upon more explicit declarations as to the happiness of saints beyond this state? The saints *live* now, but they are far from being always happy. Eternal life, then, for all that phrase alone can determine, may not be always happy. To quote a solitary text, in which Paul says, "Now we *live* if ye stand fast in the faith," to prove the phrase life is sometimes used analogically to signify happiness, and then come to the conclusion that "The phrase everlasting life is unquestionably used to express the entire felicity of the redeemed," is truly a summary way of coming to the conclusion that in the multiplied times in which the phrase occurs, it does not mean "never-ending existence." But to do Mr. H. justice, we say, his language is very guarded here; yet to us it seems strangely contradictory. He says, "the phrase is used to express the entire felicity of the redeemed, and *when so used*, cannot be understood of never-ending existence;" which language implies an admission that it is *not always* "so used." Pray, then, what does it mean when not so used? for he says—"There are no texts that teach never ending existence to be the gift of Christ to his followers;" yet the phrase eternal or everlasting life is either directly or indirectly used uniformly to teach *something* that is the gift of Christ, or the gift of God *through* Christ, to his followers. Pray what is it, if not never-ending existence, when *not used* for happiness? On this point Mr. H. has left us in the dark, and we must wait for light.

We now join issue with Mr. Hinton on his as-

sumption that "There are no texts that teach never-ending existence to be the gift of Christ to his followers." We begin with Rom. 5. Here the apostle "is unquestionably" speaking of death in the primary sense of the term. And for the sake of meeting Mr. H. fairly, we will let him have his own definition of the term. "Death," he says, "in its strict and primary import, signifies nothing more than that condition of an organized substance in which the organic functions have ceased;" p. 38, Rom. 5: 12.—The apostle says—"By one man sin entered into the world, and death by sin; and so death passed upon all men: \* \* \* \* Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression: \* \* \* If by one man's offence death reigned by one; *MUCH MORE* they which *receive abundance* of grace and of the gift of righteousness [followers of Christ] shall *reign in life* by one, Jesus Christ: \* \* \* as by the offence of one judgment came upon all men to condemnation [to death—"dust thou art unto dust shalt thou return:" see Gen. 3: 19, the only condemnation Paul could have referred to:] *even so* by the righteousness of one the free gift came upon all men unto justification of life; [the exact opposite of what came upon all by Adam's sin, viz. a resurrection from the dead:] *as sin hath reigned unto death, [in the primary sense,] even so might grace reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord.*"

Here is plainly life and death contrasted. That the word death is here used in its primary sense, we presume Mr. Hinton will not call in question: life, then, must also be used in its primary sense. Let Mr. H. have its primary sense according to his liking, viz: "the active or living condition of organic substances;" and then it follows that the future active or living condition of the organic substances entering into the resurrection organism of the followers of Christ is a free "gift," bestowed "by Jesus Christ;" and that organism is said to be "eternal" to such as "receive" the grace of God, and the "righteousness," or holiness which is essential to ensure the *ETERNAL life* promised. Here then, to our mind, nothing can be plainer than that the phrase "eternal life" is used to signify "never-ending existence" in a conscious state. If this were the only text to prove this point we should think we have fairly shown that Mr. H. is mistaken in his assumption: or, at least, it forms an *exception* to the *uniform* use of the phrase in the sense of "happiness," and leaves us at full liberty to use it generally, yea, uniformly, to denote eternal conscious existence, unless it can be shown that there are exceptions, and then these particular cases will not affect the general use of the term to express "never ending existence."

Thus far we have proceeded on the ground that Mr. Hinton's definition of the primary sense of the words life and death is the correct one, and have met him on his own ground: but we dissent entirely from him in the definition of those words. Our previous articles give our reasons for doing so on the word life; and as he, after defining what is the primary sense of the term death, p. 38, says,—"Life is no doubt its opposite," we do not judge it necessary to spend labor to show what is the primary meaning of the word death. We have attempted to show, in our first article, what is the primary meaning of the word life; if we were suc-

cessful in that attempt, as he has admitted death and life are opposites, we have equally established the point that his view of the *primary* meaning of the word death is erroneous: it is not merely the disorganization of organic substances, but the cessation of *conscious* existence. This being lost by the first death, is restored to men by Christ through a resurrection, but is *eternal* only to those who have become *righteous* under whatever dispensation they may have lived. Though they have never heard of Christ, their future life, by a resurrection from the dead, comes through and by him; and whether that life shall be eternal, depends upon whether they have "feared God and worked righteousness" according to the light they had. Christ came that men "might have life, and that they might have it more abundantly:" even an *ETERNAL LIFE*. See John 10: 10.

### THE "TRUE WESLEYAN" AGAIN.

The editor of that paper, in his article which we copied into the *August number of the Examiner*, says:—

"If the soul is not immortal in its own nature, it must cease to exist by the operation of the laws of its being, just as the body does, and can need no destruction from the Almighty, any more than the body, to cause it to cease to exist. To argue that God can destroy the soul, as Mr. Storrs does, implies that it will not die of itself, without the direct exertion of Almighty Power to do it. The body is mortal, is a compound, an organism, and by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, without being destroyed by the direct operation of external force, as is implied when Mr. Storrs affirms that God can destroy the soul. On the other hand, if the soul is a simple spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself, and must exist forever, unless actually destroyed by the Almighty Power that gave it existence."

There are several points here to which we wish to call attention. Br. Lee admits the *body* is not "immortal in its own nature;" and that "by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, [be "annihilated"?] without being destroyed by the direct operation of external force," &c. Br. Lee here affirms too much. What is it but a plain declaration that the "body" "must cease to exist"—be "annihilated"—whether man had sinned or not! So Br. Lee fully gives up the natural immortality of man's body; for, the body would "die of itself, without the exertion of Almighty Power to do it," he says. According to this logic, "death" did not "enter the world *by sin*," as Paul tells us it did; for our logician plainly affirms that "the body must cease to exist [be "annihilated"] by the operation of the laws of its being." So it turns out that Paul was mistaken, and man's body would have died—"ceased to exist"—been "annihilated"—if sin had not entered into the world. Thus, after all, man was only *half* immortal at creation; then our opponents admit *half* we contend for; that's something gained in the argument, though we do not hold ourselves responsible for the position on that point Br. Lee has assumed. But as man naturally was only *half* immortal, let us see how Br. Lee disposes of the *other half*, viz., the soul.

He says—"The soul is a simple spiritual essence, immaterial, uncompounded, and indivisible." We ask, where is the proof of this assertion? Of course it is in his *logic*, for it is not in the Bible. He says the soul is an "essence." What does he mean by "*essence*?" The essence of a thing is "the nature of a thing." Sometimes it signifies "existence." We do not know in which sense he uses the term; nor does it matter. He admits that the soul is created. If it is created, it is something that has "*organism*;" for the very idea of creation is *organism*: if it has organism it must be compounded; if it is compounded it is divisible, and Br. Lee's assumption falls to the ground. There is no way that we can see to avoid this conclusion but to deny that the soul is created; and we hope for the honor of Christianity he will not assume that pagan fable. We state the matter thus—If the soul is created it is an organism; if it is an organism it is compounded: if it is compounded it is divisible: if it is divisible it is not in itself immortal. And, if Br. Lee's reasoning is correct about the body, it follows that the soul will "die of itself—wear itself out and cease to exist," unless causes out of itself prevent it.

But, says Br. Lee in another part of his argument, if the soul dies with the body there can be no resurrection—it must be a new creation—it is another man. But we ask him to stop and look at his statement that the "body must cease to exist [be "annihilated"] by the laws of its being." Then at death, according to his own theory, and to use still his own phraseology, the body is "annihilated." If so, then on his theory, its resurrection is impossible—it must be a new creation—another body which the soul had never seen before, and for aught its own consciousness could determine might be entirely a new one; and thus his theory is as fatal to the resurrection of the *body* as he would try to make it appear ours is to the resurrection of the *man*.

But his entire blast so far as aimed at us, or our Six Sermons, to use a phrase of brother Hinton, was "discharged into a sand bank." In other words—a creature of his own imagining. Br. Lee says—"Mr. Storrs affirms that God can destroy the soul by the direct operation of external force." His reasoning against us is all based on this expression, which he says, "is implied" in our position. If he had quoted us a little further his argument might have been saved. We add—"God can, if he will, destroy, or cause to cease to have existence the souls he has made." Now God can "cause to cease" from conscious existence any creature he has made by a direct act of power, or by withholding that power by which he upholds living beings. Does Br. Lee doubt this? We presume not. Our argument which he quotes, and labors to destroy the force of, had reference to only one point, viz. the assumed position of our opponents that "Nothing can be destroyed;" i. e., "no power can destroy any thing, and especially the soul." Without stopping at first to reason out the case that every created thing would go to destruction of itself if not upheld by its Creator, we dashed at once in the face of our opposers the *power of God*. "He is *ABLE* to destroy both soul and body." Remember it is what our Lord "affirms," not "Mr. Storrs" only, as Br. L. insinuates. This blast, it seems, near put Br. Lee's eyes out; for to the end of his chapter, on that topic, he could

see nothing but the *power* of God *must* be used to destroy the sinner, if destroyed at all; which we did not "affirm." But we can excuse Br. Lee for not seeing it: the first bolt we threw from the Bible against the favorite theory he was trying to prop up, closed his eyes to all that followed.

But Br. Lee says:—

"If God should annihilate the human soul, it would require a simple withdrawal of that Almighty Power which he put forth when he created it, and which not only sustains every human soul, but the universe of both matter and mind. This mode of annihilation forms no part of the creed of destructionists; they argue their doctrine from the Scriptures, which threaten and describe the punishment of the wicked; and represent the loss of existence as a part of, and end of this punishment, and as the result of: positive infliction and suffering; and hence, they rely upon the words, destroy, burned up, consumed, and other like expressions."

Without going into a labored argument, we will show the inconclusiveness of the remarks by supposing Abraham to have said concerning Sodom and Gomorrah—"If God should destroy those cities it would require a simple withdrawal of that Almighty Power which he put forth when he created them—therefore it is folly to talk of their destruction as the result of positive infliction and suffering." Because "it would require a simple withdrawal of Almighty Power" to destroy Sodom and Gomorrah, must God therefore have his hands tied so that he cannot bring about their destruction by "positive infliction and suffering?" Is this our brother's logic? If so, it is *not* ours. We believe as fully as he can, that "it would require"—*necessarily*—only "a simple withdrawal of Almighty Power" to affect the destruction of the sinner; neither would it have required any more to destroy Sodom, or the inhabitants of the old world; but is God shut up to this method to destroy men? or, *may* he do it with open marks of his abhorrence of sin by effecting the destruction of the ungodly by "positive infliction and suffering?" And if he has said he will do it in this latter way, shall our opponents say he "cannot do it?" Shall Br. Lee, or any one else, say—"God cannot annihilate [destroy] in *this way*?" But adds Br. Lee—"If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it." Suppose we were to admit that, would that prove that He who "*made*" it could not "*act upon it*" to *destroy* as well as to "*make*?" But we reply again, as in our previous remarks, to talk of *immateriality* being "*made*" is talking a palpable contradiction. Br. Lee further says—"God cannot dissolve that which is uncompounded, or divide that which is indivisible." In this we are agreed. But the soul [using the term soul in Br. Lee's sense of a distinct entity] being "*made*" is neither uncompounded nor indivisible.

Again he says:—

"The reader is requested to bear in mind that the question at this point, is not—would the soul fall back into non-existence, should God withdraw his creating and sustaining power? but—can the soul be burned up, or be annihilated by the exertion of power upon it?"

Thus he seems to admit that "the soul would fall back into non-existence should God withdraw his *creating* and sustaining power." Power then brought the soul into existence, by its "*exertion*;" but he affirms that God its Creator "by the exertion of power upon it" cannot send it back to

"non-existence." Has Br. Lee learned in the schools of immortal-soulism to limit the Power of the Almighty! Or, did the dreadful text we shot in our Six Sermons—"God is *able* to destroy both soul and body"—so completely *bewilder* him that he knew not what he was doing? But we will not press him any further now, "lest he should be swallowed up with over much sorrow;" for sure we are he has made a fearful plunge towards Atheism in his attempt to save immortal-soulism, and has denied what he at first seemed to admit; for he said in the first quoted paragraph the soul "*must* exist forever, *unless* actually destroyed by the Almighty Power that gave it existence."

## \* SIGNS OF THE TIMES.—NO. IV.

LUKE 21: 23 to 36 CONSIDERED.

In this portion of Scripture our Lord speaks of things future relating to the Jews—their city—the Gentiles—signs to be witnessed—his own second coming—the redemption of his people, and concludes with solemn admonitions and cautions. To these things we "do well to take heed." A large portion of what our Lord here utters in prophecy, has since become *history*. The fulfilment of so large a part makes it certain, that whatever may remain unfulfilled will assuredly come to pass. This prophecy, in the part accomplished, is demonstration of the truth and divinity of our Lord's claim to be the Messiah, and establishes the truth of revelation beyond any attempt to overthrow it; and infidelity is as powerless for evil, to a sincere inquirer after truth, as the foaming waves dashing against the rocks of Gibraltar. Said the Saviour; "There shall be great distress in the land and wrath upon this people"—the Jews. Did it not happen exactly as prophesied? Will any one pretend to deny but that unparalleled distress fell upon that people? Let them read the history of the Jews, particularly from the time Jerusalem was "compassed about with armies," in A. D. 67, to the siege and fall of the fortress of Masada, A. D. 74.

Luke 21: 21, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

"They," the Jews, "shall fall by the edge of the sword;" that is, in war, many of them; not all. Hundreds of thousands of them did thus fall. The remainder of them were "led away captive into all nations;" thus the prophecy has had an exact fulfilment; and the Jews are a standing and perpetual monument, that Jesus, whom their nation abhorred and rejected, is in truth the Messiah of whom Moses and the Prophets spake. They bear an unwilling testimony to this great gospel declaration, that Jesus of Nazareth was approved of God, and is the anointed Saviour. But the prophecy goes on to say,—"*Jerusalem shall be trodden down, [i. e. be made subject to, or be under the government] of the Gentiles, [i. e. other nations, as distinguished from the Jews,] until the times of the Gentiles be fulfilled.*" So it has come to pass. From the days of the destruction of Jerusalem by the Romans, no Jew has held power or authority there, and much of the time has not been permitted even to approach the city; or, if there at all, only in the most abject condition. "The times of the Gentiles," of course, is an *appointed* time,

indicated in some other prophecy; most likely in the book of Daniel; but of that we shall not now inquire; it is sufficient for us to know, that the time of Gentile rule over Jerusalem has its bounds beyond which it cannot pass. Our Lord next proceeds to give signs which were to indicate to the watchful and sincerely inquiring mind, that this treading under foot was about to terminate. These are as follows:

Luke 21: 25, 26, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them, for fear and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken."

The signs in the sun, called in other places the sun being darkened, are supposed by some to have had a fulfilment in the dark day of 1780. We cannot, with present light, assent to that view. The darkening of the sun on that day was not on the prophetic land at all. It was confined mostly, if not wholly, to the United States, and was witnessed only by a small part even of these. The phenomenon, or signs, according to the analogy of prophecy, must appear in the prophetic earth, or land. This, at most, embraced only the old Roman empire, which was in its imperial glory when this prophecy was uttered. If then, these signs in the sun and moon are to be witnessed in those literal orbs, we are compelled to the belief that they are future. We suggest, however, a different interpretation; which, if not correct, is at least very remarkable.

We learn from Genesis 1: 14—18, that the lights in the firmament of heaven were not only to divide the day from the night, but "*for signs*;" and that the sun was "*to rule the day*," and the moon and stars "*to rule the night*." Hence, in very early times, the people of God used them as signs of authority and dominion. Thus, we find Jacob interpreting Joseph's dream of the sun, moon and eleven stars, making obeisance to him, as an indication that the father, mother, and his other sons were to do him homage, or become subjects to Joseph. Whence this conclusion, but from the well known fact, that these heavenly bodies were signs of power and authority? The sun was the sign, or symbol of the highest authority; which, in the case before us, pointed out Jacob the head and supreme ruler of his house, or tribe. The moon denoted the next in authority, viz. the mother of the family; then came the stars—the sons, or rulers of an inferior class. This use of the sun, moon, and stars is seen throughout the Jewish prophets, and we may therefore conclude such was the design of our Lord in the text before us, Luke 21.

We now proceed to an inquiry as to what ruling powers are denoted by these luminaries in this prophecy. We conclude we are to look for them in the Roman empire; and that which most naturally presents itself, as symbolised by the sun, is the imperial power of Rome, which was holding its sway at the time the prophecy before us was uttered. That the sun is used as a symbol of that power, by the "*faithful and true witness*," Rev. 8: 12, is admitted, so far as we know, by all commentators! This point established, then, in symbolical language, the darkening of the sun, or signs in the sun, will signify signs of its decay and ex-

tingtion. Centuries ago there were signs of the decay of the imperial power of Rome, but its extinction did not occur till the present century. That power was removed by Constantine to Constantinople. There it continued till 1453; when, in the eastern empire, it gave place to the moon power, of which we shall soon speak. Before the imperial power was displaced in the east it had been restored in the west by Charlemagne, A. D. 800. In the western Roman empire it continued down to the days of Napoleon Bonaparte. The earliest date that can be given to its extinction is 1806, when Bonaparte overthrew the Emperor of Germany, or Austria, in whom resided this power at that time. It may, however, be doubted whether that time is the proper point at which to date its extinction, as Napoleon claimed and exercised this power as the "*successor of the Cæsars*." If then, it was continued in him, as seems most likely, it was not finally extinguished till the battle of Waterloo, 1815, which sealed the fate of Bonaparte, and put an end, as we believe, forever to the imperial Roman power. If this view of the subject be the true one, we have the first and most prominent sign of the times of the Gentiles being about to end directly before us, and in our generation. Let it not be forgotten, that the signs given us in this prophecy were to be marks of the end of Jerusalem's bondage to other nations, and the signal of the near approach and reign of David's son on David's throne.

We now proceed to inquire after the power symbolised by the moon. Let it be remembered it must be found in the old Roman earth, or land; and it must be second in magnitude to the Imperial. Thus situated, we are at no loss to designate the power, viz. the Mohammedan. It is remarkable, that the "*Crescent*"—the increasing moon, is the standard of that power. And further, that this power has held possession of Jerusalem ever since A. D. 636, with the exception of about one century that it was in the hands of the Crusaders. This power waxed stronger and stronger for a long period; but within the last century it has given "*signs*" of waning—and what is remarkable, in about six years after the extinction of the Roman imperial power, in 1815, the Mohammedan, or Ottoman power began to wane and fall with a rapidity that made even her enemies afraid. From the commencement of the Greek revolution, 1821, a series of calamities fell upon this moon power, that marked her certain and speedy downfall. She now gives "*signs*" of soon being turned to blood, or, of having her light, as a ruling power, extinguished. Here, then, is another sign of the end of "*the times of the Gentiles*," and of the establishment of the kingdom of God.

Having thus prepared the way, we can have no hesitation in saying, that the various monarchies of Europe are the powers symbolized by "*the stars*." Just prior to the times of the Gentiles ending, and the establishment of the kingdom of God on earth, under the reign of David's son, on the throne of his father, there would be "*signs in the stars*"—or indications of these lesser monarchies being extinguished. Here we need hardly enter into any details. The late convulsions in Europe, though they seem at times to be at an end, proclaim, with a trumpet tongue, that this part of the prophecy is being fulfilled before our eyes, which leaves us in no doubt as to the point in earth's his-

tory which we now occupy. Every throne in Europe has been shaken within the past two years in a manner that indicates they are soon to fall, like stars from heaven, to rise no more; but more on this point as we proceed.

"And upon the earth, [*epi tes ges—in the land—same words used in verse 23—signifying same territory ruled by sun, moon, and stars,*] distress of nations, with perplexity." This prophecy is being fulfilled in the history of the nations occupying the old Roman Empire. The cause and effect of those things is next spoken of. "The sea and the waves roaring." We have no idea that this language has any reference, as a sign, to any literal commotion of the ocean; but, like the sun, moon, and stars, is a symbol which we will try to search out and apply. By turning to Isa. 17: 12, we read thus: "Wo to the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations that make a rushing like the rushing of mighty waters!" [That is, "the waves" of the sea.] "The nations shall rush like the rushing of many waters." So the destruction of Babylon is represented by the figure of the sea coming up upon her; see Jer. 51: 42. So also of Tyrus, Ezek. 26: 3, see Psa. 93: 3, 4; and particularly Rev. 17: 15, where "many waters" are expressly declared to signify "peoples, and multitudes, and nations, and tongues."

Thus then, "the sea and the waves roaring" is a symbol of an uprising of the people, who have long been the victims of lordly, kingly, and imperial misrule and oppression. When they rise up like the waves of the sea, lashed to fury by winds, their despotic rulers will find themselves, like a time worn and dilapidated ship, unable to stand the storm; yet there may be, for a short time, a calm, but the storm will gather strength. If we cast our eyes over Europe and mark the events of the past two years, have we not beheld a rising up of the people—the multitudes? And, what has been the cry of this rising mass? Has it not been *republicanism!* Self-government? No more despots? Down with thrones! And, what is the effect of this uprising of the masses? "Men's hearts failing them for fear," &c. What men's hearts are these? Not all men's; but a specified class, viz: The great men—kings, nobles, lords, despots of every class. This is evident from what follows, which is the reason assigned for the fear, viz: "For [*gar—a causative conjunction—because,*] the powers of heaven [*the sun, moon, and stars,*] are shaken." The sea and wave-like convulsions of the people shake down those symbolic powers, and overturn them, carrying consternation and horrible fear among the tyrannical dynasties of Europe, who have revolved in their political heavens so long as to think the people only lived for them, and not they for the people. And while they found the political heavens so convulsed that their power seemed ready to come to end, their hearts failed them for fear. At this moment they are far from feeling assurance of quiet: they "are like the troubled sea."

We now ask our readers, whether the signs in the sun, moon, and stars, the sea and waves roaring, are not being manifested before our eyes? And may we not know with certainty, that the times of the Gentiles are ending? Ought we not to enquire what is to come next? Or, what is before us? This, however, will be the subject of future remarks.

### TRUTH ALWAYS IN HARMONY.

When our Lord stood before Pilate he made this glorious declaration: "To this end was I born, and for this cause came I into the world, that I should bear witness UNTO THE TRUTH. Every one that is of the truth heareth my voice."

Truth is always in harmony; men's opinions are often discordant. That view of revelation which makes harmony must be the correct one; and the correct view of revelation will equally harmonize with the known works of God as manifested to the understanding, or reason of man. If this were not the case it would not be revelation, but the very reverse—darkness—mystery—secret.

To harmonize the Scriptures we should always remember, that there are *two agencies*—God's and man's—or *God's free grace*, or favor, and *man's free will*. In all that pertains to our deliverance from sin, and ultimate salvation, God's free favor lays the *foundation*, without which there could be no deliverance from sin and death. That foundation being laid, men must build thereon, or their free will must co-operate, else they will fail to attain unto the salvation offered. In the common affairs of life all men see and acknowledge these truths: all understand, if God had not given soil, the sun, rain, and suitable seasons, no effort of man could fill store-houses and barns: and they are equally sensible, that with these gifts of the God of providence there would still be a failure if men refuse to co-operate with God in bringing forth the fruits of the earth. The works of God and man in the common affairs of life have their counterpart in the work of salvation, or deliverance from sin, and the attaining unto eternal life: and he who does not bear this in mind will be ever erring in regard to *what is truth*, and may err fatally. There is a Covenant of Grace. God is one, and the primary party; but, in order to the full establishment of that covenant, man must become the other or second party. Each has a part to act: both are *essential* to the full accomplishment of salvation.

*Dividing* truth, and magnifying one part to the neglect or denial of the other, is injurious, if not fatal. This has always been the policy of the adversary. "Cast thyself down; for it is *written*, [a truth,] He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here is an artful attempt to *magnify* God's faithfulness and care, so as to cover up the *obligation*, of the confiding party, to be always found in the *ways* of obedience. This promise of protection could only be claimed in the path of obedience to God, or in the performance of that part he has assigned us to act—in other words, God's grace and man's agency are essential and *inseparable*; and he that does not understand this and practice upon it will never attain deliverance from sin, nor gain eternal life.

We may contemplate this subject in relation to the remission of sins. The Scriptures represent, that we have remission of sins through the blood of Christ: Eph. 1: 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And other texts of like import; particularly Revelations 1: 5 —"Unto him that loved us and washed us from our sins in his own blood." Baptism, also, is represented as being "for the remission of sins;" see Luke 3: 3 Acts 2: 38, &c. Some men exalt

one of these truths to the neglect or denial of the other: at least, they so magnify one, or the other, as to obscure the opposite, and thus "divide the living child," by not understanding the *object* either of Christ's blood or our baptism.

By not understanding the object of Christ's "shed blood," they magnify it into the "paying our debts," or "dying in our room and stead;" and by not understanding the design of baptism, it is made the point on which hangs all our salvation, and as the only means by which to *wash away our sins*. The blood of Christ and baptism are both important; but, we apprehend, for a very different reason from that assigned by the magnified views attached to them by those partisans of whom we are speaking. They are both important, because they are both *seals*; one on God's part, the other on our part, of the Covenant of Grace; one of the promises of which, is "remission of sins." Does any one ask, for what did Christ come into the world? And for what did he shed his blood? The answer is—"To this end was I born, and for this cause came I into the world, that I should BEAR WITNESS UNTO THE TRUTH." And again, "Jesus Christ was a minister of the circumcision, FOR THE TRUTH OF GOD, TO CONFIRM THE PROMISES made unto the fathers;" Rom. 15: 8—that is—to confirm, on God's part, the *Covenant of Grace*; for the promises made unto the fathers, referred to, were *gospel promises*, and circumcision was the seal, on the part of the fathers, of this gospel covenant; this, however, we shall not attempt to show particularly now; but we will here refer to the language of Peter, Acts 3: 25, 26. "Ye [Jews.] are the children of the prophets, and of the covenant [singular, i. e. one] which God made with our fathers, saying unto Abraham, and in thy seed shall all the families of the earth be blessed;" [surely that is the Gospel Covenant]—"unto you, [Jews] God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Here, then, it is plain what covenant and what "truth of God," Christ came to confirm. Christ died, or shed his blood, to confirm that covenant that was made with Abraham, in its now still more ample development. Thus, the Saviour saith, Mat. 26: 28, "This is my blood of the new testament, [covenant] which is shed for many, [all the families of the earth] for the remission of sins." This blood sealed, on God's part, the new covenant—the covenant of grace—which contained the promise of "remission of sins." This was one of the grand objects of Christ's coming into the world: other objects we may notice at another time. When we are baptised we set our seal to that covenant, and confirm our faith in the truth of all the promises God has made in that covenant; one of the first of which is, "I will be merciful unto their unrighteousness: their sins and iniquities will I remember no more," Heb. 8: 12.

Another grand object of Christ's advent is expressed in the text we have quoted from Acts 3: 26, "God having raised up [brought into the world, or raised up unto David, see Chron. 17: 11; raised up to manhood] his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." God sends his Son to do what? "Pay our debts!" Is that the way he was to "bless" men? Was he sent to bless men by dying in their "room and stead?" No. How then, did God send him to bless men? By turning them away from their

iniquities. That is the only way in which God can bless any man permanently. *Sin is a curse*—the way of sin is the way of "death" by an unchangeable law of nature's God. Sin is violence done to the order infinite wisdom, goodness, and love has established; and must necessarily result in death. No sober, reflecting man doubts this, so far as his physical nature is concerned. A constant violation of our physical constitution tends certainly to dissolution, or death. The repeated and continued violation of the law of our moral nature tends to its insensibility—to brutalizing it—consequently, to its extinction, or death. We can only be blessed by being turned away from our iniquities.

What is iniquity? Every thing that is contrary to love: "God is LOVE;" the opposite to love is opposition to God, or, is iniquity. The love which is the fulfilment of the law, relates to God and our neighbor, or fellow men. Jesus Christ is the great example of both. Every departure from his example is a departure from love, and hence a departure from God, who is love; and it is iniquity. Our Lord, Jesus Christ, not only taught love to God and man by precept, but example; and we are taught to "walk even as he also walked," 1 John, 2: 6.

Any violation of the principle of love—the God-like principle—tends to death or extinction of being. Do you ask how? We answer; by benumbing or deadening our moral sensibilities and searing the conscience, till the man sinks down to the state of a mere brute; governed by no other law than that of the flesh, or animal nature, which has now so completely mastered him, that, like a brute he lives; his moral nature having become so near extinct that it has no control over his animal nature, and he is "carnal, sold under sin," which, "when finished, bringeth forth death," or extinction of being—he shall "be as though he had not been," Obediah, 16:—or, "be destroyed forever," Psa. 92: 7.

On the other hand, if our moral nature predominates, and we "keep our bodies under," [See 1 Cor. 9: 27.] by patterning after the example of love set us by Christ—or, learning of him who was meek and lowly in heart—our moral nature rises—becomes the all controlling power of our being; and thus we are brought to life eternal, by being turned away from our iniquity. But this life eternal is not of debt; it is "the gift of God through Jesus Christ, our Lord."

## AN INQUIRY.

Jeffersonville, Ind. Oct. 8, 1849.

BROTHER STORRS,—How do you reconcile Matthew 25: 31—41, with your views of probation after the advent? I am an inquirer after truth, and am desirous of more light on this subject.

N. FIELD.

## REPLY TO BR. FIELD.

If our theory, that the age of Messiah's reign, to follow the present order of things, is inconsistent with the text of which you speak, the theory of the non-resurrection of the wicked, till the end of that age, is equally irreconcilable with it. But, in our mind, Mat. 25: 31—41 indicates the entire period of Messiah's judging or ruling the world on "the throne of his glory" till he has finished

the work of judgment, by a demonstration of the equality of his government, in the reward of his followers and the destruction of his enemies; which will not be accomplished in a day or year; nor, probably, in a "thousand years." One of two things is certain to our understanding," viz: Either there is to be a state of trial to those "left of the nations" after the advent, or the second advent will not occur for a very long while to come. The latter we do not believe, and therefore we are shut up to the former: and if that point is not capable of demonstration, we confess we despair of demonstrating any truth of the Bible—to us nothing is clearer.

### "GOG AND MAGOG."

DEAR BR. STORRS.—I have for some time had in my possession a manuscript copied from the "Hebrew Archives," which I had intended sending you for publication some time since, but neglected it until now. I have had it re-copied, thinking at this particular juncture of affairs in Europe, it would prove highly interesting to your readers, especially so as coming from a Jewish source.

Respectfully,

Philada., Oct. 25, 1849.

A. B. WOOD.

*Translated from the French.*

#### THE EMPEROR OF ALL THE RUSSIAS—GOG AND MAGOG.

Extract from a discourse delivered by Rabbi Carrillon, of the Reformed Synagogue of Spanishtown, in the Island of Jamaica.

"There is but little ground for debate, but that the prophecy of Ezekiel, relating to Israel's last enemy, points conclusively to Russia, unless a radical change, from which may God preserve us, takes place in the mind and in the political constitutions of Europe, we need not fear that any other nation than Russia will oppress the Hebrews. On the contrary, indeed, the Hebrews are continually making new advances in the esteem and friendship of all other people, both Christian and Mahomedan. Gog is pictured to us as a man filled with the ambition of subduing the whole world, and we do not know, in the existing state of affairs, any nation of Asia or Africa which conceives a project so bold. America is out of the question, and the power is equally balanced among the other nations of Europe, the majority of them friends of peace, they hold in horror every species of warfare and of conquests; even those who are not actuated by religion, public opinion and the arts and sciences. Russia is the single empire which has the disposition, and can command the means of undertaking a like campaign; and it is worthy of remark, that a prophecy is in vogue in Russia, its origin I know not, predicting that at a certain future period the Russians will become Lords of the Universe. True or false, this prophecy has a tendency to fortify them with courage, and of itself already bears witness into what extremities they are inclined to plunge in this gigantic struggle. In

addition to these, there are several other reasons which induce us to believe that Russia is the empire predicted by Ezekiel, and the chief reason is drawn from the description of the country itself. In the tenth of Genesis we find the children of Japheth to have been Gomar, Magog and Madai—Javan, Tubal, Mesech and Tiras; and the sons of Gomar, Ashkenas, and Riphth and Togarmah—from them the Japhethical nations are descended, that is to say, the Chinese, Tartars, Greeks and Persians; the Germans of the North, Muscovites and other Slavonian races; and these are the very people whom Ezekiel names as forming the sources, or as being the tributaries from whence Gog is to issue. In chapter 39th the Prophet says, 'turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal.' The general name of the country in Scripture is Magog, and the name of its prince is Gog; but the country itself is divided into three principalities, Rosh, Meshech and Tubal. The Prophet afterwards tells us that the prince described will be accompanied with a powerful army, composed of divers nations, of the same names as those which are mentioned in Genesis, as being descendants of Japheth and Gomar; and the most of these nations the subjects, or allies of the prince of Rosh, Meshech and Tubal, are represented to us as coming from Northern countries. We remark that the name of Rosh is not to be met with anywhere among the sons of Japheth. We know, however, that the first Czar of Great Muscovie was called Rosh, and that it was from him the empire derived the name it now bears. We know also that in former times Russia was divided into three independent States—Russia proper, or, according to some authors, Muscovie in Europe—Muscovy proper, or Russia eastern and southern—and Tobolsk, or northern Russia. The three States were finally united under the common name of Russia, and they held in subjection several nations of the Tartar and Slavonian origin. Persia itself may be considered as a dependency of Russia, or the Emperor of these three States united of Roshy, Muscovy and Tobolsky, this being the true pronunciation, and of the tributary and independent countries, is called in Scripture Gog, and his empire Magog. It is very probable this name has been given to the State because the population descends in a great measure from Magog, and Gog seems to be an abbreviation of the name of Magog, and is applicable to the chiefs of this empire. The names of the three States that compose this empire are mentioned in Scripture word for word—'Son of man, turn thy face towards Gog, of the country of Magog, the Prince of Rosh, Meshech and Tubal;' Rosh is Russia—Meshech Muscovy—and Tubal Tobolsky. Another combining circumstance is, that no other country is made up of so many different nations. The prophet further tells us that these diverse nations which will march under the colors of Russia, will be armed after the fashion of the ancients, with shields, bows and arrows, and with javelins and lances, for as we are aware, notwithstanding her wide extent, Russia cannot raise an army exceeding 5 or 600,000 men in number, who are drilled according to the tactics of modern warfare, while the great mass of her troops still use arms of various kinds of darts, which were only in use among the ancients. Under still another aspect, the prophecy may be applied to Russia. It is, moreover, foretold, that of a sudden

such revolts will burst forth from the numberless army of Gog, that, using the expression of the prophet, *every man's hand will be raised against his brother*. This portion of the prophecy is eminently applicable to Russia; for it is almost certain that Russia, engaged in a universal war, on the first reverse will witness Poland and all the portions she holds under the yoke turning their arrows against her. It is thus almost established by evidence, that Russia is the country of Magog, and that Nicholas or one of his successors is the Gog announced by the prophet, and that there is reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer, that we may not be overwhelmed by a torrent of events, as a thief taken in the night!<sup>12</sup>

## LETTERS.

BR. R. L. PATRIDGE writes:—

*Marysville, Ohio, Oct. 9th, 1849.*

BRO. STORRS.—For the edification of ourselves and the furtherance of the cause of Christ, we trouble you again for books. Our brethren in the distance have persuaded us out of those volumes of Dobney that we received, even before we had read them, and consequently we now send for more. I am very sorry that my present circumstances will not permit me to make a donation to the Examiner; but you may look for a subscription from me and some others for the next volume at \$1.

BR. JOHN HUTCHINSON writes:—

*Oshkosh, Wis., Oct. 7th, 1849.*

BRO. STORRS.—I would say for your encouragement, that through your Six Sermons and Dobney on Future Punishment one Congregational Minister, John Ingersal, in Milwaukee, has been brought into the truth. He has preached two sermons on "No immortality out of Christ." Truth is at work on this great and important subject in this region. I believe, with you, in the return of the Jews and probation after Christ sets up his everlasting kingdom. To me these truths are as clear as the sun at noon-day.

HENRI ST. CLAER writes:—

*Lafayette, Ia., Oct. 8th, 1849.*

MR. STORRS.—Dear Sir:—Enclosed you will find two dollars, the amount due you for one copy of "Dobney," five copies of Six Sermons, and Bible Examiner for 1848 and '49. I am very much pleased with the Examiner. It has thrown a light on some passages of the Bible, and altogether strengthened my belief and faith. Myself and wife have been believers in the doctrines [of the Bible] as taught by you for more than three years;—not without opposition you may well believe;—we have read the Examiner faithfully, and I trust with some profit. I have circulated your Sermons, since I received them, to the best of my ability, and I think the truth is spreading; people are investigating the subject. You may count on me for the subscription for three copies of the Examiner from the beginning of volume three. I do sincerely hope that you will be able to sustain the paper.

BR. N. BOND writes:—

*Cleveland, Ohio, Oct. 7th, 1849.*

BRO. STORRS:—I have read the Examiner a part of the time since its first publication; but moving from place to place, I have not seen all you have published—but have read sufficient, comparing it with the word of God, to fully establish the truth to my mind that the great principle you are endeavoring to establish and defend in the Examiner (*viz*: the doctrine of life and death,) with kindred doctrines are second to none taught in the word of God, and show to my mind most clearly the wisdom, benevolence and justice of God. The personal reign of Christ with his Saints on the earth is a doctrine which stands out very prominent and clear in the word of God. I have been a confirmed believer since 1840 that the Kingdom of God was near, even at the door. The great battle I believe is commenced; and events will thicken and hasten until no doubt will be left. As a snare shall it come on all them that dwell on the earth.

DR. N. FIELD writes:—

*Jeffersonville, Ind., Oct. 8, 1849.*

BRO. STORRS:—We are much pleased with the Examiner, and wish you success in its publication. I hope it will be liberally patronized and that it will become the organ of a growing and intelligent body of people scattered abroad who are advocating the true doctrine of immortality. It should be made a medium of an interchange of views, around which the friends of truth should rally. The principles we advocate are rapidly extending.

EXAMINER FOR 1850.—Our friends will please bear in mind that one number more completes the present volume. We have decided on continuing the paper another year; but we shall adhere to our terms of *payment in all cases in advance*. If any, therefore, do not receive the Examiner for January, 1850, they will understand the reason is—we have not received the subscription price for it. We invite all our present subscribers to continue their favors to us. Agents should not fail to remit money in their hands before January. The following pledges have been made to the Examiner for 1850, since our October issue:

Henry F. Johnson, New York,	\$5.00
J. B. Frisbie, Sylvan, Mich.,	5.00
Henry Grew, Philadelphia,	8.00
Wm. Mayell, Albany, N. Y.,	3.00

BUSINESS NOTICES.—FOR PRICE OF BOOKS see the Examiner for October.

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Br. C. Swartwout, Utica, N. Y., is Agent for the Examiner in that city, and has for sale Dobney—our Six Sermons, and the Christian Psalmody.

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## THE KINGDOM OF GOD.—NO. VII.

### THE FIRST RESURRECTION.

The first question that arises, in the consideration of this subject, is, "What do we understand by the *"first resurrection"*?" and the second question is, "Who will be the subjects of it?"

1. Let us attend to the first question. John, in Revelation, 20th chapter, describes the following scene: "And I saw an Angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." This "angel," or messenger, we understand to be the Messiah, "the Messenger of the Covenant," who "comes down from heaven" with "power and great glory." The Apostle continues: "And he laid hold on the dragon, that old Serpent, which is the Devil, and Satan; and bound him a thousand years." He bound him during the Future Age, or the continuance of his reign. "And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." The nations, then, are now deceived; but then their deception will be removed.

"And I saw thrones," says John, "and they sat upon them, and judgment was given to them." The Apostle saw the thrones of Messiah's Associate Kings, and those who sat upon them; and says that "judgment was given to them." "And I saw," says he, "the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. THIS IS THE FIRST RESURRECTION. Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Is the "first resurrection" the first in fact, or the first in importance? It certainly is not the first in fact, if we consider the resurrection of Christ as a distinct one; for Jesus was "the first born from the dead"—the first fruits of them that slept."

Besides, there were those who "came out of their graves," after the resurrection of our Lord Jesus Christ. We repeat, therefore, that, *if the resurrection of Christ be considered a separate and distinct one*, the resurrection spoken of by the Apostle John, *would not be the first in fact*. And we do not see how those who hold this view can well dispose of the difficulty. But we do not so regard the resurrection of the Messiah. We look upon his birth from the grave as a part of the "first resurrection;" and we think this view of the subject can be sustained by the testimony of the Scriptures.

Let the reader remember, then, that Jesus is "the first fruits of them that slept;" he is the *antitype* of the "first ripe sheaf which was waved before the Lord;" the "earnest of the full harvest;" "the first born among many brethren." The "first ripe sheaf" was a part of the general harvest—"the first fruits" of that harvest. The "first born among many brethren," is, nevertheless, a member of the family—a part of it; and without this order there could be no family; for there must necessarily be a "first born." The Apostle Paul, in the 15th chapter 1st Cor., says: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." This is the "order" of the harvest of the dead; Jesus is the "earnest of that harvest"—the "first born from among the dead." He, therefore, stands at the head, and as a part of "the first resurrection."

From this view of the subject, we regard the "first resurrection," of the Apostle John, as the harvest of which the Messiah was "the first fruits"—the "first ripe sheaf."

As it respects those, who "came out of their graves," after the resurrection of Christ, as well as others which might be mentioned, it is very doubtful whether they arose "to die no more;" and, consequently, if they did not, they would not constitute any part of the "harvest." It will be perceived, then, that we regard the "first resurrection" as the first in fact, in the sense in which we have explained it. The "first resurrection," therefore, is not only the first in point of fact, but, also, in importance.

2. The next question is, "Who will be the subjects of the first resurrection?"

This is one of the most important questions that can engage our attention; and the reader will excuse us for enlarging upon it.

Some suppose that, when the Lord comes, *all the dead* will be raised; but it must be obvious to the most unlearned in the Scriptures, that this view would conflict with the idea of a "first resurrection" at all. There are to be two resurrections: the "first" when the Lord comes, (he being regarded as the "first fruits" of it;) the second "when he shall deliver up the kingdom to

God, even the Father, that He may be all and in all." All the dead, therefore, will not be raised at the second advent of Messiah.

From the paragraph, quoted from Revelation, we learn that the martyrs, or those that had "been beheaded for the testimony of Jesus, and for the word of God, lived and reigned with Christ a thousand years." These, therefore, will be raised from the dead; they will have a part in the "first resurrection."

After speaking of the "sealing" of the hundred and forty-four thousand of the tribes of Israel, John says: "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God who sitteth upon the throne, and to the Lamb." Rev. vii. 9, 10. Again, in the 14th verse, these persons are said to have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. THEREFORE they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne will dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes."

Here we behold an innumerable multitude of Saints, from every nation, kindred, people, and language, standing before the throne. They have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And for this reason, they stand before the Lamb, and all tears are wiped from their eyes. In as much, then, as these are to enjoy "the rest that remains for the people of God," in the Age to come, they will be subjects of the "first resurrection." Moreover, the persons represented by the symbols of the "four beasts," and "four-and-twenty elders," are described as singing "a new song, saying, Thou art worthy to take the book, and to open the seals of it: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and language, and people, and nation; and hast made us to our God kings and priests: AND WE SHALL REIGN ON THE EARTH." Ch. v. 9, 10.

The destiny of these persons, thus redeemed by the blood of Christ, is to reign with Messiah on the earth. They will, therefore, have a part in the "first resurrection;" otherwise they could not reign with him.

Again, it is said: "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him." Ch. i. 7. If those who "pierced him" behold him, as he descends from heaven, they must, also, be raised from the dust of death. But this may only refer to the Jews, as such, because it is written by one of the Prophets—"and they shall look upon him whom they pierced, and mourn for him," &c.

We now state a proposition, which, perhaps, may seem strange, and extort the cry of heresy from others; but, which, nevertheless, we regard as Scriptural; viz: THAT NOT A SINGLE GENTILE WILL BE A SUBJECT OF THE "FIRST RESURRECTION," EXCEPT THE SAINTS FROM AMONG THE GENTILES. We

find no evidence in the Scriptures to lead us to believe, that any, from among the Gentiles, will be raised from the dead, at the coming of Christ, EXCEPT THOSE "WHO HAVE WASHED THEIR ROBES, AND MADE THEM WHITE IN THE BLOOD OF THE LAMB."

The "first resurrection" will be eminently Jewish. It will embrace two classes—"the children of Abraham by faith," and his literal descendants. There will not only be two classes, but two "orders;" first the "tares," second, the "wheat." The "tares," although gathered at the "harvest," are not a part of that "harvest." They "grow together until the harvest, and are then gathered to be consumed." They are not of the "first fruits," and consequently are not numbered in the "first resurrection." They do not belong to this class—they are not of this order.

We have said that the "first resurrection" will be Jewish; and now let us hear the testimony of Daniel: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Ch. xii. 1, 2.

The point in this prediction to which we wish to direct the special attention of the reader, is, that when Michael the great Prince—the Messiah—stands up for the children of Daniel's people, every one found written in the book shall be delivered; and that many of them (of Daniel's people) that sleep in the dust of the earth shall awake, some (of Daniel's people) to everlasting life, and some (of Daniel's people) to shame and everlasting contempt."

It is evident, apart from the judgment of the nations indicated in the prophecy, that Daniel's people is the subject of this prediction; and that the resurrection spoken of is the resurrection of "his people"—of Jews only, without even the slightest allusion to the Abrahamic seed from among the Gentiles.

We regard this prediction, then, as relating exclusively to two classes among Daniel's people, and as having no reference to the Gentiles, whether Saints or otherwise.

Regarding it then in this light, we find that ALL the Jews will not be raised at the time indicated; for the Prophet says MANY of them that sleep in the dust shall awake." "Many shall awake," not all. This "many" comprises two classes—the "wheat" and the "tares"—the "chaff" and the "wheat." The chaff and the wheat, though gathered at the same time, share not the same destiny; the one is burned—the other is gathered into the garner of the Lord. So, in the case before us, "some arise to everlasting life, and some to shame and everlasting contempt." An objector may say, that the resurrection of two classes at the same time, clashes with the declaration of the Apostle John—"Blessed and holy is he that hath a part in the first resurrection; on such the second death hath no power."

We reply that the "tares" are not considered as a part of the "harvest"—they are not identified with those who constitute the "first resurrection."

Now let us see if the view we have taken of this subject, harmonizes with other testimonies.

Matthew vii. 22, 23: "Many," said Jesus, "will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess to them, I never knew you: depart from me, ye that work iniquity." Here we have the awful prediction, that "many" persons, doubtless contemporary Jews, who perhaps, like Judas, may have wrought miracles in the name of Christ, will be raised from the dead, when the Messiah shall be revealed from heaven, and commanded to depart from his presence! This view of the subject is strengthened by the following: "And I say to you, that many (Gentile saints) shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom (some of the Jews—the rebellious) shall be cast out into utter darkness: there shall be weeping and gnashing of teeth." Chapter viii. 11, 12.

These Israelites, who rejected the Messiah, will be raised from their slumbers in the dust of death, only to behold "Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God; and themselves thrust out! And then they will be the subjects of 'weeping and gnashing of teeth.'"

This harmonizes with the testimony of Paul in his letter to the Hebrews, when he speaks of a "severer punishment!" as the reward of apostasy. The Hebrews were strongly tempted to this sin, and hence the propriety of the Apostle's warning.

The sum of the whole matter, then, is this "The first resurrection" embraces the Saints of all ages—the true Israel of God—the children of promise. But the wicked and Apostate Jews will also be raised, not to life, but "to shame and everlasting contempt." The rest of the Gentile world will not be raised until the "thousand years are finished." Then the dead, small and great, will come forth; the sea will give up its dead; and death and hell yield up their victims; and all will stand before God!

J. T. W.

#### PHILOSOPHY OF MAN.—NO. IV.

By J. T. WALSH.

##### THE HUMAN SPIRIT.

We have seen that the term soul, when used in reference to man, signifies: 1. Life. 2. Person. 3. A dead body. 4. Mind. 5. It is used to personify. 6. For being or existence. We are now prepared to examine the term spirit. Solomon says, 'who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.' Eccle. iii. 21. Although, then, we have said, upon the authority of Scripture, that both beasts and men have spirits, we are not to be understood as saying, that a beast has a human mind; but simply that both have spirits.

1. The term spirit signifies breath. James ii. 26: 'For as the body without the spirit [breath] is dead,' &c. 'God made man of the dust of the earth, and breathed into his nostrils the breath [or spirit] of life, and he became a living soul.'

2. It is used as the vital principle, life. Luke viii. 55: 'And her spirit [her life, her vitality, her breath] came again, and she arose immediately,' &c. Job xxxix. 14: If he [God] should not his heart upon man, if he should gather to himself his spirit [his life] and his breath, all flesh would perish together,

and man would turn to dust again.' This text proves that God gathers to himself the breath of man, and enables us to understand the language of Solomon when he says, 'Then shall the spirit [life or breath] return to God who gave it.' 'Then shall the dust return to the earth as it was, and the spirit [of life] shall return to God who gave it.' Eccle. xii. 7. God made man's body, with all its parts, out of the dust, and then endowed it with life. This was from God; and when a man dies, his spirit, or life, returns to God who gave it. Ps. xxxi. 5: 'Into thy hand I commit my spirit; [my life, my being:] thou hast redeemed me, O Lord God of truth.' Christ said, when he was about to expire, 'Father, into thy hands I commend my spirit,' my life. Luke xxiii. 46. Stephen said, 'Lord Jesus receive my spirit,' life. Acts vii. 59. Christ is the Christian's life, and when Christ, who is their life, shall appear they will also appear with him in glory.

3. It is used for the mind of man. Gen. xxvi. 35: 'Who were a bitterness of spirit [of mind] to Isaac and Rebecca.' Their minds were grieved—they were disturbed. Chapter xli. 8: 'And it came to pass in the morning that his spirit [his mind] was troubled.' Chapter xlv. 27: 'The spirit of Jacob their father revived.' His mind, which before was cast down or dejected, now revived and became cheerful. Ex. vi. 9: 'They harkened not to Moses, by reason of anguish of spirit,' of mind. Job xxxiii. 8: 'But there is a spirit, a mind, in man; and the inspiration of the Almighty giveth them understanding.' Eccle. iii. 21: 'Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.' This text is susceptible of two expositions, and we will submit them both, and let you judge of their correctness. 1. It may refer to the mind; and then its meaning will be, who knoweth the mind of man that goeth upward; that is, ascending, towering, exalted, and exalting, and the spirit, or mind, of the beast that goeth downward to the earth; that is, earthly in its nature, and cannot rise above the things of time and sense. But the context favours this view more than the preceding one, who knows the spirit, or life, of man that goeth upward to God, and that will, consequently, be given back to him again; and the spirit, or life, of the beasts that goeth downward to the earth, and, consequently, perishes! This view of the matter would only prove that man would be raised from the dead; but, that the beasts would not. In this exposition we see the force and propriety of the expression, 'the beasts that perish;' that is, are not raised from the dead.

4. It stands for the thoughts, affections, care, temper, frame or disposition of mind. 1 Tim. iv. 12: 'Be thou an example of believers in spirit;' in temper, disposition, &c. Col. ii. 5: 'Though I be absent in the flesh, yet I am with you in spirit.' Ps. li. 10: 'Renew a right spirit within me;' a right disposition, temper, &c. 'If any man have not the spirit of Christ, he is none of his.' If any man have not the disposition of Christ, &c.

5. It is used for person. Mark ii. 8: 'When Jesus perceived in his spirit;' in himself, or in his mind. Luke i. 47: 'And my spirit hath rejoiced in God, my Saviour;' I have rejoiced, &c. 2 Thes. ii. 2. 1 John iv. 1: 'Beloved, believe not every spirit; but try the spirits whether they are of God: because many false prophets, or spirits, have gone out into the world.' See 2d and 3d verses. 1 Peter iii. 19: 'By which, spirit, also he went and preached to the

spirits, or persons, in prison.' These spirits, or persons, were said to be disobedient in the days of Noah. 1 Cor. v. 5: 'To deliver such a one to Satan for the destruction of the flesh, that the spirit, the person, the man himself, may be saved in the day of the Lord Jesus.'

6. It is used in reference to men translated to heaven or raised from the dead. Heb. xii. 23: 'To the spirits of just men made perfect, &c., &c.' Alluding to those, perhaps, that were translated to heaven, and to those who were raised from the dead after our Lord arose. Much more could be said on this, and, indeed, on all the above propositions, but this will suffice to give a correct interpretation of the term spirit.

We will conclude this part of our subject by making a few remarks more on spirit. That there is a spiritual essence pervading the whole animal, and particularly the blood and nervous system, carrying vitality, life, and power to every part of the human frame, and evolving thought, and feeling, by means of the brain, which is its grand sensorium, we have already proved. And it is probable that Solomon alludes to this, when he says: 'As thou knowest not what is the way of the spirit, nor the structure of the parts of conception in her that is with child,' &c. Eccle. ii. 5. Recent discoveries in Physiology clearly show, that while the brain is the instrument of thought, of the mind, there is something, whose nature, at least, is semi-spiritual, which operates upon, and moves the brain, and gives life, power, and mental energy. There is an essence which pervades the nervous system, although we cannot see it, or weigh it; although it is not tangible to our senses, yet we are convinced that it is there by actual experiment. And the science of Neurology is bringing to light some astounding facts and truths upon this subject. So, we find no difficulty in admitting and maintaining that man has a spirit. But it is one thing to prove that man has a spirit, and quite another to prove that the spirit is immortal. The evidence of the one is not the evidence of the other. The proof of one is not the proof of the other. The testimony of one is not the testimony of the other. They are two distinct propositions. And if every text in the Bible, in which the term spirit is used in reference to man, means spirit, literal spirit, and nothing else but spirit, the proposition that man has an immortal soul, or an immortal spirit, would not be sustained. It is one thing to prove that man has a spirit, and another to prove that that spirit must necessarily be immortal. If we wish to prove that the existence of God would never terminate, we would not argue this fact upon the hypothesis that he was spiritual, and, therefore, could not cease to be; but we would appeal to the word of God, which says, he is 'immortal,' that he 'alone has immortality.' If we wished to prove that the angels would live forever, we would not predicate by arguments upon their being spirits, but upon some positive declaration of the Holy Scriptures. Let it, then, be distinctly understood, that when our opponents, on the subject of immortality, have proved that man has a spirit, they have not begun to prove that spirit immortal. We hope, therefore, that those Phrenologists who teach that man has an immortal soul, or an immortal spirit, will observe this just, logical, and scriptural distinction; and, hereafter, direct their attention, as well as their testimony, to the proper point, and not confound wisdom by words without knowledge. But, in this discussion,

it is taken for granted that because man has a spirit, that spirit cannot die; that it is immortal. Now, we do not ask them to prove that man has a soul and a spirit, but we do ask them to prove that either the one or the other, or both, is immortal. For they do not inform us which is, positively, the immortal part; but, sometimes speak of an 'immortal soul,' and then of a 'deathless spirit.' Has man two immortal principles within?

But, how do religionists attempt to prove that the spirit of man cannot die? 'Why,' say they, 'God is a spirit, and cannot die. This does not come in one thousand leagues of proving it. They first assume that the spirit of man, and the spirit of God are the same in essence, or rather that it is a part and parcel of God himself, and then infer that it cannot die. This is an assumption. The idea itself is blasphemous! It is the offspring of pride. Who has taught man that he has any divinity in him? Pagan Philosophy. Man's spirit is the seat of all his passions, propensities, &c.; No. There is no truth in it. It is a pagan fable. There is not another being in the universe of the same essence of the Deity! Where did this idea originate? Here is its origin: The Greeks and Romans thought they had descended from the gods, and consequently must have some divinity about them. And this idea was dressed up by their ancient poets and philosophers, and handed down to us in the form of an immortal soul. There are various sorts or kinds of spirits. 1. God is a spirit. 2. Angels are spirits. 3. Man has a spirit. 4. Animals have spirits. The scriptures ascribe a soul, spirit, and heart to God; but who would think of teaching that they were of the same essence of the soul, spirit, and heart of man? Who would think of contending that, because the beasts have spirits, they cannot die; that they are immortal? No person, perhaps, but a simpleton; and yet there is as much logic and sound sense in this doctrine as in the other. In a word, we might as well contend that the flesh of birds, beasts, fishes, insects, &c., was the same kind of flesh, including that of man, although the Apostle Paul distinguishes them, as to contend that all spirits were the same.

#### H. GREW'S RESPONSE TO DR. THOMAS.

Dr. Thomas remarks: "It does not necessarily follow, that if a man be not saved, he is therefore consigned to the lake of fire, which is the second death. It is written 'Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world (*aion*, age or dispensation) nor in that to come,' Matt. 12: 32. Does not this imply that there are some offences, whether of omission or commission, that will be forgiven in the future age?"

I reply, that the passage, whether it imports that those who commit this sin in the present age, shall not be forgiven in it or the future; or that the sin shall not be forgiven whether committed in this age or the future, (in which, although righteousness shall generally be established, some will die an hundred years old accursed, Isa. 65: 20,) it does not necessarily imply that any thing more than that this sin shall never be forgiven. It is therefore an inadequate basis for the opinion that men dying in impenitence will ever be forgiven. I understand our Lord, John 8: 21, to connect dying in sin with eternal separation from himself,—"yo

shall seek me, and shall die in your sins: whither I go, ye cannot come."

Dr. T. asks, "Is there no alternative to the resurrected between possessing the kingdom and being destroyed in the lake of fire?" It appears from the divine testimony that there is not. The names of all the human family are either written or not written in the Book of life. From Rev. 20: 27, we learn that all those whose names are therein written, will enter the kingdom, and from Rev. 20: 15, we learn that all whose names are not written there, will be cast into the lake of fire.

"The scriptures teach the non-resurrection of millions." I ask where? Where, I ask the learned Dr., is his scriptural authority for rejecting the literal import of our Lord's words, John 5: 28. "All that are in the graves shall hear his voice, and shall come forth" &c. "There shall be a resurrection both of the just and of the unjust." Rom 2, teaches, that "in the day when God shall judge the secrets of men by Jesus Christ," he will render to every man according to his deeds, "every soul of man that doeth evil, and every man that worketh good." It is true indeed that "where there is no vision the people perish;" the apostle, however, plainly teaches that those who have sinned without law (i. e. written law) will be judged "in the day when God shall judge the secrets of men by Jesus Christ," which necessarily implies their resurrection: "It is appointed unto all men once to die, but after this the judgment." Heb. 9: 27. If indeed, we have any plain positive declarations that some of the human family will never be raised from the dead, we must understand these universal terms in a limited sense, but not otherwise.

Will the Dr. favor us with the chapter and verse? On No. 2 and 4 I remark, most cordially do I agree with Mr. T. in respect to the faith of those who "cry 'Lord, Lord,'" who do not "believe his doctrine or obey his voice." Without holiness "no man shall see the Lord." But he affirms that a man "cannot be saved in any sense, unless he also believe the prophetic truths concerning the kingdom of God." He also maintains "that a correct belief of doctrine and facts, with repentance, immersion and holiness, are indivisibly essential to salvation in the kingdom of God." I reply, 1. Dr. T. has not produced any scripture proof that "a correct belief of doctrine and facts," and "prophetic truths," &c., or that immersion is essential to salvation. 2. We have scriptural truth and fact to the contrary. In 1 Cor. 8: we find the person whose views of the unity of God and of idols were incorrect, recognized as a Christian brother, v. 11. Rom. 14: 1, proves that persons may be "in the faith" of the Son of God, and, consequently, be in a state of salvation, and yet be "weak," i. e. erroneous or ignorant in respect to some truths. Being weak is contrasted with having knowledge. 1. Cor. 8: 7, 11. In the various passages which state particularly the characters which have no inheritance in the Kingdom of God, the *unimmersed* are never mentioned. It is an undeniable fact, although immersion is the duty of every believer, and consequently, he who is immersed is more "acceptable to God," all other things being equal, than he who is not immersed; there are many real Christians who are *unimmersed*, who, on the whole, are more conformed to Jesus Christ, and, consequently, are more "acceptable to God," than many real Christians who are immersed.

3. If a correct belief of all scripture "doctrine and facts" and "prophetic truth," is essential to salvation; if, as the Dr. affirms, "we must believe the whole truth, or, be dashed to atoms," I ask, "Who then can be saved?" Highly as I esteem the biblical knowledge of Mr. T., I assure him that his opinion should make him tremble for his own safety. Has he a "correct" knowledge and "belief" of all "prophetic truth?" Does he discern accurately all things which all the prophets have foretold concerning the Kingdom of God, and the true periods of their fulfillment? If so, I think he may more truthfully adopt the words, "I only am left," than did the prophet of old. For the sake of poor humanity, however, I rejoice in the assurance that he would be vastly further from the truth, than number one is from "seven thousand." The Editor of the Examiner well observes, "If we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come."

In Dr. T.'s No. 3 he remarks, "One error is as fatal to a man's salvation as a multitude of errors believed." This, as a general proposition, is inadmissible. Whether one error is so or not, depends upon the nature of it. It is not the number but the character of a man's errors which determines their consequence in respect to his salvation. To substitute my own merit for the foundation God has laid in Zion for salvation, is "fatal;" but neither "one," or a hundred errors, respecting some "prophetic truths," is so. The word of truth teaches the fatal consequence of the former, but not of the latter.

On No. 6 it is observed that "the gospel is made up of particular truths." The question is asked, "Which of those particular truths have we authority to dispense with as unnecessary to salvation?" I answer, such "of these particular truths," as the bible itself does not make necessary to salvation. It is an undeniable fact that the bible recognizes among the saved, some who are "weak," or in error, respecting some "particular truths." It is equally a fact, that it declares some errors to be fatal to salvation. We may well expect then to find a marked line between these two classes of errors. So it is. Those errors of faith and practice, with those principles, which exclude men from the holy kingdom of God, are plainly declared to be thus fatal. See 1 Cor. 6: 9, 10, Rev. 22: 15. Unbelievers and immoral men are excluded, but the unimmersed and those who have not "a correct belief" of "prophetic truth" are not; consequently, no man has authority to exclude them. It is indeed our duty and privilege to occupy our talents and opportunities in seeking after all the truth of God.

On No. 11, I have only to remark, that the person whom "the apostle John forbid the true believer" to receive, &c., was one of those "who confess not that Jesus Christ is come in the flesh," 2 John 7: and not one who believes that he has thus come, and, in the flesh, died for our sins, but does not understand and believe the truth that he actually and really suffered and died in respect to his highest and divine nature.

John Wesley justly remarked: "We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without

love, what will knowledge avail us? Just as much as it avails the devil and his angels."

"All seeing God! 'tis thine to know  
The springs whence wrong opinions flow!  
To judge, from principles within,  
When frailty errs, and when we sin."

HENRY GREW.

### THE PROPHETIC PERIODS.—NO. VII.

#### THE TWELVE HUNDRED AND SIXTY DAYS.

By many, who have written on this subject, it has been supposed that the 1260 years of the "little horn," Dan. 7th, must have commenced A. D. 538. It must be confessed that that point, when taken in connection with the events of 1798, seemed, beyond a doubt, the true one; but time has demonstrated it to be an error. Some, we trust, are now prepared calmly to review the whole matter, on this topic, and to follow the truth wherever it shall lead, without allowing previous opinions to control their judgments.

Let us look at Daniel 7th, and see at what point the "time, times, and the dividing of time" ends. Can it be said to end till "the time" comes for "the saints" to possess "the kingdom?" We think not. This horn "made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom;" verses 21, 22. Now, so long as this horn makes war with the saints, and prevails against them, so long they must be "in his hands;" and this is expressly said to be "until the Ancient of days came—and the time came that the saints possessed the kingdom." It must be manifest, to the unprejudiced mind, that neither of those events have yet taken place: and as a certain consequence, the "time, times and the dividing of time" is not yet ended, and therefore, could not have commenced at an earlier period than 1260 years ago, or earlier than 588. It is admitted by the same writers, of whom we have been speaking, that the "forty two months," Rev. 13: 5, is the same period, and covering the same ground and subject, as the little horn, Dan. 7th. Now, it is expressly said of the beast, Rev. 13: 5, that—"Power was given him to CONTINUE forty two months." The continuance of a power is the whole period of existence of that power. If it be said, "The marginal reading is to 'make war' forty two months,"—that view will only strengthen my argument, for, in Daniel it is said he shall make war until the Ancient of days comes, &c. In whatever light, then, the subject is viewed, the 1260 years are not yet ended, nor will they end till the fourth beast of Dan. 7th, which bears this little horn, is "slain, and his body destroyed and given to the burning flame." Then the time has come that the saints possess the kingdom. As that time has not yet arrived we are to look for the commencement of the 1260 years some where subsequent to 588.

We wish, after the experience of the past, to speak without positiveness as to any given year in which that period commenced. If, however, we are to look for the supremacy of the Bishop of Rome as the point at which to commence, he could not have had that supremacy as late as 590. "Bower's History of the Popes," printed in "London, 1750, is before

us. Bower was "Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata; and in the latter place Counsellor of the Inquisition." Here then we may expect correct information.

Bower informs us, Vol. 2, page 459, that the "Emperor Mauricius" assembled a "Council of the Patriarchs, all the Senators of the Imperial City, and the Metropolitans;" that, "By this great Council was confirmed to John of Constantinople, the Title of Universal Bishop, to be enjoyed by him, and his successors in that See." Bower adds—"I say confirmed, for the Bishop of Constantinople had long before this time a lawful claim to that Title." Here is evidence that the Bishop of Rome was not Universal Bishop up to this period, 588. It is true that this transaction at Constantinople stirred up the rage of the Bishop of Rome, and he called upon the former to "renounce the Title which he had usurped in the pride of his heart, at the instigation of the devil, to the great debasement of the rest of his brethren." Shortly after, the Bishop of Rome died, and was succeeded by "Gregory the Great," in 590. Gregory, at the time of his election, was evidently, for the times in which he lived, a good man, and it was a source of great distress to him to be called to occupy the post of Bishop of Rome.

As late as 596, Pope Gregory declared that the Title of Universal Bishop was "scandalous, profane, blasphemous"—and that "whoever calls himself UNIVERSAL BISHOP, or desires to be so called, in the Pride of his Heart, is the FORERUNNER of Anti-Christ." Bower, Vol. 2, page 515. Could he at the same time, himself, have been a Universal Bishop, or exercising the functions of such an office? I think these facts are sufficient to establish the point, that, up to this time, the Bishop of Rome had neither claimed nor used the prerogative of a Universal Bishop. If others had sometimes called him so, that does not at all affect the question: he clearly never had been such in fact down to 596.

Gregory, like most other men raised to high offices in the church, became corrupted; and towards the last of his life manifested the spirit of devils more than the spirit of Christ, which seemed to characterize him at first: and it is truly painful to see the change that came over him in his controversy with the Bishop of Constantinople.

In the month of November, 601, "The Emperor Mauricius was driven from the throne, and inhumanly murdered, and one Phocas, a Centurion, raised to the Empire in his room." Bower, Vol. 2, page 529. "Mauricius had given no particular provocation to Phocas, who was quite unknown to him, and yet the tyrant, not satisfied with putting him to death, for his greater torment and grief, ordered five of his sons to be first inhumanly murdered before his face. Such a scene of unparalleled cruelty drew sighs and tears from all the spectators, but Mauricius himself, who beheld the death of his children quite undisturbed, without shedding a tear, or betraying the least mark of grief or concern. During the whole time of that tragedy, the most shocking to the eyes of a parent that was ever beheld, he continued, in appearance, quite unaffected, only repeating, as each of his children received the fatal blow—*Just art Thou, O Lord, and Righteous are all thy judgments.* Mauricius was beheaded last, and their heads were all brought to Constantinople and cast into a heap

near the Tribunal, where they lay till they became offensive, then the Tyrant [Phocas] suffered them to be buried." Bower, Vol. 2, page 531.

We have given this extract for two reasons—First, to show the wicked character of Phocas, who is hereafter to establish the supremacy of the Bishop of Rome: and, Second, to show how Gregory the Great had apostatised from the spirit that characterized him at his election. After Phocas had manifested his horrible depravity and cruelty towards Mauricius and his family, Gregory wrote him a letter, in which he says—"We have been hitherto most grievously afflicted; but the Almighty has chosen you, and placed you on the Imperial Throne, to banish, by your merciful disposition, all our afflictions and sorrows. Let the heavens, therefore, rejoice, let the earth leap for joy; let the people return thanks for so happy a change." Bower, Vol. 2, page, 533. In the same letter Gregory says—"May the Holy Ghost that DWELLS IN YOUR BREAST, ever guide and assist you."!!! Phocas commenced seeking the favour of Gregory, Bishop of Rome, because his wickedness did not meet with favour from the Bishop of Constantinople, who opposed his murderous projects against the family of Mauricius. "The Empress Constantina, and her three daughters, had fled for refuge to one of the churches of Constantinople. Phocas ordered them to be taken by force and publicly executed. But they found in the Patriarch Cyriacus, a kind friend and protector, who opposing with great resolution and courage, the execution of the order, would suffer no kind of violence to be offered them in their asylum." Bower, Vol. 2, page 537. From that time Phocas conceived a hatred of the Bishop of Constantinople, which the Bishop of Rome took the advantage of to gratify his own envy and hatred; hence he flattered the blood-thirsty tyrant, Phocas, and extolled him almost to a God. Gregory died in 604, on the 12th of March. If Phocas conferred on him the Title of Universal Bishop, Bower has not recorded it: though it appears that he took every opportunity to oppress the Bishop of Constantinople and exalt the Bishop of Rome. On the 13th of September, the same year that Gregory died, Sabianus was chosen to fill the vacancy of Bishop of Rome. He proved to be a wicked, avaricious, and cruel wretch, and was hated by the Roman people. He died, or was killed, Feb. 22d, 606. He was succeeded by Boniface III. His election, Bower supposes, was not till about one year after the death of Sabianus; yet he says, "no writer accounts for" so long "a vacancy." It is possible that the defect may be in the date of his election; and that it should have been 606 instead of 607.

With respect to Boniface, I shall give a copious extract from Bower, Vol. 2, page 545. "Boniface was a Deacon of the Roman Church; was a native of Rome, and sent by Gregory, in the year 603, to Constantinople, with the character of his Nuncio [Envoy or Messenger] to congratulate, in his name Phocas on his accession to the Imperial Crown. Upon the death of Gregory he returned to Rome: and Sabianus, dying soon after his return, he was chosen to succeed him, as one who was not only well known to Phocas, but greatly favoured both by him and his wife; for by flattering the usurper, as Gregory had done, and conniving at his cruelties, if not applauding him in them, while the rest of mankind exclaimed against him as an outrage-

ous Tyrant, he had so insinuated himself into his good graces, as to become one of his chief favourites, or his only favorite, being the only person in the whole city of Constantinople, who approved, or could so dissemble as to make the tyrant believe that he approved of his conduct. For that merit alone Boniface was chosen; and though he enjoyed his new dignity but a short time, for he did not even live to the end of the year in which he was raised to it, yet it may truly be said, that to him alone the Roman See owes more than to all his predecessors together. For he no sooner found himself vested with the Papal Dignity, than, taking advantage of the partiality and favour of Phocas to him, and of his aversion and hatred to the Patriarch Cyriacus, he not only prevailed on the Tyrant to revoke the Decree, settling the Title of Universal Bishop on the Bishop of Constantinople, but obtained what no man could have believed could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man; and obtained a new decree, settling on himself and successors, that very Title, which his immediate Predecessor but one, and all his Predecessors, the best and greatest, had so often condemned in any Bishop whatever, and rejected with the utmost abhorrence, when offered to himself, as vain, proud, profane, impious, execrable, blasphemous, anti-christian, heretical, diabolical. Boniface could not but know that the converted title had been thus stigmatised over and over again, by two of his Predecessors successively, Pelagius II. and Gregory. But so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his See, that rather than let slip the favourable opportunity that now offered of raising it higher than it had ever yet been, or, in the opinion of his predecessors, ought ever to be, he chose to stand condemned, out of their mouths, as a Heretic, a follower of satan—a rival of satan in pride—and the forerunner of anti-Christ. The Edict issued by Phocas on this occasion has not reached our times; but that thereby the Decree of the Council of Constantinople in 588, entailing the Title of Universal Bishop on the Bishop of Constantinople, and his successors was revoked and annulled; that the said Title was transferred from them to Boniface, and his successors, and the Bishop of Rome declared the HEAD OF THE WHOLE CATHOLIC CHURCH, is what all the historians, whom I have quoted above, unanimously vouch. In the Bishop of Constantinople, the Title of Universal Bishop is generally thought to have been no more than a badge of honor, or an honorary title, without any accession of power. And it does not appear, that in virtue of that Title, he ever exercised or claimed any. But Boniface had scarce obtained it when he took upon him to exercise an answerable jurisdiction and power—a jurisdiction to that time [606 or 607] UNKNOWN and UNHEARD OF in the Catholic Church. No sooner was the Imperial Edict, vesting him with the title of Universal Bishop, and declaring him Head of the Church, brought to Rome, than he assembled a Council in the Basilic of St. Peter, consisting of 72 Bishops, 34 Presbyters, and all the Deacons, and Inferior Clergy of that city: he acted there as if he had not been invested with the title alone, but with all the POWER of an Universal Bishop—with all the AUTHORITY of a SUPREME HEAD; or, rather, ABSOLUTE MONARCH of the

Church. By a Decree which he issued in that Council, it was pronounced, declared and defined that no election of a Bishop should thenceforth be deemed lawful and good, unless made by the people and clergy, approved by the Prince or Lord of the City, and CONFIRMED BY THE POPE interposing his authority in the following terms:—"WE WILL AND COMMAND." Thus was the power of the Pope, as *Universal Bishop*—as *Head of the Church*, or, in other words, the *Papal Supremacy*, first introduced."

Such appears to be the true history of Papal Supremacy. *Whatever may be said of the acts of Justinian in 533 to 541, it is clear no Bishop of Rome claimed or exercised that power till the period brought to view by Bower, as briefly presented in the foregoing extracts.* Now, unless the Papal Supremacy can be dated from the decree of the Council at Constantinople, 588, which is not at all probable, there is no point of time short of 604 to 607 for it. From that point 1260 years carry us to 1864 to 1867, as the time when Papacy is to meet the "Judgment" of the "Ancient of days" and "the time" comes "for the saints to possess the kingdom." We repeat what we have before said—the termination of the 1260 years marks the sum total of the existence of the "little horn," Dan. 7th, and not 45 years before. It will be "destroyed," and there ends its "time, times and dividing of time." We are satisfied that those who take any other view of the subject are doomed to be disappointed.

## BIBLE EXAMINER.

PHILADELPHIA, MAY, 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

VISIT TO MILVILLE.—The Editor of the Examiner spent eight days at Milville, New Jersey, during the month of April. He left this city at eight o'clock, A. M., passed down the Delaware Bay by steamboat, some sixty or seventy miles to the mouth of the Cohansey River; thence up that river twenty miles to Bridgeton; then ten miles by stage, arriving at the place of destination at six o'clock, P. M.; preached the same evening, and each successive evening during his stay, and three times on the Sabbath. He was most cordially received and entertained by Brother Jacob Johnson, who was formerly a Methodist Preacher, and much esteemed in the Methodist E. Church in that place, till he embraced the Scripture doctrines of the end of the wicked and sleep of the dead: finding he could not live in peace in that Church, he withdrew from it. His house has ever been a home for Preachers, and no good man, we should think, need feel any otherwise than at home there. Brother Chester, also once an Exhorter in the Methodist E. Church, is of like mind with Brother Johnson. The cry of "Infidel!" &c., was raised against them and others

who avowed their faith in the Bible truth—"all the wicked will God destroy"—and that "the dead praise not the Lord." These brethren had desired the Editor of the Examiner to visit them for some months past, and the opposers began to think he would be among the things that are not present; but he came upon them in an hour they were not aware. He had a most candid hearing from those who were not too bigoted to hear; and there were many that did hear. The last evening, by special request, he addressed the "young men of Milville." The house was literally overflowing, and numbers could not get in. The things of the Kingdom of God were presented to their minds, and the high honour God designed to place upon them if they would make those things their first choice. After a discourse of nearly an hour and a half, the Lord's Supper was eaten by such as had a mind thereto, preceded by some remarks on what constituted a church, and by what authority each person partakes of the Supper. This closed up the labours of that campaign. The good effected remains to be seen. If we were to do like some others who describe the glories of their labours by the excitement and appearances at the time of their visits, we might conclude that "the cause" received a powerful impetus at Milville. Some attended the meetings throughout that never visit other places of worship—some who have been skeptical, were led to say they never saw the Bible in this light before. Universalists confessed their foundations were all broken up; and such reading their Bibles, and "searching the Scriptures," it was said, had "not been seen in Milville for twenty years." We are aware, however, that the excitement produced by the presentation of truths which before lay hid from the mind, or by the labours of a minister on an occasional visit, is not evidence that the ultimate results will be what the friends of truth may desire or hope. Herod heard John the Baptist "gladly, and did many things," and yet John's labour was ultimately lost upon him. We are to sow the seed. It will be a savor of life unto life to some, and of death unto death to others; and who is sufficient for these things? At any apparent success that may attend our labours in trying to do good, we have all therefore occasion to "rejoice with trembling." Most earnestly do we pray that those precious souls who gave such candid and earnest attention to the word spoken at Milville, may not have heard in vain, but have reason to rejoice in the day of the Lord that they were called by the truth of God to contemplate both their Maker and themselves in a light they had never before seen.

CHRISTIAN PHILOSOPHY, or the Constitution of Man in relation to Immortality and Eternal Life," is the title of a series of articles that Brother Walsh will

furnish for the Examiner. We regret that the first number of the series came too late for our present number. If Brother Walsh is as interesting in the succeeding numbers as in the one on hand, we can promise our readers that they will get the worth of their year's subscription to the Examiner, in those articles alone. Do try, friends, to scatter our paper more widely, that others may be benefitted as well as yourselves. All new subscribers will have the Examiner sent them from the commencement of the present volume. We cannot consent to take subscribers on any other terms, at present, as we have printed a regular number each month, and do not wish to break a volume; especially, when the whole volume is but fifty cents.

AN ANTI-DESTRUCTIONIST.—We have received from a friend a copy of a truly remarkable document, from the pen of Abraham C. Raysor, which, we are informed, was published in "The Church Advocate," under the caption, "A correspondence between a *Storrite* and a believer in *Bible Truth*."

We beg leave to decline publishing it. How much edification our readers will lose by this determination, may be imagined by a specimen we will give of Mr. Raysor's belief and advocacy of "Bible Truth."

#### BIBLE TRUTH.

"When all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92: 7.

"Thou castest them down into destruction." Ps. 73: 17.

"Broad is the way that leadeth to destruction." Matt. 7: 13.

"If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 17.

"Who shall be punished with everlasting destruction from the presence of the Lord," &c. 2 Thess. 1: 9.

"Whose end is destruction." Phil. 3: 19. "All the wicked will He (God) destroy." Ps. 145: 20. Rev. 11: 18.

"What if God willing to shew his wrath," &c., "endured with much long-suffering the vessels of wrath fitted to destruction." Rom. 9: 22.

"Fear him who is able to destroy both soul and body in hell." Matt. 10: 28.

"Whoso despiseth the word shall be destroyed." Prov. 13: 13.

#### ABRAHAM C. RAYSOR.

"I tell you plainly that there are many things among the Advent believers that I do not believe in, and among others is that doctrine of soul and body resting in the grave, and soul-destroying and diabolical doctrine of destructionism, which I firmly believe had its origin in the infernal pit of hell."

"I tell you plainly, that at the coming of Christ, I would as soon be found a believer in the religion of Mahomet; or a worshipper of the idol Juggernaut, as to be found a believer in that soul-destroying, abominable doctrine of destructionism."

consequence; but his antagonism to that word which abideth forever, as exhibited above, demands his more serious consideration. We pray the merciful Lord to forgive the blasphemous effusions of his intemperate and erroneous zeal. H. C.

"REVOLUTION IN FRANCE."—Our article under that head was written immediately after the reception of the news of that event, but not in time for the last Examiner. The events in Europe since that time, made known by later arrivals, serve to strengthen our convictions that we have taken the true view of that subject; but, after all, time must determine: we dare not speak with too much positiveness: modesty becomes us all in speaking on unfulfilled prophecy, or prophecy that is not fully developed.

"THE BEAST AND IMAGE BEAST."—Br. Alling's "Exposition of the 13th Chapter of Revelation," has been received and read. We are obliged to him for the copy sent us. It is as good as most we have seen on the subject; but, we have never yet seen anything on the two horned beast and its image that has perfectly satisfied us; and confess that we are still learners on that topic. Br. Alling's view is, that "The Holy Alliance" constitutes the two horned beast, with England for one horn and Russia for the other. The number of the beast, 666, is not so easily disposed of. "Let him that hath wisdom" do it. We must confess that we strongly incline to the "Latin Kingdom," as giving anything of a tolerable solution of this point.

#### "DASH THEM IN PIECES."—Psa. 2: 9.

Who are to be dashed in pieces? Why, say those who believe the world is to be burned and every body but the saints burned up with it at the time of the second advent, "all the heathen are to be dashed to pieces, so that none of them will be left."

We reply, first.—Zechariah positively declares there will be "LEFT OF THE NATIONS" after the advent; and that too of men in the flesh. See Zech. 14: 16, to the end. The above construction, then, put upon the second Psalm, cannot be true. If the dashing of the heathen to pieces is what is spoken of, and breaking them with a rod of iron, then it must import the subjection under which they shall be brought to Christ and his government, as nations; which government it will be as impossible for them successfully to resist as for a potter's vessel to resist and withstand the blows of a rod of iron; so that it shall be true, as saith the prophet Isaiah, chap. 60: 12; "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

Mr. Raysor's opposition to "Storrites" is of little

But we are inclined to the opinion that the Psalmist is not speaking at all of the *people* of the nations, in the second Psalm, when he speaks of being broken with a rod of iron and dashed to pieces; but that he had special reference to the "*kings, rulers and judges* of the earth." They indeed hate to surrender their usurped authority to Christ "the King of kings." But "the decree" has gone forth, and in due time will be executed, and God will "set" or "anoint his king upon his holy hill of Zion," on "David's throne;" and Jesus Christ, the Son of God and the Son of David, will then "be the glory of thy people Israel," also, "a light to enlighten the Gentiles," who shall then especially be given to him for an "inheritance" with the uttermost parts of the earth for his possession; for "ALL NATIONS SHALL SERVE HIM;" *Psa. 72: 11*; and "He shall rebuke strong nations afar off, and they shall beat their swords into ploughshares," &c. *Micah 4: 3*.

Against this subjection to Israel's king, on the throne of his father David, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his ANOINTED;" and the result of their consultation is, that they will not submit to this new government. But, "the Lord shall have them in derision" for their pride and folly. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." His decree shall stand.—His Son shall have the kingdom under the whole heaven; and he shall "break them [viz. the opposing kings, rulers, and judges] with a rod of iron; he shall dash them to pieces like a potter's vessel."

That this is the true meaning of the Psalmist is evident from what immediately follows, viz: "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the Son, [submit to him] lest he be angry and ye perish," &c. Thus it appears, it is the kings, rulers and judges, of the earth who conspire against the purpose of God that his Son shall be King, and that all nations shall serve him, who are to be broken with the rod of iron and dashed in pieces, if they do not heed the counsel to submit themselves to the government of the king on David's throne. We look upon the 7th and 8th verses of the second Psalm as a parenthesis which includes the decree that aroused the kings and rulers of the earth to resistance; but, they are informed that their rage is vain, and that unless they peaceably submit to the Son of David, the king on the holy hill of Zion will destroy them. This being the case, there is nothing in this Psalm to counterbalance the notion that all men, except the saints, are to be cut off from the earth at the time of the second advent; and that notion is a most palpable contradiction of many of the most explicit and plain prophecies in the Bible.

### THE REVOLUTION IN FRANCE.

We approach this subject with views and feelings different from many of our contemporaries. We look at it in the light of prophecy, and believe it may be the commencement of the fulfilment of several. Two in particular will engage our attention at this time. The first is *Daniel 2: 31—45*. The second is *Rev. 16th*. In *Dan. 2d*, we have described what may be called four universal monarchies, or kingdoms—the head of gold; which is Babylon: the breast and arms of silver; or the Medo-Persian kingdom: the belly and sides of brass; or Grecian kingdom: the legs of iron, or the Roman kingdom: then, the feet and toes; or the Roman kingdom in its divided state, which divisions occurred in the fifth and sixth centuries, and have since that time increased to a multitude of lesser divisions. In this divided state of the fourth, or Roman Kingdom; when there are many divisions into kingdoms, and when though "they mingle with the seed of men," by the various Sovereigns inter-marrying with each other's families, but cannot for all that "cleave one to another," then, in those days "shall the God of heaven set up a kingdom," or the fifth universal Monarchy, which is to "fill the earth and stand forever." To prepare the way for this last Monarchy, or Kingdom, "a stone rent from a mountain [so the Septuagint reads] without hands" is to smite the feet and toes of the image, "which were of iron and potter's clay, and at last break them to pieces." The smiting process is first, but "at last" [Septuagint] the breaking takes place; and after those monarchies are destroyed, the kingdom and empire of God will be fully developed and fill the whole earth. The stone, we think, represents principles which were to act upon the thrones of despots by a continuous smiting, till under the power thereof the whole system of despotic governments, whether civil or ecclesiastical, shall be broken to pieces and be carried away like the dust of the summer's threshing floor: then those principles are to have a final embodiment in the establishment of the Kingdom of God, that is to succeed the present monarchies of the eastern world. The stone was rent from a mountain without hands; indicating that it was a work dependant more upon God, than any agency he might employ. It was rent from the mountain not in the time of either of the universal monarchies, but in the divided state of the fourth: it was at that point in the prophecy the stone was seen rent from its lofty height. We are compelled to the conclusion, from present light, that the stone represents the principles of man's individual responsibility to God—his right to think, and to speak the convictions of his own mind untrammelled by civil or ecclesiastical despots. A long night of darkness had hung over the world on this subject: so deep was it that in the 12th, 13th and 14th centuries it was death to read the Scriptures in the language of the people. The great principle of man's right to read, think, and speak, responsible to God alone, was "rent" out by Martin Luther and the Reformers, as God's instruments to smite the image upon what was at that time, and still is, its feet. Those principles are a living, active, unyielding, and mighty engine, in the providence of God, to smite every species of despotism, till "at last" the image shall be destroyed and no place found for it. Those principles after struggling long in Europe for a resting place, took refuge in America, and here had a partial embodiment in the "Declaration of Independence," a noble instrument, and though disgraced

and belied by the practice of this nation, yet it has stood as a continual rebuke to tyrants here and elsewhere. It has acted with such power on the European Despotisms as to shake every throne in the old Roman Empire; all of which are as certainly to crumble to dust by this operation as that prophecy cannot fail. All men see that those monarchies are falling: but few see that prophecy foretold that it should be so; nor do they see what is to follow their fall: they think it is to be Republicanism; but prophecy will develop another destiny for Europe and the world.

We now turn to *Rev. 16th*. There we find at the pouring out of the seventh vial, of the seven last plagues, which fill up the wrath of God, on the fourth, or divided kingdom, that there is "a great earthquake, such as was not since men were upon earth, so mightily an earthquake and so great." Earthquake, in symbolical prophecy, denotes *Revolution*. As this revolution is to exceed all that has gone before it, we think we may safely conclude that it is the same as that denoted in *Dan. 2d*, by the breaking of the image, or the entire and final overthrow of European monarchies, and the shaking of all civil and ecclesiastical despotism to pieces. The present French Revolution may be the first shock of that "great earthquake," under the seventh and last vial. We do not affirm that it is, we wait for further developments before we decide.

The question will here arise—Why should the present revolution be considered the commencement of the "great earthquake" more than the revolution of 1789 or 1830, seeing the transactions of the former far exceeded in their calamities those of 1848? To this we answer: The French Revolution of 1789, was indeed an earthquake, but it was not, and, in the order of prophecy, could not be the great one spoken of as taking place under the seventh vial; because, at that time, the sixth vial, which was to "dry up the great river Euphrates"—the Ottoman or Mohammedan power, was not then poured out, nor did it begin to be till the Greek revolution, or about 1821. The French revolution of 1830, was still too early, as the effects of the sixth vial were not then so far developed as to make it certain what were to be its effects on Mohammedanism; but that is now settled: the Ottoman power is broken, never to recover. Under the sixth vial was also to come up a spirit of jealousy and rivalry among "the kings of the earth," or old Roman Empire: see *Rev. 16: 13, 14*. Under the sixth vial there was likewise to be a note of warning—"Behold I come as a thief," &c., which note of warning, it is evident, from what follows in the prophecy, would be generally disregarded: that note of warning has been given, in Europe first, and then in America. In the mean time great preparations have been making for war, either offensive or defensive; and the nations are all ready for the conflict; each dreading it, and yet all fearing it, particularly in Europe. We must then be very near the pouring out of the *Seventh Vial* if it has not actually commenced. Whether the present French revolution is the first shock of that great earthquake to be under this vial, or whether like the two previous ones only the fore-runners of the final shock, a few months will enable us to determine.

As to the results of the Revolution to take place in Europe, when all the monarchies there are to be broken to pieces, we are of opinion, that whatever efforts may be made to mould new governments, after the model of the United States, they will

prove abortions; and that the whole continent of Europe will be in such a state of anarchy as will make all the people desire a deliverer from some quarter; but none who disregard prophecy can tell from what quarter deliverance will come. Here we call attention to the prophecy of Haggai, chap. 2: 21, 22: "I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathens: and I will overthrow the chariots, and those that ride in them: and the horses and their riders shall come down, every one by the sword of his brother." Now see verses 6 and 7: "For thus saith the Lord of hosts, Yet, once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come."

Here the state, both ecclesiastically and civilly, of the nations is described: shaken to pieces—knowing what to do with themselves—desiring a deliverer—but, ignorant where he is to come from, and yet he appears. Paul, in his Epistle to the Hebrews, applies this prophecy to the time of the establishment of the immovable kingdom of God; *Heb. 12: 26—28*; or, in other words—to the second advent of Christ, when the kingdoms of this world are to become the kingdom of our God and his Christ, whose "reign" is to be "forever and ever."

### SIGNS OF THE TIMES.

In the last Examiner we gave an article from the Sunday Dispatch, relating to the Rothschilds having purchased Palestine, or its being under mortgage to them. As the Rothschilds are Jews, and as they had, and are likely to have, much to do with the events that close up the present age, we have thought our readers might be as much interested with the following account of this remarkable house as we have been.

"In the year 1740, in a little Jewish settlement in 'Frankfort-on-the-Maine,' dwelt a family of poor but respectable Jew Pedlars, and in that year they were blessed with a son whom they called Mayer Anselm Rothschild. They gave him what education their small means would permit, but, dying when he was at the age of eleven, left him to his own resources. He then earned a scanty living by writing, which he soon abandoned for a trade. But his ambition was to be a priest of his religion. Fortunately for tottering dynasties of the present day, this was not accomplished. His trade required him to travel; and after some years he returned to his native place and established a small business. He soon, however, gained considerable notoriety as a collector of old and curious coins, which brought him much in contact with persons of rank, among whom it was fashionable to make such collections; and finally he went to Hanover, as a clerk in a large house. Subsequently, with a few years' savings, he returned to Frankfort, married, and commenced a little exchange business. His great sagacity, strict punctuality and rectitude of conduct, pushed him rapidly forward, and towards the close of the century the Frankfort banking house had become famous and the profits large. The banker in the meantime had brought up ten children, of whom five sons were 'after his own heart,' and when he died left them vast wealth and extensive

business, with the injunction to dwell in strict and unbroken unity. And the injunction then bestowed has been faithfully carried out. The five sons conducted as many banking houses at the leading capitals of Europe. They were as follows: The eldest, Anselm, was born in 1773, and was the most substantial citizen of Frankfort, and, representing the father, was the head of the whole operations of the house. The second, Solomon, born in 1774, became a citizen of Vienna, where he is held in high estimation as a man, as well as a member of the most stupendous banking house in the world. The fourth son, Charles, was born in 1788, and has, since 1821, conducted the house at Naples, where his popularity is equal to any of his brothers. The youngest son, Jacob, was born in 1792, and is the banker for Paris, where he maintains a splendor that eclipses most of the princes of Europe. The third son we have yet to mention. Nathan, who was born in 1777, and became the head of the London house in 1798, and was in every intellectual respect a giant. It was observed of him that should he share in the chase it could only be to hunt elephants.

These five houses, combining all the financial resources of Europe in their movements, which are always simultaneous, have exercised for fifty years a power unseen, but overwhelming. Nearly all the government debts of Europe are of their contracting. Through the wars of Bonaparte their information was always correct, and always in advance of the British government, which was often a dependent upon them for information, as well as for means of action. Although their residences were always widely separated, each controlling all means of information, no important transaction was entered into without consultation and strict harmony of opinion among them all. Commercial exchanges and all movements of business were often known to and controlled by the old Jew in Frankfort, who could in the exercise of his great power, look with contempt upon feeble despots crying to him for help; and the aid asked depended on the assent of the five brothers. Accordingly they were courted in every possible way. In 1813 they were made private commercial counsellors to the Hessian government; also the Austrian Emperor, who conferred on them the rank of *Barons*. In 1836 Nathan died, leaving £63,000,000, and seven children, of whom four were sons. The eldest, Lionel, who had been made Knight of Isabella by the Catholics at Madrid, and who is a Baron of Austria, in right of his father, appeared in 1836, on the London Change in the place his father had occupied for thirty-eight years.

Such is a brief history of this remarkable family. But we have not yet done with our remarks upon the Rothschilds. Lionel, the last mentioned in the foregoing account, was recently elected a member of Parliament; and a change in the British Constitution was necessary to admit a Jew to Legislative honours and privileges: the amendment was made. What next? Recently, the English were compelled to yield the legal restrictions on the issue of the Bank of England, because the Baron Rothschild threatened to withdraw his deposits unless the Ministry changed the law; and again the

Saxon was compelled to yield to the Jew. Then what? Why—the Jewish civil disabilities must be removed in England, that they may arise there to all the rights and privileges of other men; and it is done. They are no longer to be “trodden under foot” in England.

The prosperity of the Rothschilds in the present employment of their immense wealth, depends upon the stability of the thrones of Europe: and a short time before the fall of Louis Philippe, the House of Rothschilds loaned the King of the French the money supposed to be sufficient to keep him on his throne; but that throne has fallen, and the other thrones of Europe tremble ready to fall. The Rothschilds cannot fail of seeing that those governments will be but poor security for the immense loans they have made them. Will that House look on and see these Monarchies sink, and allow their riches to be lost by the crumbling dynasties, and make no move to put their wealth in a place of safety? We cannot believe it. But, where shall they invest their immense substance? Their eyes must be turned to Palestine; and the re-establishing of a Government of their own; and the gathering of their own people, the Jews, must, in the natural course of things, become a favorite project with the Rothschilds. Their wealth and political power fully prepares them for such an undertaking. That movement, of itself, would hasten the downfall of European thrones, from the fact that the withdrawal of their funds from those governments would produce a financial crisis that must overthrow the Monarchies of Europe.

Since the above was written, we have clipped the following items from different papers relating to the Rothschilds.

“There is no money to form a coalition against France, and the Jews will lend none—nay more, the Jews have none to lend; for who can tell where the Messrs. Rothschilds are going, if they continue to identify their fortunes with the success of royalty? \* \* \* \* Without a Jew, Metternich and Nesselrode are but rusty wheels in a worn out machinery. In vain are the promises of Emperors and Kings, if not endorsed by a Jew, and hundreds of thousands of bayonets cannot raise a dollar.”—*Wash. Cor. Ledger*.

“Three months since, the house of Rothschilds took the French loan, of about ten millions sterling at 75*fr.*, 25*cs.*; 47*fr.* was the price at Paris on the 8th of March.”—*Liverpool Cor. N. Y. Herald*.

“Baron Rothschilds was notified yesterday to leave Paris, which he declined to do; but he immediately sent the new government twenty-five million francs, which will, perhaps, cause the order to be modified or withdrawn.”—*Paris Cor. N. Y. Herald*, “Feb. 26.”

“Baron Rothschild was not ordered, but advised by the timid, to leave the city; but he did not enter into their fears, and has made himself useful since to the government and people.”—*Ibid*, *Paris*, Feb. 28.

## EXTRACTS FROM LETTERS.

The Extracts of Letters in our March number pleased some of our friends, in Philadelphia, so well, that they have specially requested us to give them more. To gratify such, we have prepared another selection for this number, larger than before.

A HARD CASE: Br. C. Morley writes:—“I was somewhat amused the other morning at the manner in which the head of the family where I board—a member of the Dutch Reformed Church—read the 37th Psalm at family worship. He read to the 20th verse, to the clause—“The enemies of the Lord shall be as the fat of Lambs,” and there he stopped in the middle of the verse. Of course, he considered the remaining part of the verse—“they shall consume; into smoke shall they consume away,” rank heresy, dangerous for his family to hear read! What a heretic David must have been! And what a heretical book the Bible must be, as it does not conform to that superior authority—the man-made creeds! What is the remedy? For “great” are the creeds of the sects! Why, either all the bibles in Christendom must be expurgated or burned, or the *creed-idols* must fall, if time rolls on a few years in the present dispensation.”

It was said, some years ago, in our native town, that a Universalist there had actually erased from his bible, all the threatenings against the wicked: so that, when any one quoted those threatenings his answer was—“That is not in my Bible.” The opponents of the doctrine—“The dead praise not the Lord,” and “all the wicked will God destroy,”—“they shall be as though they had not been,” may as well begin to follow in the footsteps of the aforesaid Universalist; for they will find it just as difficult, from *God's Bible*, to maintain the endless misery doctrine, as he did to prove Universalism, till he manufactured that book into *my Bible*. Creeds of men may prove the soul's natural immortality—God's Book never can: they might just as well try to make it read, “God so hated the world that he gave his only begotten Son, that whosoever did not believe in him should have everlasting life:” and add—“It is written”—“Ye shall not surely die.”

Dr. A. DOOLITTLE, New York, writes:—

When you sent me the first lecture on the destruction of the wicked, from Albany, [1842,] I read but a little of it. I was grieved to think you had run into so great an error. I laid it down, and did not take it up again until you sent me the second lecture, I looked at it, and behold these words, in large letters, stared me full in the face: “ARE THE WICKED IMMORTAL?” I thought, what does this mean? I had never heard the question before. I read it through, and then hunted up the first, and read that through. I was surprised. Let me tell you, if it had not been for these large capitals arresting my attention, I do not know when I should have seen the truth; and many more have been arrested by the same. Can you not place them on your paper where they may be seen? They will do good; they strike one's mind with great force.

I praise the Lord that you were made an instrument in his hand, of leading my mind to embrace this truth; to Him be all the glory, Amen. It was a good while before I could believe that when a man dies, if he was a Christian, but what he was alive for evermore. But, I soon found, that man had no life but in Christ; for He is the resurrection and the life—that the dead know not anything—in the very day he dies his thoughts perish; but, praise the Lord, when he who is our life shall appear, we shall appear with him in glory; and not before. The pernicious doctrine, that when a Christian dies he goes to heaven and receives his reward, is doing great damage to souls. “Get ready for death!” Why, death, as a consideration for repentance to sinners, is not to be found in the Bible. We have great cause to be thankful that the Lord has caused us to see the truth.

I think the coming of the Lord is very near. I will refer to Luke, 21st chapter. “On the earth distress of nations, with perplexity, the seas and waves roaring;” or, as some say, “the seas and inland waters agitated,” and men's hearts failing them for fear, and looking after those things that are coming on the earth, for, or because, “the powers of the heavens should be shaken.” Now, is it not the shaking of the power of the heavens that produces the effects on men here spoken of? And if I am correct, is not the coming of the Son of man the next event? And may we not look for it daily? I want to understand the truth, for nothing else can do us good; may the Lord guide us into the truth, and prepare us for the great event, Amen.

In accordance with Brother Doolittle's suggestion, we have inserted the question “ARE THE WICKED IMMORTAL?” at the head of our editorial department, with the Bible answer, there to remain, for opposers to reply to or scoff at, as is most agreeable to them.

Br. THOS. P. HEDRICK, Laurel, Indiana, writes:—

If God has called us to the work of proclaiming the second advent of His Son, he has also put it into our hearts to exhibit the state of the dead and the end of the wicked, which important doctrines show the necessity of his coming, for man is dependant on the second coming of Christ and the resurrection for all future existence after death; and if there be no resurrection of the dead, then they that have fallen *asleep in Christ* are perished. I am glad you have associated with you, in the editorial of the Examiner, Brother Walsh, as it will enable you to publish more largely, and present a variety of matter upon those valuable subjects. “Dig deep,” brethren, for the truth: it is the truth alone which sanctifies us, and glorifies our heavenly Father. The Examiner is just what the reading community want; and how thankful we ought to feel that we have been conducted after God's way into this glorious light; God is light, and in him is no darkness at all; and while I can approach this light, and enjoy such sweet intercourse with its divine source, I fear not the charge of *Infidelity*, neither do I regard it; but as I have freely received of the Lord, I will endeavour to do something to roll on the glad tidings of the coming of our Redeemer, and the destruction of all his enemies, and the restitution of those things spoken of by the Holy Prophets.

Will you, in some future number of the Exam-

her, take up this subject, the restitution spoken of by the Prophets, and show us what you consider is to be restored—cite us to the prophecies which speak of it, and go into it fully? It is a subject very much needed at this time, in order to correct the mistakes into which the churches have all fallen.

BR. R. E. LADD, Cabotville, Mass., writes:—

BROTHER STORRS: I am greatly edified by the Examiner. My heart sympathizes with its general character better than with any other paper extant. May God bless you in your efforts to spread Scriptural Truth. I rejoice that you are so much encouraged; and that a better feeling is prevailing among Christians towards the Truth of God. We are still holding on our way, and occasionally having additions to our ranks. Several have been converted to God and to the whole truth (or to a readiness to receive it,) within a short time past.

Accompanying the above, Brother Ladd sent us eleven new subscribers; which, with the twenty he became responsible for previously, makes thirty-one he has furnished us since the commencement of the present volume. Who will go and do likewise? Several others have done nobly also; for which they have our thanks.

BR. DANIEL BEACH, Chelton, N. Y., writes:—

BROTHER STORRS: I feel very thankful to you for the Examiner. I always read it with a great interest. When it comes I do not know how to lay it down until I have read it through. When I first got hold of the "Six Sermons," I was strongly prejudiced against your views; and my wife was so afraid that I should be led astray, she hid them for some time; but before I had got through reading them, my prejudice was all gone; and now my wife and myself are both as firm believers in the doctrine of the destruction of the wicked as any part of the Bible; and also the unconscious state of the dead. How many passages in the Bible teach us that the dead know not any thing; but, O, that tradition in which we have been trained: how much it has done to keep us in the dark, and blind our minds from the truth of the Bible.

BR. EZRA CROWELL, Bowdoinham, Me., writes:—

BROTHER STORRS: The Examiner is received. It's just the thing we need at this time. It is indeed to me like cold water to a thirsty soul. It is solid meat upon which one can feed for weeks. I rejoice that the time has come that you can publish regularly. This is what I have long desired. I have no doubt you will soon be able to present us with an enlarged semi-monthly. Your paper needs only to be known, to be appreciated by the lovers of Bible truth. This cause has suffered some in this region for the want of able advocates; but, I rejoice that so many able pens and voices are being raised up to promulgate and defend the truth.

BR. BENJAMIN TILLEY, Bristol, R. I., writes:—

BR. STORRS:—I have received your paper, and have been highly gratified in perusing the contents. I find those subjects discussed in an able manner that I consider of vital importance, and they have long occupied much of my study and reflection; and I have been for some time trying,

according to my best ability, to defend them; and I think we have arrived at a point when we can see clearly the force of our Saviour's admonition, "Search the scriptures, for in them ye think ye have eternal life."

BR. SAM'L BROWN, Milwaukee, Wis., writes:—

BR. STORRS:—It is with pleasure that I receive monthly the Examiner. Whilst I have the satisfaction of reading it, I wish to aid in publishing it. There are a few of us here, that are not tied to any sect nor paper; but, we love our Bibles and love to receive light from any and all that can give it, without being prejudiced against any. You will excuse me for not writing in terms of praise of you or your paper, for I have seen so much of such writing that it disgusts me. I think the best way a brother can show his approbation of a paper is to send the money to sustain it. We are trying to live, with our lamps trimmed and burning, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ.

BR. HENRY SMITH, Addison, Vt., writes:—

BR. STORRS:—Ever since I became a subscriber for the Bible Examiner, I have received it regularly every month; have read and examined it candidly and prayerfully, I hope, and it has been the means of inducing me to read and search the scriptures more than I have ever done before, in the same length of time, and I must say, as an honest man, that I am strongly inclined to believe the doctrine of the unconscious state of the dead, and the final destruction of the wicked, (at the second death,) to be a Bible doctrine; and the interest I have heretofore had in reading the Examiner and comparing it with the bible, has by no means abated.

BR. TRUMAN GRANDT, Vergennes, Vt., writes:—

BR. STORRS:—I have received the three first Nos. of the present volume of the Bible Examiner, for which I feel grateful. I have read those through with much interest.

How glorious does the doctrine of the resurrection appear, when we can see that "they who have fallen asleep in Christ are perished" without it? Which doctrine cannot be true; and Paul was greatly in error; and they who have fallen asleep in Christ are "not perished," if indeed (as orthodox theology (?) teaches us,) they have gone home to Heaven and happiness at death, or, when they fall asleep. O! how we have been spoiled, through "philosophy and vain deceit." How long received for "doctrines" the "commandments of men." Yours, in hope of Eternal Life.

BR. R. L. PARTINER, Mayville, Ohio, writes:—

BR. STORRS:—I am heartily thankful for the Examiner, and think that I have gained much light from it. To give you a little of my experience I will say—that I was awakened up to the subject of the sleep of the dead by the word let fall in a sermon, which was some four years ago; and since that time I have been examining the Bible on that subject and others, and became convinced that the dead must sleep; but I did not discover the relationship existing between that doctrine, and that of life and death, yet I had discovered that orthodox preachers treated the subject in such a commingled light, that it amounted to utter confu-

sion. On the depths of the prejudice of education. I did not know half its strength. The orthodox cry here is "Infidelity;" &c. Some speak not knowing any better, others not wishing to know better. But there are some that will read and listen. Oh that men would let their common understandings bear on this matter, and not listen so much to the clergy; for it is so plain that "he that runs may read," if the mind is not previously cramped by a theory.

The cause here looks brighter every day. Many are willing to listen to arguments and the simple truths of the Book. We have preaching on the subject of the Kingdom once in two weeks, and a prayer meeting weekly. The preaching is by Bro. Lyons, who labours here and through the adjacent country; and we can say, as one Bro. in the last Examiner said, if we have not changed the profession of some, "we have changed their prayers."

BRS. Z. SMITH and WM. MOSS, Elberton, Ga., write:

BR. STORRS:—Continue to us the Bible Examiner. We do not wish them stopped, as we like them well, and think the doctrine they contain the best we ever read. We think the Examiner is opening the eyes of some here, and we expect to get you more subscribers shortly.

BR. D. B. ELDRED, Homer, Mich., writes:—

BR. STORRS:—I am glad to hear that ministers are coming to the truth on the state of the dead and end of the wicked. One in this State, Br. Manings Curry, has lately embraced the truth, and is now preaching Life and Death to the people.

BR. J. P. PRITCHARD, Mocksville, N. C., writes:—

BR. STORRS:—I am much pleased with your paper, and shall do all I can to obtain subscribers. The sermons you were pleased to give me last fall, when in the city, I have distributed wherever I thought they would be read and do good. I have some on hand yet, and shall hand them out whenever I see they will be read. I am pleased that you have associated with you Br. Walsh.

Had man not have sinned he would not have died, but would have inherited the earth forever; but, in consequence of sin producing death, the resurrection is, in one sense, a doctrine of necessity; for, without it the original design of God would have been frustrated—men would have died—and the earth would have to be peopled by another creation. But, in the resurrection we see both the wisdom and power of Jehovah; it is a glorious truth, and to the child of God that hope that supports him amid all the ills that fall to our lot in this world. Were it not for that, truly, of all men they would be the most miserable.

My brother-in-law has been lately excluded from the Baptist church near this place, for his belief of the truth; and after his exclusion earnestly entreated to give up his views and return to the church, they believing him to be a Christian.

DR. I. F. LEE, Meltonville, N. C., writes:—

BR. STORRS:—I received six copies of the six sermons, and three numbers of the Bible Examiner for the present year. Enclosed are five dollars, which you will place to my credit. Send me six copies more of the six sermons.

I am very busy, professionally, as they say in this country, and have little or no time to spare at this moment.

One preacher of the denomination to which I belong (Baptist,) has been excluded lately for his belief in the doctrine advanced in your sermons. I am well acquainted with him, and know him to be a man of piety and consistency—a Christian to all human appearance. But I will write to you again ere long, and, I trust, shall have something interesting to mention.

BR. A. N. SEYMORE, Plymouth, Mich., writes:—

BR. STORRS:—I have been engaged in proclaiming the glad tidings of the speedy coming of Christ for nearly four years past, and I feel weighed down under the solemn impression of the truth, that it is soon to be witnessed by an astonished world; and my soul cries out, what manner of persons ought we to be who profess to be looking for such momentous events, as the appearing of Christ, the renovation of the earth, the destruction of the wicked, &c. None but the pure in heart can see God in peace; none but those who are willing to sacrifice all for Christ, and his truth will be able to stand before him in peace, without spot and blameless in that day. God grant we may purify our hearts by obeying the truth, for we are sanctified and purified through the truth. There are truths advocated by you, and many of the Advent brethren that have not had their proper influence on my mind till within a few months past. The reason why they have not, are quite numerous, but, I fear, not very weighty. A short time since, my mind became settled relative to the sleep of the saints, and the destruction of the wicked; and while travelling from place to place, to preach the glad tidings of the kingdom nigh at hand, we have placed these truths prominently before our hearers, and many have rejoiced in these righteous sentiments, as well as those concerning the coming of the Lord. After the darkness was past, and my mind became clear on these subjects, I wondered with astonishment, that I cherished the old theory as long as I did. It is utterly impossible for me to believe in the common theory, with the light I now have on this subject. "The righteous shall be recompensed in the earth, much more the sinner and the wicked." Their recompense is to be punished according to the deeds done in the body. "Burnt up root and branch"—"consumed soul and body," and "be as though they had not been." I can reconcile the Bible in this way and no other. My Bible is becoming more and more consistent, more and more beautiful and glorious, praise the Lord. We have just closed a series of meetings, in which some twelve or fifteen have taken a decided stand upon these questions, and many more have been favourably impressed, and have commenced searching the scriptures for a decision. I fear not the result of their investigation. The ministers do all they can to oppose, by crying "Wolf, wolf," "Infidelity," &c. But we take a decided stand, and give them the liberty of meeting us in private or public on those questions. As yet we have not the pleasure of accepting an invitation to discuss these important Bible doctrines. God's truth is mighty and will prevail. Amen.

Yours in hope of speedy immortality and Eternal Life.

BR. N. A. HITCHCOCK, Tyler, Ill., writes:—

BR. STORRS:—I obtained, not long since, a copy of the Bible Examiner, and perused its contents. I became satisfied that the truth, as therein presented, might accomplish much good. I know of several in this place, who have been rescued from Universalism: and had not the plain truth, respecting the state of the dead and the end of the wicked, been set before their minds, they doubtless would have remained still in their sins. You say, "you intend, by the grace of God, to be kept free from that bigotry which thinks no light can be elicited beyond that now enjoyed." I would be glad to always occupy that place myself. I would most ardently pray to be led into all truth. I never felt the necessity more than at the present time, of standing free, believing the true Church is composed of all true believers. There are about twenty in this place, most of whom I have evidence are serving God according to the light they have. We take the word and Spirit as our rule of action, and acknowledge no scriptural name as appropriate to the household of faith.

BR. A. B. MAGRUDER, Charlottesville, Va., writes:—

TO THE EDITORS OF THE BIBLE EXAMINER:—I read your paper with both pleasure and profit, and knew not until your association of Br. Walsh in the editorial department, that the "Examiner" was still published. Several years ago, it fell into my hands, and I derived no little light and instruction from your (Br. Storrs') "Six Sermons." The perusal of these, stimulated me to further inquiry, and resulted in my conviction of the truth of the doctrine of the ultimate destruction of the wicked, a point which, though for years previous a disciple of Christ, I had never thoroughly understood. Since then, being in the midst of infidels and opposers, both "orthodox" and aliens, I have deemed it due to the truth I held, to put forth some defence of its claims. This I did by the publication, last year, of a pamphlet entitled "*Truth tested by Scripture*."

BR. JOHN T. RICHARDSON, Newburyport, Mass., writes:—

BR. STORRS:—I was informed by a friend last week, that you was publishing a periodical in pamphlet form. I wish you to send me a copy, with the back numbers. I have your "Six Sermons" on the end of the wicked, and the state of the dead.

There is a church of Advent believers in this place, well united and prosperous. Nearly all of them believe with you in the end of the wicked, and the intermediate state of the dead.

THE EDITOR of this paper preaches every Lord's day at COMMISSIONERS' HALL, Third street, below Green, east side; at 10, A. M., and in the evening at 7 o'clock.

THE "SIX SERMONS" on the End of the Wicked, &c., can be had at No. 21 North Sixth street, or of the Author, 18 Chester street, between Race and Vine, 8th and 9th. Price, in Pamphlet 15 cents, or ten copies for \$1.00. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" The Sermons advocate the doctrine, that "All the wicked will God destroy," or, cause them to cease from life, after the judgment.

"THE ASPECTS OF PHRENOLOGY ON REVELATION; OF, Materialism, Fatalism, Regeneration, Creeds, Atheism, The operation of the Holy Spirit in the conversion of men, and HUMAN RESPONSIBILITY, Philosophically considered, in a series of Lectures," By J. T. WALSH. Such is the Title of an Octavo pamphlet of 74 page, published by Br. Walsh, Richmond, Va., 1846. For sale at 21 North Sixth street, Philadelphia, Pa. Price 25 cents.

## CONSOLATIONS FOR THE LONELY.

BY MARY HOWITT.

There is a land where beauty cannot fade,  
Nor sorrow dim the eye,  
Where true love shall not droop, nor be dismayed,  
And none shall ever die;  
Where is that land, O where?  
For I would hasten there;  
Tell me—I fain would go,  
For I am weary with a heavy woe!  
The beautiful have left me all alone;  
The true, the tender, from my path have gone!  
O guide me with thy hand,  
If thou dost know that land,  
For I am burthened with oppressive care,  
And I am weak and fearful with despair;—  
Where is it? Tell me where.

Friend, thou must trust in him who trod before  
The desolate paths of life;  
Must bear in meekness, as he meekly bore,  
Sorrow, and pain, and strife!  
Think how the Son of God  
These thorny paths hath trod;  
Think how he longed to go,  
Yet tarried off, for thee, the appointed wo.  
Think of his weariness in places dim,  
Where no man comforted or cared for him!  
Think of the blood-like sweat,  
With which his brow was wet;  
Yet how he prayed unaided and alone,  
In that great agony, "Thy will be done!"  
Friend do not thou despair;  
Christ, from his heaven of heavens, will hear thy prayer.

## THE MAGNETIC TELEGRAPH.

BY JAMES GILBORNE LYONS, LL. D.

Along the smooth and slender wires,  
The sleepless heralds run,  
Fast as the clear and living rays  
Go streaming from the sun:  
No peals or flashes heard or seen,  
Their wondrous flight betray,  
And yet their words are plainly felt,  
In cities far away.

But faster still than tidings borne  
On that electric cord,  
Rise the pure thoughts of him who loves  
The Christian's life and Lord—  
Of him who, taught in smiles and tears,  
With fervent lips to pray,  
Maintains high converse here on earth  
With bright worlds far away.

Ay! though nor outward wish is breathed,  
Nor outward answer given,  
The sighing of that humble heart  
Is known and felt in heaven:  
Those long frail wires may bend and break;  
Those viewless heralds stray;  
But Faith's least word shall reach the throne  
Of God, though far away.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. III.

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## CHRISTIAN PHILOSOPHY;

OR, THE CONSTITUTION OF MAN, IN RELATION TO  
IMMORTALITY AND ETERNAL LIFE.

### No. I.

"What is man?" This question has been variously answered by skeptics, infidels, and theologians. One replies, he is an *Angel—a God*. Another, that he is a *demon*. Another, still, that he is the offspring of *chance*, and that his "death is an eternal sleep." And still another, that he is *immortal*, destined to live in God's presence in the enjoyment of inexpressible happiness, or to burn in hell through the endless succession of ages!

Thus, "the world by wisdom knew not God." "They became vain in their imaginations, and their foolish hearts were darkened. Professing to be wise, they became fools." The schools of India and Egypt were the prolific sources of "philosophy falsely so called;" and Pythagoras and Plato its great masters. They predicated immortality upon the *nature of man*, and argued that he was *constitutionally* in possession of an immaterial, incorruptible essence, which was a part of the Deity; and that its destiny was transmigration, and a final absorption into the "Soul of the Universe." When christianity was popularized, ascended the throne, and was clothed with secular power, this dogma of Paganism was amalgamated with pure christianity, and thus the latter was rendered more acceptable, in the adulterated form, to the stupid and licentious admirers of a "vain philosophy." Since that period, the same dogma has been handed down through the dark ages, being transmitted from sire to son—from priest to people—from school to school, until, like a mighty and deadly stream, its waters have poisoned the hearts and heads of all mankind; corrupted every science, and nullified and stultified the truth of God! This pagan tradition now constitutes the *soul—the life and spirit* of every sect in christendom. It is preached from every pulpit in the land, taught in every lecture room, inculcated in every school, and distilled into the youthful mind in every family!

Every science is tinged with it. The astronomer contemplates the unnumbered worlds, revolving in the immensity of space, as the abode of his departed spirit; and talks of "gaining *worlds* beyond the skies." He, vainly thinks, his departed ghost, on some errand of mercy or inquest of knowledge, will

pass from world to world, and be lost in the contemplation of the grandeur, sublimity and beauty of Jehovah's works! The physiologist, while he examines the organization of the human machine, imagines that he is contemplating the "clay tenement of an immortal soul." The phrenologist, as he dissects the human brain, and unfolds its beautiful convolutions, in imagination beholds within its anfractuositities evidences of the deathless nature of that "divine essence"—that life imparting and thought-producing spirit that once animated it!

And thus it is, that every Medical School and Theological Seminary, and College of Literature, is made a fountain of corruption, deep and wide, to the human mind. And, not only so, but even the political prints, as they chronicle the demise of some political leader or military chieftain, speak of their exchanging the honors of civil and military life, for the rich honors and evergreen laurels of the paradise of God. For, in their wisdom, they eulogize to heaven the man whose hands have been washed a thousand times in the warm gushing blood, fresh from the heart of his fellow man!

And, not only this, but even the babe upon the knee of its mother, is taught to lisp the delusive doctrine of congenital immortality!

Seeing, then, that in every department of society, in all the streams of social life—in all the ramifications of religious and political systems, this deplorable delusion is taught by pens and unnumbered tongues, are we not justifiable in making one effort to dispel the delusion, and to pour into the minds of our readers the light of *christian philosophy*? Should we not meet error on its own ground, and, if possible, drive it from the field? Certainly we should! Let us, then, draw the sword, throw the scabbard to the winds, and do battle for the truth. The *truth* has nothing to fear in any investigation. Truth seeks the light, while error shrouds itself in the gloom of pagan darkness!

This doctrine of "hereditary immortality," is not only proclaimed from the pulpit, and echoed by every press in the country; but it is, also, wafted on the breeze in the melody of song! And here we have a specimen of this *Pago-christianized theology*:

"Vital spark of heavenly flame,"

Quit, O quit this mortal frame!

Trembling, hoping, ling'ring, flying—

O the pain the bliss of dying!

"Hark, the whisper! angels say,"

'Sister spirit, come away!

What is this absorbs me quite,

Steals my senses, shuts my sight,

Drowns my spirit, draws my breath?

"Tell me, my soul, can this be death!"

"The world recedes, it disappears,"

Heaven opens on my eyes; my ears

With sounds seraphic ring;

Lend, lend your wings—I mount, I fly;

O grave where is thy victory!

"O death where is thy sting!"

Here we have the theology of Plato, in all its sublimity! In this *death scene* we have the "vital spark," or immortal soul, of "heavenly flame"—of the "divine essence," a part of the deity. Then follows an injunction (from the *body* of course!) for this "vital spark" to "quit this mortal frame." Then follow the attitudes of the "vital spark"—which is represented as "trembling, hoping, ling'ring, flying;" and exclaiming—"O the pain, the bliss of dying!" This may be good poetry, but it is miserable philosophy, and worse theology. For, if it have any meaning at all, the *body* is supposed to address the spirit thus: "Vital spark of heavenly flame, quit, O quit this mortal frame." To which the spirit replies: "I am trembling, hoping, ling'ring, flying." And then exclaims—*mind*—the spirit exclaims—"O the pain, the bliss of dying." According to this, therefore, the spirit trembles, lingers, hopes, flies, and, finally dies! For, it is represented as saying—"O the pain, the bliss of dying!" This, we repeat, is bad philosophy and worse theology; but, then, we suppose we must excuse its advocates, as it was merely a freak of the Poet's imagination.

But, to return, the spirit is then represented as addressing the *body* thus: "*Hark!*" did you not hear "the whisper?" "Angels say—sister spirit, come away." The poor body, then, already crumbling to dust, is made to say: "What is this absorbs me quite, steals my senses, shuts my sight, drowns my spirit!" (sad catastrophe!) "draws my breath?" "Tell me, my soul, can this be death?" The spirit "drowns," and the body in "death!" Both dead!! Platonists, teach your poets better, or they will make sad havoc of your theology!

But now comes the crisis—the eventful period; when the soul takes its flight, and "gains kingdoms beyond the skies." The spirit therefore exclaims: "The world recedes, it disappears;" and "heaven opens on my eyes;" and "my ears with sounds seraphic ring." An appeal is then made to the attending angels—"Lend, lend your wings," with the announcement, "I mount, I fly." And as the departed ghost leaves the world, and passes through the trackless ether, it looks back to the grave, where it's "mortal coil" is deposited, and shouts—"O grave where is thy victory? O death where is thy sting?"

Such is the scene before us! And such is a specimen of modern Platonism!!

But when we turn our attention to the word of God—to the testimony of prophets and apostles, we see no such teaching there. That sacred volume points not to the day of one's death, as the time when the song of victory will be sung, but to the period when the dead shall be raised incorruptible, and enter into the Kingdom of God. The apostle Paul fixes the time, when he says—"Christ the first fruits, afterwards they that are Christ's at his coming." "THEN," but not before, "shall be brought to pass the saying—DEATH IS SWALLOWED UP IN VICTORY—O death where is thy sting? O grave where is thy victory?"

Having made these INTRODUCTORY REMARKS, we shall now proceed to the discussion of our subject. We shall invite the reader's attention, first, to the

#### LAW OF HEREDITARY DESCENT.

We solicit attention to this point, because it is contended that "immortality" is "hereditary," or congenital. And, if so, the advocates of this hy-

pothesis can certainly point out the *law* by which such a transmission is effected. If they cannot do this, let them acknowledge it, and abandon the hypothesis as untenable.

Let not the *modest* world suppose that we are going to disclose any thing calculated to shock the nerves of the most sensitive, or tinge the cheek of the most exquisitely fastidious. We only intend to speak of things—of *laws*, which God has made; and of which the Holy Spirit has spoken. Let none presume to teach *JEHOVAH* modesty, or the *HOLY SPIRIT* refinement!

It is now an established truth, and admitted by all Physiologists, that *physical, moral, and intellectual* qualities are transmissible. If this were denied, we could present an overwhelming amount of evidence in proof of its truth. But presuming that no man will risk his reputation for learning by calling it in question, we shall proceed to argue from it as an axiomatic truth.

Now the question arises, Why are physical, moral, and mental qualities transmissible? The answer is, that it is a law of generation that like shall produce its like. This law obtains through all animated nature. It is recognized by the Bible; for God commanded the first human pair "to be fruitful, multiply, and replenish the earth." And in accordance with the endowment of his nature, it is added, that he "begot a son in his own image and likeness." There are certain *elements, or attributes*, entering into the constitution of man, which give *character to the race*; and these *elements* are common to all mankind. They are often, perhaps always, modified by external influences, as well as by internal passions and emotions; but still they exist in, and give character to all. It is upon this principle that all mankind resemble each other in form, features, &c. So we find no difficulty in accounting for *hereditary* traits of a *physical* character. In the estimation of some, perhaps there might be more doubt as to the *laws* by which *moral and mental* qualities are transmitted. But when we know that the *moral and mental* elements of human nature have their corresponding organs in the brain, all difficulty is at an end. The whole organization is transmitted; every part, every organ, whether purely animal, or whether of a moral or intellectual character, is congenital. Some times diseases are inherited; sometimes a fine elastic constitution, with splendid moral and intellectual faculties, is transmitted. And the reason is obvious, *for these MORAL AND MENTAL powers depend, for their very existence, upon the material organization of the brain.* And the adult man possesses no constituent element, physical, moral, or mental, which is not possessed by the child in *embryo*. The powers of the full grown man are *in-born*, they are hereditary. Education serves to develop, to mature, and to modify the faculties of the mind; but it can never create a single one. Let this never be forgotten. The unborn infant, then, is the future man in every essential particular, except development. The *embryo* is the *miniature man*, physically, morally, and mentally, the modifying influences of education excepted.

Now, if man has an immortal soul, mind, or spirit, the *unborn infant*—the *embryo*—the *germ* of human life has, necessarily has, the same. For immortality is not a *thing* but an *attribute* of something. If, therefore, it be an attribute of the adult man, it must be an attribute of the same man when

in *embryo*. All the elements, as well as the attributes of man, exist in the original *embryonic germ*; and by vital magnetism they are evolved, developed, and matured. Consequently, if immortality be hereditary, we must look for its manifestation in the *germ of life*, as well as in the full grown man! Here, then, we have the astounding physiological hypothesis of the *transmission of immortality*, from sire to son; and from one generation to another! Thus, it is assumed, "the divine essence"—a "part of the Deity," is handed down, according to the laws of hereditary descent, to the last generation of man! In this case *abortions* do not alter the case, for they, too, possessed immortal souls! And, then, to cap this climax of absurdity and blasphemy the man of special election and reprobation, comes forward, and, in accordance with the theory of eternal *soul-burning*, declares, as one did in Virginia, that there are "infants in hell not a span long!" And, still further, as if to mock Jehovah, "who only hath immortality," the devotees of licentiousness, of deep and damnable prostitution, are engaged in the good work of producing *immortals*, and transmitting the "divine essence" of incorruptibility! And, just here, we must be allowed to say, that, in our estimation, this doctrine of hereditary immortality, which mocks, and nullifies, and stultifies the teaching of the Holy Scriptures, that "God only hath immortality;" and that "eternal life is the gift of God"—this doctrine, we say, is the rankest infidelity of any age! It lies at the foundation of every system of error, with which we are acquainted. It is the basis of "*purgatorial purification*," "*invocation of saints*," the "*worship of martyrs*," and a thousand other fooleries of Catholicism. And last, though not least, it constitutes the grand work of the doctrine of eternal soul-burning in the endless fires of hell! In a word, it is fraught with untold mischief, to the truth of the gospel.

But the doctrine is utterly untrue; we inherit disease, mortality, and death, but immortality and life are attributes of the kingdom of God. Men may inherit the most loathsome diseases, or they may be born idiots; but the boon of incorruptibility can never be transmitted by sinful flesh! That which is born of the flesh, is *flesh*, and not *immortality*. And Paul says—"I know that in me, that is in *my flesh*, dwelleth no good thing." Immortality, if hereditary, dwells "in the flesh," and is certainly a "good thing;" Paul, therefore, had none of it. Job asks the question: "Why did I not from the womb? Why did I not expire at the time of my birth? Why did the knees receive me? or why the breasts that I should be nursed? For now should I have lain still and been quiet, I should have slept: then had I been at rest, or as a hidden untimely birth I had not been, as infants which never saw light."

Again, he says: "Why then hast thou brought me forth from the womb? O that I had expired, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave."

How very different is this teaching from that of the moderns, who maintain that immortality is hereditary; and that their children, *idiots* though they be, are immortal! Immortal idiots!! From such theology may the world soon be delivered! But there is another class of *immortal-soulists*, who take a position somewhat different from the above.

They yield the doctrine of hereditary immortality so far as to admit that there is no immortality in *embryonic life*; but that, when the infant emerges from its prison-house, and, for the first time, inhales the atmosphere, then it becomes possessed of an immortal spirit.

This position, though a modification of the former, is not less hypothetical; and, when examined in the light of philosophy and revelation, it will be found equally fallacious.

The atmosphere is composed, chemically speaking, of oxygen and nitrogen, neither of which possesses the attribute of immortality; but, even if they did, they are not possessed of *intelligence*, which is a radical idea associated with spirit. Besides oxygen and nitrogen, man breathes an aqueous vapour, electricity and light. He lives, moves, and has his being in an immense ocean of magnetism, which fills the universe; and in which all vegetables and animals live, and all world's revolve! The atmosphere contains the "spirit of the breath of life;" that "breath" which was "breathed into the nostrils of Adam," inflated his lungs, and made him "a living soul." The same "breath of life," which God "breathed into the nostrils of Adam," is breathed into the nostrils of every living thing. The unborn infant lives, but does not breathe. The first inspiration of the new born babe, is the inflation of its nostrils and lungs by the "breath of life." But, as we observed before, there is no intelligent spirit in all this: it merely acts upon the wonderful organization of man, and the machinery of life and thought is put in motion. And when the man dies, he yields up his spirit—his breath—"the breath of life" to "God who gave it;" and his organization moulders into dust, in verification of the sentence pronounced upon him: "*Dust thou art, and into dust shalt thou return.*"

Having, then, as we think, sifted the *foundation* of this subject, we shall follow it still further in its ramifications in our next article, in which we shall speak of the INSTRUMENT OF THOUGHT AND FEELING. And, in conclusion, we will put one question to all those who inquire, *by what* "LAW THE WICKED ARE TO BE DESTROYED?" Our question is this: "*By what law*" can immortality be transmitted from *sinful flesh*, and by a PROCESS NECESSARILY CORRUPTIBLE, to one's OFFSPRING? J. T. W.

#### WITCHCRAFT, &c.

By HENRY JONES.

In the Feb. No. of the Bible Examiner I noticed an article on the subject of Witchcraft, which seems intended to show that the raising of Samuel the prophet from the dead, by the witch at Endor, was a mere trick of the woman, with so much craftiness of her own, that she made a perfect dupe of King Saul, without being aided by any invisible power to perform any thing supernatural on the occasion. I am aware that this is becoming a very common view of witchcraft in general, and among professed Christians, and I have just been hearing it warmly supported in a public debate on the following question, viz: "IS MESMERISM IDENTICAL WITH WITCHCRAFT?" and particularly on one side the case of the witch of Endor, was considered as only a *human imposture*, as in the article above mentioned. It is not my design, therefore, to review the arguments of the article, no, of others, of the same theory, though I

would present a few things as reasons for believing most sincerely, that the scripture account of "*Witchcraft*," "*Sorcery*," "*Magic*," "*Sooth-saying*," "*Necromancy*," "*Miracles*" of "*Spirits of devils*," &c., (all the same,) is to be understood as literally as it is given, and as telling us of the real mysterious works or "*miracles*" of Satan, (frequently combined with human agency,) instead of its telling us of the legerdemain, or deception, practiced by mere human sagacity and power.

Before proceeding any further, it may not be amiss to give a brief extract on this question from a very distinguished human author, intended as a rebuke upon the now very common theory, that there never has been any such thing as "*witchcraft*" in reality; or "*miracles*" of "*familiar spirits*." He says:

"The sixth species of offence against God, or religion, of which our ancient books are full, is a crime of which one knows not well what account to give. I mean the offence of witchcraft, conjurology, enchantments or sorcery. To deny the possibility, yea, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, both in the Old and New Testaments. And the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits."—*Blackstone's Com. Book iv. Chapt. iv. Sect. 6th.*

And in relation, particularly to the bringing up of Samuel before mentioned, and considered by many as the mere humbug of a woman, on the credulity of Saul, I would say—

1. That it might seem, from the history we have of king Saul, that he was a man of too much sound sense, too much experience, and too much knowledge, particularly of *witchcraft*, *divination*, &c., to be thus made the greatest dupe in the nation, by a mere woman, and notorious for her impostures, provided Saul was deceived by her accustomed legerdemain.

2. There is no intimation in the history of Samuel being thus brought up, that there was any human deception or imposture in the transaction, while the whole of it rather reads as though it were an absolute reality, that such a miracle was actually wrought by some invisible power, (1. Sam. 28: 3—20.)

3. It is expressly represented of this woman, by inspiration, that she had a "*familiar spirit*" (verses 3. 7. 8.) by which it is most clearly intimated that she performed this wonder, rather than by any craft merely human.

4. It is expressly said by the Holy Ghost, here, that the woman actually "*saw Samuel*," (v. 12.) instead of her pretending to see him, at his coming up.

5. It is also said by the same authority, that Saul "*perceived that it was Samuel*" (v. 14.) instead of being duped to imagine that it was he.

6. We have, also, the proof of inspiration and of that very same Samuel which was brought up, that it was actually Samuel himself; in the following words of Samuel, on this very point. "*And Samuel said to Saul, why hast thou disquieted me to bring me up?*" (v. 15.) Samuel is certainly the speaker here, and his own words are very plain, that he has been brought "*up*" by the instigation of Saul.

7. Samuel himself, then, according to inspiration, proceeded to give a full prophetic communication to

Saul, as he had been accustomed to do, before his death, closing his remarks, as follows:—"*And tomorrow shalt thou and thy sons be with me [i. e. in death] and the Lord also shall deliver the host of Israel into the land of the Philistines.*" (v. 19.) If we credit this whole address of Samuel and the prophecy it contains, which was immediately fulfilled just as it was given, how can we consistently say, that Samuel was not there, did not himself speak at all on the occasion, and that a crafty woman, very noted for her impostures, was only deceiving the king to make him believe human falsehoods?

I will not now be more particular on this one very signal instance of witchcraft, nor on the same "*craft*," as exhibited throughout the holy scriptures; though, according to the best human history, we have on the subject, it has prevailed as spoken of in the scriptures, in all ages of the world, and in all countries more or less, as the work of foul spirits, always standing in the way of faith in God, and directly designed by the arch deceiver to hinder the salvation of mankind. And though too many now are ready to say of it, that if it ever had an existence in the world, it is quite too late to look for any of it in "the 19th century." I would be now permitted to express my humble individual conviction, that there never was before, since the creation, so much of actual "*witchcraft*," "*divination*," &c., being practiced throughout the world, as at this very period of "the 19th century," and I shall be understood in this remark, when I say that there is overwhelming proof bearing on my mind, from revelation, from human history, and from what is now every where being witnessed in the world, that all the wonders or phenomena of MESMERISM, so called, are actually the mysteries or wonders of "*witchcraft*," and performed by the invisible power of "*familiar spirits*," and that MESMERISM in being called a science, is only "*falsely so called*." Without designing to write on this latter question, I only throw out my individual conviction concerning it, without asking the editor or any other person to bear any part of the responsibility of its being published. And should I yet be called to defend the position now assumed, I must not be slack in offering solid proof on the subject.

#### BR. WALSH'S REPLY TO BR. JONES.

1. If Mr. Jones had waited until the articles on "*Witchcraft*" were all published, he would have been better prepared to answer the argument advanced; or, perhaps, he might have been convinced, and thus saved the necessity of writing at all.

2. All the arguments advanced by friend Jones in the article before us, are fully met in the series of articles, to which we refer.

3. We do not design to enter into an extensive controversy on this subject, especially as other subjects of more importance claim our attention: but we will, nevertheless, introduce one or two arguments, based directly on the authority of inspiration.

4. As Egypt appears to have been the fruitful source of magic and sorcery, we will refer, in the first place, to her destiny as predicted by the Prophet Isaiah. "And the spirit of Egypt shall fail in the midst of her, and I (the Lord) will destroy (or swallow up) her counsel: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Ch. xix. 3d.

Here it is affirmed that the "spirit" of Egypt should fail; that they should, in other words, become dis-

pirited; and that God would destroy or swallow up her counsel, as he did that of Saul; and that, in this state of desperation, they should seek to the idols, the charmers, the wizards, and to those who possessed familiar spirits.

But, will friend Jones, or any other person, contend that these Egyptians obtained from "idols, charmers, familiar spirits, and wizards," the "counsel," wisdom or knowledge, which God had judicially "destroyed," or swallowed up? And did Saul obtain that "counsel" from the witch of Endor, which God had refused to communicate by Priests, Prophets, and dreams?

5. "And when they shall say to you, seek to them that have familiar spirits, and to wizards that *peep*, and that *mutter*; should not a people seek to their God? For the living to the dead? To the law and the testimony: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." Isaiah viii. 19, 20.

Here God, by his Prophet, tells the Jews, that, when they should be exhorted by their teachers "to seek to them that" had "familiar spirits;" and to wizards that *peep*, and that *mutter*;" two striking features in this kind of imposture—they should reply:—"SHOULD NOT A PEOPLE SEEK TO THEIR GOD?" Will you, "FOR THE LIVING" SEEK "TO THE DEAD?" "To the law" of God, and his "testimony: if they speak not according to this word, it is because there is no light in them."

To seek to wizards, witches, and to those who have familiar spirits, then, is to "*seek to the dead*!" It is to go to the dead for the benefit of the living! It is to consult the dead, who "*know nothing*," in reference to the welfare of those, who, to say the least of them, know something! It is to go to those who "*have no light in them*;" and to whom the light is as darkness, for the information of the living sons of men! Is it not preposterous? Is it not absurd? Yes, verily, it is superlatively so! God is the only source of life, wisdom, knowledge, and inspiration; and when He, in wrath, refuses to communicate to his creatures the things which concern their destiny, in vain will they seek to "spirits" of any sort, in Heaven, Earth, or Hades, for an expression or revelation, of his designs. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." And where there is no "*light*," there is no truth; and who would go to the Prince of darkness—to the "Father of lies," for truth, or information on any subject?

6. Friend Jones will do well to study the character and pretensions of Simon the Sorcerer, who gave out that he was some great person; but in all his tricks "*deceived the people*," notwithstanding they thought "he was the great power of God," and gave "*heed to him from the least to the greatest*."

7. Mr. Jones thinks that Saul had too much knowledge and experience to be duped by an old woman! Will he remember that a wiser than Saul, even Solomon, was duped by "outlandish women," and induced to sin.

8. The Apostle Paul classes *witchcraft* with fornication, anger, wrath, and other works of the flesh. And now permit us to state a principle, which, we believe, is perfectly invulnerable and irrefragible. ALL THE WORKS OF THE FLESH ARE ABUSES OF THE PHYSICAL, ANIMAL, MORAL, OR INTELLECTUAL POWERS OF MAN. The powers of man, of which we speak, are constitutional—they are natural; *Witchcraft*, therefore, being a work of the flesh, is the abuse, or il-

legitimate action of some power possessed by the person assuming the character of a sorcerer, wizard, or witch.

9. We agree with Mr. Jones, that there is a vast amount of sorcery and witchcraft in the world. There are hundreds and thousands who profess to hold converse with, and to be guided by the spirits of their departed friends. There are thousands of poor, blind, deluded mortals, who daily pray to the departed ghosts of Prophets, Apostles, Martyrs, and Saints, as they believe. Yes, friend Jones, THE WORLD IS FULL OF WITCHCRAFT! And this embraces *Priestcraft*, and every other spiritual abomination. But we are not willing to class animal magnetism with witchcraft, nor "philosophy falsely so-called" for we believe that man is magnetically made; and that animal magnetism is a true and sublime science, beautifully unfolding the laws of life. But, we perceive that in New York, and other places, it is made a sort of foundation upon which to build the exploded hypotheses, and foolish vagaries of Swedenborg. We wish to see all these abuses corrected, and these cobweb systems of theology brushed away from the face of Science and Philosophy. Let us not discard truth, because the ignorant and designing abuse it. In conclusion, we would say to Mr. Jones, that we have reserved the strongest testimony, in order, should it be necessary, to make a final raking fire.

J. T. W.

#### THE SON OF GOD—NO. III.

AN EXAMINATION OF THE DIVINE TESTIMONY CONCERNING THE ORIGIN OF THE HIGHEST AND MOST GLORIOUS CHARACTER OF THE SON OF GOD.

By HENRY GREW.

The term "*fellow*" in Zech. 13: 7, has been supposed to denote perfect equality. Let Heb. 1: 9, be considered. Here the Son of God is said to have been anointed with the oil of gladness above his "*fellows*." Whether the term here means those "*many brethren*" of whom he is "*the first born*," or the angels of heaven, it cannot mean perfect equality, for the Son has "*a more excellent name*" than either. The primary meaning of the word *fellow*, is not equal, but companion.

If, then, the blessed God hath been pleased to glorify his only begotten and well beloved Son, and to accomplish his purposes of wisdom and love, by setting him at his own right hand; is it not perfectly consistent with such a design, that Jesus Christ should be distinguished with adequate titles of dignity and glory? If they were called Gods to whom the word of God came; if even a material monument of the Lord's goodness may be called by the name of Jehovah, Exod. 17: 15, are we surprised to find the Son (who is the brightness of the Father's glory, and the very image of the invisible God,) called God, over all God, &c.? These appellations are perfectly appropriate. He is over all Ruler or God. He is Lord of all, for to this pre-eminence "God hath highly exalted him." Phil. 2: 9.

It is the delightful privilege of the redeemed, both in heaven and on earth, to ascribe "glory and dominion forever," "unto him that loved us, and washed us from our sins in his own blood."

Let us examine the divine testimony respecting

this holy worship. On *what account* is it offered to the Lamb? John 5: 23, 22, "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." I think it must be admitted, that no passage can be found which expresses higher honor to the Son than this. And it is very remarkable that this passage which has been so often quoted as proof of the Son's supreme deity, itself contains proof to the contrary. The reason why we are to honor the Son as we do the Father, is here assigned. Is it because he "is the same numerical essence?" No, but because the Father "hath committed all judgment" unto him. Unless then, we say, that we honor the Father, because of authority committed to him, we must acknowledge that this very passage teaches us that we do not honor the Son in *all respects* as we do the Father.

Phil. 2: 9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at (or in) the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How evident it is from this text, that the precious truth in its connection; that the Son of God is worshipped, not as supreme Jehovah, but on account of his great humiliation and perfect accomplishment of the mediatorial work; and that this worship is *to the glory of God the Father*.

Rev. 1: 5, 6, In this passage he is worshipped because he has loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. Rev. 5: 12, As the Lamb that was slain. Matt. 14: 33, his disciples worshipped him as the *Son of God*. Rev. 5: 13, and 7: 10, He is worshipped in distinction from him that sitteth on the throne.

Shall we then, set in opposition to the divine testimony, the dictates of fallible reason, and say it is idolatry to worship him in distinction from "the only true God," who sitteth on the throne? Is it then idolatry to worship him *to the glory of God the Father*, and because the Father commands it? Shall we charge the worshippers in heaven with idolatry? It is remarkable that many Unitarians and Trinitarians, have wandered so far from what appears to be the truth, as to meet at the same point of error. Both refuse to imitate the heavenly worshippers, who worship the Lamb in distinction from the "most high God" who sitteth upon the throne.

The worship of the Son of God has been supposed by some to be inconsistent with the declaration of Jehovah, "My glory will I not give to another." But what is the glory of Jehovah? Is it not the glory of *undivided and independent existence*? Is it not the glory of possessing in himself *infinite perfection*; and of being, consequently the *Supreme* object of the love, confidence, and worship of all intelligences? If, then, the Father, requires us to worship the Son, who is a *distinct person*, as the self-existent and independent Jehovah, it appears that he has given his glory to *another*. But if he requires us to honor and worship him on account of all judgment or authority being COMMITTED to him by the Father; and if he requires us to worship the Son "to the glory of the Father," it is evident that he has not given his glory to another.

It is admitted that it would be idolatry to worship two or more distinct persons or beings, considering

them as supreme and in *all respects equal*, for this would be worshipping two or more Supreme Gods. There are many pious Trinitarians who profess to believe the divine unity, who, nevertheless, worship *three distinct equal persons*. I do humbly and seriously suggest for their solemn and candid consideration, whether this is consistent with their belief of the unity of God? And whether they can find a single precept or example for such worship in the Scriptures of truth? I beseech them to reflect, whether it is possible for them, when they are worshipping, to have an idea of *three distinct equal persons*, without having an idea of *three distinct equal beings*? Is it possible for any one to conceive of him "that sitteth on the throne," as supreme God, and of him who is at the right hand of him that sitteth on the throne, as supreme God, without conceiving of *two supreme Gods*?

The repetition of the term Holy, as in Isa. 6: 3, "Holy, holy, holy is the Lord of Hosts," has been thought by some to denote the doctrine of the Trinity. It is evident, however, that such repetition is *only significant of the importance of the subject*. Thus we read in Jer. 22: 29, O earth, earth, earth, &c. And Ezek. 21: 27, I will overturn, overturn, overturn it, &c. Indeed it is the practice of the Hebrews to this day, to say over some of their prayers or praises three times. They have no faith in the doctrine of the Trinity.

The "Son of man hath power on earth to forgive sins." Whether this affords proof of supreme deity or not depends upon the question, whether this power was or was not derived from the Father? Acts 5: 31, answers this question. "Him hath God exalted with his right hand, to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." Matt. 28: 19—"Baptizing them," &c.

This passage in the Greek does not express the idea by the *authority of*, as in our translation; it is (*eis*) into, not (*en*) in the name of the Father &c.; i. e. into the truth, or in a profession of the truth, of the Father and of the Son, and of the Holy Ghost. What that truth is must be learned from other divine testimony. The passage itself does not declare or necessarily imply, that the three are one God, or that they are three persons, or that they are equal.

It has been often asked, how can Jesus be present with his assembled disciples, according to his promise, Matt. 18: 20, except he is the omnipresent Jehovah? If we consider that the Spirit is given him *without measure* by the Father, John 3: 34, we may easily conceive of his being spiritually present, not only in all parts of this atom of a world, but in all parts of the created universe. As the Son of God cast out devils by the Spirit of God, Matt. 12: 28, so by the same Spirit he is present with all true worshippers. John 3: 34, however teaches us that he is not infinite in himself, for if he was, he surely could not need anything to be given him by another.

"God is a spirit," the *only eternal Spirit*. Consistently with this plain truth, we never find the Holy Spirit worshipped in distinction from the Father. If we did, we must either suppose *two eternal Spirits*, or another spirit inferior to the Father. The following passage expresses an identity of the Father and the Spirit which is totally inconsistent with distinct personality. 1 Cor. 2: 11, For what man knoweth the things of a man except the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. The Apostle indeed prayed, 2 Cor. 13: 14, The grace of our Lord Jesus Christ,

and the love of God and the communion of the Holy Ghost be with you all. Amen. But if this is a proof of the spirit being a *distinct person*, the prayer of John, Rev. 1: 4, appears to afford equal proof that the Spirit consists of *seven distinct persons*. In Luke 2: 32, 35, we are taught that Jesus is the Son of the Highest and the Holy Ghost is the power of the Highest.

The expression "pour out," "shed forth," used in reference to the spirit of God, are additional evidences that it is not a distinct person, for such expressions are inapplicable to a person. It is true that these gracious influences proceeding from our Father in heaven, are personified, and the personal pronouns used in the case. So wisdom is personified, Prov. 8th chap. Let us candidly consider whether there can exist an infinite, intelligent, independent and omnipotent person, for the worship of whom there is not a single precept or example in all the Bible?

The pious author of those Trinitarian doxologies, which are now preferred by many Christian assemblies, to the inspired one of Rev. 5: 13, confessed "that there is in Scripture no express precept for addressing such worship to the Spirit, nor any example of it, and that therefore this ought not to be considered as a necessary part of Christian worship; though he thought it lawful because the Spirit or power of God is truly divine." How lawful that worship is, for which we have neither precept or example in the word of truth, may be learned from "the faithful witness." John 4: 24, God is a spirit; and they that worship him must worship him in spirit and in truth. John 17: 17, Thy word is truth.

Alas! that Christians should sit down to sing God's truth, and then stand up to sing their own tradition! Let us no longer worship according to the "precept of men," but unite in the holy anthem of celestial praise. Rev. 5: 13, Blessing and honor and glory and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

To him that sits upon the throne,  
Be honor, praise and glory given;  
Lord battelaphsa to the Lamb,  
By all on earth, and all in heaven.

### THE THREE BATTLES.

The following communication is from Br. C. MORLEY. Though we do not agree with him in some things, particularly in relation to "the seven last plagues" being "after the advent," we let him speak. We are satisfied that six of the seven last plagues are already poured out, and that the seventh is near, if not already commenced.

#### THE FIRST BATTLE.

It seems clear to my mind, that one of the great events, just preceding the second advent of Christ, will be the restoration of a portion of the tribe of Judah to the land of their fathers; Joel 3d chap, Ezek. 34th to 38th chapter; and the gathering of the nations against them to rob them of their wealth and liberty, Ezek. 38: 12. Zech. 14: 1-2, which will be going on when Christ comes, Joel 3: 16. Ezek. 38: 19-22. Zech. 14: 3-5. Dan. 12: 1. The Gog of Ezekiel will be the leader in this invasion of Palestine, Ezek. 38: 1-4. Gog comes from the north, verses 6, 15, Ezek. 39: 2, which evidently is Rus-

sia, and called in Daniel 11: 40, the king of the north. The place of gathering. "The valley of Jehoshaphat," Joel 3: 2; "against Jerusalem," Zech. 14: 2; "mountains of Israel," Ezek. 38: 8; "the glorious land," Dan. 11: 41; hence the testimony is as clear as the light of noon-day, that Palestine will be the place of gathering of the wicked nations to rob the Jews. Two nations, and the merchants of a third, refuse to join them, and charge them with being robbers, i. e., the nations of Sheba and Dedan, and merchants of Tarshish; (probably the merchants of Great Britain are meant.) Ezek. 38: 13. At first this army of nations will have partial success, Zech. 14: 2; 12: 2-8; but their triumph is short, for the Lord comes and fights against those nations, Zech. 14: 3-4. Manner of their destruction: 1, their eyes, and flesh consume while they are standing; 2, they fight each other, Zech. 14: 13; Ezek. 38: 21; 3, "pestilence, blood and great hailstones," Ezek. 38: 22; Isa. 29: 5. Some of them still are left, Zech. 14: 16; Ezek. 39: 2. Christ's kingdom is then set up, Rev. 11: 15; 2 Tim. 4: 1; and the glorified saints are on the sea of glass, Rev. 15: 2-8; the four beasts and twenty-four elders represent the joint kings with Christ, Rev. 4: 4-11; 5: 6-14. One of the four beasts gives unto the seven angels seven golden vials, full of the wrath of God; hence all the seven last plagues are poured out after Christ's coming.

#### THE SECOND BATTLE.

##### OR, GATHERING OF THE NATIONS TO BATTLE.

A portion of the nations still on the earth are angry and enraged at Christ's reign, (Rev. 11: 18, 2d Psalm), and at the plagues. Under the sixth vial, the three unclean spirits gather the nations for another battle, Rev. 16: 13-21. OBJECTION; 15th verse, "Behold I come as a thief." ANSWER, after the New Jerusalem is on the new earth, we read Rev. 22: 12, "Behold I come quickly," 20th verse, "Surely I come quickly;" hence the former is used in the same way as the latter. The other gathering of the nations was against the Jews; now it is against Christ, to dethrone him, Rev. 19: 19; Gog was the leader in the first battle; but now the beast, the false prophet, and the kings of the earth lead the nations to the conflict; the glorified saints are with Christ, Rev. 19: 14, Ps. 149: 5-9. All this hostile multitude will be destroyed, Ps. 2: 9, the beast and false prophet will be cast into the lake of fire alive, Rev. 19: 20; and all the remnant will be slain by Christ, 21st verse; hence the manner of their destruction is different from that of the other battle; also a part were left of the former; but none of the latter.

#### THE THIRD BATTLE.

At the close of Christ's reign of a thousand years on the earth, Satan will be loosed from his prison, and will go out to deceive the nations in probation on the earth, (not the wicked dead, he is not such a stupid fool as to attempt to do that); and he succeeds in rallying a mighty host, against the saints who are in an encampment in, and around the city, not scattered over the earth. The beloved city is not the New Jerusalem, that is not yet on the earth; but the city described by Ezekiel in 40 to 48th chapters; its circumference is 1800 reeds or 36 miles, Ezek. 40: 30-35; it has a temple four miles in circumference, Ezek. 41: 1-26. Satan the general is taken and cast in the same lake of fire, that the leaders in the second battle were cast, Rev. 20: 10, and all his

followers are devoured by fire from heaven, verse 9; 2 Pet. 3: 7. The next event is the resurrection of the rest of the leaders and their doom: after which, the new earth is completed, and the New Jerusalem descends and becomes the capital of the new earth.

## BIBLE EXAMINER.

PHILADELPHIA, JUNE, 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

THE RAISING UP OF SAMUEL.—1 Sam. 28: 15. If Samuel was actually raised up, we have no doubt it was done by "the spirits of devils, working miracles." If the view to which Brother Walsh has called attention is not the correct one, and it was not a real deception practised upon Saul, then was the Devil, "who hath the power of death" [see Heb. 2: 14.] the author of his being "brought up." Whether brought up in reality or only in pretence, it does not help, at all, the theorists who believe the dead know more than all the world; when the Scriptures affirm "the dead know not anything"—that "there is no knowledge in the grave," in "sheol," the invisible state of the dead; and, "the dead praise not the Lord."

Samuel was raised from the dead by the witch, or he was not. If he was not, then the whole matter was an illusion—a deception practised upon Saul. We are plainly told, verse 6, "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Now, if God would not answer Saul, neither by dreams, nor by Urim, nor by prophets, did he send a prophet from the dead to give him an answer? And did he employ a witch, whom he had said should not be suffered to live, to do this work? It is the same as to say, "God would not answer by a prophet, and yet he *did* answer by a prophet." But suppose Samuel did actually appear—where did he come from? If he was in a conscious state of bliss in heaven he must have come down from above:—but no, he ascended "out of the earth," see v. 13. And what does he say? "Why hast thou disquieted me, to bring me up?" So, it seems, he was "disquieted," and brought "up," not down by this operation. Now Samuel was in heaven, or in hell, in a state of consciousness, or else he was in the grave in an unconscious state. If he was in heaven, then he gave Saul blessed news; for he told Saul, "to-morrow thou shalt be with me." So, though Saul killed himself, see chap. 31: 4, yet he went immediately to heaven. If Saul did not go to heaven, then Samuel did not tell him the truth, or else Samuel himself was in hell. If

neither of these positions are true, then it follows, that Samuel, till called up, was unconscious in the grave; and that there was where he told Saul he would be "to-morrow." This could be true: but it could not be true that Saul went to heaven to be with Samuel; nor could it be true that Samuel was in hell to have Saul with him there.

### "SCARLET COLOURED BEAST."

SEVENTH VIAL—FRENCH REVOLUTION.

In the last Examiner we made some remarks on passing events in Europe, as being, probably, the commencement of events under the seventh vial of the seven last plagues of Rev. 16th. The news since our last has not been of the same exciting character as the previous, but still goes to confirm and strengthen the view we then took of the subject, and that there is a strong probability, not certainty, that we have indeed arrived at that point in prophecy which is to develop fully the things contained in the seventh vial of the seven last plagues. We are not of the number, however, who, suppose all those developements will be made in a day, month, or year. We think they will, most likely, occupy several years; but we shall express no positive opinion as to the length of time they may occupy; though we are inclined to the opinion that a very few years, at most, will suffice to accomplish all those events included in Rev. 16: 17, to Rev. 20: 2.

There are some things in the 17th chapter that we are inclined to remark upon at this time, by way of suggestions. Will the reader now please turn and read that chapter. One of the seven angels having the seven last plagues there promises to show John the judgment of the great whore. This is to take place under the seventh vial: That is where the judgment on that power is to be executed. She is presented to John as a woman on a "scarlet coloured beast." Though this beast has some points of resemblance with the dragon, in the 12th chap., and the seven headed beast of the 13th chap., yet it is sufficiently distinct. The dragon has crowns on his heads: the leopard like beast, chap. 13, has crowns on his horns: the scarlet beast, chap. 17, has no crowns at all, and is therefore a distinct and different government from either of the others; and, besides, it occupies, in its main features, an entirely distinct period in prophetic time, though found on the same territory.

It is not so much our object to identify the woman, now, as to find out the beast that carries her; yet, it will naturally be seen what the woman is as we proceed. This beast ascends from the bottomless pit, and is to go into perdition, or be destroyed: it is "full of the names of blasphemy;" "it *was*—is not" for a time, and then "it *is*" fully developed under the seventh vial: they that dwell on the earth will wonder, think it a marvellous affair, and that

great things are to be accomplished by it for good to the world, except those whose names are in the book of life: these will understand, because watching, the part this beast is to act and its end. Let the reader also observe, that this beast "is the eighth" government, in a certain line, and yet "is of the seven" that constitute the whole line of governments. We must, for the want of room to go into the discussion, at this time, assume some things which we think are capable of being demonstrated with tolerable certainty. First: We assume that the seven kings are the seven forms of government that have occupied the old Roman Empire: five of them had fallen when John had this vision, one was then in existence, namely, the Imperial, which continued in the eastern or western empire of Rome down to the beginning of the present century, when it was overthrown by Napoleon Bonaparte, by the overthrow of the Emperorship of Austria or Germany, which was the legitimate succession to the imperial power of the Cæsars in the west. Here the sixth form of Government fell, and was succeeded by a seventh, viz: an illegitimate Emperorship in the reign of Bonaparte. This seventh form of government was to "continue a short space" only; accordingly, it fell with Napoleon in 1815. The scarlet coloured beast, though the eighth, in fact, was to be "of the seven" that is, it would include within it the seventh, though while the seventh continued it "is not," but "was" before it, and "is," or will be fully developed after the seventh has passed away. We are now prepared for the inquiry—What government or power is signified by the scarlet coloured beast? We give it as our opinion, with present light, that it "was" *atheistical France*, "full of the names of blasphemy," prior to the Bonaparte government; that it "is not," while the Napoleon Emperorship continued, but in reality "yet is," and shall be fully developed under the seventh plague. Once more the blasphemous character of atheistical France "is" showing itself by one of its first actions, since the late Revolution, that of fixing its elections on the Sabbath. Though we are not one of the superstitious observers of the Sabbath, yet the total disregard of the opinions of the nominal christian world by France, in fixing their first elections on that day, and postponing them from one Sabbath to another, shows that religion has nothing to expect from the French Republic. She comes up with the evidence on her face that she is the beast from the bottomless pit. This atheistical power, or beast, commenced its ascension from the bottomless pit in the French Revolution of 1789—partially developed itself, or "was" for a time, but being interrupted by the seventh form of Roman Government, the Bonaparte government, "is not," for a while, but "yet is" now to be alive and active under the seventh and last plague, and con-

stitutes "the eighth" form of government on the old Roman Empire, but "is of the seven," because it included in its existence, in its dormant state, the seventh, or "short space" Emperorship of Napoleon. This scarlet coloured beast is to be an enemy to all Monarchies—she will have no crowns on her heads or horns—she is to be Republican by profession. The woman does not sit upon the body of this beast, but upon its heads, verse 9; and "the seven heads are seven mountains on which the woman sitteth;" clearly indicating Rome, or Italy, as the position of the heads of this beast. If this be true, and we are under the seventh vial, there will soon be a union or confederacy between France and Italy; for the ten horns are upon the head of the scarlet coloured beast; of course will be found in Italy: these, having united Italy in one confederacy, which is to take place at the same hour, or time with the beast's coming fully into power, will "agree and give their kingdom to the beast"—atheistical France. There are indications, even now, that such a confederacy is to be formed in Italy as shall answer to the prophecy in calling the dominion of the ten horns "their kingdom," or one; which, then, by agreement, is to be given to the beast and will complete its development. We clip the following from one of the items of foreign news.

"The following are the bases of a treaty said to have been concluded between the Pope, the King of Sardinia, and the Grand Duke of Tuscany, for the future organization of Italy. The Italian Peninsula to be divided into six great States. 1. Naples. 2. Sicily. 3. States of the Church. 4. The kingdom of Etruria, for the advantage of the Grand Duke of Tuscany, to consist of the actual Grand Duchy, and the adjoining territories of Pontremoli, Modena, Piertasante, and Lunigiana. 5. Lombardy, under whatever form of Government the Lombards may adopt. 6. Sardinia, with an indemnity to King Charles Albert in case Savoy should be annexed to France. An alliance offensive and defensive between the six States. An Italian confederation well defended by a line of fortresses along the frontiers. A uniform law for weights, measures, and currency. Abolition of internal duties. A Diet at Rome under the presidency of the Pope."

It may be observed that the 4th of these "six States" includes five divisions, which if numbered with the others makes ten in all; thus giving indications that if the "ten horns," or kingdoms, are not already manifest they may soon be developed. When developed, and consolidated in one "confederation," will be the time for them to "agree and give their power, strength and kingdom to the scarlet coloured beast;" then will that beast be fully organized. The ten horns, or different divisions of Italy, from some cause, which will ere long appear, will hate the woman (corrupt church) and make her desolate and naked, and eat her flesh and burn her with fire: strip her of all her power, authority and riches. It may be because that church will

not enter fully into their plans. After the coalition of the horns with the beast the atheistical character of this power will be more fully discovered; for it is, when consolidated, to "make war with the Lamb." Hence this beast, in his union with the ten horns, is to continue till the second advent of Christ, unto whom "the Lord God will give the throne of his father David" that "all nations shall serve and obey him." But this atheistical, blasphemous beast, mis-named *republican*, France and all its confederates, will make war against Christ and dispute his authority to reign over all nations; but the Lamb, or Christ the "King of kings, and Lord of lords," will be the Conqueror; verse 14: and the atheistical beast, with all its adherents, will "go into perdition," or destruction: that is—that blasphemous power will be utterly destroyed.

The saints, or those "whose names were in the book of life," did not "wonder," or marvel, when they saw this beast arise, though others did who dwelt on the earth. The saints had learned from the prophecy that such a beast would arise—and they learned what was to be its end. The appearance of that beast, therefore, was to them a sure token of the soon coming and victory of their long absent Lord.

The foregoing hints are thrown out, not as the matured thoughts of our mind, but as suggestions that seem naturally to arise from passing events; and to induce christians to study carefully prophecy in connection with the history of the times in which we live. Our Lord rebuked the Scribes and Pharisees for "not discerning the signs of the times." Let us beware lest we come under the same censure. How can we tell what part we are to act, unless we see clearly where we are in the fulfilment of prophecy. We are in danger, in these days of excitement, of joining in the attempted glorification of the beast from the bottomless pit. Let us look for our coming Lord, and see to it that we are found under his banner, not with carnal, or political weapons, but with those described by Paul, Eph. 6: 11—18.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

### "FANCY" SKETCHES.

The following fancy sketch we find in several of our exchange papers. Well does the writer say, "I have often fancied," for he has not a particle of Scripture evidence for "faith" in such sublime flights. The article is headed "*Friends in Heaven*." The writer, it will be seen, speaks of his mother as "the heart enshrined idol of" his "earlier years." In that we cannot doubt he speaks the truth, and that is probably the reason why he makes her a god now that she is dead. But we let him speak for himself. He says:—

"I bless God for the hope I am permitted to entertain that I have a mother—the heart enshrined idol of my earlier years—whose spirit wanders in a cloud of glory, through the aromatic gardens and over the delectable mountains of the blest. She spent here below a life of sorrow—wedded to privations, disappointments and disease; but now she plucks the fragrant flowers and the delicious fruits of paradise; leans her own weary head upon the bosom of Jesus, and slumbers in the beatific vision of the throne of God. I have often fancied, in hours of darkness and despondent gloom, that her glorified spirit lingered around me, whispering words of consolation and hope.

"And to have children in heaven! Are they not golden knobs, which transmit the electric spark of divine love from the throne of the lamb to the burdened and disconsolate soul? Bereaved parents could you now behold the babe which has perished like a blossom from your arms, you would scarcely recognize the sickly infant which demanded your unceasing care and unslumbering watchfulness. It has changed its toys for an angelic lute; its sobs for a song of triumph, and its little grief and acute pains for the sweetness of seraphic joy and the rapture of undying praise. And then, what astonishing advances has it already made in all the elements of knowledge and wisdom and love!

"Glory to God that we have friends in heaven! Parents, husbands, wives, children, brothers, sisters, and associates have gone before us. They have proved by their own experience, that 'life and immortality are brought to light in the gospel.' They await our arrival on those blissful shores."

We also clip from one of the same exchange papers this additional outbreak of fancy:

"There is a glorious world of light,  
Above the starry sky;  
Where saints departed, clothed in white  
Adore the Lord most high.

"And hark!—amid the sacred songs  
Those heavenly voices raise,  
Ten thousand, thousand infant tongues  
Unite in perfect praise.

"Those are the hymns that we shall know,  
If Jesus we obey;  
That is the place where we shall go,  
If found in wisdom's way."

Now, dear reader, are not such very pretty specimens of fancy too good to be spoiled? How very comforting! Away to glory at death! No need of

a resurrection—what a useless affair that would be! And then, why make any words about Christ's coming again, seeing "we shall go above the starry sky" when we die, and "wander in a cloud of glory, through the aromatic gardens and over the delectable mountains?" And yet, strange to tell, the same paper that contains these "delectable" morsels, contains an article on the resurrection, in which the writer says: "*Without a resurrection all nature is involved in mystery*." How true is this remark; and yet how completely irreconcilable with the foregoing fancy sketches. One speaks the language of the Bible—the other the language of Pagan Philosophy.

Let God be true though all men should prove to be mistaken. His word declares:

"The dead praise not the Lord." Psal. 115: 17. "In death there is no remembrance of thee," Psal. 6: 5. "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psal. 88: 10—12. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psal. 146: 4.

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up: So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. 14: 10, 12. "The dead know not any thing—also their love, hatred, and envy is now perished." Eccl. 9: 5, 6. "There is no work, nor device, nor knowledge in the grave [Hebrew; *Sheol*]; the state of the dead—the invisible state of dead men] whither thou goest." Eccl. 9: 10. "If the dead rise not—then they which have fallen asleep in Christ are perished." 1 Cor. 15: 16, 18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4: 13, 18. "The meek shall inherit the earth." Psal. 37: 11; and Matt. 5: 5.

Here we see the true ground of hope and comfort for our friends who have fallen asleep in Christ. It is in the resurrection, at the coming of Christ—"at the last day." And this hope is as distinctly opposed to the fancy sketches of modern theology as the Bible is opposed to Pagan fables; or as the earth differs from the fancied "world above the starry sky." These fancy sketches declare that the dead,

small and great, "unite in perfect praise;" but, the Holy Spirit declares, "*The dead praise not the Lord*." How long will even good men credit heathen philosophy instead of the explicit testimony of the Scriptures of Truth. We fear they will continue to do it till the sectarian scales fall from their eyes, so that they shall regard the authority of God more than the creeds of men. The whole of this corruption of the words of the Most High grows out of the "immortal soul" theory. Starting wrong with their foundation, it is no wonder they build "wood, hay, and stubble." Let them begin the Book of God with a mind willing to follow the truth wherever it shall lead them, and the first three chapters of Genesis will satisfy them that man is not immortal; and that immortality, if it is ever possessed by man, must be the gift of God's favour through the second Adam. The New Testament clearly settles that point, and assures us if we ever attain unto it, it is by a patient continuance in well doing, *seeking for it*. See Rom. 2: 7; and 6: 23.

Since the above was written, we find the following additional morsel of sublime Paganism, in one of our daily papers, after the notice of the death of a lady:

"Now in her snow-white shroud she lies,  
Her lily lids half veil her eyes,  
As if she looked with wild surprise  
Up at her soul in Paradise.  
Her hands lie folded on her breast,  
Crossed like the cross that gave her rest,  
She looks as if some heavenly guest  
Had told her that her soul was blest."

This is a rare specimen of modern theology, or immortal-soulism. Here soul and body both are made to be conscious in death. The body is looking "up at her soul in Paradise;" but, not being able to trust its eyes, a "Heavenly guest" is sent to talk to the body and tell it "her soul is blest"!!! Most excellent theology! The outbreak of the bosom of some minister of fancy, with which the present age abounds. If the words of God, Most High, are not turned into fables by the teaching of immortal-soulists, at least fables are substituted for His words.

While we are on this subject we will give our readers a fancy sketch that fell from the lips of one of the most eminent and popular ministers in this city not long since. He said:

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies filled with those we loved on earth, looking down on us from above the stars. That mother in heaven when she sees her son, on earth, coming back to God, how her heart swells—she gives a shout of joy in high heaven."

Tremendous! Why had not the preacher told us which "colony" was the largest! And how far "above the stars" they were located! And then, what tremendous eye-sight they must have to see all the way back to earth! "Looking down upon

us!" We must look pretty small so far off! Some of the "stars" are supposed to be more than a thousand times larger than this earth; and yet, to us, they are hardly visible; but these immortal souls, up in those "colonies, above the stars," can not only see this earth, but see "us" they have left behind! And then the "mother" had a motherly feeling up there for "sons on earth;" and when they are "coming back to God" she gives a shout of joy in high heaven! Why had not this fancy maker told us what that mother did when she saw another "son" die and sink down in "endless torments?" Did she give a groan "in high heaven?" But, we turn from such disgusting fancies to the sure word of God, where we learn that "The dead praise not the Lord"—that, they "go down to silence"—that, if it were not for the resurrection they are "perished"—that our only hope for those "that have fallen asleep in Christ" is, that their Lord "will raise them up at the last day." Common sense and Scripture truth will sometimes flash out from behind the regions of fancy, like the lightning from a tempest cloud. In the same paper from which we cut the last scrap of poetic fancy, we find, after the notice of the death of a mother, the following effusion of truth:

"Rest, sweet mother, rest in slumber,  
Until the resurrection morn;  
Then arise and join the number,  
Who thy triumph shall adorn."

#### CHRISTIAN FELLOWSHIP.—NO I.

TO ALL WHO LOVE OUR LORD JESUS CHRIST we dedicate the following remarks on Human Creeds and Tests of Christian Fellowship, in hope that you may give them at least one prayerful reading.

##### I. HUMAN CREEDS LACK AUTHORITY IN THEIR ORIGIN.

It must be admitted by all, that the compilers, or authors of these creeds were not inspired men. If they were not inspired, they were like ourselves, fallible. Where, then, is their authority for imposing upon others, a rule, or test, of Christian character, and deciding that a man is not sound in the faith who dissents from their creed, while his conduct and temper are as Christ-like as their own? Our Heavenly Father, himself, has not claimed assent to His Word without giving us the most astonishing miracles in proof that it is His own truth. Can Creed-makers show any such proofs in favor of the test creeds they have produced? Where is the evidence, except it be found in the fact, that the language of their creeds is discordant? We will not call in question the motives of many who have originated these creeds; they have designed to keep the church pure; but they have shown the weakness of human nature when it undertakes to sit in the place of God.

It will be admitted that our gracious God foresaw all the possible heresies that could afflict His church to the end of the world; and, if He has not done it, He could have provided a creed, infallible in its nature, sufficient for every case of heresy that could occur.

Such a creed, we believe he has provided; viz. the Bible. And He has given no evidence that any man since the days of the apostles, is appointed, by Him, to take a "bird's-eye" view of indispensable truth; and make that a test of our Christian regard. All these human creeds, then, are destitute of authority in their origin; and, for this cause, if for no other, should be rejected.

##### II. THEY ARE CALCULATED TO DECEIVE AND BEWILDER.

The authors of them do not agree among themselves; hence, the creeds may well be named 'legion,' for they 'be many.' A man in determining which is right, has to hear arguments from all sides. In hearing the various and conflicting sentiments, urged with all the zeal that a bigoted attachment to a particular mode of explanation can inspire, his mind is likely to be bewildered; and it would not be strange if he should come to the conclusion, that the Bible itself is a 'cunningly devised fable,' and no more to be relied upon than these conflicting creeds.

Besides these creeds are not only unlike each other, but they are perpetually undergoing modifications or change. Truth can not change; hence, these creeds were not true before, or they are not true now. They are fashioned, modeled and remodeled, as certain men choose, and are as uncertain guides as the ignis fatuus. The Bible, alone, shines with effulgence and glory like the sun in the midst of these shooting meteors. Follow the clear shining of God's Creed—the Bible—and the path shall be that of the just, shining more and more unto the perfect day: follow human creeds, and it will be next to a miracle if men are not lost in inextricable confusion. Men judge of each other, not by the sure test of love to God and man, but by the creed they have adopted. Hence it often happens, that a real child of God is rejected because he has subscribed to an opposite creed to ours, while, perhaps, a hypocrite is embraced as a dear brother; for, he is of 'our faith and order.' Is this not to be deceived and bewildered?

##### III. THE REQUIREMENTS OF HUMAN CREEDS ARE UNREASONABLE.

1. They require us to believe without evidence. That is they do not afford evidence in themselves of the truth of what they affirm. They attempt to state what the authors suppose is truth; but, they have nothing in themselves in proof of their positions. To demand assent under such circumstances is unreasonable in the highest degree. It is a demand which God himself has made upon no man.

2. They are unreasonable in their requirements, because, they require all to believe alike on all points stated in them. They make no allowance for weakness of understanding—prejudice of early education, or any other unavoidable circumstances.—The man who has but one talent, is to assent to just as much as a man with five or ten talents; the babe in Christ, to as much, and the same as a father; the weak is to have his mind reined up to pronounce the same 'yea,' on the highest points in theology, as the strongest; and all this too, when, perhaps, they have just passed from death unto life, and at the very outset of that "knowledge" in which the Bible commands them to "grow." Was ever anything more unreasonable? We might as well make it a condition to a newborn babe, of remaining in its family, that it should do the work of a full grown child, or solve the problems of Euclid.

3. Their demands are unreasonable, because, they circumscribe us in the pursuit of knowledge.

They assume that they are correct in themselves, and have the "essential and fundamental" truths of God's Word embodied; and hence, every one who assents to them is constantly hedged in by the creed, and must take care how he looks over his prison walls to examine opposing views, unless he does it with an intention of making war on them; he must not, for a moment, indulge the suspicion, that possibly he may be wrong, and his neighbor right: whatever his convictions may be, he must, if he would maintain his standing, where he is, affirm, our creed is the true one. The Scriptures condemn those who "take away the key of knowledge." Human creeds virtually do this, by assuming that they contain the fundamental and essential truths of the Gospel, and that a man cannot obtain or retain a standing in their community who presumes to overstep their ipse dixit. The creed, then, with the weight of influence accompanying it rests upon the mind like an incubus to prevent its efforts for knowledge, except in the direction and under the control of this human invention.

Inspiration saith, "Many shall run to and fro, and knowledge shall be increased." "Not so," answer our creed makers, "we have what is essential and fundamental in our bird's-eye view," and depend upon it, the moral world is "flat," and the man is unworthy our church fellowship that believes "it revolves on its own axis." That is, in plain English, the man that thinks one jot ahead of us is next door to a heretic, and not to be tolerated in the same church with us. Are not, then, their requirements unreasonable? So it appears to us; and had such requirements been yielded to, we might still have been in the darkness of the middle ages, from which we have scarcely yet emerged.

##### "WHY WILL YE DIE?"

Such is the gracious expostulation of our Father in heaven to his perishing children, who, by transgression have exposed themselves to the penalty of his holy law, which is "DEATH." "The soul that sinneth it shall die." O, let us hearken to the voice of his love! He assures us that he has given his own Son to die for us, that whosoever believeth on him might not perish but have everlasting life, and kindly asks, "Why will ye die?" "As I live saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn and live. Turn ye, turn ye, for why will ye die?"

O the remorse that will agonize the man that is now preferring the perishing riches, or honours, or pleasures of this transitory state, to all the ravishing glories of Immortality, when he shall see Abraham, Isaac and Jacob, and all the humble followers of the Lamb in the Kingdom of God, and he himself thrust out!

O ye whose god will be as the spider's web, because ye purify not yourselves as Christ is pure; ye who have a name to live and are dead, who have the form of godliness without its power; ye who lay up for yourselves treasures upon earth, and are not rich towards God, be kindly entreated to pause one solemn moment. Is it possible that, with the voice of eternal truth warning you so fearfully, "Except ye repent (reform) ye shall perish;" that you will continue to deprive yourselves of all the inconceivable and interminable joys of God's everlasting kingdom, to be destroyed, "soul and body in hell," for the sake of a momentary

gratification in the idolatrous possession of the vanities of the present world! What will it profit a man to gain the whole world and lose his life forever? Who can estimate the gain of losing our present life for Christ's sake, and finding it in life eternal? Why will ye die? H. GAW.

CREED POWER.—The following is from a sermon published by a son of Rev. Dr. Lyman Beecher:—"There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate of the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the 'liberty wherewith Christ maketh free'—Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical Creed, on the pain of Death. Was that liberty?"

"Hence, I say, that liberty of opinion in our Theological Seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has now come to pass, that the ministry themselves dare not study their Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them."

RENOUNCEMENT OF SECTARIANISM.—The body of Christians formerly known as the "Liberty Street Presbyterian Church of Troy, N. Y.," unanimously passed the following resolutions on Sunday, March 5th.

Whereas, Sectarianism is at variance with the spirit and letter of the Gospel, and is the foundation of ecclesiastical oppression, and is a most prolific source of wars and slavery, and many other oppressions that afflict the world; therefore,

Resolved, That the members of Christ's body, heretofore denominated "The Liberty Street Presbyterian Church of Troy, N. Y.," do hereby solemnly repudiate all sectarianism, sincerely regretting before God and man that we ever gave countenance to that destructive device of Satan.

Resolved, That we shall hereafter be known as "The Church in Liberty Street, Troy, N. Y.," and that we shall acknowledge no other creed than the Bible, and no other Head than God and his Son Jesus Christ.

Resolved, That God has but one Church on the earth, and that it is composed of all such as love him and keep his commandments, and that these, in their Church relations, are equal in rights and liberty.

Signed by

HENRY H. GARNET.

## LETTERS.

## CHARLES FITCH, ONCE MORE.

The following letter is the first we received from that dear brother after he made up his mind to put shoulder to the yoke with us on the topics therein named. If we published it at the time it was received we have no paper containing it, and now publish it from the original manuscript. We have not seen it for four years past, till a few days since, and accidentally found it among papers we had laid aside. It seemed as though just uttered, and we determined to give it to our readers. It is even to-day like cold water to a thirsty soul. "He being dead yet speaketh."

CLEVELAND, Ohio, Jan. 25, 1844.

Dear Bro. Storrs:—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.

I am thoroughly converted to the Bible truth, that "the dead know not anything," and that all the instances in the Bible in which they are spoken of as though in a conscious state, are instances in which "God who quickeneth the dead, calleth the things which be not as though they were." Particular instances of this are seen in God's reference to Abraham, Isaac and Jacob at the bush; in the Saviour's parable of the rich man and Lazarus; in the case of the saints, as in Revelation, looking forward to the time when they shall reign on the earth, and crying to God from under the altar for vengeance, as the blood of Abel cried to God from the ground. Another instance is found in the 37th chap. of Ezekiel, where the "whole house of Israel, a valley of dry bones, EXCEEDING DRY," are represented as saying, "our bones are dried, our hope is lost." In all these cases, God, who will quicken the dead, has called the things which be not as though they were.

"God hath" also "chosen things which are not, to bring to nought the things which are." That is, the saints who now are not, will be raised at the Lord's coming, and with Christ will execute vengeance upon all the wicked of the earth, and thus bring to nought the things which now are. This will be the stone cut out without hands, to smite the image on its feet, when all these kingdoms will be broken in pieces and consumed. I am also fully satisfied that, "when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever; and that language must mean, what it would mean in any other book, in relation to any other thing—that was to be destroyed. It means that their end is destruction;" "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." If God's presence fills the universe, and the glory of His power is everywhere to be seen in His works, then, throughout all the presence and works of God, we "may diligently consider" the "place of the wicked and it shall not be." You are right Brother Storrs, we shall have a clean universe. Thanks be to God. You can use this letter in any way, so that it speaks out. I shall not put my light under a bush-

el. I have preached two sermons here this week on this subject. They have produced a great uproar. Many thought I had a devil before, but now they feel sure of it. But I have no more right, my Brother, to be ashamed of God's truth on this subject than on any other. I have not taken ground on these great truths hastily or waveringly. I have felt every inch of it, and I know it is as firm as God our eternal rock; and I wish all our advent brethren to know where I stand, and all the world besides. I know that our mighty, coming Lord will take his fan, and thoroughly purge his floor, gather the wheat into the garner, and burn up the chaff with unquenchable fire. "Even so, come Lord Jesus."

Lest I be misunderstood—I wish to say, very distinctly, that all the wicked must come forth from their graves to the resurrection of damnation; and have their part in the lake that burneth with fire and brimstone which is the second death, and there be "utterly consumed," see 73d Ps.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Your Brother in the Glorious Hope,

CHARLES FITCH.

THE LEAVEN AT WORK.—A minister of the Gospel, in one of the organised denominations, of high standing among his brethren, writes us, "not for the public eye," but yet we cannot forbear giving an extract, while we withhold his name and residence. He says:—

BR. STORRS:—I have long had it in contemplation to write you a few lines, but have hitherto neglected to do so. You have had the goodness to send me your Bible Examiner, which, I assure you, has been thankfully received, and read with interest. Though it contains some things which I either do not fully understand or cannot endorse, yet, on the whole, I read it with more interest than almost any other paper. I am with you on the literal interpretation of Prophecy, the return of the Jews, Probation after the Advent, &c.

I am much exercised on the final state of the wicked, and the state of the dead. I strongly incline to your views—indeed, I have been shaken in my belief of the popular theory ever since I read your first pamphlet. I confess myself unable to refute your arguments, and yet I have rather shrunk from the full and open admission of the correctness of your views. I am prayerfully investigating, and hope to be led into all truth.

DR. J. F. LEE, Melroseville, N. C., writes:—

BR. STORRS:—I shall endeavor ere long to extend the spread of your "Six Sermons." I intend as some writers say, to flood the country with them. They have already excited no small commotion among a certain class of preachers and deacons, who say that they do not wish to believe the doctrine even if it should be true! Alas! how some seek applause—with what untiring zeal they court popularity, thirsting for the honor that comes from man! The Lord open their eyes, that they may see. But so it is—and so it is written. We certainly must be approaching the end of all things—or in other words, the end of all things must be nigh. What a blessed feeling is that of the Christian who has a lively, living Hope—looking for that blessed

hope, and the glorious appearing of the Great God and our Saviour Jesus Christ.

I am a firm believer in the second Advent doctrine as unfolded in the Bible. I am persuaded from the compulsive influence of truth, that the New Heaven and New Earth constitute the Kingdom of God, or the Paradise of God; that unless a man is born again he cannot enter that Kingdom—that the New Birth includes the Redemption of the Body—that it will be completed or perfected in the Resurrection; and I know that Christians love one another—that love is the fulfilling of the law—that without faith it is impossible to please God—that in order to be saved, we must believe in the Lord Jesus Christ, and love one another as he gave us commandment—that we love Him because he first loved us.

In 1836 I made a profession of Religion, united with the Baptists—and was ordained in 1837. At present I desire to be at perfect liberty to preach a doctrine which I see clearly revealed in letters of living light. I know I love the truth, and feel assured that, by the grace of God, I am willing to suffer for the sake of Him who is Truth. You may expect to hear from me in the course of a few weeks, when I shall have the pleasure of forwarding to you some subscribers, and money.

BR. L. W. BEACH, Middleburg, Ind., writes:—

BR. STORRS:—Having become, of late, a convert to the doctrine advocated in your Examiner of the sleep of the dead and the final destruction of the wicked, and given up the hope of a heaven "beyond the skies," without latitude or longitude, for the hope of the Gospel, I am endeavoring to "show my faith by my works." I am aware that my talent is but one, and that perhaps small. But as I have received much valuable information from your paper, from the few Nos. I have received since I became a subscriber, by lending those, I am enabled to send you more subscribers.

My Examiners are getting some worn by lending, and perhaps I had better lay claim to your promise to send us new ones for them. I will endeavor to send you more subscribers soon. May the Lord help you to examine and promulgate his truth. Yours, waiting for the Kingdom.

SIST. MARY A. ORDWAY, Uxbridge, Mass., writes:—

BR. STORRS:—I have much to say in favor of your invaluable paper; but, let it suffice to say—it seems to me like green and fertile spots in the midst of a dry and barren desert. I often-times feel that the former is almost as necessary to my future progress, as is the latter to the traveller of the arid deserts of Africa.

Yours, in hope of immortality.

BR. ELON EVERTS, Vergennes, Vt., writes:—

BR. STORRS:—In '44 when you visited Vermont and spoke of the "wages of sin, which are death;" and death was not life; but destruction, decomposition, smoke and ashes, unconsciousness; I had never investigated the subject. I could only quote, "these shall go away, into everlasting punishment;" the "smoke of their torment ascendeth up forever and ever;" "worm dieth not, and fire is not quenched," &c., but understood not by the word of God, what I should have learned by these passages, had I went to the right source in a prayerful,

teachable frame of mind. And the brethren in this region were in darkness at that time, as to this subject; and although they were anxious to hear you, on the coming of the Lord, they almost wished that you would consult their feelings as to this soul-thrilling subject.

Now brother, the brethren in this vicinity who are looking for the coming of the Lord, are rejoicing in this truth. Yes, I can say that it affords me comfort to think that God will have a clean Universe; and if through Christ I shall be permitted to enter that Eden-restored land, that I shall not have my peace annoyed by beholding my near friends or neighbors who have slighted and despised all my feeble prayers and tears, the counsels of God's word, and the drawings of his tender spirit, writing in everlasting life of torment and misery. No, God has said that He would not be angry always. Br., you turned my mind to look at what would be done at, and after Christ's second advent, and what would be the condition of the wicked that knew not God, and obeyed not the gospel, and the heathen that shall be left after that time of trouble, spoken of by Dan. 12th, Zeph. 3d, and Zech. 14th chap., and many other scriptures; which has comforted my soul: it has fed me many otherwise doubtful, anxious hours. Yes, Br., during this long halt of the whole line of the expecting children, to pass the land, I have many glorious shouts in searching the land, and eating the grapes of Eschol; and telling the children not to fear; that they are able through their spiritual Joshua to possess the land. The trump will soon sound, and Jericho's walls (the Kingdom of this world) will fall; and the Rahabs (the heathen, they that are left) will be remembered in mercy, Isa. 60: 3, 10; 61: 5, Zech. 14: 16, Zeph. 3: 13, 13.

I am glad to read your paper, to hear of your love for truth, which I doubted not; of your determination to scatter light. May God aid you, and bless you in it. I contravert not with any. I have learned, that to be untraditionized, is a great work. I want to hear, may I have ears to hear. I pray that I may not possess a censorious, but kind spirit, toward all. But, oh, the esteeming one above another, and puffing up one, as I see in the many letters to certain Editors; paying a certain homage; it looks like loving to call, and love to be called master.

BR. DAVID PLUMS, Troy, N. Y., writes:—

BR. STORRS:—All religion is to be embodied in practical life—in maintaining human rights—in promoting human interests. The final and decisive question that will be put to men of all nations, whether nominally Christians, Jews, Mahomedans, or Pagans, will be, "Have you fed the hungry—clothed the naked—visited the sick and imprisoned?" The doing these things, (which summarily comprehend the whole class of duties to our fellow men,) the doing them uniformly, and from the principle of obedience to the great social law—"Thou shalt love thy neighbour as thyself"—is the end of the "Law and the Prophets," as it is the true expression and fulfilment of the Gospel. The triumph and universal establishment in the kingdom of Christ of the law of brotherhood, from which those merciful acts spring, will constitute the consummation of the Messiah's mission to this world. The expounding and applying that law is, therefore, of paramount consideration—a chief work of preachers and editors, as, indeed, of every Christian; while the meditation is the means by

which we are to be restored to that law; and, the Advent—the end of the wicked—and immortality of the righteous, are only so many motive influences to induce us to seek that restoration.

I should be glad to see this practical view of the Gospel more specifically spread out on the pages of the Examiner. If we are ever permitted to enter into the social state under Christ, it must be on condition that we become conformed to the law of that state now; and the proof that we are conformed to it must be found in the fact that we maintain it in all our present relations to our fellow men.

BR. BENJ. TILLEY, JR., Bristol, R. I., writes:—

BR. STORRS:—The ground you have taken upon the Prophetic Periods I consider very important to us who have been looking with so much interest to their ending as the point at which the Christian's hope is to be realized. I must confess that when I have examined the Prophecies relating to the restoration from the Babylonian captivity, and find the person named who should say to his people, "go free," and "to Jerusalem, thou shalt be built," I have been at a loss to find the ground for placing that decree in the reign of Artaxerxes; but, I am not well read enough in the history of those times to decide whether there is sufficient ground for your placing the reign of Cyrus where you have. I am striving to keep myself open to conviction, and ready to receive light from whatever source it may come, without regard to former opinions or prejudices, whether expressed or not.

Yours, in hope of Eternal Life.

BR. WM. OXLEY, Oneonta Co., N. Y., writes:—

BR. STORRS:—We believe we shall soon be delivered, and the saints will take the kingdom, and reign with Jesus for ever, Amen. Thank God, we hear the thrones begin to be cast down; next the Ancient of days will sit. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth; next we shall see the Son of Man coming in a cloud with power and great glory; then we that are alive (and remain) shall be changed in a moment, and be caught up to meet the Lord in the air, and so ever be with the Lord. Comfort one another with these words. We will praise the Lord, and wait for his appearing from heaven. Last winter and spring myself and wife have been labouring in Chemung and Struben Cos., N. Y., and are about to return. There are many calls to hear the doctrine of the coming kingdom. We are bold to proclaim eternal life for the children of God, and death to the wicked, and that the dead know not anything. I have sold many dozens of your "Six Sermons," and am happy to say the sermons and other works on those subjects, it seems to me, are doing the last work. I have been witness of their happy effects: it is like a two-edged sword, because it is God's word. Myself and wife have to confess in 1843 and '44 we were afraid to look at it and examine that question. Oh, praise the Lord for all His truth; it seems to me almost impossible to preach the Second Advent of our Lord and the resurrection without it; for it harmonizes the whole chain of God's word.

I thought I ought to tell you what God is doing through your Sermons on the End of the Wicked and State of the Dead. My prayer to God is that

you may be preserved blameless unto the coming of our Lord.

I remain your Brother in Christ, waiting for our deliverance and our King from Heaven.

BR. ASA MORSE, Union, Ct., writes:—

BR. STORRS:—We have felt interested mainly in your paper for the truth it contains concerning the state of the dead and destruction of the wicked; and I would say for your encouragement, that almost without exception the Advent brethren and sisters in this region of country are firm believers in the above truths: also concerning the truth that Jesus Christ is the Son of God.

THE EDITOR of this paper preaches every Lord's day at COMMISSIONER'S HALL, Third street, below Green, east side; at 10, A. M., and in the evening at a quarter before 8 o'clock.

THE "SIX SERMONS" on the End of the Wicked, &c., can be had at No. 21 North Sixth street, or of the Author, 18 Chester street, between Race and Vine, 8th and 9th. Price, in Pamphlet, 15 cents, or ten copies for \$1.00. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" The Sermons advocate the doctrine, that "All the wicked will God destroy," or, cause them to cease from life, after the judgment. The work full bound in morocco, with Grew's thoughts on the Intermediate State, 37½ cents. Cash in all cases with the order.

THE ASPECTS OF PHRENOLOGY ON REVELATION; OR, Materialism, Fatalism, Regeneration, Creeds, Atheism, The operation of the Holy Spirit in the conversion of men, and HUMAN RESPONSIBILITY, Philosophically considered, in a series of Lectures, BY J. T. WALSH. Such is the Title of an Octavo pamphlet of 74 pages, published by Br. Walsh, Richmond, Va., 1846. For sale at 21 North Sixth street, Philadelphia, Pa. Price 25 cents, or five copies for one dollar, thirty copies for five dollars. Cash always with the order.

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Very respectfully, L. C. GUNN,  
Corner Chestnut & Fifth St.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## CHRISTIAN PHILOSOPHY;

OR, THE CONSTITUTION OF MAN IN RELATION TO  
IMMORTALITY AND ETERNAL LIFE.

By J. T. WALSH.

No. II.

### THE INSTRUMENT OF THOUGHT.

Thought has been ascribed to various organs of the body, by different nations, as well as authors. The Hebrews ascribed *thought* to the "reins" or kidneys; and *feeling* to the heart. Some authors have located the soul in the spine; others in the heart; others in the bowels; and others, again, in the pineal gland. But the researches of Physiologists have long since exploded these vulgar hypotheses, and established the proposition that the *brain* is the instrument of *thought, feeling, and moral emotion*; and, that the other, *viscera*, are only affected sympathetically.

The simple statement of this proposition is sufficient to convict one of infidelity, in the estimation of the *orthodox* of this age! Talk to them about the brain being the organ of the mind, and they will shrink from you with holy horror, and exclaim, "*infidelity! materialism!!*" For, while they deny that the *brain* is the instrument of thought, they have brains enough to know, that the proposition does not favor *immortal-soulism*. And, hence, they deny its truth, not because they can disprove it; but because it is opposed to their *theory of immortality*! And, to sustain this theory, they would sooner deny that man thought by any material instrument, than admit that his *brain* manifested mind!

Such men, though they may possess *brains*, do not properly exercise them. They do not *think* for themselves: they not only "commit the keeping of their souls" to their spiritual leaders; but they, also, "commit the keeping" of their *minds and consciences* to them. They *think* not with their own *brains*, but with the *brains* of others—by proxy! And, as they do not *think* with their *brains*, perhaps they ought to be excused for denying that, the *brain* is the organ of *thought*!

There is, however, these *thoughtless thinkers* to the contrary, notwithstanding, an abundance of evidence in proof of our proposition. The brain is the instrument of the mind. It is the grand sensorium of thought, the fountain of intellect and emotion.

But we shall doubtless be told, that, although the brain may be the instrument of the mind, nevertheless it is *not the mind*; and that, therefore, our argument fails. This objection introduces another question, *What is the mind?* The objector replies, "*The mind is the spirit*, the agent which operates upon the brain, developing thought and reason." Thus the mind is defined to be an independent and separate *entity*, possessing all the attributes of intelligence; and manifesting all the phenomena of an intellectual and moral character. According to this view of the subject, all the *human faculties* have their seat in this independent mind or spirit, and merely hold intercourse with external objects, by means of the brain, and its organs. There is, therefore, no intelligence, reason, judgment, or perception apart from this "*immaterial spirit*," or "*soul*." Consequently no being, unless possessed of this immortal soul, can manifest mind or intelligence in any degree whatever! A man, then, can think, reason, compare and judge, according to this principle, as well without a brain as with it! And, accordingly it is maintained that *dead men think—that dead men are happy in heaven, or miserable in hell!*

In this "*philosophy*" falsely so called," then, we have the following principles:

1st. That the "*immortal soul*," spirit, or mind, is the seat of all the *human faculties*; and gives rise to all the evil passions, vile motives, and hellish designs of men.

That this is no misrepresentation is evident, because *mind*, according to their theory, is not an attribute of the brain—this being merely its instrument. And these various *mental functions* belong, not to the instrument but to the *mind itself*.

Here we have a philosophy, then, which makes *immortality*—"the immortal soul,"—the deep and deadly fountain of every base passion, and every unworthy motive! Well may the advocates of the popular theory talk of "*converting the immortal soul*," for, if they are as corrupt as this, they ought to be "*converted*!"

2. The second principle is, that thought, and all the phenomena of intellectual life, can be manifested independent of the brain, thus rendering the existence of that organ unnecessary in the economy of man. For, surely, that mind which can hold intercourse with all worlds, when out of the body, does not require the intervention of the brain, in this life, in order to hold intercourse with external objects! But, in opposition to this "*vain philosophy*," we affirm, that the *brain* is as necessary to thought as the eye is to sight, the ear to sound, or the nerves to the sense of feeling. And that it would be just as logical, and just as philosophic to suppose a man could see without the optic nerve, and hear without the auditory apparatus, as it would be to suppose he could think and reason without a brain.

3. A third principle is, that the possession of an "*immortal soul*" or spirit, *that being the mind*, is essential to the existence and manifestation of the

intellectual faculties. And that, consequently, where there is no "immortal spirit," there is no mind.

Upon this hypothesis the "beasts" possess "immortal spirits," for they certainly *think*! What will the advocates of the "immortal-soul-system" do with this dilemma? What disposition will they make of this *Bruto-immortal-soul*? Will they take the position of Mr. Wesley, that the beasts will be raised from the dead?

Here they are certainly in a strait; for they must take one or the other of the following positions:

1st. Either that the possession of an "immortal spirit" is not necessary to the manifestation of mind; or,

2d. That, if it be, the beasts are "immortal."

3d. And that they will be raised from the dead: And,

4th. That they are, also, in as much as they are "immortal," conscious in death.

We hope the advocates of the popular theory will meet these difficulties, and look them folly in the face. For, we feel confident, that they are here stranded, and must either yield to the omnipotence of truth, or maintain a position utterly subversive of revelation, philosophy, and common sense.

Now we put the emphatic question, "*Is the possession of an immortal-soul essential to thought?*" Will the advocates of the popular view take this position? If they do, we repeat it, they will be forced to the conclusion that, *the beasts have immortality*. And, if they possess immortality, what disposition will they make of this brutal soul, when the brute dies? Will it not be conscious? And, if conscious, will it be happy or miserable? Let not our opponents evade these questions, for these are the legitimate consequences of the teaching that an *immortal soul* is essential to the production of mental phenomena. Either answer them, or admit the truth we advocate.

But we are not reduced to this dilemma. We deny, and challenge our opponents to the proof, that an immortal soul or spirit is necessary to thought. The function of an organ depends upon its *vital chemical organization*. This gives character to the muscles, the tendons, the ligaments, the nerves, brain, and all the various organs and viscera of the body. These organs, thus chemically constituted by that Being who understands every law in his vast universe, being acted on by the positive and negative electro-magnetic forces, develop the peculiar function of each organ. It is thus that the muscles contract and expand; the liver secretes bile; the stomach digests food; and that all the various organs perform their respective functions.

Now, we might as well assume that the function of every living tissue depended on an "immortal principle," as to maintain that *immortality* is essential to the manifestation of the functions of the brain and nervous system generally. The grand argument of our opponents is, that *thought* is not an attribute, or function of matter, no matter how organized. This, as we have seen, leads to the conclusion that the beasts possess immortal souls, for they certainly think. We all agree that man thinks, but by what means does he think? Does he think, feel, and reason because he has an immortal soul? Does he not think and reason by means of his brain? Are thought, feeling, and sentiment attributes of immortality only? Then it follows that all animals, not possessed of an immortal mind, are incapable of thought, reason, and sentiment; consequently all

the lower animals, as well as all idiots, simpletons, or fools, have no immortality about them; because they are incapable of displaying these mental phenomena! This argument, therefore, proves too much for the advocates of the immortal-soul system. It proves that *some men* have no immortality! Here the opposition are certainly in a dilemma, from which no rules of logic on earth can deliver them! While it may be, however, that idiots think, their thoughts and sentiments are not such as we should expect from a mind endowed with the principle of immortality and incorruptibility. Does it not follow, then, if some men, such as idiots, &c., display no trace of incorruptibility, that this principle is not congenital? For, if it were congenital, or hereditary, all men would be in possession of it.

Matter, organized, refined, and endowed with life is capable of thought in the ratio of its perfection of organization. That this is true we see demonstrated before our eyes by observing the organization of different genera, species, and varieties in the animal world, from the smallest animalculæ up to man, the noblest work of God. Every link we mark in this great chain of organization, bears upon its face the degree of intelligence it possesses, and establishes the proposition, that intellect, other things being equal, is always in proportion to the perfection of its constitution. Unorganized matter is incapable of thought. Moreover, it is not enough that matter should be organized in order to produce mental phenomena, but it must also be endowed with life, as we have already stated. And to those who deny that organized matter, endowed with life, can think, we will put a few questions. If matter, organized, refined, sublimated, and endowed with life, is incapable of thought, by what means do the beasts think? Thought, you affirm, is not a function of matter, and yet the beasts think! Is thought a function of matter in this case? Again, we would ask, seeing they are all endowed with instinct, if this is an attribute or function of matter? Will you affirm that sight, hearing, tasting, smelling, or feeling are functions of matter, when moulded and fashioned by the hand of God? Is it not preposterous to say that matter can see? That matter can taste? That matter can smell? That matter can feel? And yet you are bound to admit this, or else be driven to the conclusion, THAT EVERY LIVING THING IN THE UNIVERSE OF GOD HAS AN IMMORTAL SOUL! Are you prepared for this? Or do you shrink back from this position? If so, you must admit that your views of the subject are unsound, and consequently untenable. And if all the functions of the five senses are manifested by matter, why may not reason, perception, judgment, and imagination also be developed by matter still more exquisitely organized? If the stomach can digest food, the liver secrete bile, and the heart propel the blood, why may not the brain, acted upon by electro-magnetism, secrete thought? Is there any thing more incompatible in the one case, than in the other? We come, therefore, to this conclusion, that matter, organized as we behold it in man, and endowed with life from God, is capable of manifesting moral and intellectual functions.

We have now shown, that *immortality* is not essential to thought, reason, &c., or that, if it be, every living thing, possessing the five senses, must be in possession of it: and having made these general remarks, we shall proceed to examine the mind and some of its attributes in detail. And,

1st OF PERSONAL IDENTITY. A great many singular ideas prevail on the subject of Personal Identity. Those who hold the doctrine of "hereditary immortality," suppose that the soul, or spirit of man constitutes his identity. Supposing then, for the sake of argument, that the soul or spirit, in the popular sense, constitutes man's *personal identity*, what is it that speaks when the language "my soul," "my spirit," "my body," or "my mind" is used? A man speaks of himself, and says he has a mind, a soul, a body, a head and a heart, &c. What is it that possesses all these? Is it not that which is the representative of them all? In other words, is it not that which supplies the *I* of consciousness—that which gives rise to the sentiment of personal identity? To affirm the contrary would be to represent the soul or spirit as saying *my soul*, or *my spirit*. Has the soul possession of another soul? Does the spirit possess a spirit? This view of the case, then, is at once reduced to an absurdity. The scriptures do not thus trifle with the understanding of man. It is utterly beneath the dignity of the spirit of wisdom and knowledge thus to speak. Moreover, if the soul constitute the personal identity of man, what becomes of its *immortality* when the feeling of *self-consciousness* is deranged so that the person shall imagine himself to be a very extraordinary personage, a king, an emperor, and even God himself? Can this derangement be affirmed of an immortal soul? Again, as we have organs for the manifestation of all our other feelings and faculties, it is certainly reasonable to suppose that there is an organ, the manifestation of whose function would give rise to the sentiment of *I, myself*. And when that organ is diseased, its function becomes the subject of that kind of derangement of which we have spoken. While, therefore, it is clear that man has a material organ, whose office it is to create the feeling of personality, or self-consciousness, it is also evident that man is not to be dissected and examined in that state; but that he is to be the subject of a sound, rational, and philosophical analysis, in order to arrive at the truth upon this subject. We would ask one question—in the spirit, mind, or soul, in the popular sense of these words, does everything of a moral and mental nature, by means of material organs, what is left for the man to do? for it is evident that the *spirit* is not the man! These acts, to which we have referred, should be affirmed of man, as such, in the aggregate, and not of his mind, soul, or spirit. Therefore, when a man (not spirit) sees, he sees by means of the optic nerve; when he hears, it is by means of the ear; when he thinks, reasons, reflects and perceives, it is by means of his brain. And as he has organs by which to operate on the world, and by which external objects operate upon him, so it is fair to conclude that every feeling, every moral sentiment, and every intellectual faculty, has its appropriate organ, or instrument, in the brain; and that of personal identity among the number. There is nothing in personal identity, then, to favor the popular view of immortality. Let us now turn our attention,

2d. TO THE MEMORY. It is said, man has such powers of mind—such vast intellectual faculties—such a comprehensive judgment, and such a prodigious memory, that his mind must be immortal. If this be so, why is it that all men do not possess these noble powers of mind, seeing that they all have immortal souls, if the popular hypothesis be true? Why

is it that we have youthful idiots? adult simpletons, and the dotage of the evening of life? Why is it that these incorruptible fires of mind do not kindle, blaze and burn with equal brightness in youth, manhood, and old age, seeing the same immortal genius-inspiring agent breathes its life-giving spirit upon the strings of the exquisitely tuned instrument, at each of these stages alike? If the mind be essentially immortal, why are its fortunes through life so variant? Ah! the answer is, that the instrument is imperfect in childhood, and out of order in old age. So it appears that every thing depends upon the perfection of the instrument at last, and thus the immortal mind, as our opponents will have it, is cast into the shade, and is made only of secondary importance in the manifestation of intellect! But more of this, when we come to speak of *mental diseases*. We grant that the memory of a cultivated mind is very comprehensive, but, alas! how little is remembered of one's history and of the history of the world! The mind of man is exceedingly treacherous. The most important facts, the most startling truths, and the most overwhelming considerations are soon forgotten, vanished like the baseless fabric of a vision, leaving not a wreck behind! Reason declares that *forgetfulness* is not an attribute of an incorruptible mind or memory. An incorruptible mind must have an incorruptible memory. The impressions made upon a mind that is mortal or corruptible, will be like those made upon the sand, while those made upon an immortal mind, will be like those engraved upon the solid marble, and will never be effaced. The Angels are not forgetful. There is no forgetfulness in Heaven—this is an attribute of "dull mortality," and not of incorruptibility! Impressions made upon an immortal mind, are stereotyped by Jehovah, and will remain indelible through the eternal ages! Memory, then, affords no proof of man's immortality here, but the reverse. So long as impressions fade from the tablet of his mind, just so long will that mind prove itself corruptible. Besides, it is a remarkable fact, that the memory is more treacherous upon some subjects than upon others. This is incompatible with the notion that memory is an attribute of an incorruptible principle in man; for, in that event, every fact and circumstance would be retained alike.

In concluding this article, we will add a few words on the *Love of Life*, which, as Plato is made to say, causes "the soul to shrink back on herself, and startle at the idea of destruction." In that popular soliloquy to which we have alluded, we have the following: "It must be so, Plato, thou reasonest well." "It must be" what? Why the soul "must be" immortal. But why "must it be" immortal? Here is the answer—"Else whence this fond desire, this pleasing hope, this longing after immortality?" "Plato, thou reasonest well!" Because man has a "fond desire," a "pleasing hope," and a "longing after immortality," therefore, he is immortal! Because a man "desires," "hopes," and "longs" for a thing, therefore he has that thing! Truly, "Plato, thou reasonest well!" And, then again, if the soul be not immortal, why should "she shrink back on herself," at the approach of death, "and startle at" the very idea of "destruction"? The Platonic answer is, "tis the divinity that stirs within us." The "divinity shrinks back on itself, and startles at destruction!" Cogent reasoning! Profound logic! But although the soul has such a horror of death and destruction, yet, "secure in herself,

she smiles at the drawn dagger, and defies its point?" And, though the moon and stars may fade from the heavens, "and the sun himself grow dim," the soul shall flourish in immortal youth, unhurt amid "the wreck of matter and the crush of worlds!" This is pure Platonism, as well as the essence of modern Christianity. But we shall reverse Plato's reasoning, although it is said he "reasoned well." The very truth, that there is in man a "fond desire," a "pleasing hope," and "a longing after immortality," is good evidence that he is not in possession of it. Why should a man desire, hope, and long for an object already in his possession? There is an innate dread of "shrinking into nought," and a longing after life implanted in every man; and no person, unless deranged, will commit suicide. A poet, whose name I have never known, has given a very different description of the soul's exit from the one indicated in the above allusions. Speaking of a death scene, he says: "At that dread moment the soul raves round the walls of her clay tenement; runs to each avenue and shrieks for help, but shrieks in vain! Her very eyes weep blood, and every sigh is big with horror." Here we have the monstrous doctrine of an immortal soul raving round the walls of her clay tenement, running to each avenue and shrieking for help, but shrieking in vain? This immortal soul, too, can weep tears of blood, and utter sighs big with the horror of prospective damnation! And yet, this is the "divinity" that stirs within us, smiles at the drawn dagger, and defies its point! What a libel upon the truth of God!

But let us turn from the contemplation of this damnable heresy, to the glorious truths of the Apostolic proclamation. And let the reader remember, that God will only render eternal life to those, who, by a patient continuance in well doing, seek for glory, honor, and incorruptibility.

In our next article, we shall take up the subject of mental diseases.

[For Bible Examiner.]

#### DR. THOMAS' REJOINDER TO BR. GREW.

"LOVE," OR "CHARITY."

Having been requested to make some remarks on "H. Grew's Response" in No. 5, p. 68, I proceed to observe that friend Grew attributes to me inferentially "an opinion" which I do not entertain, namely, that men dying in impenitence will in some cases be forgiven. On the contrary, I believe, that men dying in impenitence will in no case, and under no circumstances be forgiven. I believe further, that no man's sins will be forgiven, however "pious" he may be, or however "sorry" he may be, if, before he die, he has not believed and obeyed the Gospel of the Kingdom in the name of Jesus, and walked worthy of the high vocation to which he has been called. It is no business of mine to build up a wall of casuistry around this impregnable position, by which to mask its formidable appearance. This frowning fortress of the truth may dismay the timid heart of ignorance and unbelief, and cause it to apostrophize the air with lack-a-daisy exclamations about "love" and "charity"! This is no affair of mine. The truth belongs to God, not to me; and godlike love and charity consists in plain, unvarnished exhibitions of that truth in such unmistakable and intelligible terms, that men may be able to comprehend it, and be saved by it. It is a godlike charity to pluck men like brands from the burning,

though you rescue them by violence; it is the cheat of hypocrisy and infidelity—it is to put the poisoned chalice of deceit to their lips, to soften down the asperity and sternness of the truth lest it should hurt the feelings or morbid sensitiveness of the "carnal mind," which is "enmity against God," and rebellion against his law. I have no sympathy with that sort of "love" which leaves men to die in error, which "knowledge" teaches is damnable. John Wesley is no authority with me. He was doubtless a very pious, a very sincere errorist. His system proves him to have been ignorant, and therefore, faithless of the Gospel of the Kingdom; so that his opinion of how many truths we may die in ignorance of, and be saved, weighs not a feather, in my estimation, however potent it may be with others. Knowledge will avail us nothing without that "love" of which Paul speaks; but then, that charity, or love, "rejoiceth in the truth; believeth all things; and hopeth all things;" hence, much as "charity," or "love" are on the lips of men, he who is ignorant of the truth, believeth not and hopeth not in all things of that truth, is utterly destitute of the true love and charity so highly extolled by the Apostle. Men mistake a natural amiability of disposition, decorated after a certain fashion with sectarian piety, for love, for charity, for godliness! But this is a mere substitute for scriptural love, a maudlin, spurious affair. Gospel love is the fulfilling of the law in the faith and disposition of Abraham, the father of the faithful and the friend of God. No, no; he that believeth the Gospel, and is baptized, shall be saved; there is no evading this: "charity," "piety," "penitence," without this, are but the righteousness of filthy rags.

#### MEN DYING IMPENITENT, NEVER FORGIVEN.

The proposition then before us is, that men dying faithless or impenitent, or both, will never be forgiven. This we believe the scriptures teach. But what has that to do with men of faith, dying in sins "not unto death?" Paul saith, "We must all appear at the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." The "we" referred to in this text, are not all mankind, but all of a class, and that class the aggregate of believers. Now, by way of illustration, let us suppose a case.

One of the Corinthian disciples committed a great crime. Paul, though absent, judged his case from the report laid before him. He commanded the Elders to put in force the sentence he pronounced in the name of the Lord, to wit, that they should deliver the criminal to Satan for the destruction of the flesh, and keep no company with him, nor even eat with him. This sentence they executed and persisted in, until they heard from the apostle again. After a certain time had elapsed he wrote, and sent the offender a pardon; and because the punishment had brought him to a deep conviction of the enormity of his sin, and a sincere contrition for it. This was the object of the chastisement, namely, that when the offender shall appear at the judgment seat of Christ in the day of the Lord Jesus, "the spirit may be saved." To this person it might be said, "in being thus judged, you are chastened of the Lord, that you should not be condemned with the world." If the chastisement had failed to bring him to such a state of mind as the Lord will acknowledge, in the Future Age he would be condemned with the world. But seeing the happy effect pro-

duced, the apostle wrote, saying, "sufficient to such a man is this punishment, which is of the many;" forgive him, therefore, and comfort him, lest perhaps he be swallowed up of overmuch sorrow: their forgiveness the apostle recognizes as his, and his own as forgiveness from the Lord; therefore, when he appears in the day of Christ he will no more be called to account for this sin. This is one view of the case before us; let us now look at the other side.

A disciple in the 19th century, as really a disciple in faith as the Corinthian, commits, we suppose, precisely the same offence. A committee of brethren adjudge him to Satan for the destruction of the flesh. They have pronounced their sentence; they no more keep company with him, nor eat with him—turn him out of the Body of Christ they cannot do; this is beyond their ability, no matter how many thunders of excommunication they may hurl against him—but still Satan does not destroy his flesh; and, if he were to become "weak and sickly"—1 Cor. 11: 30—and this painful wasting of his flesh were to bring him to the same penitence as his Corinthian parallel, the committee not having the power of healing and forgiving sins, he might "fall asleep" in utter despair, and Satan get the advantage. Now the offender before us would die unforgiven in this age; the question therefore is, would he be forgiven in the next or Future Age? And as then "we" are to receive in body according to what we have done; and seeing that our modern disciple did not receive in body according to his deed as the Corinthian did, we ask further, will he not in the Future Age receive in like manner for his crime, and afterwards be forgiven, but have no part in the honour and glory of the Kingdom, though he may without dying again live for ever, a saved man upon earth, after the Kingdom is delivered up to the Father? This we think is the scope of the word; but that there are some offences, commisable by believers, which "are unto death," and for which there is no forgiveness in this world, nor in the age to come. For sins unto death, committed by believers, it is no use asking or expecting forgiveness; for it will not be granted; of this class are "speaking against the Holy Spirit," and murder, and "treading under foot the blood of the Son of God," &c. But John says, there are sins not unto death; for these there is forgiveness for the faithful, with chastisement according to the offence, in the age to come. Hence, the necessity of a Future Age to afford scope as to time, place and circumstances, for a recompense appropriate to the viciousness as well as the virtues of those upon whom the name of Christ is named. There is much to be said upon this topic which cannot be said now. The reader must follow out the train of thought suggested for himself.

#### NON-RESURRECTION OF MILLIONS.

Friend Grew asks, where do the scriptures teach the non-resurrection of millions? This question can be answered in the twinkling of an eye. When "the Lord shall spread forth his hands in the midst of Israel, as he that swimmeth spreadeth forth his hands to swim, \* \* \* in that day shall this song be sung in the Land of Judah." Now in this song the Israelites sing, "O Lord our God, lords beside thee have had dominion over us: by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, THEY SHALL NOT RISE: therefore hast thou visited and de-

stroyed them, and made all their memory to perish. Isa. 25: 11; 26: 13, 14; From this we learn the non-resurrection of millions of lords, who have tyrannized over Israel—Egyptians, Philistines, Midianites, Assyrians, Chaldeans, Medo-Persians, Macedonians, Romans, Russians, Turks, &c., &c. The text is so striking and emphatic, that no sane man can misunderstand it. Those who are not to live nor rise again once lived; for it styles them "dead" and "deceased," which are only affirmed of the once living. It also teaches us the meaning of "destroyed," to wit, that which shall not live by a resurrection unto life—this is to perish. But, as to the faithful, it says, "thy Dead shall live, as my Dead Body shall they arise;" therefore, "Awake and sing, ye that dwell in the dust; for thy dew (O Sun of Righteousness) is as the dew of herbs, and the earth shall cast out the (Lord's) dead"—Verse 19.

The foregoing is quite in harmony with "the literal import of John 5: 28." The "all" in this verse is defined in the next. ALL who? "They that have done good" and "they that have done evil." But, this does not include all mankind; for there are multitudes who come into and go out of the world, that do neither good nor evil. "Just" and "unjust" are terms of relation, not absolutes; and are predicable only of those who live under times of knowledge. Sinners are just or unjust relatively to the Gospel of the Kingdom; absolutely, they are "sinners," and "the wicked." It no where teaches in the word that all "sinners" and "all the wicked" shall be raised from the dead; yet it doth teach the resurrection of the just and unjust. "Every man according to his deeds," "every soul of man that doeth evil," and "every man that worketh good," are all phrases of relation, and embraced in the "we" who are to appear before the judgment seat of Christ as limited by the subject of which the apostle treats. He is not speaking about all mankind, but of Jews whom he apostrophizes from Rom. 2: 1—29. As to the Gentiles who had "sinned without law," they perish; while those, both Jews and Gentiles, who are under law, shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ, according to Paul's gospel. How would friend Grew judge Cossacks, Hottentots, Caffres, Hindoos, Chinese, &c., by Paul's gospel, or Moses' law, who had never heard of the one or the other! To declare them just or unjust by these, would be as reasonable and fit as to justify or condemn the Irish sedition-mongers by the law of the United States. Cannot the reader see that a Russian is neither just nor unjust, innocent nor guilty, virtuous nor vicious, whatever may be his absolute or real character, according to the law of England or these States? And why? Because there is no relation subsisting between him and these constitutions. He is not under law to Britain, therefore he will perish without that law speaking for or against him. "Where no law is, there is no transgression;" and "without faith it is impossible to please God." These two principles decide the fate of millions. "Where there is no vision the people perish."

That little monosyllable "all," or its ghost, so haunts the lucubrations of our venerable and respected friend, that he sees it dancing before his eyes like a will-o-the-wisp, on whichever side he turns his vision. He quotes Heb. 9: 27, and there he thrusts it in as if the apostle had really placed it there! "It is appointed unto ALL men once to die, but after this the judgment." Paul does not say so;

he says, "it is appointed unto men once to die," &c. If he had said what Mr. Grew makes him testify, he would contradict himself; for in another place he saith, "We shall not all sleep," or die, "but we shall all be changed in a moment, in the twinkling of an eye, at the last (seventh) trumpet; for the trumpet shall sound, and the righteous dead shall be raised incorruptible, and we (all) shall be changed." But, we will not press our friend too hard in this place, for he makes an admission immediately after which concedes to us all we demand. "If, indeed," saith he, "we have any plain, positive declarations that some of the human family will never be raised from the dead, we must unders and these universal terms in a limited sense, but not otherwise." "Will the Doctor favour us with the chapter and verse?" Yes; this we have already done.

#### FAITH IN PROPHETIC TRUTHS NECESSARY.

Mr. Grew doth not like my position, that "a man cannot be saved in any sense, unless he also believe the prophetic truths concerning the Kingdom of God." Now the subject matter of these truths is the Kingdom, and the Kingdom is the subject of the Gospel. NO KINGDOM, NO GOSPEL. My proposition, therefore, is convertible into this: that no man can be saved without faith in the Kingdom. Mr. G. in disputing my position, necessarily affirms the contrary; I call upon him, therefore, as he calls upon me elsewhere, to adduce "chapter and verse" in proof that man or woman, infant or suckling, can be saved in any sense without faith in the prophetic Kingdom.

"TO THE LAW AND THE TESTIMONY, IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." It will save time and space to adhere to this exclusively, and not to introduce the Johns of any sect. They are of no value in any question at issue between the searchers after truth in this century. They belong to the darkness of times bygone.

#### REPENTANCE, IMMERSION, AND HOLINESS, INDIVISIBLE.

"A correct belief of doctrine and facts" is a belief of the truth; an incorrect belief of doctrine and facts is a belief of error. Mr. G. places himself in opposition to the principle, that a belief of the truth with repentance, immersion and holiness, are indivisibly essential to salvation in the Kingdom of God, and affirms, that "we have scriptural truth and fact to the contrary." Now we invite the reader's attention to this, namely, that Mr. Grew cannot adduce a single case from the New Testament of Jew or Gentile being recognized as a Christian after the day of Pentecost (see Acts 2,) who did not believe the Gospel of the Kingdom as promised in the word—the things concerning Jesus—whose repentance was not evinced by turning from a justification by law to that of Christ; and who was not immersed. He has doubtless selected the strongest evidence he could find. Hence he sends us to 1 Cor 8: 11. But this is no case in point. The individual was already in a saved state, and he was put into that state as the rest of his brethren in Corinth were, namely, by "hearing, believing and being baptized." What did they hear? Luke says they heard "THE WORD." What is the Word? "The Law and the Testimony," both of prophets and apostles. Hence Paul reminds them that he preached the Gospel to them, which he styles *tis logos*, A CERTAIN WORD,

"by which ye are saved if ye keep it in memory." But the man referred to had been long a pagan worshipper. The word preached laid hold of him with such power, that the least approximation to idolatrous observances on the part of any brother, defiled or wounded his sensitive conscience exceedingly. This was a laudable Christian weakness on the right side. He had still what Paul terms "the conscience of the idol," but not an idolatrous conscience. The meat offered to an idol always reminded him of the worship connected with it; and that as an idolater, the eating of such meat was esteemed by him a part of the idol worship. Now, although he knew an idol was nothing, and that all meats were eatable by Christians, save blood and things strangled, yet he could not get rid of the original impressions; so that when he saw a brother eating such meat, the eating would force itself upon his conscience as idolatry, while the eater ate of it with contempt for the idol. The apostle commands the latter to forbear eating, lest it might become an occasion of stumbling to the brother of tender conscience. His "views of the unity of God and of idols were" not "incorrect." "We all have knowledge" on these things, says Paul. It was, as shown, the accuracy of his knowledge which made him so unhappy when he saw brethren too much at home in idol temples and festivals.

#### NOT WEAK IN FAITH.

We need not repeat here what we have said before about *weak in faith*, and *weak in the faith*. He of Rom. 14: 1, was not weak in faith. He was not "erroneous or ignorant in respect to" the word of the truth of the gospel. He was "in the faith," which he could only be by believing the Gospel and being baptized; but he was "weak," or sensitively conscientious, as to eating all things indiscriminately. If he were a Jew, he still had the conscience of the law; or, if a Gentile, he still had the conscience of the idol, in relation to meats and herbs. He was not weak in faith, but strong; for it is not persons of weak faith that brave death in turning from Judaism to Christ, or from dumb idols to serve the living and true God.

#### BORN OF WATER.

Mr. Grew says: "In the various passages, which state particularly the characters which have no inheritance in the Kingdom of God, the *unimmersed* are never mentioned." Does Mr. Grew regard Jesus as authority in the case? He says, "except a man be born of water and of spirit, he cannot enter into the Kingdom of God. Some one may possibly be rash enough to say, that to be 'born of water' is not baptism! Does water mean water here? Some say yes, some no! According to these, water means spirit, which makes nonsense of the passage; 'except a man be born of spirit and of spirit' is a perfect *reductio ad absurdum*. Such critics are either above reason or below it; and as we claim to be reasonable, we leave them to their vain imaginings. Some have sense enough to admit, that water, in this text, means that compound of oxygen and hydrogen upon which Noah's Ark floated. With these, then, we talk. The metaphor connected with water is a *being born*. What does being born of any thing consist in? Is it not an emergence from a place in which the subject was previously out of sight? Admitted. If then earth be the matrix of which a thing is born, would

not a being born of earth, consist in coming up out of the ground in which the subject had been previously concealed? And doth the substitution of water for earth make any difference in the idea of birth? To be born of water, then, is also to come up out of water in which the person had been deposited, for there can be no emergence without previous immersion. No man who hath any regard for his intellect, will venture to say, that baptism is not a birth of water, and a birth of water baptism. Jesus then saith, that except a man believe the gospel, which is to be begotten of the spirit; and be baptized, or born of water, he cannot be saved, or enter the Kingdom of God. As to "the characters," Mr. G. refers to, the apostle addresses himself to immersed believers, and therefore it would have been superfluous to have told them "the unimmersed should not enter the Kingdom." He had told them that *before they became Christians*, as we have shown; it was unnecessary to repeat then what nobody in that age, Jew or Pagan, ever dreamed of omitting to do.

Immersion is not "the duty," but a *gracious privilege* granted to every believer of the things of the Kingdom of God, and the name of the Lord Jesus. Immersion submitted to as a mere duty, is worth nothing. It is a privilege to which no one is intitled who is not a true believer; that is, an Abrahamic believer of the Truth. It is the last thing that ought to be preached; and thousands are preached into the water that are utterly and astoundingly ignorant of "the word of the truth of the gospel." The one thing needful to this generation is faith, without which immersion is a mere form of godliness, devoid of all efficacy and power.

"It is an undeniable fact," says Mr. Grew, "that there are many real Christians who are unimmersed," &c. No doubt the unimmersed will be highly delighted with Mr. Grew's "charity," and proportionally indignant at the man who has hardihood enough to deny Mr. Grew's "undeniable fact." An "unimmersed Christian" in New Testament times, was a phenomenon as extraordinary as a white crow, or a black swan! I have never discovered one yet among all the cases on record in the Scriptures since Pentecost. I have heard of multitudes of such Christians in the dominion of Rome; but I have never yet seen one in the Body of Christ; nor do I expect to see such a one in the Kingdom of God, if the words of Jesus were spoken in the soberness and simplicity of truth.

#### NECESSITY AND USE OF KNOWLEDGE.

"The eyes of your understanding being enlightened in the hope of the calling, and the riches of the glory of the Inheritance in the Saints," is one thing; and to "discern accurately all things which all the prophets have foretold concerning the Kingdom of God, and the true periods of their fulfilment," is another thing!

I am very far from saying, that such a discernment is necessary to entitle a man to entrance into the Kingdom of God; but I do say, that illumination in the one thing is essential, not as a mere matter of knowledge, but that this knowledge may effect a renewal unto life through a participation in the divine nature. "Grace and peace be multiplied to you through the knowledge of God and of our Lord Jesus Christ, according as his divine power hath given unto us all things that pertain to life

and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the Divine Nature." This is the necessity and use of knowledge, without which we are the sport of every wind of doctrine, and vain conceit, and assimilate to the demon of ignorance and superstition, and become an easy prey to the things which are earthly, sensual and devilish. Without supposing that "I only am left," I am deeply penetrated with the conviction, that of this generation, they are few who will find eternal life.

#### THE UNIMMERSED AND FEARFUL EXCLUDED THE KINGDOM.

"The unimmersed," says Mr. Grew, "are not excluded from the Kingdom of God." Wonder if Mr. Grew believes, that the *fearful* are excluded? Why doth our venerable friend turn special pleader for the unimmersed, and not extend his labour of "love" and "charity" to the timid? There is a vastly greater number in jeopardy of damnation from their cowardice, than from their non-immersedness. A man may have a correct theory, be duly dipped, and very "pious," but fearful withal; one, of whom it cannot be said, in spirit or fact, that "he overcame by the blood of the Lamb, and by the word of his testimony; and loved not his life unto the death." Such an one may deceive himself, but he cannot impose upon God: unless God repeal his law, it is impossible he can be saved. Let then, our venerable friend, beware! An advocate may be "fearful," while he is the apologist for error, ignorance, and disobedience. The Apostle Peter says: "Repent and be baptised, every one of you, in the name of Jesus Christ;" it is not absolutely necessary, says Mr. Grew, for "the unimmersed are not excluded from the holy kingdom of God." Hence, instead of "every one" doing the command, some conform, and others do not. Such is the effect of Mr. Grew's teaching. Well, if he effect an entrance for himself, let him bear in mind the word, that "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same, shall be called great; for I say unto you, that except your righteousness shall exceed that of the Scribes and Pharisees, you shall in no case enter into the Kingdom of God."

JOHN THOMAS

Richmond, Va., May 15, A. M. 5934.

"It is good to be zealously affected always in a good thing."—Gal. 4: 18.

RELIGIOUS ZEAL.—"Zeal, says a celebrated writer, 'is a passionate ardour for any person or cause. There are various kinds of zeal; as, 1. An ignorant zeal, as in Romans 10: 2, 3, where some are said to have a zeal of God, but not according to knowledge. 2. A persecuting zeal, as in Philipians 3: 6, where Paul recounted his former earnest endeavours to destroy the Church of Christ. There is also a superstitious zeal, a hypocritical zeal, a party zeal, &c. But the zeal which the Lord approves is a genuine zeal in a good cause. Such a zeal as seeks for the Glory of

God and the good of man. It is founded in knowledge, faith and perseverance, and will manifest itself in love and constancy toward a good cause, and generally results in final success. Such is the certain result where pure religion is the object it seeks to promote, and wisdom and knowledge its attendant guides."—*Selected.*

## BIBLE EXAMINER.

PHILADELPHIA, JULY, 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

#### TRUTH SEEKERS.

We have no sympathy for that spirit which, having attained a certain point in theology, or any other investigation, requires that all who are recognized as brethren, or fellow-laborers, should refrain from further investigations, or from a calm and fearless expression of the result of their labors in search after truth. All new sects have commenced with professions of liberality and denouncing the illiberality of others for not allowing them to express, among them, new truths, or new light upon old truths, which they believe they have discovered. They avow their determination never to organize a sect; and sometimes declare—"If we ever become a sect we shall be the *youngest daughter* of the old Mother of Harlots." A few years pass away and the leaders in these movements find persons among them that think they have discovered further light on important subjects, and who dare to give utterance to the convictions of their own free thoughts. Then those, who professed they never would be a sect, find it necessary to take counsel together, and, lest they should be suspected of being tainted with the heresy, they must make a formal declaration of principles; "not a *Creed*," to be sure; that would be too bare-faced an act for the "youngest daughter" just yet; but, some standard principles, by which, gradually, they can, under the pretence of *harmony*, persuade most, who have been tainted with the views they wish to suppress, to fall back on the "important point" of their theory, and give up the free expression of other things, even "if they are truth," well knowing if they can only persuade men to "put their light under a bushel" it will go out; or, which is the same thing, it will give light to no one, and so prove harmless. When all things are thus well arranged, then all that do not come into this organization are "*disorganizers*;" and anything else that will tend to destroy their influence may be said of them; and, in all that, be doing "God service." Then they, the "youngest daughter," must

take good care to let it be known that they occupy the true apostolic ground, and are persecuted with the approbrious name "Pope," and as having gone into "Popery." The sect, now, have only to pass resolutions expressing the fullest confidence in every thing their Leaders have done and are doing, and the work is complete—the sect is organized; but they don't "know it" themselves, and are not likely ever to see it; or if they do, it will not do to own it—for the leaders must never "*confess*," if they do they will be suspected of lacking "*infallibility*."

It is the *intention* of the conductors of the Bible Examiner to strive to avoid such a shipwreck; and to exclude no theological subject from their columns merely because it is new, unpopular, or in opposition to their own views or the views of a portion of their patrons. We intend to make the Examiner a medium of thought for all who deal in *argument*, soberly expressed; and who do not employ *personalities*. All writers for the Examiner will be responsible for the sentiments they express, and *they only*. The editors are not to be understood as assuming it, merely because they give place to the article. We choose to give our readers a chance to judge for themselves, without having an editorial *veto* on every thing that differs from their present views. Our object is to elicit *Truth*. How is that to be done if no doubt must ever be permitted to arise as to any point we now hold as truth? That is the *sin* of all the sects: not that they have no truth, but they are determined that no new truth, or light, shall be elicited that might conflict with their stereotyped declaration of principles, or creeds.

We cannot better express our object and aim than in the language of the Editor of "THE TRUTH SEEKER AND CHRISTIAN THINKER," published in Leeds, England, by DR. FREDERICK R. LEES, F. S. A. He says:—

1. "By 'TRUTH-SEEKER,' we do not signify that no truth is *found*, nor have we reference to *our own* opinions exclusively. The title is rather intended to express the character of the Work, as an *organ* for the discussion and discovery of Truth, than the position of any individual writer. In the spirit of the Jewish sage, we exhort all men, everywhere, to 'get wisdom,' and 'get understanding;' not implying thereby that they are destitute of all wisdom and intelligence, but that wisdom is a fountain, and knowledge a stream, of which all men may drink forever—living and inexhaustible waters flowing from the throne of God—upspringing from the INFINITE DEPTHS of His everlasting being. In the words of the same inspired *thoughtsman*, we say—'Buy the truth and sell it not;—not meaning by these words that we have *no* truth now, or that in a coming day we shall have acquired all truth, and then cease to be truth-seekers; but, on the contrary, we mean to affirm, that of all commerce, that in wisdom is the richest and noblest; that 'Truth' is a treasure more precious than fine gold, a pearl beyond price—an *infinite* treasure, the

splendor and beauties of which it is the sphere of the *infinite* ages to unfold to the growing and progressing faculties of man. It must be purchased by toil and thought, and, even then, it will not be revealed, save to its sincere worshippers; it is a sacred treasure forever hidden to the gaze of purblind prejudice.

2. "Truth, we contend, must be to every man *subjective*—that which to each seems best to express the Facts of Nature and the Truths of God. Whatever may be the *sense*, the *impression*, left on any individual soul, by unbiased contact with the word or the works of God—THAT must be *his* truth, calling for sacred reverence as the revelation of God to him, and for constant or consistent obedience. If party, or passion, or power, or pelf, or fear, or favor, shall urge him to let it go, see that he do it not! Rather, bind it fast round his heart of hearts; it has been bought of God, and is a sacred deposit. 'Sell it not.'

3. "The *impression* on our God-made intellect is the result of God-made Laws: it is the most sacred law and the highest rule of life. Hence, the *great duty of every man to prepare himself conscientiously for the calm reception of that truth by which he must live*. This is the primal duty—but how despised! Let us learn, then, to seek God and Truth—let our spirits lie in reverential silence before Him, so that, no disturbing passion or prejudice intervening to refract the rays of truth, we may receive the right impression. Let the soul be daguerreotyped in the sun light of the Eternal. Thus, and thus only, can we worthily worship the Highest in the highest way—in spirit and in truth."

4. "With such opinions we necessarily discard all *one-sided* views of truth, and insist on each writer standing on his own responsibility. We shall afford to truth-seekers, therefore, a fitting medium for tolerant exposition and unshackled enquiry, apart from all sect or party. The claim of *infallibility*, by Pope or Protestant, we utterly despise. We stand or fall by these principles—that the *duty of truth seeking is paramount to all others*—that it is a crime against God and against man to hold out hope or fear, reward or loss, with the view of determining the judgment of men on this side or on that—that it is a vice of the worst kind, leading to spiritual death, to give up the use of your own talent, the exercise of your own reason, to priest or sect—that truth is *subjective* to every one, and, therefore, that it is the duty of every individual, to put by all who dare presumptuously to step in between the soul and God, and solemnly to determine for himself, according to the value and weight of the evidence before him, *what is Truth* and *what is Error*. The Reformed Churches have hitherto equally denied these great principles—they have overlooked the fact, that hope and fear are no instruments of discovery. The only difference is this—that once Rome had a *monopoly* of infallibility and swayed the sceptre of spiritual despotism over willing slaves and undivided empire, whereas Protestantism is a *competition* of infallibilities, exhibiting the partial union of sects in conjunction with universal warfare. It is mere fiction to call the Reformed Churches a Republic, as contra-distinguished from the mighty monarchy of the Church of Rome. A Republic involves *equality of claim*, and negatives all separate, distinct ascendancy. But is it so among the sects? Nearly all claim 'divine right'—not merely to *judge for themselves*, but for others; each

speaks of the rest, not as citizen of citizen, but as *prince* speaks of *pretender*. Accordingly, each sect aspires to be Pope—mimics the spiritual policy of the triple-crown, and echoes with its tin trumpets the thunder-voice of the vatican! But it shall not be so amongst 'truth-seekers:' they shall unite in bringing about a wiser and worthier reformation, in enforcing the *morality of enquiry*, and of achieving the downfall of *sectarian intolerance*. To this grand object we shall devote our work and consecrate our powers. This Reformation will discard the angry intolerance with which men look upon doubt, and consecrate it as a mental state necessary and natural in passing from a lower to a higher point of intellectual progress. It will affix to all *wilful favoritism* in the treatment of evidence, a sentiment of stern disapprobation, and direct the *feeling of moral responsibility* towards keeping the process of enquiry perfectly free from partiality or bias. *Really believing* in the truth, and that true religion is indeed reasonable—the *Logos*, or *reason* of God, which, in the beginning, was with God—men will cease to hoodwink the faculty within them, and fearlessly look truth in the face! He who does not will be branded as coward and criminal—traitor to truth, infidel to faith."

Such sentiments we ardently hope may animate us in our work. We beg our readers to ponder well the extract we have given them; especially the paragraphs 2 and 4. We heard the sound of such a Periodical as the "Truth Seeker" last winter for the first time, and gave our readers an able article; second handed, from that paper in our January and February numbers. We knew not where in England it was published; but we ventured to send two numbers of the Examiner, directed to London, soliciting an exchange. A few days since we received the following letter from Dr. "F. R. Lees," dated

"LEEDS, (England,) May 20th, 1848.

"MY DEAR SIR,—I have this week received, in my London parcel, two copies of the BIBLE EXAMINER, (viz. the numbers for *March and April*), and shall be glad to *exchange* with you. \* \* \* I rejoice to see an organ devoted, like my own, to *free and fearless* discussion, confident as I am, that *Truth must prevail*; and especially glad to see you so ably demolishing the pernicious absurdity of the natural-immortality-dogma. You will find articles on that subject occasionally in the TRUTH-SEEKER. Please direct to me here, and send me the back numbers, as I should like my set to be complete.

"Wishing you success in your efforts at a Reformation of Thought, and every blessing in Christ Jesus our Lord,

I remain,

Yours, truly,

F. R. LEES."

DR. LEES may be assured his expression of sympathy for us is like "cold water to a thirsty soul." We hope soon to be further enabled to enrich our paper not only by extracts from the Truth Seeker, but by the writings of able men in England, direct for the Examiner.

Now, friends of the Examiner, shall we be sus-

tained in continuing and enlarging this paper? We feel very little doubt we shall be able to accomplish the present volume without any other pecuniary loss than that of our time; though, as yet, we have not funds to complete the year. Shall we continue and enlarge the paper? Let us hear from all our friends soon on this subject. The field of thought and matter widens before us. Shall we have a paper that has room for it?

"NOBILITY OF THE SOUL."—A preacher, not long since, in expatiating upon the "nobility of the soul," said: "It is the *Essence of Deity*." And he concluded he had "demolished [annihilated!]" Geo. Storrs! No wonder he should think so; for instead of a *trinity* Deity, his Deity's "name is *Legion*,"—yea, "*Legions*;" and as he has thus, to the extent of his power, demolished "the Lord our God," who "is one Lord," it was an easy matter to demolish so small a fragment of him as "George Storrs."

But seriously. The immortal-soulists are hard pressed when they are so manifestly driven back on Paganism to maintain life. Let us see what this theory comes to. First.—If the soul is the essence of Deity, then God is not *one* and indivisible; but a *multitude*. Second.—On that theory, either there is no such thing as sin, or a part of God sins; if a part of God sins, then some parts of him are opposed to other parts of him, and thus God is divided against himself; "How, then, shall his kingdom stand?" Third.—As the soul is sometimes unhappy, it follows, on that theory, that a part of God is sometimes unhappy; and if the "endless misery" doctrine be true, then many parts of God will be endlessly miserable. That is not all: as those in endless torment are represented, by the immortal-soul theorists, as eternally cursing God and blaspheming his name, then many parts of the "essence of Deity" will be eternally cursing the other parts of the "essence of Deity!" unless those theorists can make out, some how, that these immortal souls get so wicked that they cease to be of the "essence of the Deity!" But if so, a part of the Deity is annihilated; or, which is the same thing, a part of the essence of Deity is converted into that which is not a part of himself; and so when God swore by himself as "*I live*," his oath is not to be depended on, because a large part of his "essence" is *not to live* as his "essence."

The preachers who undertake to show the nobility of the soul, and maintain that it is a part of God, had better remember that our first parents, in seeking to "*be as Gods*," fell into corruption and death; and there, without repentance, all their posterity will fall, and "*perish forever*;" the "essence of Deity" though they may think themselves, and say like their father of old,—"I will be as God." This pride of heart will bring them down to the

dust of death, and they "*shall be no more*." Please read 28th chapter of Ezekiel, to the 19th verse.

MORE FANCY SKETCHES.—We have concluded to devote a corner of the Examiner as a refuge for immortal-soulists; where the sayings peculiar to that theory, shall have a resting place. One of our *Exchanges* gives an account of three deaths in one city. Concerning the first, the correspondent says:

"His removal was felt to be a great loss to the Church; but we would not recall him from the glorious sphere of being and action, to which he has gone."

The Bible declares "there is *no work, nor knowledge in sheol* whither" men "*go*" when they die, see Eccl. 9: 12. The next account, or the second death spoken, is that of a sister. The writer says: "She appeared to enjoy perfect victory over death."

Paul supposed the victory over death would be at the resurrection; Cor. 15: 53, 54. But immortal-soulists make the victory over death at the time death conquers. A certain General in Mexico claimed the victory when he was sadly defeated. The soldier and the immortal-soulists are alike—they conquer, but it is by defeat! But the climax is to come; the third death was that of another sister; and of the three together, the writer says:

"Consumption was the AGENT of the KING of TERRORS, employed in each case to sever life's tender ties, to send the body back to dust, and to TRANSLATE THE SOUL TO ITS ETERNAL BLISS." He adds: "It (consumption) is an insidious deception, and mortal foe."

We have placed the emphasis on the words of this writer. A "mortal foe" act as "agent" to send three souls to eternal bliss!! "Employed," too, by the "king of terrors!!" Tremendous! Where are we? Have we gone back to Babel? What "confusion" of language! The king of terrors employ a "mortal foe" to translate the soul to eternal bliss!!! "All the world wondered after the beast," &c. Well they might, if he performed such miracles as is here ascribed to the king of terrors.

The reader will pardon us for inserting the following effusion of an immortal-soulist's poetical fancy. It was composed on the death of a child "three weeks and five days old."

"Farewell, dear babe, a short farewell,  
From father and mother;  
You have gone with angels to dwell,  
When there you will see your grandmother."

PSALM 16: 10—It is argued from this text, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," that there is a distinction in death between the destiny of the soul and body; and that the soul must be conscious when the person is dead. But we ask

Was the *body*, merely, the "Holy One? Or, did not that expression include the entire being of the person? We think it did. "Thou wilt not leave my *soul* in hell." What is hell, in this expression? Do you say it is not the *grave* but the invisible state of departed spirits. Well, have it just which way you please; we care not which; and then we will prove the soul was unconscious in that state. What is the Hebrew word here translated hell? It is "*Sheol*." It is the same word used in Eccl. 9: 10. Now let us put the two texts together. "Thou wilt not leave my soul in *sheol*," "For there is no work, nor knowledge, nor wisdom in *sheol* whither thou goest." If we can understand words, then, here is demonstration, strong as the Bible can make it, that while under the power of death the soul has *no knowledge*; hence there must be a resurrection of the dead, or the person is perished for ever.

A KNOTTY QUESTION.—A man puzzled himself with the following question—"What will be the consequence if an irresistible force should come in contact with an immovable body?" To this question he answered—"I suppose it would knock a hole in it." A wit replied—"Knock a hole in what?—the irresistible force, or the immovable body?" and added—"It is impossible to do such a thing to a *force*; and if the hole is knocked in the *body*, some part will give way, which will show it is not immovable."

We could not help thinking that immortal-soulists are puzzling themselves in precisely a similar way. We will state the puzzle for them—"What will be the consequence if an unquenchable and devouring fire should come in contact with an indestructible, or, which is the same thing, an immortal soul?" Would it burn "a hole in it?" or, what would it do? You know "the fire can't go out," and it is a *devouring* fire; but it can't devour itself, if it did it would "go out;" it can't devour the soul for "that is indestructible;" and if it should produce any effect upon it, that would prove it not immortal, or indestructible! Pray, Mr. Immortal-Soulist, what will you do? Had you not better own the truth, viz:—"The soul that sinneth it shall die." Ezek. 18: 4, 20; and the "*fire shall consume both soul and body*." Isa. 10: 16, 17; and, therefore, the theory that the soul is immortal, by creation, or inherently so, is a fable!

We have not judged it necessary to give any detailed account of the foreign news in the Examiner, as we presume all our readers have access to those papers which publish it immediately on its arrival. As our issue is but once a month, we can merely find place for such remarks upon events in the east, as we think will serve to illustrate prophecy, and show us the position we occupy in the history

of this age, as shadowed forth in the word of truth. We have kept our eyes on the east for the last three years, watching with deep interest all the movements there, and expecting the breaking to pieces of European Monarchies prior to the second advent. We are not of those who say—"Nothing remains now to be done before the advent." We are confident, that unless we greatly mistake the prophecies, there are several things yet to transpire prior to that glorious event. We look for a *confederacy* between France and Italy; also, for a large *emigration* of Jews, from various parts of Europe, "to the land wherein their fathers have dwelt," viz: *Palestine*. We look, after that, that Russia, who is the Gog of Ezek. 38 and 39, and the Emperor thereof, the "king of the north," Dan. 11: 40, and onward, "*shall overflow and pass over*" Constantinople, Palestine, and Egypt; but, making a stand in Palestine, with his mighty and overwhelming army, will be there overwhelmed and destroyed with all his hosts. Then at that time—while the hosts of Russia are in Palestine, we think the advent will occur. Such are the events we are looking for. Time will soon determine whether we are right; for that we wait.

#### DEATH THREATENED TO ADAM.

NOT MORAL, NOR SPIRITUAL, BUT LITERAL.

Some contend, that death was a moral death. Such a view involves the greatest absurdity, and confounds language. We shall see this by an examination of those texts in Moses and the Prophets, where the phrase "*surely die*" occurs. If we find it is never employed by them to signify moral death, but invariably a literal one, then we shall have no right to give Gen. 2: 17, any other interpretation than that of dissolution, or a disorganization of man, so that he shall be resolved into the elements from which he was produced by his Maker. "*Ye shall surely die*," said the Creator. The next place in which we find this phrase, from the mouth of God, is Gen. 20: 7, in his language to Abimelech, when he commanded him to restore Abraham his wife, and added—"If thou restore her not, know thou that thou *shalt surely die*, thou and all that are thine." Surely, this was not "a moral death" that was threatened. We next find king Saul using the phrase, 1 Sam'l. 14: 39, 44. He had prohibited the people from eating anything till evening on the day that God had wrought by the hand of Jonathan, a deliverance to Israel, and a discomfiture to the Philistines. Jonathan, not hearing his father's curse, had eaten honey. Saul having suspected that some one had disobeyed his order, declares that even though it should prove to be Jonathan, his son, "*he shall surely die*." When the lot was cast, Jonathan was taken, and Saul says—"Thou *shalt surely die*, Jonathan." Was it "a moral death" that Saul threatened? Surely all see that it was no such thing. Again, 1 Sam'l. 22: 16, king Saul told Abimelech, the priest of the Lord—"Thou *shalt surely die*, thou and all thy father's house." This sentence the wicked Doeg executed, as we learn in the 18th verse, and "slew

four score and five persons that did wear a linen ephod." No moral death here. In 1 Kg. 2: 37, king Solomon told Shimei, who had cursed David in his life time, that he should "surely die" if he went out of Jerusalem; but Shimei violated this command; Solomon called him to an account, and questioned him whether he had not stated definitely to him that he should "surely die on the day;" that he should leave Jerusalem to go "any whither;" verse 42. "Benaiah then fell upon Shimei that he died;" verse 46; not "a moral death."

Again, when Jeremiah, in the days of Jehoia-kim, king of Judah, had declared the words of the Lord against Jerusalem, &c., "the priests and prophets and all the people took him, saying, Thou shalt surely die." Were they about to put Jeremiah to "a moral death?" See Jer. 26: 8.

We will now turn to Ezk. 3: 18—"When I say to the wicked, *Thou shalt surely die, &c.*" is that a moral death? If so, it may read thus—When I say to the wicked [that is, to the *morally dead*] thou shalt surely die a moral death, &c. Is that sense? Are not the wicked already morally dead? Are there two moral deaths? It is undoubtedly a "second death" that is threatened in this text, because the connection shows it is a death from which the wicked man may escape if he will turn from his wickedness. The same language is twice repeated chapter 33: 8, 14; and there it is added, "If he turn from his sin, he shall surely live, he shall not die." Here then, it is evident, it is a *literal* death that is spoken of, and not a moral one. Also, in chapter 18: 13, the Lord, in speaking of a vile sinner, says—"He shall surely die: his blood shall be upon him." This threatening has nothing to do in inflicting a moral death—it is a literal death—an extinction of life: "*he shall not live.*" Thus far, then, in Moses and the Prophets, we find nothing to give countenance to the notion that the Lord ever used the phrase "Thou shalt surely die," to mean a moral death. But we have not done with the examination.

Numbers, 26: 65. Just before the Israelites entered into Canaan, they were numbered, and "not a man of them whom Moses and Aaron numbered in the wilderness of Sinai" was there, save Joshua and Caleb. "For the Lord had said of them, *They shall surely die in the wilderness.*" Not a moral death, but a literal one, as the event demonstrated. When Manoaah and his wife had seen "the angel of the Lord," and knew he was an angel, Jud. 13: 22, "Manoaah said unto his wife, *We shall surely die, because we have seen God.*" Was it "a moral death" that he spoke of? 1 Saml. 20: 31, king Saul commanded Jonathan to send and fetch David, "for he shall surely die." No moral death in this matter. When David's anger was kindled against the man who had taken his neighbor's ewe lamb, 2 Saml. 12: 5, he said—"As the Lord liveth, the man that hath done this thing shall surely die." The Lord told David on that occasion, verse 14, "the child that is born unto thee shall surely die;" and the child did die, not a moral death, but literally, actually returned to dust. In 2 Kg. 1: 4, the Lord, by Elijah the prophet, told king Ahasiah, "*Thou shalt surely die,*" and repeats the same language to him, verse 16; and it is added, verse 17, "So he died according to the word of the Lord which Elijah had spoken." One more instance and we have every place where the phrase occurs in Moses and the Prophets: 2 Kg. 8: 10, the reply of Elisha the prophet to Hazael, who came to inquire of him about

Ben-hadad, king of Syria, who was sick. The Prophet said—"The Lord hath showed me that he shall surely die." We are not left in doubt as to what this death was, for Hasael smothered Ben-hadad "so that he died."

Thus, then, we see there is not a solitary example from Moses or the Prophets, to give countenance, in the slightest degree, to the notion that the phrase "surely die," means "a moral death," but always and invariably a literal death or disorganization of the man, by which he ceases to live in any condition. The context to Gen. 2: 17, shows conclusively that was the death to be executed on Adam for his sin. "DUST THOU ART, AND UNTO DUST SHALT THOU RETURN."

Those who maintain that moral death was the penalty—"In the day that thou eatest thereof thou shalt surely die," and that the penalty followed in that twenty-four hours, are involved in the necessity of denying that literal death, or the death of the body was any part of the penalty; as the man did not *actually* die that day. If the penalty did not include the body, or the physical man, its death is an arbitrary act, without any reason, and contrary to all ideas we have of justice; because it was inflicting upon man that of which he had no notice, and did not therefore suspect any such danger. If a law was enacted that a man holding a *political office* who should act in a certain manner should suffer a political death, I ask if all civilized nations would not cry out against us as a barbarous, wicked, and unprincipled people if we not only removed that man from office, but actually put him to death by hanging or otherwise?

The threatening, Gen. 2: 17, was a plain expression of the purpose of God, in case man sinned, to deprive him of that life he had given him at his creation: the phrase is never used in any other sense, as the Bible plainly shows. We will, however, add one more argument on this point. Compare Gen. 2: 17, "Thou shalt surely die," with the following texts. In Gen. 6: 7, God said to Noah, "I will destroy man whom I have created," &c. Verse 13, "The end of all flesh is come before me—I will destroy them with the earth." Verse 17, "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath of life*, from under heaven; and every thing that is in the earth shall die." Chap. 7: 4, "Every living substance that I have made will I destroy from off the face of the earth." Then the Lord brought the flood, he had threatened. Was a moral death the result? Read verses 21-23. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

Here, then, is God's definition of death. It is to take away, not moral life, but man's "*breath of life*" out of his "nostrils"—that which he gave at man's creation: [Gen. 2: 7.] it is to "destroy" him, so that he is literally—*physically dead*. Such is the death the Lord threatened to Adam. Under this death he and all his posterity would forever

remain but for the resurrection by the second Adam. Such a death will be the wages of personal sins; or, a second death, to all who will not come to Christ that they may have life. Though recovered from the death experienced through Adam, a "second death," like the first, will be the lot of all impenitent and unbelieving sinners: a death from which there is no resurrection: IT IS ETERNAL.

#### PROPHETIC PERIODS.—NO. VIII.

We gave our readers in the Examiner for May, our views of the commencement and termination of the 1260 days, or years, of Dan. 7th. If that period commences with the decree establishing the bishop of the city of Rome as "Universal Bishop," then we can see no reason for fixing the commencement earlier than A. D. 604 to 607. We stated the fact, in that article, that "The Emperor Mauricius assembled a Council of the Patriarchs, all the Senators of the Imperial city, [Constantinople] and the Metropolitans," in the year 588, and that, "By this great Council was confirmed to John of Constantinople, the Title of Universal Bishop, to be enjoyed by him and his successors in that See." Bower's History of the Popes, Vol. 2, p. 459, London Edition, 1750. We expressed the opinion, that it was "not probable" that that was the date of the Papal Supremacy. One reason of that doubt was, that we supposed it necessary to look to the city of Rome for its appearance. On further reflection, however, we are not certain but that we are to look to the Imperial City of the Roman Empire for its date. If so, then 588 may be the true date of the Papal Supremacy. It is also true that the supremacy of the Bishop of Rome, conferred by Phocas 604 to 607, was but the transfer of the title and authority of Universal Bishop from the Bishop of Constantinople; and hence, possibly, the true date of the Supremacy may be from the act of the Council of the Imperial City. If that is the case, 1848 will witness its final overthrow or destruction. But that settles not the question of the year of the advent; for, a careful examination of the prophecies will show, that the little horn or man of sin is to be destroyed before the "coming" of "the Son of Man in the clouds of heaven;" and its destruction is one of the most prominent signs of that coming, as the departure of darkness is the sign of the approach of the sun in the morning of day. Paul, in 2 Thes. 2: 8, speaking of that wicked man of sin, says—"Whom the Lord shall consume with the spirit of his mouth, [the words that I speak unto you,] saith Jesus, 'they are spirit, and they are life,' and shall destroy with [what? his coming?] no—but with] the BRIGHTNESS of his coming." The destruction is *before* the coming, and the infallible precursor of the advent itself. Then it may as certainly be known that the advent "is nigh, even at the doors," as the light that precedes the sun, scattering the darkness, testifies that the orb of day is about to appear.

The truth, the words, the spirit of Christ's mouth was first to "consume" the man of sin: this has been going on since the Reformation: then, as the time came nearer for the appearing of the Son of Righteousness, "the brightness" of that coming, even before his actual appearance, would "destroy" that power which had so long kept the world in darkness. Even while the judgment was

sitting on the fourth beast, Dan. 7: 10, 11, which commenced A. D. 1789, and is still progressing to its conclusion, even during this period, the "little horn," the Papal power, was to be speaking "great words;" but "the beast" was to be "slain;" which slaying took place between 1789 and 1816; then its "body" was to be "destroyed;" which has been going on since 1816, by the spread in Europe of those principles which are destruction to despotism; and only one thing remains relative to that fourth beast, that is, to give its body "to the burning flame;" which is either now going on, or soon to be done, as it is accomplished under the seventh vial of the seven last plagues: with that beast is destroyed the little horn, the man of sin—the Papal power, and all other ecclesiastical despotisms which bear the character of "daughters" of that "Mother of Harlots."

The judgment, Dan. 7th, is not the same as that Rev. 20: 11—15: though some of the language is borrowed from the scenes of the judgment of the great day. In Daniel 7th, there is no mention of the heaven and earth fleeing away, nor of the judgment of dead or living men in their individual capacity: and it is not till after that judgment that one like the Son of Man is seen coming in the clouds of heaven. From the whole chain of prophecy we conclude—the fourth beast, the despotic governments of Europe, which are the horns of that beast, are to be destroyed; and the little horn is to be destroyed at the same time, and at a time, too, when it was expecting to "sit as a Queen and see no sorrow," and be speaking "great words;" and this not by the actual advent of our Lord, but by the increasing light, or "brightness" of his near approach; and is to be the sure and unmistakable "sign of the Son of Man in heaven;" being the completion of that chain of signs, the seven last plagues, which were designed to notify the watchful of the certain approach of their Lord, to take "the kingdom under the whole heaven."

#### CHRISTIAN FELLOWSHIP.—NO. II.

IV. HUMAN CREEDS REND THE TRUE CHURCH OF GOD AND ENSLAVE HIS FREE-BORN CHILDREN.

In illustrating this position, we will suppose, that now, for the first time, the gospel is preached in a city; a great turning to God takes place, and hundreds of souls are born of the Spirit: they are of one heart and of one soul—they all love one another, and thus give the very evidence by which Jesus Christ our Lord said "All men shall know that ye are my disciples." Will any one dare to say, that these loving souls do not constitute the true church of God in that city, and that, too, without any of that human arrangement called "gathering into the church"? We think the position is too plain to need argument.

These persons all continue in this loving communion and fellowship till there come in a Baptist, a Methodist, a Presbyterian, an Episcopalian, &c.—What is the work of these different sects? Not to kindle the flame of love higher; no, it is to gather the converts into their church! "They have not yet united with the church!" So out of kindness, to be sure, each sect sets itself to work to show its creed; or which is the same thing, to prove their peculiar views are right, and all the rest are wrong. Each party salutes the young converts' ears in this way, and is careful to keep up an impression that they are not yet in the "visible church," but that they

ought to join somewhere. This process is continued 'till, the first we perceive, the revival stops. What's the matter? The minds of the converts have been diverted from the unity of love to contemplate the discordant doctrines, or creeds, that have been presented, for their consideration, in order to their uniting with some church!—They lose sight of the fact, that they all belong to the church of God; and the question is, whether they shall unite with the Baptists, Methodists, Presbyterians, Episcopalians, or what church they shall join. At first they think they cannot be separated—they must all go together some where. They have no fear of quarrelling because they may not think exactly alike on doctrine; "we must go together," is the spontaneous feeling of every new-born soul. But the strong efforts of the "sectaries" are kept up day and night, 'till some converts begin to lean this way and some that. Now a painful sensation, indescribably painful, is felt; they find they must part; they still resolve, it may be, that they will love one another; but it seems as though their hearts would be rent in pieces. It must be done, however, for they must unite with some visible church.

The work now goes on, and they are gathered hither and thither: this is not all, they must learn the vocabulary of their sect or party, that they may know how to make proselytes. When they meet those who have not gone with them, their conversation is not on the love of Christ to their souls, but the time is spent on these doctrinal points which separate them; and that, not to weigh candidly for information, but to proselyte: to make it appear that our creed is right, and yours wrong. If they fail in making the person a convert to their sect, "evil surmising" creeps into the heart—the person is stupid, or ignorant, or proud, or something else. Thus a death-blow is struck to the "first love," and, most likely, the disappointed person becomes a bigoted sectarian. Thus the Church of God, the true Church, is rent in pieces; brotherly love is broken up; and those who were born free are enslaved by the "doctrines and commandments of men." Now, the speech that is heard, when you meet many of them, is as opposed to the pure language uttered by them, in their first love, as the language of the dark pit is to the language of the New Jerusalem. What has done all this? The introduction of man-made creeds to divide and rend asunder what God had joined together. If this state of things is not perpetual, it is because there are temporary revivals, in which, for a time, all parties keep their creeds, or peculiarities, out of sight; but the leaders begin to grow jealous lest an opposing sect should secure the greatest number of converts; then the revival stops, and the drama is acted over again.

V. HUMAN CREEDS BEGET HATRED INSTEAD OF LOVE, EVEN AMONG THOSE WHO WERE FRIENDS BEFORE THEY PROFESSRED RELIGION.

It is impossible fully to describe the mischievous effects of man-made creeds in this respect. We have, in part, anticipated, under the previous head, the proof of the above proposition. To enter into a full expose of the truth, on this point, would be to write the history of the professed churches for the last fifteen or sixteen hundred years—it would be to give an account of the persecutions, wars, and bloodshed, which have disgraced the name of Christianity; all engaged in, of course, to put down heretics! Or, in other words, to defend human creeds; the work of futility men; who had the arrogance to assume that

they had the right to dictate to their fellow-men how they should interpret God's blessed Word.

Who has not before his eye, within his own knowledge, exhibitions of the most unjustifiable hatred and bitterness towards those of a different creed from themselves? A minister, not a thousand miles off, in high standing in one of the largest denominations in the United States, manifested such a hatred to the ministers of another sect, that he would not so much as speak to them when he met them. Multitudes of others, who have shown, to the faces of their opponents kindness, have indulged in the most bitter language behind their backs; and all because their creeds differed. We have known men, Christian men, that spoke with extreme doubt whether one of another denomination could be saved, but finally concluded, that it was possible some of them might be. Why this spirit? Human Creeds had blinded their minds; and this is the natural result of separating the children of God by such tests.

Now look at that neighborhood where harmony and union prevails; yet, none profess religion. God visits them in mercy, and their love and attachment is made stronger by the strong bonds of love to Christ. Presently human creeds are introduced among them—distraction and division follow; shortly there is less brotherly love and good-will than before any of them professed religion: the happiness that was once enjoyed in that community has departed. What has done this deed? Will you say—it was necessary in order to be agreed in some plan of operations! Alas! for that religion, that must divide what God has joined together to carry out its plans.

### THE SON OF GOD.—NO. IV.

AN EXAMINATION OF THE DIVINE TESTIMONY RESPECTING THE NATURE AND ORIGIN OF THOSE PERFECTIONS BY WHICH THE SON OF GOD CREATES, GOVERNS, SAVES AND JUDGES THE WORLD.

By HENRY GREW.

We have seen in Col. 2: 9, that in Jesus Christ "dwelleth all the fullness of the Godhead bodily." A few verses before this, chap. 1: 19, the inspired apostle informs us, "it pleased the Father, that in him should all fulness dwell." Here then the divine testimony teaches us that it is by the pleasure of the Father, that the Son possesses this divine fulness. It ought to be particularly observed, that this last passage is in immediate connection with the 16th and 17th verses, which declare him to have created all things, and to be before all things. This must refer certainly to his highest character. It consequently teaches us, that he possesses his highest and most glorious perfections by the pleasure of the Father. The apostle represents even saints being "filled with all the fulness of God," Eph. 3: 19. This, indeed, must be understood as vastly inferior to the fulness which Christ possesses. The creation of the universe is ascribed to the Son. John 1: 3: Col. 1: 16, &c. But do the Scriptures of truth teach us that he created all things by his own independent power, or that he was the glorious agent of "the only true God?" Eph. 3: 9.—God, who created all things BY Jesus Christ. Heb. 1: 1, 2, God—hath in these last days spoken to us by his Son, BY whom also HE made the worlds.

These passages certainly teach us that it was by the power of the Father, that the Son created the worlds. His creating all things, therefore, affords no proof that he is omnipotent.

In Heb. 1: 3, Jesus Christ is represented as "upholding all things by the word of his power." Certainly this must be in his highest character. Yet the apostle explains this by informing us that he was made so much better than the angels.

In Acts 2: 22, all the miracles which the Savior wrought on earth are ascribed to the power of the Father. "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you. In Matt. 28: 18, and John 17: 2, All power in heaven and in earth is ascribed to Christ. Is not this descriptive of the highest power he possesses? Does he possess it independently? Let us hear and believe "the faithful witness." "All power is given unto me," &c. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here we are plainly taught that the whole power, by which the Son of God accomplishes the redemption of his church, is given him by the Father. Shall we then continue to say, that no given power, that nothing less than independent omnipotence can qualify him for such a work? Is not this to say, that the means divine wisdom employs for the redemption of men are inadequate?

Prof. Stuart, of Andover, Mass., remarking on the character of Christ as Judge, observes, "omnipotence and omniscience only can qualify him for the duties of that station." He admits that, "he does indeed act as judge by delegated authority. Let John 17: 2, be again considered. Does not the giving eternal life to the saints, include his judging them and the world? Or, if this should be denied; does it require any more wisdom, or knowledge, or power to judge the world, than it does to give eternal life to his people? Most certainly it does not. Here, then, it obviously appears from the divine testimony, that he is not only appointed to "act as judge, by delegated authority," but that the very qualification by which he acts, not only in the single office of judging the world; but in the arduous and glorious work of giving eternal life to his sheep, is given him by the Father. I do not perceive how Mr. Stuart can reconcile the above observation with the following remark of his, in another work: "I can conceive it possible, that a derived being may have such an unlimited communication of power, and knowledge, and wisdom, that he may govern worlds." He who governs worlds is surely competent to judge them.

We have seen from the words of the Lord, that our divine Redeemer is qualified for the important work appointed him, in respect to wisdom and knowledge. Col. 2: 3, "In whom are hid all the treasures of wisdom and knowledge." John 2: 25, He knew what was in man. Rev. 2: 23, I am he which searcheth the reins and hearts.

He is worthy to take the book of the divine counsels, and to unloose the seals thereof. He only reveals to us, and to the powers of the heavenly places, the purposes of Jehovah, unfolding to our admiring view, the works of grace and love and holy vengeance of "the only true God." And how doth he obtain this knowledge of all things? What saith the Scripture? "The Revelation of Jesus Christ which God gave unto him." Rev. 1: 1.

Titus 3: 4—6. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness, which we have done,

but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. This passage, and many others prove that the Son saves us by the appointment and power of the Father. It also proves how erroneous that common idea is, that wherever the word Savior occurs in a text, the Son of God must be intended.

John 8: 26, he that sent me is true, and I speak to the world those things which I have heard of him. John 12: 49, 50, For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, &c. John 3: 31, 32, He that cometh from heaven is above all, and what he hath seen and heard that he testifieth.

It appears equally evident from "the oracles of God," that Jesus Christ will judge the world, by the power and appointment of the Father. Acts 10: 42, It is he which was ordained of God to be the judge of quick and dead. Rom. 2: 16, God shall judge the secrets of men by Jesus Christ. John 5: 22, For the Father judgeth no man, but hath committed all judgment to the Son.

Jer. 23: 6, it is said of the Son of God, "and this is his name whereby he shall be called, the LORD our righteousness." Jer. 23: 16, it is said of Jerusalem, "this is the name wherewith she shall be called, the LORD our righteousness," not because either the Son or people of Jehovah are literally Jehovah, but because, in them, Jehovah is pleased to accomplish his gracious purpose of salvation. "God was in Christ reconciling the world to himself," &c. Even places where God displayed his power and goodness were called by his name, "Jehovah-jireh," "Jehovah-nissi."

When we contemplate the holy Son of God in the endearing character of the "one mediator between God and man," what a glory do we behold encircling him in all his offices!

As our PROPHET, he "spoke as never man spake." His doctrine distilled as the dew. "Grace was poured into his lips." Psa. 45: 2. Blessed teacher! The knowledge thou dost impart is life to our souls. Oh, may we never turn away from "him that speaketh from heaven."

As our PRIEST, how precious is his offering and intercession! We have the "remission of sins through his blood." He "ever liveth to make intercession for us." He is "made higher than the heavens;" "a great high priest, Jesus the Son of God."

As our KING, he is "fairer than the children of men." He is, "King of kings and Lord of lords." By the power of his grace he conquers the hearts of men, and subjects them to his righteous government. O blessed Prince of peace! O precious reign of grace! He will present his redeemed church before the presence of his glory with exceeding joy. He shall triumph over all his foes. Those who will not have him to reign over them he will punish "with everlasting destruction from the presence of the Lord, and from the glory of his power." Then shall he "be glorified in his saints, and admired in them that believe."

Let it, however, be remembered, that it is the Father who is "the only true God," that has exalted him, and upholds him in this high station. Deut. 18: 18, I will raise them up a prophet, &c. As a priest he is "made higher than the heavens." So Christ glorified not himself to be made an high

priest; but he that said unto him, thou art my Son, to-day have I begotten thee. Heb. 5: 5; Psal. 2: 6. Yet have I set my King upon my holy hill of Zion.

The case of Joseph, who appears to have been a striking type of Christ, may serve to illustrate, in some manner, the Scriptural representation of the glorious dignity of the Son of God, and also his dependence on the Father for all his authority. Gen. 41: 39-44. And Pharaoh said unto Joseph—thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, see I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand and put it on Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift his hand or foot in all the land of Egypt.

Such was the high authority with which Pharaoh invested Joseph: in consequence of which, he was, in a sense, honoured even as they honoured Pharaoh; for it was said to him, "Thou art even as Pharaoh;" Gen. 44: 18. Joseph was exalted to the government of Egypt; and was indeed more actively ruler, than Pharaoh himself. Yet Pharaoh was greater than Joseph. From Pharaoh he derived all his dignity, and on his sovereign will he was dependent for all his authority. Pharaoh governed Egypt by Joseph. Pharaoh saved Egypt during the famine by Joseph. He gave him a name, said to signify a Saviour, and commanded all to bow the knee to Joseph.

So "the eternal Spirit," who is and ever must be the alone God, creates, upholds, governs and saves by his Son, "whom he hath appointed heir of all things;" whom he hath "made better than the angels;" and whom, on account of all judgement being committed to him, he requires us to honor even as we honor the Father. I have no idea that the case of Joseph, or any other, can present to the mind an adequate parallel of the incomparable Immanuel.

"Nor earth, nor seas, nor sun, nor stars,  
Nor heaven his full resemblance bears;  
His beauties we can never trace,  
Till we behold him face to face."

Far be it from us to rob the Saviour of his true glory. Far be it from us to deny his own testimony. Let us not be found uniting with the Jews in charging "the faithful witness" with advancing claims to a character he never assumed: a charge which Jesus himself immediately repelled in the plainest language. John 5: 19. How delusive is the impression, that we are honoring the Son of God while we deny his own testimony?

Let none, however, imagine, that we can have too exalted views of the sinner's friend, that we can adore him too highly, or love him too ardently, while in accordance with the inspired testimony, we behold him as "the image of the invisible God;" and worship him "to the glory of God the Father." Let our minds expand to the utmost stretch of thought in the contemplation of his divine beauty and glorious dignity: still our conceptions of his incomparable excellence will be vastly too limited

and inadequate. Let our hearts glow with the most fervent love, and our bosoms heave with the warmest gratitude to his dear name, still we must acknowledge that our affections towards him bear no proportion to his charms or his love. With our highest notes of praise, we must mingle the sigh of lamentation, that we admire and love and praise him no more.

"Had we a thousand lives to give,  
A thousand lives should all be thine."

Dr. J. F. Lee, Meltonville, N. C., writes:—

Br. Storrs:—Please send me two hundred copies of your Six Sermons, quarto form. The tone of some has changed already, while others are *rabid* in their denunciations. "When fortune smiles, distrust her; when she frowns, defy her" is a sentiment uttered by some writer. And while I regret and deplore the *insane wisdom* of some, instead of ceasing to excite their excitability, by the circulation of the doctrines contained in your six sermons, &c., which to them is so offensive, I intend to spread said doctrine as widely as I possibly can. Engaged in extensive practice, you know that my time is not my own. Necessity as well as duty compel me to attend to the sick, and since I cannot daily preach the word, I will endeavor to distribute your sermons, so that they may sound in the ears of thousands, who, perhaps, might never in any other way hear the truth upon the same subject. What I fail to do in point of preaching, your sermons will more than fulfil.

Walking in the fear of the Lord, and in the comfort of his Holy Spirit, I shall fear no evil. I could, if I had time, tell you many interesting and amusing, and at the same time, saddening, if not humiliating circumstances, arising from a misconception of the doctrine in your sermons. A sermonizer, in endeavouring to unfold the *Nobility* of the soul, said "it is the Essence of Deity." Oh, what an idea! The soul of the wicked is the Essence of Deity!! Into what *unmixed* blasphemy will error lead men who are esteemed for their piety.

"Dum insanientia sapientia consultus—erró."

Well may such exclaim,

"I missed my mark and lost my way  
By crack-brained wisdom led astray."

This same preacher imagined that his definition of the soul would demolish Dr. Lee and George Storrs.

I wish to sustain you, my dear Brother, as far as I possibly can, trusting that God in his unbounded love will abundantly bless you and yours, and prepare you for every good work, that you may be instant in season, and out of season.

Br. D. B. Eldred, Homer, Mich., writes:—

Br. Storrs:—I have more good news to give you relative to the spread of the truth. Some new ground has been broken up by the aid of a copy of the "Six Sermons" which I sent to a brother of my wife, in Nankin, Washtanaw Co. A Conference has been appointed there, which I shall try to attend, after which I will write you again.

Yours, waiting for the *Restitution*.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## DR. TYNG AND THE TRUTH.

In a late number of the "Christian Observer," we find a report of a meeting "to evangelize the Jews," at which Dr. TYNG made the following pertinent remarks:

"Resolved, That the signs of the times are such as should rouse all who love the Lord Jesus Christ, and wait for his salvation, to renewed earnestness and enlarged effort in this holy enterprise."

"I have come, though not well, (said Dr. Tyng,) to show my interest in this cause—a cause than which, in my opinion, there is not another in the whole circle of Christian effort more dear to Jesus. The resolution refers to a specific connection between the conversion of the Jews and the coming of that peculiar time foretold in the Scriptures; and it speaks of an increase of effort demanded as that time draws nigh. There are those who think that the time referred to, is to be preceded by a long and gradual progress of light, intermingled with darkness; but the speaker saw nothing in history, nor in the language of prophecy, to convince him of the truth of this opinion. He did not believe that the harvest is to be gathered by instrumentalities now in use. He looked for a new dispensation, when the Sun of Righteousness shall suddenly beam forth, like the breaking out of the glorious sun from the zenith of the midnight concave. He looked for the return of the Divine Redeemer, when the Jew 'should look upon him whom they had pierced, and mourn as one mourneth for an only son.' In that day, Jerusalem shall take her stand of predicted glory, and become the metropolis of a magnificent empire. There surely comes a time when there shall be overturning and overturning, till he, whose right it is, shall reign, and the crown and the diadem return to him to whom they belong.

We now see all the prophecies coming to a conclusion. Babylon has been swallowed up by the Persian Empire, and that by the Macedonian, and that by the Grecian, and that by the Roman. Rome, too, has been divided into ten parts or kingdoms, each one of which is now heaving, and threatened with ruin. Every event that transpires, goes to fix the coming of the Saviour as near. Never were there such overturnings, as in these days. Soon he will come forth in glorious triumph, and set himself

upon the mountain of his holiness, and reign upon the throne of his glory; and those nations that will not serve him, shall be trodden under foot. Surely the signs of the times are such as should arouse us to renewed earnestness and effort, in seeking the salvation of Israel. In conclusion, (said Dr. Tyng,) I will read, as embodying what else I may be expected to say on this resolution, those lines of Charlotte Elizabeth, each one of which contains a reference to some part of Scripture. The piece is entitled,

### "SIGNS OF THE TIMES."

When from scattered lands afar,	Matt. 24: 6, 8.
Spreads the voice of rumored war,	Luke 21: 25.
Nations in tumultuous tide,	Haggai 2: 7.
Heave like ocean's roaring tide,	Heb. 12: 26, 29.
When the solar splendors fade,	Matt. 24: 29.
When the crescent waxeth pale,	Rev. 16: 12.
And the powers that starlike reign,	Matt. 24: 29.
Sink dishonored to the plain,	Joel 11: 10, 31.
World! do thou the signal read,	Luke 21: 26, 36.
We exalt the drooping head;	Luke 21: 27, 38.
We uplift the expectant eye,	Eph. 1: 14.
Our redemption draweth nigh;	Rom. 8: 19, 23.
When the fig-tree shoots appear,	Matt. 24: 22, 23.
Men behold their Summer near;	Luke 21: 29, 31.
When the hearts of rebels fail,	Isa. 59: 18, 19.
We the coming Conqueror hail.	Rev. 19: 11, 16.
Bridegroom of the weeping spouse,	Rev. 19: 7, 9.
Listen to her longing vows,	Rev. 6: 10.
Listen to her widowed moan,	Luke 18: 3, 7, 8.
Listen to Creation's groan.	Rom. 8: 22, 23.
Bid, O bid Thy trumpet sound,	I. Thess. 4: 15.
Gather thine elect around,	Matt. 24: 31.
Gird with saints Thy flaming car,	Jude 14.
Summon them from clime afar,	Isa. 24: 13—15.
Call them from life's cheerless gloom,	Matt. 24: 40, 41.
Call them from the marble tomb,	Rev. 20: 4—6.
From the grass-grown village grave,	Luke 14: 14.
From the deep dissolving wave,	Psalm 49: 14, 15.
From the whirlwind and the flame,	I. Thess. 4: 17.
Mighty Head, Thy Members claim.	Col. 1: 15.
Where are they whose proud disdain,	Luke 19: 12, 27.
Scorned to brook Messiah's reign?	Matt. 13: 41, 42.
Lo, in waves of sulphurous fire,	Luke 17: 27, 30.
Now they taste His tardy ire;	Rev. 19: 20, 21.
Fettered till the appointed day,	Rev. 18: 3, 5, 9.
When the world shall pass away,	II. Pet. 2: 9.
Quelled are all thy foes, O Lord,	Rev. 19: 15, 21.
Sheathe again the dreadful sword.	Psa. 110: 5, 7.
Where the Cross of anguish stood,	Isa. 53: 3, 5, 12.
Where Thy life distilled in blood,	Mark 15: 27.
Where they mocked Thy dying groan,	Mark 15: 29.
King of Nations, plant Thy throne,	Isa. 24: 23.
Send Thy law from Zion forth,	Zach. 8: 3.
Speeding o'er the willing earth;	Dan. 2: 35, 44.
Earth, whose Sabbath glories rise,	Isa. 41: 1, 9.
Crowned with more than Paradise;	Ps. 67: 6.
Sacred be the impending veil!	I. Cor. 13: 12.
Mortal sense and thought must fail,	I. John 3: 2.
Yet the awful hour is nigh,	Luke 21: 31.
We shall see Thee, eye to eye.	Rev. 1: 7.
Be our souls in peace possessed,	II. Thess. 3: 5.

While we seek our promised rest,  
And from every heart and home,  
Breathe the prayer, "O Jesus, come!"  
Haste to set the captive free,  
All Creation groans for Thee.

We invite the attention of Presbyterians, and all others influenced by the Doctor's authority, to the following items in the above extract:

1st. Dr. Tyng "did not believe that the harvest is to be gathered by instrumentalities now in use."

2d. "He looked for a new dispensation."

3d. He looked for the return of the Divine Redeemer, when the Jews "should look upon him whom they had pierced, and mourn as one mourneth for an only son."

4th. "In that day, JERUSALEM SHALL TAKE HER STAND OF PREDICTED GLORY, AND BECOME THE METROPOLIS OF A MAGNIFICENT EMPIRE."

5th. "We now see all the prophecies coming to a conclusion."

6th. "Every event that transpires, goes to fix the coming of the Saviour near."

The above points embody important truths concerning the Kingdom of God; and we cordially commend them to the attention of our readers.

J. T. W.

## A SECOND REJOINDER TO DR. THOMAS.

By HENRY GREW.

The essential importance to salvation of believing and obeying the Gospel of the Kingdom in respect to those who hear the Gospel, is as much my "impregnable position" as it is that of my friend; nor am I conscious of cherishing any more "love" or "charity," which is not in accordance with truth, than he has expressed. He remarks that "The truth belongs to God, not to me." True, but he must excuse me for not admitting that all his explanations of the truth belong to God. I trust that, by divine favor, it is my love to God's truth, or what I understand to be such, that I oppose some of his views. My inmost soul responds to his remarks on the importance of an inflexible adherence to the word of the Lord.

### NO MEN DIE PENITENT WITHOUT FORGIVENESS.

On Matthew 12: 32, Dr. T., in a former article, remarked—"Does not this imply that there are some offences, whether of omission or commission, that will be forgiven in a future age?" Had I not reason to suppose that my friend thought that some dying in impenitence would be forgiven? He however now explains more fully, and without affirming, he thinks it to be according to "the scope of the word," that some men of "penitence" must wait for forgiveness till the "Future Age," because, forsooth, the committee of the church had not the power of forgiving their sins in this! It appears to me that this speculation is a violation of an important principle of the divine government, and of the plain teaching of the Spirit of Truth, that "he that confesseth and forsaketh his sin shall find mercy." It was necessary indeed for the reformed Corinthian to receive forgiveness from the Church, in order to be restored to their

fellowship, but this was not necessary in order to his being forgiven of God. If a man in similar circumstances, as my friend's case to illustrate the subject supposes, truly repents, God waits for no committees or churches to pardon him. "Let the wicked forsake his way—and let him return unto the Lord who will have mercy, and to our God who will abundantly pardon." So the Publican found it without going to the Council or Sanhedrim. Churches and Committees may err through partiality or imperfect judgment. Our intelligent friend, admitting that men dying in impenitence are never forgiven, asks, "What has that to do with men of faith, dying in sins 'not unto death'?" Here is another anomaly! What prophet or apostle ever taught that men of faith die in sins? If men of dead faith were intended, it is perfectly correct, but I do not so understand Mr. Thomas. I would remind my friend that Paul directed the Corinthian Church and not a "Committee of brethren," to "deliver" the offender "to Satan for the destruction of the flesh," &c.

### UNIVERSAL RESURRECTION.

I have now to examine the single passage adduced by Mr. Thomas to prove the "non-resurrection of millions." Isa 26: 14. Isa. 25: 11, and 26: 13 are quoted, but the 14 ver. is the only one that has any word on the subject of "non-resurrection." Who are the lords that "had dominion" over Israel, of whom it is said "they shall not rise?" Nations, as my friend justly remarks, "Egyptians, Philistines," &c. This is confirmed by the 15 ver. It is the "nation" that the Lord removed far unto all the ends of the earth, thus scattering and destroying it. This explains the subject of their death, or destruction, or non-resurrection. As nations "they are dead," as nations "they shall not live." As nations "they are deceased, they shall not rise." Such is the fact respecting those powerful nations which once "tyrannized over Israel." The connection of the passage thus teaches that it is in perfect harmony with the plain declarations of inspired truth, that "ALL that are in the graves shall hear his voice, and shall come forth," &c. "there shall be a resurrection—of the just and unjust." "And I saw the dead, small and great, stand before God," &c. I object to our friend's comment on the word ALL in John 5: 28. Our Savior does not say, all that have done good or evil shall come forth, neither does the connection require us to limit his words to such. He says, "all that are in the graves shall come forth." All in the graves, whether "small" or "great," as John saw in prophetic vision, Rev. 20: 12, whether capable of moral action or not. The "all" in the 28 ver. therefore "is (not fully) defined in the next." The fact of those who are morally responsible for their actions receiving their due reward, is perfectly consistent with the resurrection of those who died too "small" to be thus accountable. The connexion consequently does not warrant the limitation. If it did, it would surely avail little to prove the non-resurrection of the lords over Israel, who did "evil" by wholesale. The word "all," if limited to those who have actually done good and evil, must include them.

Dr. T. remarks, "As to the Gentiles who had sinned without law," they perish. True, but when will they finally perish? "In the day when God shall judge the secrets of men by Jesus Christ." Rom. 2: 12 to 16. This proves their resurrection. It is equally evident from the 12 ver. and connection that those who "have sinned without law" (i. e. the written law) and those who have sinned in the law, shall be judged on the same day or period. By what authority does my friend connect the 16th ver. with a part of the 12th only? The apostle makes no such distinction as his remarks imply. He asks, "How would friend Grew judge Cossacks, Hottentots, Caffres," &c. "by Paul's Gospel, or Moses' law, who had never heard of the one or the other?"—"Where no law is, there is no transgression," and "without faith it is impossible to please God." These two principles decide the fate of millions. "Where there is no vision the people perish." Here I learn the source of my friend's error respecting the "non-resurrection of millions." It is a consistent inference from false premises. If indeed there is no other law given to man than the law of Moses and the Gospel, then have many no law by which they may justly be condemned. It is not so. "Cannot the reader see," and cannot Mr. T. see, that "the gentiles which have not the law (or the Gospel)" are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another?" Rom. 2: 14, 15. No rational men are without all law, "because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God they glorified him not as God," &c. Rom. 1: 19—21.

I can assure Mr. T. that my vision is not at all bewildered by "that little monosyllable 'all.'" That it is often used in a limited sense, I am fully aware; nor is my belief that it is sometimes used in a literal sense, any proof to the contrary. Quoting Heb. 9: 27 from memory, I made a common mistake, inserting the word "all." I did not, however, give it in capitals, as my friend incorrectly quotes me. The passage is equally pertinent to my argument without that word as with it. My object was not to prove that all men die, but that all who do die are to be raised. "It is appointed unto men once to die; but after this the judgment." It appears to me that Paul teaches that death and subsequent judgment are appointed unto the same persons, at least to those who are morally accountable, which the "lords" who had "dominion" over Israel certainly were.

### FAITH IN PROPHETIC TRUTHS NECESSARY.

Mr. T. observes: "Mr. Grew doth not like my position, that 'a man cannot be saved in any sense, unless he also believe the prophetic truths concerning the kingdom of God.'" This is not a fair version of the matter. This is not the position which I object to. I know that "the subject matter of these truths is the kingdom, and the kingdom is the subject of the Gospel." "The testimony of Jesus is the spirit of prophecy." The position I object to, is this, "we must believe the whole truth, or—be dashed to atoms." So affirms the Doctor. I have put the objectionable words in capitals. The two positions are vastly different, as every intelligent reader must perceive. No

man can believe the gospel without believing prophetic truths. "He that believeth not (the gospel) shall be condemned." Millions, however, have believed and obeyed the gospel, who have died without a knowledge of "the whole truth." If my learned friend is an exception, I believe him to be the first, except "the faithful witness," since the foundation of the world.

I am happy to see him recede from this position as he does in his last article. To "believe the whole truth," implies, as I have wrote before, that we "discern accurately all things which all the prophets have foretold concerning the kingdom of God, and the true periods of their fulfilment," i. e. so far as these periods are recorded. Mr. T. himself says that "an incorrect belief of doctrine and facts is a belief of error." Mr. T. now says, "I am far from saying, that such a discernment is necessary to entitle a man to entrance in the kingdom of God." Very good. We will now hope that we shall not be "dashed to atoms," although we have not yet attained, neither are already perfect in the knowledge of "the whole truth." My friend will now have to furnish himself with an answer to such of his questions to me as the following: "Which of those particular truths have we authority to dispense with as unnecessary to salvation?" Most cordially do I join with him in saying "that illumination in the one thing is essential, not as a mere matter of knowledge, but that this knowledge may effect a renewal unto life through a participation in the divine nature." It will be in good time to call upon me "to adduce chapter and verse" to prove that men can "be saved without faith in the kingdom," when I affirm it. I respectfully ask my friend to exercise his rational powers sufficiently to discern the difference between having "faith in the kingdom," and having knowledge of "the whole truth;" also to discern the distinction between quoting the words of an author, as a happy expression of your own thoughts, and quoting him as "authority." No "Johns of any sect" will I "introduce," as authority, except the inspired Johns of the sect of the Nazarene.

### IMMERSION NOT ABSOLUTELY ESSENTIAL TO SALVATION.

Dr. T. maintains that "repentance, immersion and holiness, are indivisibly essential to salvation in the kingdom of God." I object to this sentiment as unscriptural and absurd. I am, however, inaccurately represented in the following remarks: "The apostle Paul says: 'Repent and be baptised, EVERY ONE of you, in the name of Jesus Christ.' It is not absolutely necessary, says Mr. Grew, for 'the immersed are not excluded from the holy kingdom of God.'" Now I say that it is absolutely necessary, in order to stand complete in all the will of God, but not to salvation. With respect to those who know it to be their Master's will, I do not deny that it is essential to salvation. I deny that "the effect of such teaching" is to influence any not to conform to the commandment, except it be those selfish souls who have no right to the ordinance, until they have love for God sufficient to induce them to do something more for his glory than what they suppose to be absolutely essential to their own salvation.

Dr. T.'s distinction between being "weak in faith," and being "weak in the faith," is of no avail to set aside the proof from Rom. 14: 1, that we

are bound by Christian law to receive those "who are in the faith" of Christ, who are weak or erroneous on the subject of immersion. To this law, which is as positive and important at least as that of immersion, there is no exception. A single exception would divide the body of Christ. The command requires the forbearance of all errors of judgment which are not totally incompatible with being in the faith of Jesus Christ.

So far from immersion being essential to being "in the faith," no man has any right to immersion who is not already in it. When the Eunuch declared his faith in Jesus Christ as the Son of God, Philip recognized him as a Christian and baptised him as such. It is true faith in Christ, which implies the principle of love, and willing subjection to Jesus, which constitutes us Christians. It is not necessary to "adduce a single case from the New Testament" of a person being recognised as a Christian who was weak or erroneous on the subject of immersion. It does not appear that there were any such. There was no occasion for it. The teaching of the apostles was perfectly harmonious, not diverse as that of the sects of later ages. The law of Rom. 14: 1 is just as authoritative now, as it would be if it had been applied to a thousand such cases in the apostolic age. The law itself is authority sufficient without any example. There is no way of evading it but by denying that the unimmersed are "in the faith." You may find "a white crow or a black swan" as easily as a single case in the New Testament of a person being recognised as a Christian who believed the Deity is three persons; shall we therefore deny the Christianity of all such? My argument from 1 Cor. 8: 11, remains unrefuted. It is indeed easy to say, "this is no case in point," and as easy for me to say that it is. My friend says of the person referred to in the 7th verse, "His 'views of the unity of God and of idols were' not 'incorrect.' I say that the apostle affirms that they were. Now for the proof. 'But to us there is one God, the Father of whom are all things and we in him; and our Lord Jesus Christ, by whom are all things, and we by him. *Howbeit there is not in every man that knowledge*; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled." Yet the Doctor says his views of the unity of God and of idols are not incorrect! Why then, I ask, was his conscience weak and defiled, any more than that of the apostle and others in eating such meat if he knew correctly, like them, "that an idol is nothing in the world, and that there is none other God but one?" I ask the reader to peruse the entire chapter and see whether or not the apostle does not argue the indivisibility of a correct knowledge of the unity of God and a correct knowledge of idols. It is manifest from the 7th verse that the person referred to had not a correct knowledge of idols; and from the whole connection it appears, that it was because he had not a correct knowledge of the unity of God, as the apostle most plainly declares in the 7th verse, the antecedent of which, is the unity of God in the 6th.

But "we all have knowledge" on these things, says Paul, my friend remarks, to prove that the views of the person referred to respecting the unity of God and idols were not incorrect. Paul shall explain himself how he uses the word "all" in this case. "We know that we all have knowledge—as

concerning therefore the eating of those things offered in sacrifice unto idols, we know that an idol is nothing. *Howbeit, there is not in every man that knowledge*." &c. Such is the apostle's version of the word "all." Mr. Thomas contends for an exception in the word "all" in John 5: 28, where Jesus Christ makes none, but rejects one which the apostle here plainly and positively makes. Was it because "that he sees it dancing before his eyes like a will-o-the-wisp?"

#### BORN OF WATER.

Notwithstanding Dr. T.'s assurance, I am "rash enough to say" that this term does not necessarily mean baptism. As he excludes from salvation all the unimmersed, I hold him to adduce one passage which necessarily implies their exclusion from the kingdom of God. John 3: 5 is not such a passage. "Mr. Grew (does) regard Jesus as authority" in all cases; but not men's explanations of his words. I object to affixing the sense of literal immersion in water to this term "born of water" in this passage:

1. Because it is not according to the order of the Gospel to represent our being first baptized and then born of the Spirit, or to represent that these things are simultaneous. Men are born of the Spirit *previous* to their being qualified for baptism.

2. Because such a construction is a violation of those passages which connect salvation and inheritance in the kingdom of God with true repentance towards God and faith in our Lord Jesus Christ, which *precede* immersion in water, according to the order of the Gospel. It may be said that according to this reasoning the penitent believer may be saved without subsequent obedience to the commands of the gospel. It is not so. True repentance, is reformation, and necessarily implies obedience to all the *known* commands of God, but it does not necessarily imply the knowledge of, or obedience to, the ordinance of immersion. There are true disciples of Christ who could not be immersed without sin; for "whatsoever is not of faith is sin." On this subject they are "weak, (i. e., erroneous,) though in the faith.

3. Because the scriptures of truth furnish a better and more consistent construction. Compare Eph. 5: 25 to 27. "Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word," &c. Here the renewing and sanctifying influence of the truth on the soul is represented by the washing of water. In John 3: 5 the same blessed work of divine favour is represented by being "born of water." Nor is there any tautology. Mr. T.'s "perfect *reductio ad absurdum*," is a man of straw of his own creation. We are under no necessity of giving his version of our views; "Except a man be born of spirit and of spirit." The phrase "born of water," refers to the *means* by which the work of renewing is done; born of the Spirit to the *agent* that does it. "Of his own will begat he us *with the word of truth*." The phrase born of water by the word, would be as proper as the phrase "washing of water by the word," found in Eph. 5: 26. Mr. T.'s positiveness respecting the import of the passage is the more remarkable, as he himself confesses that the word "born" is used as a "metaphor." Of what avail then is it for him to say that to be *literally* born, is "an emergence from a place in which the subject was previously out of sight." Does he not abandon this idea in respect to the term, born of the Spirit?

Surely he will not say that being born of the Spirit is "an emergence from (the Spirit)—in which the subject was previously out of sight;" but if a man may be metaphorically born of the Spirit without such an emergence, he may be metaphorically born of water, without such an emergence.

Finally, I object to the exposition because it involves the absurdity of the Almighty excluding from his kingdom those who love and serve him better than some whom he receives. It is in vain to deny that there are believers in the Gospel who, through false teaching, are in error on the subject of immersion, who, on the whole, are more like Christ, more devoted to the service of God, more obedient to his commands, more dead to the world, and better practical Christians, than some real Christians who are immersed. Surely we may demand something more than a "metaphor" to sustain such an incongruity in the divine government as this.

The fact of immersion being "a gracious privilege" is no proof that "it is not the duty" of the believer. It is both. Being a command, it is our duty to obey. Its being "worth nothing," if "submitted to as a mere duty," on the principle of selfishness, is no proof that it is not a duty.

I thank my respected friend for his caution. If, however, I am an "apologist" for error, ignorance and disobedience, because I deny the absolute necessity of a discernment and practice of "the whole truth" in order to be saved, the Doctor now is so likewise, for he remarks, "I am very far from saying, that such a discernment is necessary to entitle a man to entrance into the kingdom of God." If to oppose the magnifying of error beyond truth, is to be an apologist for error, I wish to be such. Let my friend also "beware" and listen to a caution of higher authority: "Why dost thou judge thy brother, or why dost thou set at nought thy brother?" The unimmersed believers are not to be excluded from the christian brotherhood.

I would suggest for serious consideration, whether we do not break (I do not say one of the least, but) one of the important commandments in breaking the law of christian forbearance? Rom. 14: 1—4; 15: 7. It is because I wish to "do and teach" *all* the King's commandments, that I am endeavoring to teach my friend this law, and save him from the evil of rejecting those whom Christ receives, Rom. 15: 7; and of offending the little ones who believe in him.

In conclusion, noticing that my dissent from the construction given to Isa 26: 13, 14 subjects me to the charge of being "no sane man," I beg leave to say, "I am not mad, most" modest Doctor, "but speak the words of truth and soberness."

HENRY GREW.

#### CHRISTIAN FELLOWSHIP—NO. III.

VI. HUMAN CREEDS PREVENT THE SPREAD OF THE GOSPEL—ROB GOD AND HIS POOR.

What is the greatest obstacle to the triumph of the Gospel among ourselves? It may be said—"The corruption of the human heart." But we ask, again, if the sectarian divisions, caused by the introduction of human creeds, as tests of our Christian regard, do not furnish the largest portion of the *food* by which the "corrupt heart" is nourished? Do not the unconverted find their strongest apology for neglecting religion, in the fact, that religionists cannot agree among themselves! He looks at the different creeds, conflicting as they do, and all claiming to be right,

as so many proofs that *Revelation is full of contradictions*; and therefore unworthy his belief at all; and when he further sees *the spirit*, which these conflicting systems inspire, he concludes it is the natural result of the religion of the Bible, and so rejects that blessed book altogether, or concludes to have nothing to do with religion 'till its professors shall be more agreed among themselves. He says, it may be, I have peace with my neighbors, but if I become a *religionist*, I must take sides with some of these parties; this he resolves not to do; and, therefore, resolves not to have anything to do with a religion that must bring strife and contention where he now has peace. Multitudes, it is to be feared, are thus stumbling into perdition through the instrumentality of creed makers, and the divisions which are the result of these inventions of men. How many revivals have been prematurely brought to a close by beginning to *creedise* young converts, and even those *under conviction*, till their souls have been turned back to destruction.

Another way, in which human creeds prevent the spread of the Gospel, is, *The different creedists spend much time and labor to prove that their opponent's creed is false and absurd*. How much time is spent in this way it is impossible to tell; but, that very much is thus spent, none will deny. An aged minister once said, it was his opinion, that at least one half the time of ministers was taken up in this work. Perhaps he was not far out of the way, if we reckon *private* as well as public labor.

In consequence of the creed system, there must be two, three, four, or more, ministers employed in a field where *one*, with the assistance of experienced laymen, would be all that is necessary. Here, then, is a drawback to the spread of the Gospel, by taking the extra number from destitute places.

These extra ministers, in one place, not only prevent the spread of the Gospel, by being cut off from destitute fields, but absorb, for their support, the money that is needed to send the Gospel elsewhere. Nor is their support the only item; meeting houses must be built for each of them, and the people divest themselves of the means of sending the Gospel to the destitute, and perhaps involve themselves in debt and thus rob God, and cause their charities to the poor to be meagre indeed; and all for what? To keep up these *man-made arrangements*—human creeds and sectarian divisions.

Now, look at that country place, or small village where there are just enough, if they were left untrammelled with human creeds, to sustain an humble minister of Christ. The different creed-makers have corrupted their minds so that they cannot agree; and each party must content themselves with "occasional preaching." Each party, too, is jealous of the other, and if anything is preached by the *occasional preacher* that is opposed to the other's creed, their preacher, when he comes round, must spend his time, in his *occasional sermon*, in vindicating his own creed, and showing the absurdity of his opponent's. Thus neither party, in fact, is supplied with the pure preaching of the Gospel, or only in a very limited manner.

Let us see if this creed business has no effect in preventing the spread of the Gospel among the heathen. In the first place, by absorbing the funds of Christians, as stated above, and requiring more ministers than are necessary, were it not for these human creeds, the Gospel is hindered from being sent abroad.

In the next place, if you can raise funds, and find men to go, if they are of different sects, they must either lay aside their creeds, from the sight of the heathen, or be subjected to all the drawbacks and hindrances already mentioned, at home: and greater hindrances, too; because, the heathen must, and will, judge of the Gospel by the influence it has upon these missionaries; and if they see them divided, so that they cannot walk together, they must be led to doubt the reality and importance of a religion, professing to be a religion of love, which, as they suppose, inspires hostility among its votaries. If these missionaries do lay aside their creeds, on heathen shores, and labor together as brethren, in order that the cause may not be hindered, it is proof that these human creeds are not only useless but pernicious; and that men, while they have only one object in view, viz: the glory of God and the salvation of men, practically acknowledge the fact of their pernicious influence. Let them, then, be given to the "moles and the bats" along with all other "idols."

Once more—Suppose a missionary should go to a heathen land alone, and commence his labors by exhibiting the prayer of our Lord, in the 17 chap. of John, together with his "new commandment," and the Saviour's testimony, that "all men" should know his disciples by their "love one to another." A heathen, who is jealous of any new religion, begins to inquire, whether Christians in America, are all one, and do all love one another? The honest missionary must tell the truth, or remain silent. If he remains silent, would it not throw a suspicion over him that would be likely to destroy confidence in his cause? But if he tells the truth, would not the astonished heathen naturally conclude his religion was a deception? That it does not accomplish what it professes? That its professed votaries, so far from being one and loving one another, are tens, yea hundreds of parties? And would he not say, "Go home and carry out the principles your Bible professes, and then it will be time enough for you to ask us to embrace your religion."

#### LETTER FROM BR. P. M. WAY.

The writer of the following letter is a minister of the Gospel, of the Methodist persuasion, with whom we have had many pleasing interviews, and under whose ministry we often sat in 1836-7, when residing in the city of Utica, N. Y. We shall append some remarks on the closing part of his letter, and hope he will favour us with a reply.

BR. STORRS.—"I have considered the doctrine of the annihilation of the wicked, and believe I have gone deep into its investigation, and am frank to admit, if it be an error, it has more apparent support from the Bible than any error with which I am acquainted, and I probably should have embraced it as truth, had not light been thrown on my mind by reading some of the writings of Swedenborg. And yet I cannot adopt one peculiar sentiment of that author. I look upon his writings as the emanation of a great mind in ruins. Newman, in a little work on "Fascination," has probably given him a correct character. I confess to you, that, in my opinion, the character generally ascribed to God, as "A just God," dealing with sinners, by most preachers, is as dishonorable to God as the Alcoran is to our Lord Jesus Christ. I will merely say, without arguing the point, it ap-

pears plain to my mind, that it takes all of life to form a character for the future; and that character abides with us when probation ends. We may, or we may not, conform ourself to God's laws; and the result of either course is as certain as the laws of attraction. It is enough that "the reward of every man's hands shall be given him." To exclude the sinner from heaven is the best that God can do for him, and banishment from his revealed presence and glory is more tolerable than to dwell in its full blaze.

As it respects the unconscious state of the dead, between death and the resurrection, I am fairly at issue with your opinion. I need not say, perhaps, it is a pleasing hope that when this life of toil and suffering shall end, I expect to associate with my good brother Storrs, and all who love the Saviour, in scenes of blessedness. "Where we shall know as we are known," whilst the scenes of time are still being enacted, till earth's drama closes and Christ comes to reign. I readily call to my mind a number of passages that confirm this hope. "In my Father's house are many mansions. I go to prepare a place for you. Where I am there ye shall be also." "We know if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens." This hope inspires the suffering, toil-worn pilgrim with a "desire to depart and be with Christ, which is far better." Texts like the above, and there are not a few, establish the doctrine beyond a doubt, in my mind, and no criticism, that I have seen, has raised even a question. If so plain a truth must be denied to sustain another theory, it certainly throws doubt on that theory.

Yours for truth,

P. M. WAY.

Syracuse, N. Y., July 15th, 1848.

#### REMARKS ON THE FOREGOING.

We certainly shall not quarrel with Br. Way, nor any one else, merely because he does not see as we do as to the state of the dead. We are glad to have him express his "issue" with us frankly. We would suggest, however, that to cut down a tree we must lay the axe at its roots. The root of the whole subject lies in this one question—"Is man immortal by creation, or generation?" If he is, then the texts Br. Way has presented are good and valid in proof of his consciousness when dead: but if he is not, then those texts must have some other application than that he gives them. The sense of these texts all turns on this point. To prove man immortal by creation or generation, we must have some plain Scripture testimony—inference cannot do it. Here, then, we join "issue" with all who dissent from our views, and affirm—There is not a solitary text in the Bible that affirms immortality of man, except as the gift of God at the resurrection; and then only given to those who by patient continuance in well doing seek for it. Compare Rom. 2: 7, with 1 Cor. 15: 16-18, 53, 54.

The first three chapters in Genesis establish on an immovable basis the fact that man was not created immortal. To threaten an immortal being with death would surely be a very great anomaly, if not a palpable contradiction. The term immortal signifies "exempt from death;" "im" signifying "not;" thus prefixed to "mortal" makes "not mortal;" or "exempt from death." Such was not Adam by creation—such are none of his posterity by any law of their being. The plain declaration

of the scriptures of truth, with respect to Adam, after he sinned, is, that God excluded him from the tree of life "lest he take and eat of it and live forever;" or, become immortal in sin. Here the evidence is clear, that man was not immortal by his creation, or he would not need the tree of life to perpetuate his life; and it is equally clear that his Creator determined on the death of the man he had made without the exception of any part of him; or, in other words, he determined to reduce man to the elements from which he came; and as he was unconscious before creation, so at his death he became unconscious again; or else Adam did not die, and the serpent told the truth.

If this position is correct, then we need and must have, in order to faith, a plain revelation of the fact that man has an immortal part, if such is the fact. Will any man pretend that we have any such revelation? Tell us where it is to be found. We again affirm, as our conviction, it is no where in the Bible. If it is, those who are at issue with us can show it: and we will give them ample room in the Examiner to do so.

We will notice at this time only one of the texts presented to us by Br. Way, in proof that the dead are conscious, viz: "In my Father's house are many mansions, I go to prepare a place for you. Where I am there ye shall be also." This text contains a delightful truth; and the only difference between Br. Way and myself, on it, relates to time. The connection settles that. "If I go and prepare a place for you, I will come again and receive you unto myself," &c. John 14: 3. Now the simple question is this—Does Christ come again at the death of his saints? To settle that point, we ask for a single text of Scripture that says so. But secondly. How did he go away? Was it personally—bodily—visibly, or otherwise? Let the first chapter of the Acts of the Apostles forever settle that point. As he goes up, or went "away" he is visible, and the "white apparel" men, or angels, that appeared on that occasion, testified in accordance with our Lord's assurance in John 14th, quoted by Brother Way and myself, "This same Jesus shall so come in like manner as ye have seen him go into heaven." Here, then, is the identical coming again of which Jesus spake: and it is not at death; for so he never did come at any man's death. Besides, it is clear, the disciples did not understand our Lord's promise of coming again to refer to death at all; for, when he said concerning John: "If I will that he tarry till I come, what is that to thee?" the disciples concluded, that John "should not die." But upon the common theory, had they believed it, they could not have come to any such conclusion.

The time, then, when Jesus will come again and receive his saints unto himself is, "at the last day," as may be clearly seen in John. 6: 39, 40, 44, 54, where our Lord four times declares, concerning those to whom he will give eternal life, "I will raise him up at the last day;" that is the time when he "will come again and receive" his people unto himself, that where he is they may be also.

The fact that "it is a pleasing hope that when this life is" ended, we shall at once "associate with" our "good" brethren "in scenes of blessedness, whilst the scenes of time are still enacted, till earth's drama closes and Christ comes to reign," does not prove that such hope is well founded. The apostle presented another and a very different

"hope" concerning Christians: 1 Thess. 4: 13. He there says: "I would not have you to be ignorant, brethren, concerning them which are asleep, [not associating in scenes of blessedness] that ye sorrow not even as others which have no hope." No hope of what? Clearly no hope of a resurrection, without which, he had declared, 1 Cor. 15: 18, they "are perished," or would have no future life; making it all turn on the fact of a resurrection—that was the apostle's "pleasing hope;" as the next verse shows; "for," he says, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" from the dead; for, "the God of peace brought again from the dead our Lord Jesus." [See Heb. 13: 20.] But when shall this hope be realized, Paul? The answer is, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" then "the dead in Christ" however long they have been asleep, "shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall be ever with the Lord. Wherefore, comfort one another with these words." This is "the pleasing hope" that the Bible holds out to us; this is the glorious "association" to be realized when our Lord shall "come again and receive" all his loving followers unto himself, that where he is there they may be also. Blessed day; glorious hope. Soon may that day arrive. All other hopes of being with Christ we consider delusive hopes. But, some perhaps will say, "If it is a delusion it is a blessed delusion." We answer, not so; for the common hope of professed Christians causes them to lose sight of two of the most glorious doctrines of the Bible—doctrines too, which the apostles dwelt upon more than any other, and which the present churches seem to think less of than any other, viz: THE SECOND PERSONAL ADVENT OF CHRIST; AND THE RESURRECTION OF THE DEAD. Any doctrine which puts these two great events in the back ground, or causes them to be looked at as of little importance, cannot be a "blessed delusion;" but the doctrine of man's natural immortality, and, by consequence, consciousness when dead, does obscure and eclipse these two grand events, and makes the coming of Christ and the resurrection of no apparent importance, and substitutes another hope, viz: that of "going to heaven at death." But "the dead praise not the Lord," Psa. 115: 17; and "there is no knowledge in sheol"—the state of the dead. Eccl. 9: 10. All our hope, then, is in the coming again of Christ, at the last day, and the resurrection of the dead.

"TRUTH TESTED BY SCRIPTURE, In Six Letters to a Friend."—We have received a copy of this work from the author, Br. A. B. Magruder, Charlottesville, Va. It is a very well arranged Scripture presentation of truth, on the end of the wicked and state of the dead. We hope it may be widely circulated. If we can find room we shall give extracts from it. It is a pamphlet of thirty-two pages, octavo. The price is not stated.

THE EDITOR of this paper preaches every Lord's day at COMMISSIONER'S HALL, Third street, below Green, east side; at 10, A. M., and in the evening at a quarter before 8 o'clock.

## BIBLE EXAMINER.

PHILADELPHIA, AUGUST, 1848.

## ARE THE WICKED IMMORTAL?

*"The soul that sinneth it shall die."—Bible.*

CONTRIVERSY.—Some men think controversy a dreadful matter, and should be avoided. Such a cry we regard as the offspring of bigotry and sectarianism. When individuals or associate bodies become determined not to make any further progress, controversy to them is a ruinous matter! What truth was ever elicited without controversy? None, except by direct revelation, and then it never spread without it. The whole life of our Saviour was one of facts and controversy; nor were the apostles less favored in that respect. Martin Luther and the Reformers had to travel the same road; the Pope was greatly offended with it, as all bigoted sectarians have been ever since, and always will be. Controversy is essential to progress in knowledge, and the developement of truth: but, the *spirit* in which it is often conducted is not essential. Let men guard their spirit, but never cease controversy. Lazy drones, who hate the labour necessary to progress, and those who fear the light, lost their banding sect should be dissolved, may cry out against it, and glory that they "never change," and that they have not a new notion in their heads, but, he who would obey the divine injunction, to "grow in knowledge," must be wide awake to the work.

We are glad, in the discussion going on in the Examiner, between Br. Grew and Dr. Thomas, that we have two such able men engaged; and, especially so, that they are both believers in immersion as the only mode of baptism. It is not the *mode* of the ordinance that they discuss, but the *importance* of it. We have been repeatedly urged to give our views on the subject of baptism. We will do it in few words: "Let every man be fully persuaded in his own mind." If we see a necessity to say more hereafter, we shall do so. If we can say nothing *new* we choose to keep silence. We are often astonished with the arguments some men use in advocating their peculiar views of the subject; but they satisfy their own minds, and we should not be likely to convince them of error. Dr. Thomas maintains that immersion is essential for admission into the kingdom of God, but that it is to be administered only to those who "believe the word of the truth of the Gospel." On the other hand, the "Christian Magazine," Nashville, Tenn., is just as strenuous for immersion as essential "for the remission of sins." The latter, probably, can tell us: we thus committed after immersion are to be par-

doned without being immersed again, or, how the "penitent thief" obtained "remission of sins;" and the former, doubtless, can tell us how the dying thief is to enter "Paradise," if such a case ever occurs; or, how any other dying "believer," whose circumstances have prevented his immersion, is ever to enter the kingdom of God. It took a *vision* to convince Peter, even "after the day of Pentecost," that all salvation was not confined to the Jews; but, he was convinced and made his confession—"Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, [according to the light he hath] is accepted with him." For, saith our Lord, "This is the condemnation, that *light* has come into the world, and men loved darkness rather than light, because *their deeds are evil*." It is rejecting light, and sinning against it, from love to gain, applause, power, or sinful indulgences, that will be the condemnation of men at "the Judgment seat of Christ."

We suggest to Brethren Grew and Thomas, if they choose to continue the discussion, that they take up one of the topics at a time, embraced in their controversy; so as to shorten, if possible, their articles, but still freely and fully examining all the points, though it may take them longer to accomplish their object. We ought perhaps to have stated, at the time, that we took the liberty of inserting the index heads through Br. Thomas' last article. We think such heads give more interest to lengthy articles; especially where several topics are embraced.

"BORN OF WATER."—We have long since adopted the principle that where any doubt may arise as to the meaning of an expression uttered by our Lord, the safe course is, to inquire how the disciples understood it "after the day of Pentecost." Some affirm that a man must *actually* "hate his wife" to be a disciple of Christ; reasoning from Lk. 14: 26; while an apostle of Christ commands—"Husbands love your wives;" Eph. 5: 25. Our Lord says, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." Some of his hearers understood this expression carnally, and thus committed a blunder that proved fatal to them, and caused them to forsake him wholly. The Saviour afterwards explains his words by saying—"It is the spirit that quickeneth; the flesh profiteth nothing: the words I speak unto you they are spirit and they are life."

Whatever may be said in favour of immersion, we are satisfied it is a total misapprehension of our Lord's words, John 3: 5, to apply them to *water baptism*. "Except a man be born of water and the spirit he cannot enter into the kingdom of God." But, "water does" not "mean spirit" here; but it

does mean that which purifies, cleanses, or sanctifies; for, "without holiness no man shall see the Lord;" or, shall "see the kingdom of God." Peter says: "Being born again, not of corruptible seed, [as they would be, if born of that "compound of oxygen and hydrogen upon which Noah's ark floated;" and of which, or in which they were actually born from their "mother's womb;" or when "born of the flesh;"] but of incorruptible, by the word of God, which liveth and abideth forever;" 1 Peter 1: 23: therefore, as they are born again of this word, they live forever, or "enter the kingdom of God." Agreeably to this testimony of Peter, Paul declares that "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word;" Eph. 5: 25, 26. And both agree with our Lord who prayed to God, his Father—"Sanctify them through thy truth, thy word is truth;" John 17: 17. Thus we arrive at the certain conclusion, "in the mouth of three witnesses," that to be "born of water," is "not an emergence from that compound of oxygen and hydrogen upon which Noah's ark floated;" but, emerging from the love and practice of sin, in which men are held by ignorance and error, into the love and practice of holiness "by the word of God," or the *power of truth*. This is the first item in being born again; and is being born of water—i. e. "the word;" its completion will be in the resurrection of the dead, "at the last day;" by "the Spirit of Him who raised up Jesus from the dead."

In the remarks on being "born of water," in the last Examiner, it is asked—"What does being born of anything consist in? Is it not an emergence from a place in which the subject was previously out of sight?" The writer adds—"If then earth be the matrix of which a thing is born, would not being born of earth, consist in coming up out of the ground in which the subject had been previously concealed? And doth the substitution of water for earth make any difference in the idea of birth?" He goes on to say—"To be born of water, then, is also to come up out of the water in which the person had been deposited, for there can be no emergence without previous immersion."

We would just suggest, if this logic is good, then the other part of the text may be interpreted by the same rule and make sense. Let us test it by this principle. "What does being born of anything consist in? Is it not an emergence from a place in which the subject was previously out of sight? If then earth be the matrix of which a thing is born, would not being born of earth, consist in coming up out of the ground in which the subject had been previously concealed? And doth the substitution of "Spirit" for earth make any difference in the idea of birth? To be born of "the Spirit," then,

is to *come up out of the "Spirit"* in which the person had been deposited, for there can be no emergence without previous immersion."

According to this logic the baptism of the Spirit, or being "born of the Spirit," is to emerge from, or come up out of the Spirit. The person was first "out of sight," in the Spirit; then he comes up out of it, and he is "born of the Spirit." While we do not believe our worthy brother, of whom we speak, is thus born of the Spirit, we fear many are. Alas, that many who "begin in the Spirit" should afterwards seem to think they "are made perfect by the flesh."

CHRISTIAN PHILOSOPHY.—Br. Walsh has not furnished No. 3 yet; but it will appear in our next. The only article we have from him, for this month, is "Dr. Tyng and the Truth." Our readers we know will regret that we have not more.

THE "GREAT EARTHQUAKE."—ANOTHER SHOCK.—The horrid slaughter in Paris, in the late attempt to overthrow the new government in France, seems to confirm the view we took of the late French Revolution, in the May number of the Examiner. Will our readers examine that article again? We are not disposed to take the positive ground some have taken on these convulsions. We have been of the opinion for three or four years past, that the seven last plagues, of Rev. 16th, were all to be poured out before the Advent, and that the *image*, Dan. 2d, was to be smitten and broken before. For these, and kindred views, we have received not a little abuse and scorn from certain would-be-orthodox "Adventists." No sooner do the very events begin to come to pass, which they did not believe would occur till after the advent, than they make the land ring with the proclamation that these events prove they have been right! even without waiting to see the result of these revolutions. It makes us think of the Catholic Priest who, in his funeral oration, declared that "Daniel O'Connell" was "in heaven looking down on the Irish people with deep sympathy;" and on the next Sunday said a mass "for the release of O'Connell's soul from purgatory!" The fact is, there are those who never say nor do wrong: or, what is worse, never confess when they have. So, after having denounced us because we could not work in their traces, they claim the very events that we looked for, and they did not, as proof that they were right!! We have only to say now, "Be patient, brethren, unto the coming of the Lord, for the coming of the Lord draweth nigh;" but still further shocks of the earthquake are to be realized, if, as we are still disposed to believe, the present convulsions are the "great earthquake," under the seventh vial. We beseech all to avoid undue excitement. We have need to keep our minds in peace,

trusting in God in these days of excitement. We cannot hurry the purposes of God, they will have their course; but we may hurry ourselves to destruction and ruin, by undue agitation. We need calm, sober reflection; with strict attention to the word and providence of God, and much prayer.

**SIGNS OF THE TIMES.**—We give the following as one of the signs of the times, and as an important item in the "Peace and Safety" cry, which is immediately to precede the "Sudden Destruction" that "shall come upon" those that slight or despise the truth of God. Another remark we would make is—While God is about to do, or is doing, a great work, the agents of Satan will always try to get up an imitation. See the case of the magicians in Egypt that withstood Moses. But "evil men and seducers shall wax worse and worse, deceiving and being deceived" down to the very time of the second advent of the "King of kings." And because they hate the truth and love lies, "God shall send them strong delusions to believe a lie, that they all may be condemned who believe not the truth, but obey unrighteousness." The following "important prediction" combines some truths and some fatal errors. That there will be "a new state of society," soon, we fully believe: but that it will be the advent of Robert Owenism, instead of the advent of the King of kings, we do not believe. That "man is a creature of circumstances," to some extent, we freely admit: but that all those circumstances are "independent of his will" is a fatal and destroying error. Such a doctrine is the fruit of high Calvinism, and is fatalism; which is only another name for the atheistical doctrine—"There is no God." When men come to years of understanding they can discover the difference between good and evil to some extent: and they are endowed by their Creator with the high attribute—the power of choice. Man does not "receive" all "his feelings and convictions independently of his will." To affirm he does is to abolish all distinction between right and wrong—good and evil: it is to convert man into a mere machine—a mere tool of fate—the sport of blind chance; it is to condemn all law—to abolish all order, it is to reduce the earth and its inhabitants to chaos, or to that confusion found in earth when it "was without form and void, and darkness was upon the face of the deep." We may notice this subject more fully hereafter. Now for the wonderful  $\frac{1}{2}$  Prediction.

**IMPORTANT PREDICTION.**—*A New State of Society in 1900!*—"The year 1900 will find this world and its inhabitants in a state of *Perfection, Beauty, and Happiness never imagined.* ROBERT OWEN'S SYSTEM OF SOCIETY will then be *universal*; mankind will be united into one harmonious brotherhood, enjoying health, happiness and long life. The above system of Society is founded upon the FIVE FACTS OF NATURE

which follow:—1st—MAN is a *compound being*, whose *character* is formed of his constitution or organization at birth, and of the *effects* of External Circumstances upon it from birth to death—such original organization and external influences continually acting and re-acting each upon the other. 2d—Man receives his feelings and convictions independently of his will. 3d—The feelings or the convictions, or both united, create the motive to action called the *will*, which stimulates him to act, and decides his actions. 4th—The organization of no two human beings is ever precisely similar at birth; nor can art form any two individuals, from infancy to maturity, to be precisely similar. 5th—The constitution of every infant, except in case of organic disease, can be formed into a VERY INFERIOR or a VERY SUPERIOR being, according to the circumstances allowed to influence that constitution from birth.

A further analysis of the foundation of the above system is found below, consisting of TWO FACTS ONLY—1st, Man is the Creature of Circumstances; 2d, The instinctive desire for HAPPINESS is the only cause of all action. The System of Society by ROBERT OWEN, founded upon the above FACTS OF NATURE, is the only System which can confer upon the world HEALTH, HAPPINESS and LONG LIFE. In the year 1900, IT WILL! IT MUST!!! IT SHALL!!! be universal. SAM SLEE.

May 1, A. D. 1848.

( $\frac{1}{2}$ ) The reader will please preserve this paper for a curiosity, if for nothing else, and in 1860 compare it with the then existing State of Society. Again, compare it 1870, and again in 1880, observing the progress of the above system, and the downfall of all others."

#### REPLY TO QUESTIONS.

**QUESTION 1.** "What is the Sanctuary that is to be cleansed at the end of 2300 days, Daniel 8: 14?" H. L. B.

**ANSWER.** We cannot now take up the question at length, but will say—It is clear to our mind the sanctuary is not the church nor the whole earth, as some have maintained. It is not the Church, or people of God, because a clear distinction is made in the text between "the sanctuary and the host." If the host is the people of God, it seems evident the sanctuary, or holy, is the asylum or place where God has specially promised to meet them and manifest his glory unto them; and that place was in the "holy land." If the prophet does not explain himself we shall look in vain to the fancies of men for an explanation. What does Daniel understand by the sanctuary? Hear him pray, chap. 9: 17; "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Does any one doubt but that Daniel means the House or Temple of God at Jerusalem? If he does, let him read on and see what Gabriel says, verse 26; "The people of the prince that shall come shall destroy the city and the sanctuary;" and "he shall make it desolate [for ever? no; but] until the consummation, and that determined shall be poured upon the desolator." [margin:] verse 27. Is there any just ground of doubt left as to what sanctuary is trodden under foot, and is to be made clean—justified, or vindicated, at the end of the 2300 days, or years?

**Ques. 2.** "Is Jerusalem that is to be trodden down of the Gentiles a place or People?"

**Ans.** Daniel 9th, which we have just quoted, states that "the city" is a subject of the judgments, or desolations, as well as the host. In Luke 21, our Lord is explicit in his statement, that "the people [the host]" shall fall by the edge of the sword, and shall be led away captive into all nations: AND Jerusalem [the city] of Dan. 9] shall be trodden down of the Gentiles, [for ever? no, but] until the times of the Gentiles be fulfilled. Those "times," we think, are the 2300 years of Dan. 8th; and terminate when "that determined shall be poured upon the desolator;" and as Mahommedanism has been the last of the "abominations" that "overspread" Jerusalem, it is upon that power the pouring is to take place; and we are not left in doubt as to what was to be "poured upon" this "desolator." The 16th of Rev. settles that in our mind. It is the sixth vial of "the seven last plagues," which is to "dry up" that "overspreading abomination," by which it would be manifest that the 2300 years were ending, and God was cleansing the sanctuary, or "holy," as the Septuagint reads.

**Ques. 3.** "How long after the ending of the 2300 days to the Restitution, or new creation of the earth?"

**Ans.** We do not know; for we cannot tell how long from the ending of those days to the advent and personal reign of Christ. We believe Christ will reign, with his immortal saints, on this earth, the period, whatever it is, symbolized by "the thousand years," Rev. 20, after his advent and before the "new creation of the earth," if you mean the new heaven and new earth, Rev. 21. If, however, you mean by "the Restitution" the subjecting the world to his government, we believe that will commence at the advent; and that the future age, or thousand years dispensation, is allotted to putting "all things under" Christ, or completing the work of restitution; the last act of which will be the producing "a new heaven and a new earth;" then, and not before, will that saying be fulfilled, Rev. 21: 5, "Behold, I make all things new;" and God shall say—"It is done." v. 6.

**Ques. 4.** "Do you call all the time after Christ comes, to the cleansing of the world by fire, probation time?"

**Ans.** We see no evidence in the Scriptures to limit "probation time" to any period whatever. There is doubtless a limit of it, as it respects individuals; but to limit it in regard to the trial of some intelligent beings, we think, with present light, is a mere assumption, unwarranted by the Bible. "Of the INCREASE of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order and to establish it with judgment and with justice from henceforth [the time of his sitting on David's throne] even for ever." Isa. 9: 7.

**Ques. 5.** "When Christ comes to Mount Olivet have the saints been caught up?"

**Ans.** When Christ descends from heaven towards this earth, his magnetic power, if we may be allowed that expression, will act on all his friends alive or in their graves, with an attraction that may be illustrated by the magnet and the steel. As the two parties near each other the magnetic action will be so strong that the saints, or holy ones, whether alive, or asleep in their graves, cannot but rise to meet their coming Lord in the air. Or, we may

illustrate this point by another figure. Some great personage, benefactor, or conqueror, approaches a city: all his friends, or as many as can, go out to meet him and escort him into the city, and give him a hearty welcome. Thus when Christ, our Lord and King, returns from heaven to take the throne of his father David and exercise his dominion from sea to sea, and from the river Euphrates, the border of David's kingdom, to the ends of the earth, the friends and lovers of Jesus will all go out to meet him, or be caught up to meet him in the air: not that he, or they are to remain there; but, he, still descending to earth, will come to Mount Olivet and "all his saints with him."

**Ques. 6.** "If there is probation after Christ comes, is He the medium through which any will be saved?"

**Ans.** John 14: 6, "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Acts 4: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." 1 Timothy 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

**Ques. 7.** "How can man be saved after Christ leaves the heavens?"

**Ans.** Much easier than now: for, all that love and make lies will be cut off in that day, so that there will be none left who corrupt the truth of God, nor any sectarians who corrupt men's minds for the sake of gain; and the watchmen will see eye to eye. But perhaps the question is asked with the thought that it is essential to salvation that Christ be in "the heavens." If so, we may ask—How were men saved while Christ was upon earth 1800 years ago? Surely he will have no less power to save when he returns. His power to save is not affected by his location; but so long as he liveth "he is able to save them to the uttermost that come unto God by him;" and this because, "he ever liveth to make intercession for them;" and God "hath sworn and will not repent [change his mind] thou art a Priest for ever after the order of Melchizedek;" Psa. 110: 4: and he is a "Priest after the power of an endless life;" Heb. 7: 16: "He shall be a Priest upon his throne;" Zech. 6: 13.

**Ques. 8.** "Are the saints on the earth while the wicked are being destroyed?"

**Ans.** Prov. 11: 31—"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Compare with Prov. 10: 30—"The righteous shall never be removed: but the wicked shall not inhabit the earth." See also Prov. 2: 21, 22—"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Yes, "remain in it," and be no more harmed than the three Hebrews in Nebuchadnezzar's furnace; for, "the Son of God" will be with them, and the "smell of fire" will not be "found upon them."

#### RICH MAN AND LAZARUS.

LUKE 16TH.—This portion of Scripture has been supposed to afford unanswerable proof that dead men are conscious, and that the wicked will be endlessly tormented. In whatever light it is viewed, it can prove nothing as to the final state of the sinner after the judgment; for the advocates of the

natural-immortal-soul theory maintain that the state of the rich man was that on which he entered immediately at death: If so, it was prior to the judgment, and consequently was not his punishment, unless God punishes men before he judges them. The state of the rich man before the judgment cannot therefore determine at all what his final state will be. This case, then, can only affect the question of man's state between death and the resurrection, which precedes the judgment.

This portion of Scripture is either a literal relation of facts, or it is a parable. Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents: they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried into Abraham's bosom. Will they pretend that is literal? O, no, say they, it was *Lazarus' soul*! But our Lord says, *Lazarus* was carried into Abraham's bosom. Immortal soulsists have to say—"Not so, *Lord*—it was his *soul*;" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their "real history" of the rich man. He died. What became of him? He "was buried;" the rich man was buried, remember. What next? "In *hades*, the grave, of course, where he was buried; improperly translated! he lifted up his eyes, being in torments, and seeth Abraham afar off and *Lazarus* in his bosom," &c. The rich man did this. Immortal-soulists say—It was his *soul*: but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will let them have it that it was *Lazarus* and the rich man's souls or spirits, disembodied, that are in *hades*. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have no substance! Can that which has no substance be seen or touched? If they have no substance, they are nothing. So, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial *Lazarus*, or no-substance *Lazarus*! Truly, these immaterial souls must have sharp eyes to see *nothing*! and an equally sharp understanding to know that nothing is *Lazarus*! But this is not all. The immaterial (nothing) rich man desires that immaterial *Lazarus* should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history"! We have not placed the subject in this absurd position with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz., the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things, and they denied him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John;

since that time the Kingdom of God is preached," &c. Before proceeding to an explanation of this Scripture, we will present the remarks and admissions of eminent men, who have been considered orthodox, relating to its being a parable.

**LIGHTFOOT.** "Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it."

"The main scope and design of it seems this—to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at: If they hear not Moses and the prophets, &c."—*Heb. and Talm. Exerc. in Luke xvi. 19.*

**WHITBY.** "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Babylonica*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being tormented with flames, and his desire that *Lazarus* might be sent to *cool his tongue*; and if all this be confessedly parable, why should the rest, which is the very parable in the *Gemara*, be accounted history?" *Annot. in loc.*

**WAKEFIELD.** Ver. 23, "In the grave; *en to hade*: and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* nowhere means *hell*—*gehenna*—in any author whatsoever, *sacred or profane*; and also, that our Lord is giving his hearers a parable, (*Matt. xiii. 34.*) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory of the popists*. The universal meaning of *hades* is the *state of death*; because the term *sepulchrum* or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30." *Note in loc.*

Dr. Adam Clarke remarks on *Matt. 5: 26*—"Let it be remembered, that by the general consent of all, (except the basely interested,) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls." Bishop Louth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events, applied to the illustration of some important truth."

We state it then as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet

fully developed, but about to be, either by facts or explicit instruction. The scope or design of the parable is what we are to seek, and not pervert the truth of God by the assumption that the parable is a *reality* that "has been or may be;" nor, yet, that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the truth of God been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely *fictitious*, let them read the parable of the eagles' cropping the cedar, *Ezk. 17: 1-10*; the parable of the "ewe lamb," *2 Saml. 12: 1-7*; and the parable of the trees choosing a king, *Judges, 9: 7-15*. It is said the rich man must be conscious, for he sees, feels and talks. We reply—It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see *Gen. 4: 10*; *Hab. 2: 11*; *Isa. 14: 8*; *Psa. 93: 3*; *Prov. 8: 1-3*; *Prov. 9: 1-5*, &c. Our Lord, then, was in no danger of being understood, in this parable, as teaching the consciousness of dead men, and especially, as the Hebrew scriptures expressly taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that, "the dead know not anything"—and that, "there is no knowledge in *sheol*," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hades*, he could be understood in no other way than as using a fabulous discourse, like that to which we have previously referred in the Old Testament, to illustrate an unpalatable subject to his deriding hearers. We will now, before giving our present view of this parable, present explanations and admissions of eminent men, whose "orthodoxy" in regard to the conscious state of the dead is undoubted, yet their view of this parable goes to show that they suppose it may have a different interpretation from that usually given. The first author is Dr. GILL, who makes a two-fold application of it, and supposes it may apply to the torment of wicked Jews after death, or to calamities that were to come upon them in this world. He says:

"The rich man died: 'It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law: a *Loammi* was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivity and calamities of every kind, have attended them ever since.'

"In *hell*—in torments: 'This may regard the vengeance of God on the Jews, at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great

indignation—see *Dent. xxix. 23, 27, 28, xxxii. 22*—or rather the dreadful calamities which came upon them in the times of Adrian, at Bithur; when their false messiah, Bar Cochab, was taken and slain, and such multitudes of them were destroyed, in the most miserable manner, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those calamities began to be under some convictions." *Expos. in loc.*

**THEOPHYLACT.**—This ancient writer first applies the parable to the concerns of the next life. He then says:

"But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine knowledge, wisdom, and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But *Lazarus* was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman, (*Matt. xv. 27.*) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. *Lazarus* also (I mean the Gentile people,) was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of this conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, &c." *Annot. in loc.*

JAMES BATE, M. A., Rector of Delford, says:—"We will suppose, then, the rich man who fared so

sumptuously, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar who lay at his gate*, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table*, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their travelling philosophers were able to pick up with their utmost care and diligence. And those philosophers were also the dogs that licked the sores of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, *the beggar dies, and is carried by the Angels* (i. e., God's spiritual messengers to mankind,) *into Abraham's bosom*; that is, he is engrafted into the church of God. *And the rich man also dies and is buried*. He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, *not being reckoned among the nations*, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert him. But Abraham tells him, *that if their own scriptures cannot convince them of their error, neither would they be persuaded, though one rose from the dead*. And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead was so far from convincing them, that they actually consulted together, *that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus*. So much for the true sense of this parable.

After such testimony, we trust we shall not incur the censure of heresy if we state our conviction of the true intent and scope of this parable.

The context shows that our Lord's design was to illustrate the effect upon two classes of men that would result from the change of dispensation from the law of Moses to the gospel of grace, now to be fully preached to all nations, which new dispensation was "the mystery, which in other ages [or, dispensations] was not made known unto the sons of men;" but, being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles; which change is aptly represented by the figure, death, in the parable: as the state and condition of both parties would be entirely changed. Let the reader please turn to the chapter, and see how our Lord introduces this parable. After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "little" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. 7: 1—4. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now read the verse with which the parable of the rich man is introduced, Luke 16: 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "torments" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores," died unto the law [see Rom. 7: 4] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the king-

dom of God. The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. We speak, of course, particularly of social, civil, and political blessing, in which they possessed "much" advantage "every way," in the days of their national prosperity. But an impassable gulf exists between them and the Gentiles now: but even that is no where said to be eternal. It will indeed continue to the end of this age, or dispensation; or till the Redeemer returns to Zion. Till that time there will be no national repentance; but, then will be fulfilled the prophecy of Zech. 12: 10—14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man, in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "rose from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state? Surely we have in this view a full explanation of the parable.

## LETTERS.

BR. E. HOTT, Farmington, Mich., writes:—

BR. STORRS:—The doctrine of Redemption from literal death, or of dead men from the dust of the earth, and the destruction of the wicked by the second death, in the lake of fire, is fast spreading in this State. Nearly all who have been looking for the Lord, for a few years past, believe the doctrine, and others are beginning to adopt it. I have lately attended two conferences in Indiana, and one just through, twenty miles west from Detroit. In both meetings the sleep of the dead and perdition of the wicked was held forth with power. Several believers were baptized for the remission of sins and the resurrection of the dead. There is seen to be a beautiful harmony of the doctrines of the Bible in this view of the penalty of the first sin; and it makes the resurrection, as the Bible does, our only hope of immortality and eternal life.

BR. H. ALLEN, Mogadore, Ohio, writes:—

BR. STORRS:—Having had an opportunity to peruse the "Bible Examiner," and being willing to learn from any and every source, we have concluded to take the last numbers of the present volume, and longer, should you continue publishing. There are a number here who believe that life and immortality are the attributes of the Kingdom of God; the reward of the saints which they will receive at the resurrection.

We have those also who advocate the heathen dogma, that man has an immortal soul, a part of God, which is to enjoy happiness or endure misery throughout the ceaseless ages of eternity. Yes! that a part of God is to be eternally scorched in hell!! How wonderfully absurd.

Yours, in hope of immortality and eternal life.

BR. J. B. TYLER, Lackawack, N. Y., writes:—

BR. STORRS:—I send enclosed subscription money for the Bible Examiner, which I have received regular; and for four years past I have met no religious paper so interesting to me as the Examiner. It is good ground to be on to walk by faith in present views, and convictions of duty, rather than to claim that past views and character must sanctify and make perfect the present and future. We should be daily learners. I read the \* \* \* \* and \* \* \* \* weekly, and I have an interest in them; but it is often, very often, I am grieved and wounded by the manifestations of exclusiveness there. All social and religious bodies, whether good or bad, love their own and have some way to show it. Why don't we take the one step from morality alone to Christianity, and love all for Christ's sake? For one, I want to be Christ-like as far as I may be.

BR. HENRY E. CARVER, Cincinnati, Ohio, writes:—

BR. STORRS:—I believe that we are living in the period of the world's history, when we may reasonably expect the speedy establishment of God's everlasting kingdom under the whole heavens. My reasons for this belief are partly as follows:—In the prophecy of David, under the symbols of the four divisions of the image, and also the four beasts, we have presented to our vision the entire reign of Gentile kingdoms, or power; reaching from the time of Babylon to the setting up of the Kingdom of God; and, consequently, we must be living somewhere in the range of the prophecy referred to above. Where are we in the prophetic history? In the head of the image or the first beast? No—it is numbered with the things that were. In the second or third succeeding powers? No—they also are past. Then where are we? In the fourth and last division of the image, or under the dominion of the fourth and last "dreadful and terrible beast," even that beast that had the "little horn," that had eyes and a mouth speaking great things. But in what part of the last universal monarchy are we? Not in the legs, nor simply in the feet, but in the very toes of the image—in the very part that will first be demolished by the "stone" kingdom. Daniel, in describing the last earthly kingdom as symbolized by the terrible beast, brings us down through its successive changes until he sees the "little horn" arise, and then says: *I beheld till the thrones were cast down*. This is the last event here mentioned prior to the sitting of Judgment, and who that will duly consider the present condition of the different parts of the last great kingdom, but will be constrained to say: this is that spoken by the prophet Daniel, "I beheld till the thrones were cast down;" and as the judgment is mentioned next in order and connection, the conclusion is inevitable, that the second advent of the Son of God is at hand.

Looking at the signs given by the blessed Jesus, to tell us when his kingdom was nigh at hand, we are forced to the same conclusion.

My soul magnifies the Lord for what I have

learned since the notes of the "angel having the everlasting gospel to preach," began to swell upon the breeze, and came floating in cheering and life-giving strains over the mountains. Many things have I learned concerning the "faith once given to the Saints"—truths that had been obscured and almost obliterated by contact with sectarian interpretation, have been rescued from their situation, cleansed of their unseemly traditions, by the washing of water by the word, and now present themselves as glorious gems in that girdle of truth worn by every Bible Christian. Let us see to it that we have on this girdle, and bind it closely round our minds, having on the whole armor and our lamp in our hand, our light burning, and we waiting for our Lord, that when He shall descend from heaven with a shout, &c., we may be caught up to meet and ever be with him. Amen, even so, come Lord Jesus.

BR. R. E. LADD, Conway, Mass., writes:—

BR. STORRS:—You perceive by the head of this that I have removed from my former abode. I have been here several months, and have a noble field for labor. My soul is absorbed in the subject of Life and Immortality through Jesus Christ; and I present the "word of God" on this subject, in every place, and on all proper occasions; and I am certain that within the circle of my acquaintance it is becoming more and more interesting; prejudice is removing and light is appearing as the day is approaching.

I am exceedingly edified and instructed by the Examiner, and hail its monthly coming with intense solicitude, and only regret it could not appear semi-monthly, or weekly. If I had the means of my own it should be so. I shall try to obtain fifty good paying subscribers for the present volume. Not one of my subscribers, who take the Examiner, wish it discontinued, and I cannot say as much of any other advent paper for which I have ever felt an interest. May God speed you in your efforts to spread light and truth on the most momentous subject the Bible contains.

BR. LADD has already forwarded us between thirty and forty names for the present volume of the Examiner, and still is sending more. Among five hundred new subscribers, we have received for the present volume, we believe there has not been an individual who has requested a discontinuance; and among old subscribers not more than two or three; and all new subscribers, with two exceptions, have ordered the Examiner from the commencement of the present volume. We can accept no new subscribers upon any other conditions, so long as we can supply the entire volume.—ED. EX.

BR. D. B. ELDERD, Homer, Mich., writes:—

BR. STORRS:—I was not able to attend the meeting at Nankin, that I spoke of in my former letter; but Br. E. Miller gave me an account of it. A goodly number assembled, and the disciples, except a very few, have embraced the Bible view of Life and Death; as also the record God hath given of His Son. By means of the "Six Sermons," and the labors of Br. Seymour and wife, with God's blessing, some five or six families have fully embraced

the faith. Several others were "pricked in their hearts." Br. Miller exhorted them to "repent and be baptized every one of them." Several came forward and were baptized. My prayer is that they may remain steadfast. The cause, every where that I can hear from in this region, is steadily on the gain. I had a visit a short time since with my brother-in-law, to whom I sent the "Six Sermons," mentioned in my last letter. He is now rejoicing in hope of eternal life at the restitution. Could you be present at some of the meetings on Br. Miller's circuit, and hear the brethren giving praise and glory to God for sending Br. Storrs' Sermons as an agent to open the eyes of their understanding, it would do you good. But some of the D. D.'s are cursing you for what they call infidelity.

But, "Blessed are ye, when men shall say all manner of evil against you falsely for Christ's sake." Go on, brother, in the strength of Israel's God. The battle will soon be over. The Roman kingdom is fast ripening for destruction. Yours, in hope of eternal glory.

BR. N. A. HITCHCOCK, Tyler, Ill., writes:—

BR. STORRS:—Since I wrote you, and received the papers and sermons, I have learned that the truth which they contain is accomplishing some good, for which I rejoice; for none of us should, and no amiable heart can be indifferent with regard to what is vice and virtue, or truth and error. It appears to me written in burning letters, that man is a mortal, dying creature; that the punishment due to sin is death; and the only security against it is to put on Christ—become new creatures. By maintaining this state, or character unto the end, we shall, if sleeping, be "raised up at the last day," or if living, be changed to live forever; and we then put on an immortal and incorruptible nature, like Christ, to die no more. The hope of this glorious state saves us even now, "For we are saved by hope." Rom. 8: 24. And the excellency of the power of this hope is to save us as the anchor saves the vessel from wreck while encountering a mighty storm; and we have, as a pledge, that the storm will end, and that mortality will be swallowed up of life.

BR. ELON EVERTS, writes from New Haven, Vt.:

BR. STORRS:—I find the "Bible Examiner" to be what it purports to be; not that I would be understood that it may not err in some points, or at least not yet fully attained to the full light; for had it, I ought to be content with the past numbers; but, believing that light is sown for the righteous, and that it will illuminate the path of the Christian more and more to their journey's end; therefore, my feeble voice is, may God imbue the hearts of all that speak through its columns with love, and that spirit that leads into all truth.

I wish to remember and obey the sayings of Jesus, to lend, even if there is no prospect of receiving again. I see many who are spell-bound with the iron bands of human creeds, cruel tradition and stupidity, hardly believing that God will do good or bring evil. I think the influence of the "Examiner" is to melt down those barriers, that have swelled to mountains, to oppose the truth. This induces me to hope to do some good by "lending" it. I dislike to be destitute of it, therefore I send you \$3.00; send me as many copies as you please. I think the Examiner is doing a work that no other paper in America can do.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## CHRISTIAN PHILOSOPHY:

OR, THE CONSTITUTION OF MAN IN RELATION TO  
IMMORTALITY AND ETERNAL LIFE.

By J. T. WALSH.

No. III.

### MENTAL DISEASE AND DEATH.

In our last article on the constitution of man, we promised to take up the subject of *Mental Diseases*, and to apply our reasonings on the subject to the doctrine of immortality and eternal life; and we now proceed to the execution of the work.

1. Let the reader remember the position of our opponents that, *when the man is dead, and his brain resolved into dust, he still thinks and feels.*

OUR INFERENCE, OR DEDUCTION: *If the above be true, NO DISEASE OR INJURY OF THE BRAIN SHOULD INTERRUPT THE MANIFESTATIONS OF THE MIND.*

But disease and accidents do destroy the manifestations of the mind; and now for the proof:

2. A number of persons are born idiots, and never manifest any mind at all. Why is this, if the mind—the intellect, be independent of *cerebral organization*? If men can think and reason without any brain, (that is, when they are dead,) what should hinder them from thinking with an *imperfect brain*? And if they cannot reason with an *idiotic or imperfect brain*, how are they to do so *without any brain at all*?

3. Again:—In childhood, the mind is as feeble as the body; in youth we find that, as the physical powers are developed, expanded and enlarged, so are the mental; and when manhood arrives, we discover those gigantic intellectual faculties, which are the combined result of a sound, well matured, and well developed organization and education.—In childhood, we behold these faculties in an embryo state. We see them gradually unfolding, like the rose, up through youth, until manhood presents us with a *full blown* intellect, all fragrant with wisdom and knowledge! But in old age, the mind is again as feeble as the body. The whole system, including the brain, becomes shrunk and enfeebled—the limbs totter, and fancy's fires decay.

Why is this, if the mind be immortal? If this were so, should not the mind be as strong, as brilliant, and as profound in childhood and old age, as in the prime of manhood? Upon the hypothesis, that it is immortal, it certainly should.

4. Even the state of the atmosphere will affect the mind, either *elevating* or *depressing* it. Is an immortal mind subject to atmospheric changes?

5. When the *body* is diseased, *weakness* and *imbecility* of mind are the consequences. What then must be the consequence when the *body* is *dead*? Let revelation answer: "In that very day their thoughts perish."

6. When the skull is fractured and pressure is made upon the brain, all consciousness is suspended; while no such phenomena takes place with any other organ. We will state a few cases in proof of this subject. M. Richerand had a patient whose brain was exposed in consequence of disease of the skull. One day, in washing off the purulent matter, he chanced to press with more than usual force, and instantly the patient, who, the moment before, had answered his questions with perfect correctness, stopped short in the middle of a sentence, and became altogether *insensible*. As the pressure gave her no pain, it was repeated *thrice*, and always with the same result. She uniformly recovered her faculties the moment the pressure was taken off. He, also, mentions the case of an individual who was trepanned for a fracture of the skull, and whose *FACULTIES* and *CONSCIOUSNESS* became weak in proportion as the *pus* so accumulated under the dressings as to occasion pressure of the brain.

A man at the battle of Waterloo had a small portion of his skull beaten in upon the brain, and became unconscious, and almost lifeless. But Mr. Cooper having raised up the depressed portion of the bone, the patient immediately arose, dressed himself, became perfectly rational, and recovered rapidly. Professor Chapman, of Philadelphia, mentions in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who used to submit himself to the same experiment of pressure as that performed on Richerand's patient, and who was exhibited by the late Professor Wistar to his class. The man's intellect and moral faculties disappeared when pressure was applied to the brain: they were literally held under the thumb, and could be restored at pleasure to their full activity. A still more remarkable case is that of a person named Jones, recorded by Sir Astly Cooper. Jones was deprived of consciousness, by being wounded in the head while on board a vessel in the Mediterranean Sea. In this state of insensibility he remained for several months in Gibraltar, whence he was transmitted to Deptford, and subsequently to St. Thomas's Hospital, London. Mr. Cline the Surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion of the bone. Three hours after the operation, he sat up in bed, sensation and volition returned, and in four days he was enabled to get up and converse. The last circumstance he remembered, was the capture of a prize in the Mediterranean thirteen months before.

Will any Christian, or Christian Philosopher, reconcile these phenomena with consciousness in, and after, death? If thought and consciousness can be suspended by pressure on the brain, during life, what becomes of thought and consciousness after death? Are they in full exercise? Let the Bible answer: "The dead know not any thing."

7. In a swoon, blood is rapidly withdrawn from the brain, and total unconsciousness is the result. This should not be the case, if the mind were immortal.

8. The phenomena of sleep furnish another proof that mind is developed by the cerebrum. In profound sleep all consciousness is suspended, which is incompatible with the idea of the mind being altogether independent of the brain; for we cannot conceive of an immaterial principle asleep and unconscious.

9. To sum up all the diseased states of the mind during life, we would ask, how are they compatible with the possession of an incorruptible and deathless mind? Only upon the hypothesis that the intellectual powers are *totally independent of the immortal soul*? And if all the intellectual powers are independent of the immortal soul, and thus become subject to disease, *what is the soul which is left?* A perfect blank—A NONENTITY.

10. But death closes the scene: "In death," says David, "there is no remembrance of thee!" "In sleep who shall give thee thanks?" None! No, not one!!

### "BORN OF WATER."

However others may differ on the subject of being born of water, to me it is clear that it has not the most remote allusion to our *natural birth*. In the 1st chapter of John the natural birth is spoken of as the product of the "will of man, the will (or lust) of the flesh," and "of blood." And, hence, in the conversation with Nicodemus, Jesus said to him, "That which is born of the flesh is flesh." That is, it is like its origin—*fleshly—not spiritual*. Thus, "The first man was of the earth—*earthly*"—animal, fleshly. Nicodemus predicated his hope upon his *fleshly birth*—upon his being a son of Abraham, according to the flesh. And the object before the Lord's mind at the time, was to correct this fatal error. John the Baptist taught the Jews:—"Think not to say within yourselves we have Abraham to our father, for God is able of these stones to raise up children to Abraham." In our Lord's conversation with Nicodemus, we have this subject presented and illustrated in the clearest manner. "Except a man," says Jesus, "be born again, he cannot see the kingdom of God." Nicodemus having his whole mind pre-occupied by his *fleshly birth*, exclaims, "how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Nicodemus does not comprehend the subject. Now, what did Jesus do? He explains the truth he had previously announced to Nicodemus, by saying "except a man be born of water, and the spirit, he cannot enter into the kingdom of God." "That which is born of the flesh, is flesh," (and not water.) "And that which is born of the spirit, is spirit, (or spiritual.)" Marvel not that I said to thee, ye must be born again," (the very proposition which he had at first announced.) To be "born again," then, is to be "born of water and

spirit." Not "of water and *or* spirit," but "of water and the spirit"—two agents, but only one birth. This "new birth," then, is a perfect anti-type of the natural birth. The first animal, the second moral or spiritual. Generation involves a process. Re-generation involves the same. It is a law of nature, and of nature's God, that nothing can be born without "emerging" from that of which it is born. Now the saints are born from above—"born of God." He is their FATHER; and they, as his children, are "begotten unto a lively hope." His word—his truth—indited by his Spirit, is the instrument—the "seed," and an "emergence" from the water completes the one birth. And thus it is that we are "born again, not of corruptible seed" (as in the first case;) but of incorruptible by the word of God, which liveth and abideth forever." There is not one birth of water, and another of spirit; consequently, no "coming up out of the spirit;" but it is a process in which the Spirit of God, the word, and water, are concerned as agencies, concurring to produce the one result—A NEW BIRTH, of a holy, moral, and heavenly character. And this view of the subject harmonizes with what Paul says in his Letter to Timothy, concerning "the washing of re-generation, and the renewing of the Holy Spirit."

Making two births of one, has introduced all the confusion which we find on this subject. For, whoever severs what Jesus united in the production of the new birth, will make sad havoc of his teaching, and, also destroy the decorum of the figure. It is impossible to be born of water, in the Scriptural sense, without first being "begotten of God." A man may be immersed a thousand times, and if he be not previously begotten by the truth, he will be a spurious offspring—a bastard, having no divine paternity! That which is born of flesh, is flesh; and that which is born of water ONLY is water!

HOMO.

### REMARKS ON HOMO'S POSITION.

If we understand "Homo" he makes literal water just as essential to the new birth as the Spirit of God. Without the water the Spirit could not produce a new birth. He says the "Spirit and water are two agents producing one birth;" and that "this new birth is a perfect anti-type of the natural birth;" and that "Regeneration involves the same process." That is, there cannot be a birth without a father to beget and a mother to bring forth. In the new birth he makes the Spirit the father and the water the mother; if so, we confess we cannot see how a person can be "begotten" except in the water. But, if we understand "Homo," he says a man must be *previously begotten*, or by immersion he is only "a bastard." If he is "previously begotten," that is while out of the water, then "the process" is not a perfect anti-type of the natural birth; certainly a child was never begotten out of its mother's matrix—that is the mould in which it is "begotten." But "Homo" seems to admit that "truth" is that by which the new man is "begotten." If so, is not the man's own heart the matrix in which the "seed" is deposited? and not in literal water. In the "natural birth" the child "emerges" from the place where the "seed" is deposited. If so, and the new birth is a perfect anti-type of the natural birth, must not the new birth be effected by an "emergence" of some

sort, out of the heart of man, or, in other words, be a purely spiritual work, and not a material one? as it would be, at least in part, if it is an emergence from literal water.

"Homo" has a criticism on the word "or;" and says, it is "not of the water, and *or* the Spirit; but, of water and the spirit." Though the word "of" is not in the 5th verse, in immediate connection with the "Spirit," yet in the next verse our Lord expressly says, "That which is born of the Spirit is spirit;" so that we confess, we do not see the force of the criticism: and "Homo," himself, afterwards says "The Saints are born of God." To be born of God and born of the Spirit we cannot suppose differs essentially; so that he, in fact, admits all that we contend for. If a man is "born of God" we cannot conceive that an "emergence" from the water completes the one birth." If so—How was the dying thief born of God? if such a thing ever happened. Or, how were Abraham, Isaac, Jacob and all the prophets born again? No such completion of the new birth is recorded of any of them. Does the new birth now and the new birth in the days of patriarchs and prophets differ essentially? If not, and they did not have an "emergence" from the water; to "complete the one birth," how can it be shown that in order to the new birth a man must emerge from water? Let us not be misunderstood: we believe baptism is an ordinance of our Lord; and one that should not be neglected; but, is it a part of the new birth? or, essential to that birth? If so, it was always essential. It was just as essential to the patriarchs and prophets as to apostles and other christians. There may be duties essential to be attended to in one age that are not in another; but this is not to be viewed in the light of a duty that depends on positive law, in this controversy. The question here is not so much about baptism, itself, as whether *literal water* is essential to the new birth. We know that without the new birth a man cannot enter into the kingdom of God: Is an "emergence from water" essential to "the one birth?" If so, Abraham, Isaac, and Jacob, and all the prophets, so far as we have any knowledge, did not experience it; and yet we know that our Saviour hath said—"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God;" Lk. 13: 28.

"Except a man be born again he cannot see the kingdom of God."

"Abraham, Isaac, and Jacob, and all the prophets" shall be in that kingdom:

ERGO: Then THEY will have been "born again." Yet we have not the slightest evidence that they "emerged from water." Therefore: Water is not essential to the new birth. We repeat what we have said before: we believe baptism to be an ordinance under the latest development of grace, and that all who embrace the Lord Jesus Christ should attend to it: but we consider it appointed for a very different purpose than that of completing the new birth.

### INTERMEDIATE STATE.

By ELDER P. M. WAV.

"Then shall ye return, and discern, between the righteous and the wicked."—Malachi 3: 18.

This text affirms that clearer light shall be reflected on the character and blessedness of the righteous, under the gospel dispensation. By the

gospel of Jesus Christ, "life and immortality are brought to light." "Adam was made a living soul;" Jesus Christ "was made a quickening spirit." Man, though lost, may be "created anew in Christ Jesus," may "pass from death unto life," which "life is in Christ." All, then, who obtain the righteousness which is by faith of Jesus Christ, are restored to the divine image and favour, constituted sons of God, and have secured to them all spiritual blessings, and a deliverance from all the evils which shall finally fall upon the wicked. Among these blessings, is not the least, that the righteous, soon as physical life ends, shall enter upon scenes of conscious blessedness, in the society of "the spirits of just men made perfect." There are many arguments in proof of the above proposition, but I shall confine my remarks to a very few, which, if I possess the power to "discern," are uncontrovertible. Prov. 4: 18. "The path of the just is as a shining light, which shineth more and more to the perfect day." And when the perfect day breaks upon the soul, does it sink into a dark, unconscious sleep? No, verily; the wicked may go into darkness, but the righteous shall be "light in the Lord." Hear the great teacher, Jno. 11: 26, "Whosoever liveth and believeth in me shall never die." Physical death does not interrupt our "life in Christ." "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Death cannot separate us from Christ.

The Saviour has illustrated, and given us positive assurance of this precious truth, Matt. 22: 31, 32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living. For all live unto him." i. e., all those who have died in the Lord, are alive still, and subjects of God's kingdom. But how plainly is this taught in Christ's transfiguration, Matt. 17: 1-3, when "Moses and Elias appeared, talking with him." Surely, Moses and Elias, though they had been dead more than a thousand years, were not slumbering unconsciously! Again, the promise of Christ to the repenting thief, "To-day shalt thou be with me in paradise," is so plain, as not to require a comment. What some are pleased to call a parable, (Luke 16: 19-31,) of Lazarus and a certain rich man, must carry conviction to every conscience, that the spirit of man exists, consciously, separate from the body. 2d Cor. 5: 1-10, can never be construed, by fair interpretation, to sustain the notion that the soul of the pious, when "this earthly tabernacle is dissolved," ceases its consciousness." It was that assurance, that his spirit should dwell in conscious happiness, when free from its present "house," that inspired in the bosom of Paul (Phil. 1: 21) "A desire to depart and be with Christ, which is far better." There are many other proofs from the Bible, but, to my mind, the above texts establish the doctrine beyond successful contradiction. I have not commented on the above texts, for the simple reason, there is no necessity. I have seen attempts to explain them away, but never read anything but what a biblical scholar ought to be ashamed of.

I know it is said, though there are difficulties in the above passage, yet the scriptures do teach that "The dead know nothing!" Now, I apprehend

hend, the mistake lies in not "discerning between the righteous and the wicked;" and applying, indiscriminately, those passages of scripture, to the righteous and the wicked, which lie exclusively against the wicked. To notice a few of the most prominent which are thus misapplied, (I shall not controvert, here, the meaning of the term death, but will meet the argument on the supposition that all is implied that the destructionist claims, reserving the privilege of holding my own opinion.) It is said, "The Bible teaches that MAN, THE SOUL, as well as the body, dies." Gen. 2: 17; "In the day thou eatest thereof, thou shalt surely die." "On what authority?" it is asked, "do we affirm that this is inapplicable to the *entire* man? On what authority do we affirm that the main part of man, the very part which is chiefly guilty of transgression, shall escape the penalty, and never die at all?" I answer, from the very good authority, a promise, which was subsequently made, that, though life was forfeited by sin, "Life and immortality" should be brought back and offered to man through Jesus Christ, so, that, all who believe in him "shall never die." But it is said, "man was not created immortal." And will you affirm, that he was not created conditionally immortal? Will you affirm, "though he had obeyed God, yet he must have died"? Nay, do you not affirm, that, after his fall, if he had access to the tree of life, he would "become immortal in sin"? Is it not clear, then, that spiritual life and spiritual death were involved in the penalty, "In the day thou eatest thereof, thou shalt surely die"? And that physical or temporal death followed as a consequence? "The creature was made subject to death, not willingly, but by reason of him who hath subjected the same in hope." If so, then, God "told the truth," and "the serpent" lied.

Again, it is said, "The soul that sinneth, it shall die." Ezek. 18: 4. "Why, then, do any speak of the *never dying soul*?" I answer; for the very good reason, that God added Ezek. 18: 21-23; "If the wicked will turn from his wickedness—do that which is lawful and right, *he shall surely live, he shall not die.*" How my good brother Storrs, or any lover of truth, could overlook this plain, positive assurance, is beyond my comprehension. "Ye shall discern between the righteous and the wicked." Again, we are referred to Ps. 146: 4, and Eccl. 9: 5, 6, 10. "The dead know not any thing, neither have they any more a reward—also their love and their hatred and their envy is now perished." I answer, does this apply to the righteous and the wicked alike? or, can "we discern between them"? By reading the third and fifth verses of Ps. 146, in connexion with the fourth verse, you will see that this language is affirmed of a wicked prince, in whom the righteous are forbidden to trust, because, when he dieth "his thoughts perish." So of Eccl. 9. Though the same event, physical or temporal death, happen to the righteous and the wicked, whilst the wicked perish, "The righteous, and the wise and their works, are in the hand of God." Eccl. 9: 1. Surely, then, there is a difference "between the righteous and the wicked." "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. 14: 32. "Ps. 6: 5, is quoted, 'In death there is no remembrance of thee,' and also Ps. 115: 17, 'The dead praise not the Lord.' And, as though the question was settled, it is said, 'The

pious poet said, 'And when my voice is lost in death, praise shall employ my nobler powers.'" "The pious psalmist said, 'The dead praise not the Lord.'" Your quotation from Dr. Watts, is as one-sided as from the Bible. Speaking of the wicked, the Doctor says,

"Like brutes they live, like brutes they die,  
Like grass they flourish, till thy breath,  
Blasts them in everlasting death."

So, in quoting from the Bible. It is the wicked "who go down into silence! that praise not the Lord. But we will bless (or praise) the Lord from this time forth, and for ever more!" And that, too, without a space of several thousand years cessation. The wicked do not "remember and praise God." No, verily, "Like sheep they are laid in the grave," but the upright shall have dominion over them in the morning." Let the wearisome hours of darkness and gloom press down the righteous here, and let the wicked triumph, death changes the scene. The light, shining in the distance, becomes clearer and clearer, till the light of the spirit world breaks upon his enraptured vision! Well did the psalmist say of the "ungodly who prosper in the world," "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! O Lord, when thou awakest, thou shalt despise their image."

But, how different with the righteous; "Thou shalt guide me with thy counsel, and afterward receive me to glory. My flesh and my heart fail, but God is the strength of my heart, and my portion forever." I consider the question, "Is the soul of the righteous conscious between death and the resurrection?" one which does not necessarily involve other questions generally appended to it, and have thus considered it; but, as Brother Storrs affirms, that life is only attained at, or by the resurrection, I may hereafter devote an article to that subject. I will close the present, already too long, by a "reply" to your exposition of John 14: 1-3. "If I go and prepare a place for you, I will come again and receive you to myself." Now, all is made to turn on the time when Christ "will come again." Does it mean at the resurrection, "at the last day"? How prove you this? By begging the question. Let me state the argument. Christ will come to raise the dead at the last day: therefore, whenever the Scriptures speak of Christ's coming, it must *always*, necessarily, mean at the resurrection. Pardon me, brother; your argument certainly reads thus to me. In the 18th verse of the same chapter, Christ said, "I will not leave you comfortless, I will come to you." And in the 23d verse, "We will come," i. e., I and my Father "will come unto him," &c. Now, no sane man will affirm that Christ here means, in the resurrection. Again, Matt. 18: 20, "Where two or three are gathered together in my name, there am I in the midst." And Rev. 3: 20, "If any man hear my voice, and open the door, I will come in to him," &c. Was Stephen mistaken, when in death he said, "I see Jesus," and cried, "Lord Jesus receive my spirit"? No, verily. Christ did come and take his redeemed spirit to "a place prepared." Was Paul mistaken when he said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens"? "To depart and be with Christ is far better"? "The

"Then shall ye return and discern between the righteous and the wicked."

Yours, for truth,  
Syracuse, August, 1848. P. M. WAY.

#### REMARKS ON BR. WAY'S LETTER.

Br. Way's leading and concluding text—"Then shall ye return and discern between the righteous and the wicked,"—declares a blessed truth, but we dissent from its application to the "gospel dispensation," if he means by that phrase the dispensation under which we now live. "Then shall ye return," &c. When? Answer. "IN THE DAY when I make up my jewels:" then will God "spare them that feared the Lord," &c., "as a man spareth his own son that serveth him." Mal. 3: 16, 17. In that day "ye shall return and discern between the righteous and the wicked," &c., "for, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Br. Way will not pretend that day has come yet; but that is the day in which ye shall "discern between the righteous and the wicked."

Br. W. says,—"The righteous, soon as physical life ends, shall enter upon scenes of conscious blessedness, in the society of 'the spirits of just men made perfect.'" If this text, Heb. 12: 23, proves any thing in favour of the theory of Br. W., it proves too much, for Paul says—"Ye are come," &c., not you "shall, soon as physical life ends." Br. W. says—"Death cannot separate us from Christ." He doubtless refers to Rom. 8: 35-39; though he does not give it as a quotation. If any one will examine the text, they will see, at a glance, that Br. W.'s conclusion is not quite correct. Death, indeed, "cannot separate us from the love of Christ," nor "from the love of God which is in Christ Jesus our Lord;" therefore he will raise his saints from the dead; for that redemption Paul groaned; see verse 23. The saints "sleep" at death, "in the dust of the earth;" not separated from the love of Christ, but in his love and remembrance; and when he "descends from heaven" they shall awake, and no longer be separate from him.

If they are not separated in the sense of being "absent" from Christ, by death, so neither are they separated by "life," or while they live; for Paul affirms the same of life that he does of death in Rom. 8th. The text has nothing to do with the saints' consciousness when dead, but to the constancy of Christ's love, which is not shaken even though his saints sleep one thousand or ten thousand years "in the dust of the earth;" but if there is no resurrection of the dead, "they are perished;" even though they "fell asleep in Christ." See 1 Cor. 15: 16-18.

On the text Matt. 22: 31, 32, Br. W. says: "The Saviour has given positive assurance—that those who have died in the Lord are alive still," &c. Tell us, then, thou "Master in Israel," how our Saviour's argument with the Sadducees proved the resurrection of the dead? the very point in debate. Does proving that "disembodied spirits" are alive demonstrate a future resurrection, "at the last day"? or, has "Swedenborg" convinced you there is no such resurrection? Br. W. next gives us a list of texts on which he does not "comment"—

"for the simple reason, there is no necessity;" and says, he has "seen attempts to explain them away, but never read any thing but what a biblical scholar ought to be ashamed of." We, of course, do not know what Br. W. has "read," but we have read and written much against his view of those texts that we do not even begin to be "ashamed of;" nor shall we, till we can find better arguments on the other side than we have ever "read."

If we understand Br. Way—he maintains that it is the *wicked dead* that "know not any thing," and that when the Psalmist said, "The dead praise not the Lord, neither any that go down into silence," he meant the "*wicked dead*." Surely! And did the wicked living "praise the Lord"? When Hezekiah had recovered from sickness, which he was told, at first, should result in his death, and he was praising God for preserving his life, he says—"The grave cannot praise thee," &c. Now, if we can "discern," he does say that if he had died, when dead, he could not have praised the Lord; but he adds—"The living, the living, he shall praise thee as I do this day," &c. Isa. 38: 18, 19. Hezekiah was a righteous man. Isa. 38: 3.

But if he had died he could not then have praised the Lord.

THEFORE, the RIGHTEOUS "dead praise not the Lord."

The Psalmist is equally as conclusive. Let any one read the sixth Psalm; David is there complaining, as the whole Psalm shows, of sickness and disease which he feared would result in death; and he piously and pathetically entreats the Lord to deliver his soul, i. e. himself; and adds as a reason for his prayer, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

David was a RIGHTEOUS man.

But, if he had died he would THEN have had no REMEMBRANCE of God.

ERGO. The righteous dead are UNCONSCIOUS.

Again. "David is not ascended into the heavens. Acts 2: 34.

Jesus Christ has ascended into the heavens. Heb. 8: 1.

THEFORE, David is NOT "with Christ."

Thus, "in the mouth of two or three witnesses every word is established," that Christ does not receive the saints to the conscious enjoyment of his presence at DEATH.

Br. W. understands us to say—"Whenever the Scriptures speak of Christ coming, it must *always*, necessarily, mean at the resurrection." We are sorry if we gave our good brother any occasion to understand us so; we surely did not intend it; and if he will read our remarks again, we think he will be undeceived. The point in discussion there was the meaning and application of the phrase, "come AGAIN." To come again implies a *previous* coming; we showed that previous coming was *personal*—that the going away was *personal*, and hence to come AGAIN was to do so in the same *personal* manner; and not in some *hidden, secret* manner, altogether unlike the previous. Should we "state the argument" for our opponents as Br. W. has for us, we might say "Christ will come to receive the souls of his people at death; therefore, whenever the Scriptures speak of Christ's coming, it must *always*, necessarily, mean at death; therefore, he will never come again *personally*." Would that be a fair version of my opponent's views? Not one of

Br. W.'s texts in disproof of our position affirm that Christ comes again at the time spoken of. *Spiritually* he never went away, and therefore *spiritually* does not come again; but *personally* he once came—personally he went away—and personally he will “come again;” then, and not till then has he ever promised to receive his followers unto himself; though Br. W. affirms he “did come and take Stephen’s redeemed spirit to a place prepared.” But the Bible affirms, Stephen “*FELL ASLEEP*,” yes, he *sleeps*, Br. W., and when the Lord comes again he will “*wake him out of his sleep*,” and Stephen will not be conscious that he has slept a moment, if it is “*thousands of years*.” Not one of the texts that Br. W. has quoted says that Christ ever came again at any man’s death; or, that he came *at death* at all. We asked “for a single text of Scripture that says, Christ comes again at the death of his saints.” Has Br. W. produced one? Let the reader judge.

### THE SON OF GOD.—NO. V.

By HENRY GREW.

AN EXAMINATION OF THE DIVINE TESTIMONY RESPECTING THE IMPORT OF THE TERM SON OF GOD, AND WHETHER IT IS, OR IS NOT EXPRESSIVE OF THE HIGHEST CHARACTER OF OUR BLESSED LORD.

It has long been a sentiment of very general belief in the Christian church, that the terms *Son of God*, *only begotten Son of God*, are expressive of that divine relation to the Father in which his *highest character* consists. These terms are now considered by some, who are to be respected for their talents and piety, as referable to the humanity of Christ peculiarly begotten; and not as importing his most exalted nature.

In relation to this interesting and important subject, we may consider the following truths derived from the divine testimony.

1. It is in the character of the Son of God, that the Saviour is presented to a lost world, as the great object of faith, and with the belief of this truth salvation is connected.

2. It is in this character, he is an object of worship.

3. Jesus Christ during his ministry on earth never claimed a higher title.

4. The highest title ever given him in the Scriptures of truth, even that of God, is given to him as the *Son of God*.

If these propositions are clearly supported by the word of God, can we possibly avoid the conclusion, that the terms under consideration import the highest character of our Redeemer?

1. That “the Lord from heaven,” is presented to a perishing world as the great and glorious *object of faith* in the character of the Son of God, with the belief of which truth salvation is connected, appears from the following passages. Matt. 3: 17; 17: 5; John 1: 34; 3: 18, 36; 6: 69; 9: 35; 11: 27; Acts 6: 37; 9: 20; Rom. 1: 4; 1 John 4: 15, &c.

2. That it is in this character he is worshipped, plainly appears from Heb. 1: 6. When he bringeth in the *first begotten* into the world, he saith, and let all the angels of God worship him. See also John 5: 23; Matt. 14: 33; John 9: 35, 38.

3. No passage can be found in which “the faithful witness” ever claimed a higher title. On this high

claim, the charge of blasphemy by his opposers was founded. John 10: 36. This claim excited their utmost rage. John 6: 18.

4. That it is as the Son of God on the throne of the kingdom, he is called *God*, is evident from Heb. 1: 8. Ps. 14: 6. But unto the Son he saith, Thy throne, O God, is for ever and ever, &c.

The first chapter to the Hebrews illustrates this important truth. It is manifestly the design of the inspired apostle in this chapter, to set forth our adorable Redeemer in his highest dignity and most glorious character. He represents him, verse 2, as the maker of the worlds. Verse 3, as the brightness of the Father’s glory and the express image of his person. Verse 4, as being much better than the angels. Verse 6, as the object of their worship. And verse 8, as God. But it appears from verse 2 and 3, that it was in the character of Son that he made the worlds. If, then, his creating the world, if his being “the express image” of the invisible God, denotes his divine nature, the title of Son must denote the same. Why is he made so much better than the angels? Because he hath by inheritance obtained a more excellent name than they. But what is this excellent name? It is the *Son of God*. This is evident from verse 5. For unto which of the angels said he at any time, thou art my Son, &c. But if this name is applicable only to his humanity, it must rather signify that he was made “*a little lower than the angels*,” and the inspired apostle appears wholly to have failed in his proof, verse 5, which he evidently considers as conclusive.

Mr. Fuller, in his essay on this subject, justly remarks, “The glory of the only begotten of the Father, and the glory of the Word, are used as convertible terms, as being the same: but the latter is allowed to denote the divine person of Christ, as antecedent to his being made flesh: the same therefore must be true of the former. The word was made flesh, and we beheld his glory; that is, the glory of the Word, the glory of the only begotten of the Father, full of grace and truth.” John 1: 14.

John 3: 16, For God so loved the world, that he gave his only begotten Son, &c. Here our Lord exhibits to us the great love of the giver by setting forth the excellence of the gift. But all this excellence is comprised in the phrase, “his only begotten Son.” This phrase must, therefore, include the highest character of our blessed Redeemer, or it is totally inadequate for his purpose, to set forth the amazing love of God towards us in “his unspeakable gift.”

Heb. 4: 14, We have a great high priest, that is passed into the heavens, Jesus the Son of God. “The blood of Jesus Christ his Son cleanseth us from all sin.” If, then, there is any divinity in his priesthood, to give virtue to his sacrifice and intercession, that divinity is in the name of the Son of God.

So also, when he is exalted as King on the holy hill of Zion, the decree is declared, “Thou art my Son,” &c. And when we are required to be reconciled to his government, we are commanded to “kiss the Son.” Ps. 2: 7, 12.

John 17: 5, And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. The obvious truth in this passage is, that the Son possessed glory with the Father “before the world was,” and, consequently, that these relations then subsisted. But if the term “Son of God,” is not expressive of the Redeemer’s highest character, it follows that the Son of God, so far from

possessing glory with the Father before the world was, has not yet existed two thousand years!

It is remarked by the respected author before quoted, that “God is frequently said to have sent his Son into the world.” John 7: 18; 10: 36; 1 John 4: 9, 10. But this implies that he was his Son antecedent to his being sent. To suppose otherwise, is no less absurd than supposing that when Christ is said to have sent forth his twelve disciples, they were not disciples, but in consequence of his sending them, or of some preparation pertaining to their mission.”—“Moreover, to say that God sent his own Son in the likeness of sinful flesh, is equal to saying, that the Son of God assumed human nature: he must therefore have been the Son of God before his incarnation. Christ is called the Son of God antecedent to his being manifested to destroy the works of the devil: but he was manifested to destroy the works of the devil by taking upon him human nature: consequently he was the Son of God antecedent to the human nature being assumed.”

“It has been frequently suggested that the ground of Christ’s sonship is given us in Luke 1: 35, and is no other than his miraculous conception. It is true that our Lord was miraculously conceived of the Holy Spirit, and that such a conception was peculiar to him; but it does not follow, that by this he became the Son, or only begotten Son of God. Nor does the passage in question prove any such thing. It may be a reason given why Christ is called the Son of God; but not why he is so. Christ is called the Son of God as raised from the dead, and as exalted at the right hand of God. Acts 13: 33; Heb. 1: 4, 5. Did he then become the Son of God by these events? This is impossible, for sonship is not a progressive matter. If it arose from his miraculous conception, it could not for that reason arise from his resurrection or exaltation: and so on the other hand, if it arose from his resurrection or exaltation, it could not proceed from his miraculous conception. But if each be understood of his being hereby proved, acknowledged, or, as the Scriptures express it, ‘declared to be the Son of God with power,’ all is easy and consistent.”

Rom. 1: 3, 4, is an instructive passage. Our Lord was “made of the seed of David according to the flesh, and declared to be the Son of God with power according to the spirit of holiness,” &c. It is admitted by learned Trinitarians that “it is not the third person in the Trinity that is referred to here.” (See Barnes, Poole, &c. on the passage.) It is Christ’s spirit in contrast with his body. He was of the seed of David in respect to his flesh or body. Observe, not according to his flesh and human soul, but simply in respect to his flesh or body. “A body, (not body and soul,) hast thou prepared me.” “The Word was made flesh,” not flesh and soul. But “according,” or, in respect, to his spirit, he was “the Son of God.” The passage proves that he was so before his incarnation. Mr. Barnes observes, “The expression according to the spirit of holiness does not indeed of itself imply divinity. It denotes that holy and more exalted nature, which he possessed as distinguished from the human.” The distinction, however, in the passage, is not between two spirits of different natures, but simply between the nature and origin of his one holy spirit and the nature and origin of that flesh or body which that spirit assumed.

We have, then, sufficient proof from the divine testimony, that the term Son of God is expressive of the highest character of our Saviour. The reflecting

reader will discern that we have equal proof that he is, in his highest nature, “the only begotten of the Father,” and must, therefore, be necessarily dependent on him for all things, agreeably to Christ’s own words: “all things are delivered unto me of my Father.” Mr. Fuller, although a Trinitarian, acknowledged in the conclusion of his essay on the sonship of Christ, that “in the order of nature, the Father must have existed before the Son.” He indeed supposed the Son to be “properly eternal,” as well as the Father. But to reconcile this idea with the above concession, is, to me at least, absolutely impossible.

Is this with any of us a subject of mere speculation? God forbid! In this name, my brethren, is concentrated all the glory of God ever viewed by mortal minds. In this name centers all our hope, and peace, and joy. It is this dear name that draws forth our souls to Jehovah, in wonder, love, and praise. This is the best name that comprises all those glorious “things the angels desire to look into.” And it is in the knowledge, love and adoration of this name that the saints shall be “filled with all the fullness of God.”

“Oh, may I live to reach the place,  
Where he unveils his lovely face;  
Where all his beauties you behold,  
And sing his name to harps of gold.”

BR. HENRY GREW writes from Worcester, Mass. :—

BR. STORRS :—I perused with interest the articles by Br. Walsh on the Kingdom of God, which appeared in several numbers of the Examiner: I was not aware, however, that he had finished them when the last appeared. I looked for more from him upon the subject. The last three numbers contain nothing more from his pen on that subject. I would enquire, if he considers he has completed it *in the main*, not to say *the whole*? If so, I think it will be easy to show, there is much he has left untouched, and much too that is important to be considered.

With the articles of Dr. Thomas and Br. Grew, I have also been much interested. If Dr. T. be correct in the belief that the unimmersed are, without exception, excluded from the kingdom of God, I think he is bound to show to the candid seeker for truth, however limited his intellectual powers may be, that immersion is the only true mode of baptism, in so clear a manner, as to leave no room for an honest doubt. On the supposition that Dr. T. be wrong, what a stand it is for a man to take—to allow a person may be prayerful, pious, sincere, Bible searching, truth seeking, &c. &c., and yet, because he has not conformed to a requirement he did not know of, must necessarily be excluded from the saint’s inheritance! Bless God, there are some who know too well the enjoyment of communion with God, to be driven to doubt and despair by men’s notions, however positively and emphatically they may be published. Notwithstanding I speak thus, I view immersion to be the correct mode, to which I conformed several years ago: yet I know such a person as a Christian man, exemplary, bible-loving, whose arguments in favor of sprinkling, I feel unable fully to refute. Shall I say to him, your piety, your spiritual enjoyment, your consistent works will all be fruitless—you

\* Dialogues, Letters and Essays, on various subjects, page 134. Hartford edition.

have not been immersed—although you don't see this your duty, no matter, you have no reason to expect inheritance with the saints in the kingdom? No, indeed, unless by greater light through D. T., or some other means. I see more manifestly the correctness of the Doctor's position. But I may have more to say on this at a future time.

I am interested with the Examiner. I read each number from beginning to end. I had apprehensions of a want of *advent spirit* in its editor: but of late I have been in a measure relieved from such feeling. That while it is published it may be fully worthy its name, is the hope of your feeble, yet truth-seeking brother.

HENRY HEYES.

## BIBLE EXAMINER.

PHILADELPHIA, SEPT., 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

BIBLE EXAMINER.—The present volume is drawing to a close, and we are disposed to say some things thus early, that both our subscribers and ourselves may understand the position we occupy. We have given our patrons more matter, and a neater paper, than we at first promised. In consequence of this, the expense of publishing has been at least one hundred and fifty dollars more than was contemplated at the beginning, while we have made no charge, and received nothing for our services, and the Assistant Editor has not only given his services, but has actually contributed more funds than any other ten of our friends, since the monthly issue commenced.

We are satisfied from what we hear and know, that the Examiner is needed, and will be sustained, so far as paying the printer is concerned, and we never contemplated any pecuniary advantage to ourselves in publishing it. Though we are poor, and have nothing of this world's goods, we ask nothing of the friends of the Examiner, save that they see to it, that we are preserved from becoming indebted to the Printer. This can now be easily done if our present subscribers continue for the next volume, and send us only one new subscriber each.

Our purpose is, to continue the Examiner in the same form as at present, and at the same price; published monthly. Our terms are low, and we must insist upon payment in all cases in advance. We have no idea of doing as some do, that is, to be dunning our subscribers all the year, and telling them how much they owe us, and how much we are suffering for the want of it. We shall have but one rule, viz: PAY IN ADVANCE, or the paper will not be sent, either to old or new subscribers. No person will have a bill sent with a charge for the passing year if they have not paid, and no one will receive the Examiner, after the present volume, who has

not paid for it as above stated. We give this notice thus early, that all who design to continue as subscribers, may have ample time, before the first of January, to save fifty cents and forward it, which must be done free of expense to us, but may be sent by mail at our risk.

We have taken and are taking much pains to secure an amount of matter for the Examiner, in future, which we doubt not will give new interest to the paper. Dr. LEES, Leeds, England, has promised to contribute to the Examiner. The article in our January and February Nos., on "Future Punishment," signed "PATHFINDER," was from his pen. In the present number, we have the first communication, direct from him, "for the Examiner," and we expect it will be followed by many others. Dr. Lees is "Doctor of Philosophy of the University of Giessen; F. S. A. Scotland, or Edin." His letter, found in this number of the Examiner, will prepare the way for what is to follow. We have a considerable amount of matter on hand, from his pen, of much interest. Some of his views differ from ours, at present, but, we are in search after truth, and if convinced of the correctness of his positions, we shall embrace them fearlessly. This getting into a stagnant pool, never to have a "new notion," as some are pleased to call every new thought that is at all ahead of the walls of their theological prison, we abhor. The great body of so called Protestant religionists are as much bound by the superstitions of Paganism and Romanism as Romanists themselves; they hug their chains, and denounce those who strive to set them free, and vainly suppose that they have all the light that can be elicited; hence they hate the light, and will not advance one step.

We are not of those who are ready to adopt every new thought that may be suggested, but we do hold to proving all things, not by the creeds or inventions of men, but by the Truth of God, whether that truth be found in the works or word of God. God's works and word must and do agree, and they can no more be found at disagreement than He can "deny himself." When men, therefore, ask us to throw away our reason, the noblest faculty with which our Creator has endowed us, or the noblest work of God in man, to follow their creeds, under the pretence that we must exercise faith, yea, a blind faith, in the doctrines of their own inventions, we pray to be excused. God himself has placed, in his word, the broad seal of his unqualified condemnation on all those who lightly esteem the reason He has given us: "Come now," saith the Lord of all, "let us REASON TOGETHER." Isa. 1: 18. And we are to give "a REASON of the hope" that is in us: 1 Pet. 3: 15. And Paul "reasoned" with his hearers, both from the Scriptures and "the things that are made," or the works of God. None but bigots demand implicit assent to their dogmas, and none but bigots,

and such as "know nothing as they ought to know," think that they have attained the acme of knowledge. The command to "grow in knowledge," is as imperative and binding as the command to repent, or believe. But there can be no growth in knowledge, while men refuse to admit a doubt as to their previous theories. The admission of doubt does not imply an abandonment of the views, but only leaves the mind open to investigate: the investigation may result in the full confirmation in previous views, and in that case we shall be able to give a reason to every man that asketh us. Most religionists, at present, can give no better answer for their faith or practice, than that their church, or fore-fathers, believed and did so. We pity all such. May they attain unto that freedom which the word and works of God giveth, through his Son Jesus Christ our Lord.

"THE CHRISTIAN SUN," AND IMMORTALITY.—Some of the correspondents of "the Christian Sun," are discussing the subject of immortality. Mr. Alexander McCaine is on the side of immortal-soulism. He reminds us of the "mountain in labor," which, after all its travail, "brought forth a mouse." We would ask Mr. McCaine a few simple questions, which, we hope for the truth's sake, he will answer.

- 1st. Is there anything "good" in man by nature?
- 2d. If "God only hath immortality," by what means do his creatures possess it?
- 3d. If man be born of "corruptible seed," whence his immortality?
- 4th. Is immortality an attribute, or an entity?
- 5th. What is life?
- 6th. What is death?

When Mr. McCaine has answered these questions, we have a few more to propound for his solution.

J. T. W.

P. S. Will the "Christian Sun" copy the above?

CHRISTIAN BAPTISM.—As we come to make up our paper for this month, we see that the subject of baptism occupies a larger space than some may think desirable. If the subject is to be further discussed, we suggest if it would not be best to confine the remarks, till that point is sufficiently examined, to this one question:

Is baptism, with water, EXCLUSIVELY by immersion?

We received an article, some months since, in defence of baptism by sprinkling, but thought not best to publish it, and were willing that every person should "be fully persuaded in his own mind," but as Br. Magruder thinks that wont do for "a Bible Examiner," we are willing the discussion should go on, but, let us have a definite point. This remark is not designed to interfere with Dr.

Thomas's and Br. Grew's controversy. Let them finish as they please.

### PROGRESS OF THE TRUTH IN BRITAIN.

We have received a communication from the Editor of the *Truth Seeker and Christian Thinker*, Dr. FREDERIC RICHARD LEES, of Leeds, England, from which we have pleasure in quoting the following extracts. They evince that the Truth is travelling far and fast over the world—that the days of the Fraud and Falsehood of misnamed "Orthodoxy," are indeed numbered—and they prove, once again, the justness of the old persuasion, that "Truth is stronger than all things: it liveth and conquereth for evermore."

LEEDS, July 15th, 1848.

"MY DEAR MR. STORRS:—I respond with pleasure to your request for information as to the state and progress of 'the Immortality question,' in England and Europe; and gladly furnish you with such as I am in possession of. Of Europe generally, or rather of its profoundest scholars and Divines in Sweden, Germany, and France, I can affirm that their closer acquaintance with the machinery and organization of the Divine developments in nature,—and the perception of the want of clearer and better definitions than an effete orthodoxy can furnish,—have led to the abandonment of those old *idea-less* phrases concerning 'Mind' or 'Spirit,' which represent *Thought* as existing without a *Thinker*, and a '*Mind*' without a '*Mum*.' The influence of SWEDENBORG'S philosophy has been very considerable on this subject, for, taking its stand-point in the great principle that 'Man is an *Organ* of God,' it legitimately asserts, that neither in this life nor the life-to-come, can there be any *action*, any *life* or *movement*, without an *organization* of action, movement, or manifestation—i. e. a body of some kind, no matter whether we call it 'material' or 'spiritual.' Hence there must be—(according to all the processes of God's providence)—a RESURRECTION before there be a future LIFE—a *standing-again* (anastasis.) The Thinkers of Europe are also fast repudiating the distinction of opposition set up between 'Matter' and 'Spirit'—disavowing the notion of a *double substance*, and maintaining unity of atomic Substance, in variety of Manifestation, BERKELEY said—'There is but *one* substance—Mind.'—PRIESTLEY said—'There is but *one* substance—Matter. We are now saying—'There is but *one* substance—no matter what we call it.' On the Continent, however, while the false form of the doctrine of Immortality is giving way in favour of the true one of Resurrection through Christ, I know of no eminent writer who advocates the Truth in the *precise form* which it assumes in America. Further, while many are *Restorationists*, there are a few who are *Perditionists*, (i. e. believers in the loss of the Life of the Wicked, by the destruction of that 'organization' through which alone life is possible.) The whole tribe of fallacies arising from viewing *Life*, *Mind*, *Personality*, &c., as things instead of states—and as self-existing instead of existing by and through means—are fast vanishing away with the childishness of the past age.

"Of Britain I can speak more specially and

in detail, both of the *Persons* entertaining these views of *Life*, and of the *Literature* they have given rise to. In the first place, I will give you the History of my own Thoughts and Efforts, and, in the second, an account of the Controversies with which I have since become acquainted, conducted by others, with a partial list of the works which they have occasioned.

"Some ten years ago I read Dr. Law, the Bishop of Chester's 'Theory of Religion,' and 'Essay on Death,' which rid me at once of my faith in the current doctrines of Methodism on the subject, though the half-dozen texts on which they are based, prevented me arriving at satisfactory conclusions on the whole question. I was subsequently led to apply my knowledge of Chemistry and Physiology to this topic,—to look at the *law of the procession of life and consciousness as God evolves it in Nature*,—and then I found, for the first time, firm foothold. Nowhere did I behold *Life* and *Mind* except in connection with a specific *Organization*, while every where I beheld *Life* *decease*, and *Mind* *disappear*, with the ruin of the organ. Everywhere I beheld an exact *Correspondence* between the *Organ*—manifesting, and the *Mind* or *Life* manifested. Everywhere, I beheld this law inscribed upon nature.—Use, and you shall secure Profit and Increase;—neglect or mis-use, and you shall suffer Loss and Decease.—I then appealed to Scripture, and commenced my studies by a careful examination of every text bearing on the future life, or referring to Soul, Life, or Death, to Heaven and to Hell, by which alone I could gather the real opinions of the ancient writers. I compared the English version with the originals, always having my Hebrew and Greek Concordances before me, for the sake of readier reference to parallel Text and Context. The issue you will have anticipated. It opened out another volume of priestly frauds and forgeries, to be added to an already crowded catalogue. I rose up from my perusal perfectly satisfied that the doctrines of the Fire-Hell and its *Eternal Torments*, of the self-subsisting Soul and its *Immortality*, were senseless fictions, totally discountenanced by the Scriptures, at any rate. This was to me a mighty relief—and I felt, for the first time, fully competent to defend Christianity, both from the fangs of Infidelity and the corruptions of Priestcraft. I had now the highest assurance of the Truth—Creation and Scripture were in harmony. In Leeds, and the neighborhood, I preached these Scriptural Truths. In January, 1845, I started, singlehanded, the (*Manx*) *Truth Seeker*, in opposition to the priests, who, throughout England and Scotland, were denouncing me as an 'Infidel' for opposing their corruptions and their craft. I now thank God that they did denounce me: for it has shown me, more clearly, my duty. From that period I renounced all care for wealth and worldly success; I devoted all my energy, influence, and power, to their overthrow—and, by God's help, I will persevere unto the end. In the first No. of the (*English*) *Truth Seeker*, (a post Magazine of ninety-six pages, which I started the same year,) I assailed the falsities of *Immortal-Soulism* and *Eternal Torments* in a sermon on 'Profit and Loss.' This sermon, and a series of six others on the Future State, I preached in Leeds, Bramley, and elsewhere. Many converts were made. It was then published, and everywhere, throughout the country, from John O'Groats to the Land's End, it awoke thought;—the seed quicken-

ed, and the young plant of Truth took fast and lasting root. A discussion of the subject commenced in the second volume of the *Truth Seeker*, which was continued over two years. I send you some of the articles.

"In 1846 I began to find that other and influential persons in Britain, had also had their thoughts turned to this topic. My friend, JOSEPH BAKER, (now of Wortley, near Leeds,) formerly a celebrated Methodist Minister, but expelled for 'heresy,' had republished your 'Six Sermons' in a cheap form, and circulated them amongst his friends.—'The Christian Reformers'—throughout the North of England. The late THOMAS FOSTER, the author of 'the Evils of popular Ignorance,' and the greatest writer amongst the modern Congregational Divines, had given up the notion of *Eternal Torments*, and within his circle of correspondents, produced a great influence. Archbishop WHATELY, also, had favourably noticed our views. In the West of England, the 'Destructionist heresy' grew apace. M. DORNEY, of Maidstone, published his 'Notes,' which drew down some severe critiques from the monthly organs of the body. These he logically replied to, in a second and enlarged edition. In 1847, Mr. WHITE, a popular congregationalist at Hereford, sent forth his 'Life-in-Christ,' which excited the wrath of a disappointed rival priest (a Dr. REDFORD) in the *Eclectic Review*, who grossly misrepresented the work. Matters grew so serious, at last, that the Congregational Union, in order to put down, at one blow, the double heresy of Restorationism and 'Destructionism,' engaged the services of R. W. HAMILTON, D. D. of Leeds, to deliver the annual 'Congregational Lecture,' in opposition to the heretics. The Lectures were delivered, and published and puffed in the handsomest style. They are equally eloquent and illogical: in fact, viewed as an instrument for putting down the stern logic and criticism of your school, the book is a dead failure. In a recent article in the *British Quarterly Review*, (a dissenting organ edited by Dr. VAUGHAN,) this is tacitly confessed. This writer admits, Dr. H.'s deficiency of logic, and starts himself a quite novel canon of criticism. *Christ's language*, as he contends, is not to be interpreted by that of the Prophets, whom he is quoting,—but by the opinions of the later Jews, and of the *Pharisees* whom he was reproving and threatening,—and by their opinions as gathered from some fragments in the *Apocrypha* and *Josephus*! In other words, the BIBLE is NO LONGER TO BE ITS OWN INTERPRETER!!! How hardly put to it must the priests be, to be compelled to devise and adopt such a theory!

"This reminds me of a still newer theory, put forth by J. H. HINTON, M. A., of London, in a tract entitled 'Who will live for ever?' He answers, 'ALL'—and founds his assertion on Luke xx: 27—38. The declaration, 'neither can they die any more,' he applies to ALL the dead, arguing that as the seven husbands cannot be assumed to be all good, they must be representative of all men, of whom, therefore, Christ predicates immortality in the future life. The phrases which he admits to have always been viewed by commentators as limiting the declaration to the good, do not, he argues, really do so, while the full scope of the reply requires that there should be no limitation as to character. At all events, it is unfortunate that no one before, either in ancient or modern times, ever read the Greek

text as he does. Nevertheless, he may be right, the fact is only a *presumption* against him. I therefore give an analysis of his work in my Magazine for your consideration.

"There are many able and excellent men, (as the eloquent H. MELVILLE, B. D. of London,) who incline more or less to our views. Foremost amongst these, we may place Dr. WHATELY, the Archbishop of Dublin. In Exeter, quite a controversy has been lately got up on the subject; J. N. DARBY, the Plymouth Brother, taking the *Helish* side of the question, (as you would see from *Truth Seeker*, No. 2, new series,) and several others the *opposite* side.

"Receive the assurance of my sincere sympathy with you in your warfare against Error. You have, my dear Sir, and will have, your 'reward.' It is a noble thing to be active in the cause of Truth—a true life, this battling against Falsehood. I also, have found God to be with me. Though only thirty-three years of age, broken off from all sects and parties, and denounced by most, I have, by God's help, raised up a noble army of *Truth-Seekers*—fearless and faithful men—who from John O'Groats to the Land's End, are everywhere lifting up their voice for the *Truth*. Let us take courage, and persevere—and, at any rate, we can die in the battle! The more the enemy rage, the more reason is prevailing.

"My space and time are now both exhausted, you will therefore please accept this hasty letter as a token of my good will. I have no time to copy it, and must either send it as it is, or delay to a future time; the pleasure of communicating with you; on the whole, therefore, I conclude to neglect the mere form of respect, in order to fulfil the true spirit of it.

Faithfully yours,  
"FREDERIC RICHARD LEES."

#### REPLY TO MORE QUESTIONS.

QUESTION 1. "Will there be probation after the Lord comes?" c. o. r.

ANSWER. The answer to this question is so plain that, with present light, we cannot see how an unbiased mind can hesitate in an affirmative reply. See Zech. 14th. All attempts to make that chapter tally with the doctrine of "no probation, after the advent," in our opinion, have only shown how vain the effort is to establish such a theory. In the 4th and 5th verses it is plainly said, in that day "His feet shall stand upon the mount of Olives"—and that, "The Lord my God shall come, and all the saints [or holy ones] with thee." In the 9th verse it is further affirmed—"The Lord shall be KING over all the earth: IN THAT DAY shall there be one Lord and his name one." Then it is stated in what manner the Lord will cut off many wicked, and concludes, verse 16, in this *unanswerable* answer to the question to which we are replying: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship THE KING, the Lord of hosts, and to keep the feast of tabernacles." Here it is clear, that in the cutting off at the advent, there will be those besides "the saints," who are "left of the nations." That those left are in a state of trial, or "probation" is equally clear, as the threatening of judgments upon those that "go not up" is distinctly set forth in the 17th, 18th, and 19th verses. These threatened "plagues" certainly are not for the

"saints" who are changed to immortality at the advent; nor can we assume the fearful position towards which some have seemed to lean, viz. that "if those left do not come up they will be cut off, and if they do come up they will be cut off!! All the attempts of Mr. Miller and his followers to get over this chapter have but involved them in the greatest absurdities. We once favored his views, for a time, of "no probation to any soul of man after the advent," and tried every possible way to harmonize this chapter with that view; but, could never satisfy myself, nor offer an argument in favor of his position, but what we felt shame whenever pressed with, Zech. 14; till at last, in the winter of '43 and '44, we determined thoroughly to investigate the whole subject for ourself, and follow the best light we could find wherever it might lead us. We did so, and gave our mind wholly to that topic, for a time, with prayer for light and aid. We went into the investigation with the full understanding that if we were led to a different result from that we had previously favored we were to meet with the displeasure of those whom we loved as the apple of our eye; but at the same time under the solemn conviction if we were "ashamed" of Christ's "words" he would "be ashamed" of us at his coming. The examination resulted in the deep and abiding conviction—clear to our mind as the advent itself—that there will be left of the nations, after the advent, men in the flesh, who will be probationers for God's favor unto eternal life, though never to attain, so far as we can see, unto the high honor of "kings and priests unto God and the Lamb;" nor "to sit down with Christ on his throne," as those will who are accounted worthy of immortality at his coming. The texts of Scripture in proof of probation to some, after the advent are so numerous and clear, to our mind, that we can no more doubt it than we can question the advent itself. We cannot, however, enter more fully on that topic now.

QUEST. 2. "Who will be the probationers?"

ANS. Those "left of the nations;" for—"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for, the kingdom is the Lord's; and he is governor among the nations. A seed shall serve him; it shall be accounted to the Lord for a generation; they shall come and shall declare his righteousness unto a people THAT SHALL BE BORN, that he hath done this;" Psa. 22: 27—31. Comment on this Scripture will not be entered upon in this place.

QUEST. 3. "How long will probation last after Christ comes?"

ANS. We do not know—"Secret things belong unto the Lord our God: but those revealed unto us and to our children forever." Deut. 29: 29. We repeat, however, what we said in the Examiner for August—"We see no evidence in the Scriptures to limit probation time to any period whatever." That it is limited with regard to each individual we cannot question; but, that it is so with respect to the race of man we consider a mere assumption. That the time will come when the trial of moral beings will be uniformly successful we think highly probable, and then there will be no more death or sorrow. We have light enough now to guide us into the fact that a more perfect age will succeed this than any previous one; and that be followed by another of a still higher order. But that age will

not stop even then, is more than intimidated by Paul. Eph. 3: 21, which reads in our translation, "all ages, world without end;" but, which Mc Knight translates—"throughout the endless succession of ages." Not one solitary age and then an eternal monotony; but, age after age, each rising higher in glory and richer in the displays of God's wisdom, power, and love; and yet unexhausted and unexhaustible, eternally. For men to pretend that they know there will be no probation to any body in any or all these ages, in some form or under some circumstances, we think is being "wise above what is written;" for, we challenge the proof of one single text in the Bible where there is a "Thus saith the Lord" for any such assumption. It will not be enough to show that many have ended their probation: let it be shown that all have, if it is possible to do it. We ask, *Where is the proof? Where?*

Ques. 4. "Will the wicked dead be raised before the thousand years are finished?"

Ans. Our opinion, with present light, is—they will not. We confess, however, that we have but one text in support of that view, and that is in Rev. 20; and when we consider the highly symbolical character of the Book of Revelation we would not quarrel with any who think that a part or all the wicked dead will be raised at or near the time of the advent; and we must further confess, that such a view seems more in harmony with the general tenor of the Scriptures than to suppose the wicked dead are not raised till the close of the millennium. The future, or millennium age, is to be different from any that has gone before. If it were not for the 20th of Rev. we should be compelled to the conclusion, from the other Scriptures, that the wicked, who are dead at the time of the advent, would then be raised, judged, and "punished with everlasting destruction;" and that in the future age, or next dispensation, it being characterized by the personal reign of Christ, the sentence against transgressors will be executed *fully* and *finally* on all who sin under that dispensation, at the time of their sin, as indicated in Zech. 14, Isa. 65: 20, and Rev. 20: 9. But, this part of the subject we must leave for further light; for, each new dispensation develops some new truths which were only seen "through a glass darkly" in the previous one.

BAPTISM:—We have received a communication from Br. Magruder, of Charlottesville, Va., touching the discussion between Br. Grew and Dr. Thomas, going on in the Examiner, with some remarks on our Editorial, in the last Examiner. Br. Magruder's article is written in an excellent spirit, and so much of it as relates to ourselves, we give in the present number, with our own reply. We would inform our readers, however, that the article from "*Homo*," on being "born of water," was received, and, with our reply to it, put into the hands of the printer, before Br. M.'s article was received. Br. M. will excuse us for omitting, in this number, his "Reply to Mr. Grew."

He says—Dr. Thomas is now in England, and the period of his return is uncertain: and asks the privilege to enter "the field in behalf of the truth"

the Dr. "advocates." We have no objection to it, whatever, provided the parties concerned assent. But Br. Grew is now in New England, and where, exactly, we know not, and hence, cannot consult him to know if he is willing to accept a new controversialist in room of Dr. T. If he is, we bid Br. M. welcome to the work. We do not think Br. Grew will object, but we wish to treat both parties fairly, and therefore defer so much of Br. Magruder's article as relates to Br. Grew, till we can hear from him.

The following is Br. M.'s introduction, and so much of his article as relates to ourself.

#### MR. GREW AND DR. THOMAS.

I have watched, with deep interest, the progress of the discussion between these able disputants, in the pages of the "Examiner." The introduction incidentally, of the subject of baptism in the August number, has imparted additional interest to their good tempered and well-conducted controversy. The question needs discussion at this time. The diverse views and practice in regard to baptism among those who are animated by a common hope of the speedy and glorious advent of our blessed Lord, ought, if possible, to be harmonized, provided it can be effected without a sacrifice of truth and honest conviction. I trust the present discussion will tend to produce satisfactory results. If conducted with moderation and candor, it cannot fail to elicit light, and advance the claims of truth.

#### EDITORIAL STRICTURES.

"What truth was ever elicited without controversy," well remarks the Editor, and I applaud the sentiment. Truth never, but error only, fears investigation. The first has everything to gain, the other everything to lose, by free discussion. The present discussion, I trust, will exemplify the truth of these observations.

The Editor says, "We have been repeatedly urged to give our views on the subject of baptism. We will do it in a few words: 'Let every man be fully persuaded in his own mind.'" Indeed? Is that the position and the province of a "Bible Examiner?" Surely it was not in reference to so grave and responsible a question as obedience to a *divine command*, that Paul laid down this rule. See the connection: Romans 14: 5—"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Many bigoted sectaries decry and denounce the editor because he raises the cry "Behold the bridegroom cometh." Does he agree with them that the subject should not be discussed; that it is a non-essential, and urge again "Let every man be fully persuaded in his own mind?"

The Editor denies that baptism, administered to a penitent believer, is "for the remission of sins," although Peter says so expressly in Acts 2: 38, and asks—"How sins committed after immersion are to be pardoned without being immersed again?" &c. Answer in the words of 1 John chap. 1: 9, "If we (Christians) confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." It is then by *confession in prayer* that the Christian, having obtained the forgiveness of his *old* sins in baptism, is to obtain pardon for

those he may commit afterwards. Baptism then, is for the believing and penitent sinner; confession and prayer is for the erring Christian.

Again, the Editor asks how the "penitent thief obtained remission of sins." If the penitent thief had sought remission *after* Christian baptism was instituted, the interrogatory might present some difficulty. It was not until *after* our Lord hung upon the cross—until after his resurrection indeed, that baptism was ordained by Christ—that the declaration "to all nations" was made, "He that believeth and is baptized, shall be saved." The thief was not therefore under our dispensation. Saul of Tarsus was, however. How did he obtain remission? Did Christ speak his pardon, as he did the thief's? No. Read Acts 22: 10. Saul asked "What shall I do, Lord?" The answer is, "arise and go into Damascus, and there it shall be told thee," &c. Accordingly he goes to Annanias, at Damascus—"a certain disciple,"—who replies to his question:—"The God of our fathers hath chosen thee," &c.; 14-16 verses, "and now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." We see then how Saul "washed away" his sins. Shall we not "go and do likewise?"

The thief may indeed enter Paradise without baptism, just as Abram, Noah, Job, and Daniel will. Not, however, because that is not God's appointed way to salvation, but because in their day and generation there was no such command. But can those under the dispensation of a risen Christ and his apostles, claim their entrance "through the gates into the city," who have presumed to "refuse him who speaks from heaven," and to "neglect so great salvation?" Has not Paul said of all such, "How shall they escape?" As to the supposed obstacle arising from "circumstances which prevent immersion,"—the answer to all such objections is simply, that no such "circumstances" can exist, for man cannot live without water, and where water is, there enough may always be procured for the immersion of the person; and even if health is so delicate as to peril life, it is better to die in the road to obedience than perish with those who are "out of the way," by disobedience to him who "has done all things well." The Editor well says, "it is rejecting light and sinning against it, that will be the condemnation of men 'at the judgment seat of Christ.'"—Amen, even so. How transcendently important then, to one and all of us, to see that on a subject so plain and obvious as *Christian baptism*, we do not "sin against the light" of Holy Writ, and thus seal our condemnation "at the judgment of the great day."

A. B. MAGRUDER.

#### REPLY TO BR. MAGRUDER.

In our remark—"Let every man be fully persuaded in his own mind," we did not intend to be understood as having any objection to the whole subject of baptism being discussed in the "Bible Examiner," if the friends desire it. We have some reason to think that nearly all the patrons of the Examiner are immersionists; and we suppose it is also known, to nearly all our readers, that the Editor of the Examiner, with all the light that he has been able to gain hitherto, is not an exclusive immersionist; but, is willing that every person should act in that matter according to their own convictions of truth. He has always listened to the arguments of those who are exclusive immersionists, he trusts, can-

dently. With our present views, would even Br. Magruder desire that we should labor to disseminate the principle that "baptism is the answer of a good conscience toward God," and "not the putting away of the filth of the flesh?" 1 Pet. 3: 21. If, however, our brethren desire us to give our reasons for not being an exclusive immersionist we will do so: we are not ashamed of our faith in this respect; and if we find we have been wrong on this subject, we shall most certainly confess it. Truth we want, and nothing but truth, so far as is possible.

Br. Magruder is not quite correct in saying—"the Editor denies that baptism administered to a penitent believer is for the remission of sins." We said that the "Christian Magazine is strenuous for immersion as essential for the remission of sins," and remarked that it "could probably tell us how sins committed after immersion are to be pardoned without being immersed again," &c. Any proof that sins could be remitted except in and by immersion we had not seen, in their argument. We are obliged to Br. M. for his explanation, but shall reserve our remarks on that topic for another time.

In reply to our indirect question, how the penitent thief obtained remission of sins if it is essential to such remission that a person be baptized, Br. M. says—"If" he "had sought remission after Christian Baptism was instituted" there would be "some difficulty" in "the interrogatory."

We respond,—It was after Jesus said, "Except a man be born of water," &c. "he cannot see the kingdom of God;" and that was the foundation of all we said. If it was true, in the day Jesus spoke those words, that a man must be born of water (meaning immersion), then it was true in the day he hung upon the cross; so that the "difficulty" is not removed by Br. M.'s reply. The thief was under that "dispensation" which made being "born again," as stated John 3d, essential to see the kingdom of God. But Br. M. says "Christian baptism was" not "instituted until after our Lord hung upon the cross." In this we are agreed. Let us put the subject in the form of a syllogism.

Christian Baptism was not instituted till AFTER Christ's death and resurrection.

But, it was some three years BEFORE that time our Lord solemnly declares, "Except a man be born of water," &c. "he cannot enter into the kingdom of God."

THEREFORE, HE WAS NOT speaking of Christian Baptism. HENCE, being "born of water," is not immersion for the remission of sins.

If here is any fallacy Br. M. can show it. But let it be remembered, the question here is not whether Christian baptism is for the remission of sins; but, *Is being born of water, John 3: 5, Christian baptism?* We confess, with present light, we see no way to avoid the conclusion, that *It is not*: and this conclusion we arrive at from Br. M.'s own premises.

Br. M. says—"Abraham, Noah, Job, and Daniel will enter Paradise without baptism—because in their day there was no such command."

Will Br. M. undertake to prove they will enter the kingdom of God without being "born again?" Our Saviour saith "Verily, verily I say unto thee, Except a man [that is, any man: not under "our dispensation"] merely: not a man in a dispensation after Christ's death and resurrection only, but any man] be born of water and the Spirit he cannot enter the kingdom of God."

Br. M. asks—"Can those under a dispensation of the risen Christ, claim their entrance through the gates into the city who have presumed to refuse him who speaks from heaven?" &c. We answer—No. But that does not touch the question. We may have a different view of what is spoken from heaven: we may think, and do it honestly too, that the interpretation that is given by another is not the sense of what is said from heaven; and yet we may do exactly what we sincerely believe is spoken from heaven: that is precisely the point in dispute between Br. Grew and Br. Thomas; and in their hands we, at present, leave that part of the discussion.

Br. M. says "That no such circumstances can exist" as would "prevent immersion—for man cannot live without water, and where water is, there enough may always be procured for immersion," &c. Why then, brother, did John go to the "wilderness" of Jordan to baptize?

#### STRICTURES ON DR. THOMAS AND OURSELF.

By Dr. NICHOLAS SMITH, HALLOWELL, Me.

BR. STOKES:—I have been amused to see you and Dr. Thomas, men who have the Bible before them, come to the conclusions you do in regard to "being born of water." Note, his "being born again of water." I suppose Dr. T. has M. D. attached to his name: if so, he knows there never was a child born in any other way than by water; and there is no other way designed by nature for any animal to be born.—Is not this an "emergence" by the "compound of oxygen and hydrogen such as Noah's ark floated on?" I never have analyzed this water, but suppose it is composed as above. You quote 1 Peter 1: 20 to support your positions; but, you must see that the translation is incorrect; man is never born of seed, any more than he is begotten by water; "being begotten again, not of incorruptible seed," as at the first begotting, "but, by the incorruptible, by the word of God," &c. Now let us see if we can get simple enough to understand what Jesus meant when he said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "That which is born of the flesh is flesh;"—"That," what? Why, that infant—that child is flesh "which has emerged from a place out of sight," water being nature's assistant to bring about the "emergence," or birth. Can we get simple enough to believe Jesus meant what he said, "except a man be born of the water and of the Spirit" he meant just what he said? "That which is born of the Spirit is Spirit;" "that," what? That disposition, mind, temperament? Oh! no, not character, but a state; that man that is born of the Spirit is spirit; his whole being is spirit. You see the word is a noun, a state; if a character, it would be an adjective. You are aware that before a child can be born, it must be begotten, and from a "fetus" become a child perfect in all its parts; and at the fulness of time it is born into this state of existence, (not character;) and is sustained by the aliment God has designed, and the breathing of the vital air, or breath of life—it becomes a man. Now, in order for this man to be "born again" he must be "begotten again," not by corruptible seed, as before the birth by water, but by the incorruptible, by the word of God that liveth and abideth forever. If there is not an abiding, but he becomes a perfect man in Christ, he will have a birth or be "born of the spirit," or

"from above;" and will enter the kingdom of God and this will be as much a state as the first was; but the sects have made the substantive an adjective; and of course made void the word of God by their traditions."

If the above view is correct, you and Dr. Thomas must be wrong, and if wrong, will you correct?

#### THE MILLENNIUM.

Your millennium here on the earth—the return of the Jews—and probation after the Lord comes, the more I look at it the darker it appears. I see no place for a millennium, but in the air—in the city Abraham looked for, and Paul said was "above;" and that "God has prepared for us a city;" and the moment the sixth millennium ends the seventh will begin, and will be ushered in by the Lord himself being revealed from heaven—the saints raised and changed and caught up to meet him in the air. This is "entering into my rest," as Paul quotes, and "there remains a rest for the people of God," or the keeping of a sabbath. Is not the seventh millennium or seventh thousand years God's rest? Will not the saints remain at rest, or reign with Christ in the air, till they descend in the New Jerusalem on the new earth? It must be so.

Is not "the earth that now is, reserved unto fire against the day of judgment and perdition of ungodly men?" For "the day of the Lord will come as a thief in the night, in the which,"—in the which, what? why, in the day of the Lord that he spoke of in the verse before, which was a thousand years. You will here see that the earth will not be melted when the Lord first descends from heaven; but it will take place in that day. Can an unclean thing be brought out of a clean? Will corruptible and wicked men be raised out of the earth after it is filled with the glory of God? Note—"the whole earth shall be filled with my glory," not a part of it no! This melting will take place after the wicked are raised, or come up on the breadth of the earth, and will be as the sand of the sea shore. The devil and his company will then plan to hold the possession he has now got; but fire will come down from heaven and devour them; or, as Peter has it, "the heavens will pass away with a great noise, the elements melt with fervent heat, the earth also, and the works therein will be burnt up." This will be a literal lake of fire; or the hell into which the wicked will be cast, with all the nations that forget God, and will all be destroyed together; Isa. 1: 28. After this, the new heavens and new earth appear, and the New Jerusalem comes down, with all the saints who have entered into God's rest, or kept a Sabbath. They now enter the kingdom under the whole heaven; and now will have something to do; see Isa. 65: 21, 22; and will reign on the earth forever, even for ever and ever. Amen.

From the above, where will there be a chance for the Jews to return, or probation after the "Lord descends from heaven" and meets the saints in the air?

The heavens must retain him till all the foregoing takes place, or the restitution of all things. Where do we find in the New Testament, which is a comment on the old, a promise to the Jews, any more than the descendants of Ham, after they crucified their king? The only chance for probation after Christ comes, and the saints are with him in the air, is while the seven last plagues are pouring out, and while they drink blood, and the sun is burning them;

when they will blaspheme his name instead of repenting.

NICHOLAS SMITH.

A single remark on Br. Smith's view of the millennium, which is this: We do not see how the devil and his hosts, by going "up on the breadth of the earth," are to "compass the camp of the saints about, and the beloved city," which are "in the air;" nor how the saints are to "reign with Christ a thousand years in the air" with nothing to reign over. We shall give our views at large on the future age when we can find room in the Examiner.—Ed. Ex.

For the Examiner.

#### THE HEBREW SHE'OL, 'HELL'

By Dr. LEES, OF LEEDS, ENGLAND.

A most powerful—and to the Priests, profitable—association of ideas, has been connected with the word HELL. By means of this association, they operate upon the fears of the fearful, and render them mental slaves and cowards, who dare not think for themselves, but accept their opinions vicarially and pastorally. Thus the Divine government becomes frightfully misrepresented, Christianity maligned, and infidelity engendered.

The vulgar, physical, and contradictory notions attached to the word 'Hell'—as a place gleaming with flame yet utterly dark! where bodiless and immortal souls are made to suffer misery without disorganization, injury, or death!—find, indeed, a partial correspondence in Milton's Paradise Lost, but none at all in the Jewish Scriptures. The slightest collation of texts will show, that men have no authority for transferring the modern-made meaning of the *Fire Hell*, with its pains and penalties, to the one Hebrew word, triflingly translated *Pit, Grave and Hell*.

Su'eol means something dug or hollowed out—literally shooled or shovelled—i. e. a PIT or GRAVE—what is grooved or grubbed out. Hence also, what is covered—a 'shealing' or 'hovel'—a hole or hollow. All these words are kindred. In the Bible it never once stands for a place of torment. The modern quibble that the *place-Hell* is a figure for the *state-Hell*—is pure moon-shine. A 'state' implies a 'place'; and has, and can have no more meaning, or sense, than the taste of a tart without either *Tart or Taster*!

When Su'eol is personalized, or localized, it is always represented as *within the present earth*, and, in regard to time, during, or at the boundary of this mortal life. In two or three texts it is used *antithetically* with SHAMEN, 'heavens'—i. e. the upper parts of the air, or the heights above, in contrast to the lower parts of the earth, or the *depth beneath*; but it is not in one solitary instance put as a place of *roasting* in opposition to one of *rest*—or as a place of *suffering* in opposition to one of *bliss*. The ancient Hebrews were complete strangers to the abominable conceptions of the modern Hell-mongers.

#### CHRISTIAN FELLOWSHIP.—NO. IV.

##### VII. WHAT THEN IS TO BE DONE?

Let no other test be used, in receiving to fellowship, than that the person give evidence, satisfactory to the church, that Christ has received him; or, that

the individual is born from above, and is thereby of "the Lord added to the church." Such persons are entitled to *continued fellowship*, so long as their tempers and practice correspond with the precepts of the Holy Scriptures.

The apostle says, Rom. xv. 7, "Receive ye one another, as Christ also received us to the glory of God." How did Christ receive us? Was it because we had a faith that was *unmixed* with any error?—This would be to claim that every new-born soul is *infallible*, and that his judgment is *perfect*. A position, we presume, no Christian is prepared to take. Then how did Christ receive the soul? He received him because the sinner was *penitent*, and because that penitent soul fled to him for refuge; and we are to receive him when the evidence of these facts is clear to our minds, and have no right to demand any thing more at his *reception*, or in order to receiving him.

He is to be received to *fellowship*, not to membership. No man, nor body of men can receive a person to *membership* in the Church of God: 'the Lord' alone has power and right to receive, and 'add' members to his church; all his church can do is to extend the hand of fellowship; and thither they have no right to withhold, if the person give evidence of his acceptance of God: to withhold it is an act of rebellion against God. The Scriptures apply the name "Church of God" to the children of God in any particular place as, also, to the church universal. See 1 Cor. i. 2. "The Church of God which is at Corinth;" and x. 33 verse, "Give none offence to the Church of God;" also, xv. 9, "I persecuted the Church of God." See Acts xx. 28. "Feed the Church of God." 2 Cor. i. 1. "The Church of God which is at Corinth." Gal. i. 13. "Beyond measure I persecuted the Church of God." 1 Tim. iii. 5, "How shall he take care of the Church of God?" And lastly the Apostle uses the plural, and says, i. Thess. ii. 14, "Ye become the followers of the Churches of God." Thus we find the most common appellation given to the Church was the Church of God, for this evident reason, it belongs to him. If it belonged to the Methodists, it would be proper to call it the *Methodist Church*; or if it belonged to the Baptists, it would be proper to call it the *Baptist Church*; and so with respect to all other names. But as the Church of God belongs not to any of the sects, as such, nor to any man, or body of men, it is manifestly improper to call it by any name of *human invention*; and all such appellations, voluntarily accepted, and used, by a body professing to be a church, seem like a renunciation of their connection with the Church of God. We, therefore, call them just what they call themselves, viz: *Baptist Church, Methodist Church, Presbyterian Church, &c.* They, evidently, feel it more important to be thus designated than to be simply the *Church of God*: and they receive persons into their churches, not because the applicant is born from above, but because he is a Methodist, a Baptist, a Presbyterian, &c. We do not say they would receive him if they knew the individual was not born from above; but that is not the reason why they receive him; he must give them evidence not only that he has experienced the new birth, but that he is sound in their creed, or discipline, or whatever it may be that divides them from other professing Christians: nor does it help those sectarian churches at all, who profess to keep "open communion," inviting "all persons in regular standing in other churches" to commune with them. Look at it. You offer yourself, for example, to the Presbyterian church; you are rejected, because, you find

some one article in their creed, to which you cannot consent. You now unite with the Methodist church. Next Lord's day you are at the meeting of the Presbyterians, and it is "Communion;" and they invite you, being a "member in regular standing in another church," to *commune* with them! They would not receive you into their church, though they admit you are a christian brother by inviting you to their communion! Is it not thus evident, that these sectarian churches have set up a standard or test of membership in *their bodies*, which they admit, by their invitations to communion, to be above the standard that God has given?

Such churches can, indeed receive to *membership*: and they only can do the work; for 'the Lord' never 'added' anybody to a sectarian church; *that is man's work*; and what is most of all to be regretted, *such adding*, too often, *disconnects* the person from the church of God, by begetting in his mind the sectarian jealousy and party zeal which is opposed to the law of love.

We will here call attention to Acts ii. 47: '*The Lord added to the church daily such as should be saved.*' See also, Acts v. 14, '*Believers were the more added to the Lord,*' &c. Also, Acts xi. 24. '*And much people were added unto the Lord.*' These texts show that being added *unto the Lord*, and being by 'the Lord, added to the church,' is one one and the same thing; and that though ministers and other christians may be instrumental in this work, yet, *the act of adding* is the act of the Lord himself; and men have no negative in this matter, nor right to withhold fellowship when it is done.

As no man nor body of men can receive a *member into the Church of God*, so, they are not competent to '*excommunicate*' from the church.—That, also is the prerogative of Him who has 'the key of David, that openeth and no man shutteth; and shutteth and no man openeth.' Rev. iii. 7. We may, and ought, to *withdraw fellowship* when the individual's *temper and practice* indicate that the Lord has '*rejected*' him; or, that he is no longer a member of the Church of God; but, let him understand that *we* do not *excommunicate*—that is an act of the Lord; and that 'it is a fearful thing,' for one who has been a member of the Church of God, 'to fall into' his 'hands,' as a traitor to his cause. But while his *temper and practice* correspond with the Scriptures, he is entitled to fellowship by the church. 1 John i. 7. 'That which we have seen and heard declare we unto you that ye also have *fellowship with us*, &c. 'If we walk in the light, as he is in the light, we have *fellowship one with another.*' Acts ii. 42. 'And they continued steadfastly in the Apostle's doctrine and *fellowship,*' &c. Gal. ii. 9. 'And when James, Cephas, and John perceived the grace that was in me, they gave to me and Barnabas the *right hand of fellowship,*' &c. To keep and promote this fellowship, where there will be a difference of opinion, on many points, in the same body, let us heed the apostle's exhortation, Eph. iv. 1-3. 'I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace;' and also, 'avoid doubtful disputations;' that is, such matters as do not tend to promote purity, the knowledge and love of God; leaving all, in such matters, to judge for themselves, answerable to God alone. But if tempers or practice are unholily we are to obey the apostle's injunction, Eph. v. 11, 'Have no *fellowship with the unfruitful works of darkness*, but rather reprove

them.' Such are the principles upon which we conceive the church of God is established, and by which all the children of God ought to govern themselves.

Such are the *Principles* of the church with which the Editor of the Examiner is connected in the city of PHILADELPHIA, Pennsylvania. Let all who read these numbers ask themselves whether they *owe to God and men any duty to sustain these principles*, and then act as they can answer to God at the Judgment.

DR. LEES, LEEDS, England:—We are greatly obliged to you for the Nos. of the "*Truth Seeker*" received. Only one has come to hand that contains anything from "Archbishop Whately," and that article is on "Universal Restoration and the Second Death." Will you send us No. 1, Vol. 1, New Series?

P. S.—The "*addenda*" is received, but too late for insertion this month. We have sent you all the Nos. of the Examiner for this year: if they are not received, let us know, and we will send them again.

THE SIX SERMONS, QUARTO, we will sell at the following extremely low prices, that our friends may have a chance to scatter the truth abroad. For \$1, thirty copies; \$3, one hundred copies; and for \$5, two hundred.

"RICH MAN AND LAZARUS."—The article on this subject, in the last Examiner, will be published in a *Tract* of 12 pages, 18 mo., corresponding in size with the Six Sermons in pamphlet, at one dollar per hundred copies.

BACK NUMBERS OF THE EXAMINER.—We still supply them for 1848, or Vol. 3. We are satisfied that any who may subscribe hereafter will regret to be deprived of those numbers. The matter furnished us by Dr. Lees, much of it, has a connection with the article in Nos. 1 and 2 of the present volume of the Examiner.

THE EDITOR of this paper preaches every Lord's day at COMMISTONERS' HALL, Third street, below Green, east side; at 10½, A. M., and in the evening at 7½ o'clock.

THE "SIX SERMONS" on the End of the Wicked, &c., can be had of the Author, 18 Chester street, between Race and Vine, 8th and 9th. Price, in Pamphlet, 15 cents, or ten copies for \$1. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" The Sermons advocate the doctrine, that "All the wicked will God *destroy*," or, cause them to cease from life, after the judgment. The work full bound in morocco, with Green's thoughts on the Intermediate State, 37½ cts. Cash in all cases with the order.

THE ASPECTS OF PNEUMATOLOGY ON REVELATION; or, Materialism, Fatalism, Regeneration, Creeds, Atheism, The operation of the Holy Spirit in the conversion of men, and HUMAN RESPONSIBILITY, Philosophically considered, in a series of Lectures, BY J. T. WALSH. Such is the title of an Octavo pamphlet of 74 pages, published by Br. Walsh, Richmond, Va., 1843. For sale at 18 Chester street, Philadelphia, Pa., and by the Author. Price 25 cents, or five copies for one dollar, thirty copies for five dollars. Cash always with the order.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. III.

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## "MENTAL DISEASE AND DEATH."

STRICTURES.—By WM. H. BREWSTER,  
MINISTER IN THE METHODIST CHURCH.

BR. STORRS.—With your permission, I will offer a few remarks upon an article, on "*mental disease and death*," by J. T. Walsh, Assistant Editor.

I understand him, in common with the deniers of the separate conscious existence of the soul or mind of man, and its immortality, to assume that the brain and soul are *identical*.

His whole reasoning proceeds upon this basis. The growth of the brain, is the growth of the mind, its disease, the disease of the mind, its death, the death of the mind. He says—"the position of our opponents, is, *when the man is dead, and his brain resolved into dust, he still thinks and feels*."

"OUR (his) INFERENCE, OR DEDUCTION: *If the above be true, NO DISEASE OR INJURY OF THE BRAIN SHOULD INTERRUPT THE MANIFESTATIONS OF THE MIND.*"

He then states facts to prove what all believe, that injury of the brain does, usually, more or less affect the manifestations of mind. But these facts fail to establish an *identity*, and only prove that "while at home in the body," the brain is the organ of the mind; and hence, with a diseased and feeble organ, the manifestations of mind are therefore feeble.

Was the mind and brain identical, the mind would be affected precisely in the same manner, and to the same extent of the brain. But this is not true. It is now put beyond dispute, by the testimony of eminent men, that in different persons, every part of the brain has been *diseased and destroyed*, without perceptibly affecting the manifestations of mind. Now, while all he states can be explained,—on the ground of a *connection* between the brain and mind,—such facts as I have referred to, cannot be, on the supposition of *identity*.

He assumes, in this article, that the mind grows and decays with the body. That in old age, as well as childhood, the mind is feeble, and feeble because "the whole frame, including the brain, becomes shrunk and enfeebled."

Here, again, dependence, connection,—not *identity*—is proved. The supposition of identity would oblige us, in every case, to show that the weakness of the mind, corresponds exactly with the feebleness of the body,—but while the latter is "all *weakness and pain*," the former is full and *powerful* to rea-

son," and triumphs, amid the pains of dissolution not unfrequently.

Were they *identical*, there could be no increase of mental power, after the physical organization had reached maturity. It would grow while the body grew, and stand still when it stood still.

The largest brain and the greatest mind would be interchangeable terms—a position contradicted by a thousand facts. In a few cases, even in childhood, while the frame is feeble, the countenance pale and deathly,—the most astonishing powers of mind are developed. Such is the case with the remarkable "Vermont boy," who has lately attracted so much attention. Though a little, feeble, sickly-looking boy, yet at the age of ten, he was wiser than all his mathematical teachers,—had calculated and published an almanac,—invented a new mode of calculating eclipses,—and was master of the whole field of science.

Thus God vindicates the truth of the soul's inherent, transcendent powers, when the body is feeble.

But Mr. Walsh is a Christian, and willing to bring his philosophy to the test of inspiration. Let the idea be borne along by the reader, that on the ground assumed by him, it is the *brain* that thinks and reasons—hopes and fears—loves and hates—repents and believes,—is redeemed, enlightened, regenerated, and saved.

Man is wholly physical: and hence, the convicting and converting power of the Holy Spirit, is confined to matter: and "that which"—the thing which—is born of the spirit, is *flesh*, and not spirit, as the Saviour declares it to be.

Mr. W. tells us "that which is born of the spirit" is the *brain*, or, at least, matter, (*flesh*). Christ declares "that which is born of the spirit" is not flesh, but *spirit*.

If the brain and mind are *identical*, then may we read brain, where the words soul, mind, spirit, heart occur in the Bible, in application to the thinking power of man.

Num. 21: 4: "And the (soul) brain of the people was much discouraged." "The law of the Lord is perfect converting the brain." "What shall it profit a man, if he gain the whole world and lose his own"—brains! "My brain is exceeding sorrowful."

"Fear not them that kill the body, but cannot kill the brain:—but fear him who can destroy both brain and body in hell."

I will not pursue this: but if it seem trifling, I am not the trifler—I only follow where he leads. If he does not believe the mind and brain identical, he should say so, and tell what the mind is: and if it be a distinct essence, how he knows it cannot exist separate from this material frame. And if the brain thinks, reasons, hopes and fears, worships and adores,—does it take the *whole* brain to perform these offices? and if a part, *what part*? and if *each* part, how can the *size* of the brain have anything to do with the power of mind? If it be the *whole*, then the destruction of any part destroys the power to think

which is not true. If it be a *particular part*, then the destruction of the other parts should not affect the manifestations of mind, while the destruction of that part destroys the mind.

If this power belong to every part of the brain, considered separately, then every part of the brain must be destroyed, in order to destroy the power of thought, and there would be as many minds as there are parts or particles of the brain, when divided and sub-divided to the utmost susceptibility of division.

But if the brain and mind are not identical, but distinct entities, then the destruction of the brain does not involve, of necessity, the destruction of the consciousness, thinking power, and for ought that he has shown, after death, "and the brain is resolved into dust," the man thinks and feels. If the brain does not think or will any more than the heart, its destruction does not, of itself, destroy the power to think, any more than the destruction of the heart.

I have pursued this, perhaps, too far already, but there is something so repugnant to my feelings, opposed to my reason, and my interpretation of God's word, in the doctrine set forth, that I cannot look upon its propagation without deep feeling.

There live, alas! of heaven directed mien,  
Of cultured soul and sapient eye serene,  
Who hail the man, pilgrim of a day,  
Spouse of the worm, brother of the clay,  
Fragile as the leaf, in autumn's yellow bower,  
Dust before the wind, or dew upon the flower.  
For this bath science searched on weary wing!  
By land and sea, each mute and living thing!  
Launched with Iberia's pilot from the steep!  
To world's unknown, and isles beyond the deep!  
O! star-eyed science! hast thou wandered there  
To waft us home the message of despair!

Such are my involuntary exclamations on reading such articles as that I am reviewing.

Lowell, Mass.

#### REPLY TO WILLIAM H. BREWSTER.

However well the gentleman may understand himself, it is evident that he neither understands me nor the subject before me. Of course Mr. Brewster will allow me the same liberty with his article that he has taken with mine. He will, therefore, excuse me, if, while I am *respectful and kind to him*, I should be a little severe with *his arguments*.

st. He says: "I understand him," (myself) "in common with the deniers of the separate conscious existence of the soul or mind of man, and its immortality, to assume that the brain and soul are identical." Now, whatever others may "assume" on this subject, I "assume" nothing. I neither believe nor teach, that the "brain and soul are identical." Consequently, my "whole reasoning" does not proceed upon this basis. And he will search in vain for any such intimation. If Mr. Brewster will turn to those numbers of the Bible Examiner, in which my articles on the "Philosophy of Man" are published, he will see the various applications of the term "soul," as used in the Scriptures. He will there see, that I do not predicate mind of the soul, in the ordinary acceptance of the word; although the term soul is used in many places in the Scriptures to embrace, or include, the mind. Man is defined by the Scriptures to be "a living soul," and the primary meaning of the term soul, is *life*: it would, therefore, be unscriptural, unphilosophical

and absurd to say that the "brain and" life "are identical;" although it be not possible for *life* to survive the dissolution of the brain.

"The growth of the brain, is the growth of the mind; it's disease the disease of the mind; its death the death of the mind." Yes; the healthy "growth of the brain, is the growth," or increased development, "of the mind," but not the soul! For, an idiot, without mind, has as much soul or life, as the most intellectual. But the "disease of the brain, is the disease of the mind." Yes; is it not so? Can there be disease of one without implicating the other? And is there any manifestation of mind after the brain is dead? Mr. Brewster says there is! "It is now put beyond dispute, by the testimony of eminent men, that in different persons, every part of the brain has been diseased and DESTROYED, without perceptibly affecting the manifestations of mind."

Now, while the above statement, in Mr. Brewster's opinion, may have been "put beyond dispute by eminent men," I am compelled, by facts and principles within my knowledge, to deny its truth, and to class it with hundreds and thousands of other "false facts," published to the world by medical charlatans to sustain an antiquated theory, and save their sinking orthodoxy! The proposition bears upon its face the strongest improbability. What! EVERY PART of the brain diseased, without perceptibly affecting the manifestations of the mind? "EVERY PART DISEASED!!" All involved in disease down to the medulla oblongata, "in every part," "without perceptibly affecting the mind!" Astounding! But this is not all. "Every part" is not only represented as "diseased," but actually "DESTROYED" without perceptibly affecting the manifestations of the mind. Friend Brewster may rely upon it, he has been imposed on by "false facts," facts which are nothing more than loose statements, made by men without regard to proper observation, and in utter violation of the laws of physiology. Such a state of the brain, as that represented by Mr. Brewster, is absolutely incompatible with life! No man could live after his brain was "destroyed in every part."

If Mr. Brewster's "facts" be "true facts," how will he be able to reconcile them with the position, that there is any "connection between the brain and the mind?" His "facts" not only upset my theory, but his own also! Like Samson, while he slays the Philistines, he, himself, perishes in the general wreck! But there is a "connection between the brain and the mind," even in the estimation of Mr. Brewster. What is that "connection?" My position is, that the brain develops mind; and that, consequently, "when the man is dead, and his brain resolved into dust," he ceases "to think and feel." My friend, however, thinks differently.

When I stated in a former article the relations between the body and the mind, in infancy, manhood, old age, disease and death, I only submitted a proposition which every physiologist in the world, of any note, is prepared to admit. Nor has any fact stated by Mr. Brewster, upon this point, disproved it. The body may "be all weakness and pain," to use a strong expression; and still the person may be able to "reason," but he who affirms that such a man, in such a case, is "full powerful to reason," "and triumphs amid the pains of dissolution," has certainly observed to no purpose. It may be, that there are a thousand degrees of mental vigor; and

it is possible, that a dying man, when death has not yet invaded his brain, may be able to manifest some degree of intellect; but to suppose that because he can do this, that, therefore, his brain is not the organ of his mind, would be to make sad havoc of all logic.

As it respects the intellectual boy, of whom Mr. Brewster speaks, I will remark, that the *nervous temperament*—that temperament which embraces the brain and nervous system generally—gives rise to precociousness of intellect. It imparts to such children a sprightliness, a vivacity of mind, incompatible with long life; and, also, positively incompatible with the possession of a deep, profound, and philosophic mind. But, let my friend remember, that this very precociousness of mind, in connection with an undue development of the brain and nerves, is but another proof of the inseparable connection which obtains between the brain and the mind; and that this undue development, or predominance of the nervous system, is, in fact, the cause of that precocity. But, even if it were otherwise, such cases are rare; and they would only be exceptions to the rule.

After stating the case of the boy, to which I have just referred, Mr. B. remarks:—"Thus God vindicates the truth of the soul's inherent, transcendent powers, when the body is feeble." My friend forgot that this juvenile intellectual giant, who "was master of the whole field of science," had a predominance of the nervous temperament, which gave rise to his brilliant mind; and that his "soul" was not the "inherent" power in the case.

But, if this "feeble little fellow" is really "master of the whole field of science," all I have to say, is, that he surpasses all his predecessors. He has left Newton, Solomon, and my worthy friend himself, far behind, toiling after him in vain!

Mr. B. is continually arguing on the assumption, that I maintain the "identity" of the brain and mind. This I have previously denied. And now, let me enquire, does he consider the soul and the mind "identical?" His whole reasoning proceeds upon this basis," as he said of me.

Let us examine this view of the subject. "The soul that sins shall die;" but the mind and the soul are "identical;" therefore, the mind shall die! What becomes of its immortality in this case? In the same manner I can prove the mind and soul to be distinct; Thus:

The mind can become deranged:

But derangement is nowhere affirmed of the soul:

Ergo: The mind and soul are not the same.

"The life of the flesh is in the blood." Jesus "poured out his soul," or life, "unto death." He did not "pour out" his mind. "His soul," or life, "was made an offering for sin." But it is nowhere asserted that his mind "was made an offering."

The brain and the mind stand in the relation of cause and effect. They are not "identical," but the one develops the other. Consequently, the following remark of Mr. Brewster, is out of place: "Let the idea be borne along by the reader, that on the ground assumed by him," (myself) "it is the brain that thinks, and reasons, hopes and fears, loves and hates, repents and believes, is redeemed, enlightened, regenerated, and saved." I am really at a loss to know, how any person could so pervert what I have written! Be it known, then, to Mr. B. that, when a man thinks, he thinks by means of his

brain: that, when a man reasons, he reasons by means of the same instrument; and so of his hope, fear, love, hate, repentance and faith. All these mental and moral acts are performed by means of the brain. And there are appropriate organs in the brain for the manifestation of all these functions. It is THE MAN who is "redeemed, enlightened, regenerated, and saved," by motives, arguments, facts and principles addressed to him through his brain; or, if you please, through those mental and moral powers which are developed by that instrument.

But let me apply my friend's principle of reasoning to his own position, and then see how the case stands:

It is the immortal soul that "thinks and reasons, hopes" and fears, loves and hates, repents and believes, is redeemed, enlightened, regenerated and saved:

But some men, such as idiots, monomaniacs, &c., cannot reason:

Ergo: They have no immortality, and cannot be the subjects of "redemption, enlightenment, regeneration, and salvation."

Again: It is the immortal soul that "thinks," &c. But the beasts "think."

Ergo: The beasts are immortal.

Again: "Whatsoever thy hand findeth to do, do it with thy might; for there is no wisdom, nor knowledge, nor work, nor device in sheol whither thou goest." "Also, their love and their hatred," as well as "their thoughts have perished."

But these attributes are affirmed of the "soul."

Therefore, the soul is not conscious in the intermediate state.

"Man is wholly physical," while, at the same time, he possesses effective, moral and mental faculties, which put him in relation with the universe, physically, morally and mentally. And it is his organization which makes him superior to "the beasts that perish," and not the possession of an "immortal soul."

Mr. Brewster speaks of the "new birth" as though it were a physical production. "The Holy Spirit" operates on men as men, and not merely on what he pleases to call "an immortal soul." The spirit operates through the gospel, and moves to action by its motives and arguments, addressed to the reason and moral sentiments of men. It is not "an immortal soul" that is "born again," but the MAN, THE WHOLE MAN. Jesus said—"Except a man be born again, he cannot see the kingdom of God."

But, let us look at this from another point. Jesus says—"That which is born of spirit is spirit," not "soul." Now, man has a body, soul, spirit and a mind; will Mr. B. inform me which of these is the "immortal" part? Which of these is the subject of the "new birth?" Thus Mr. B.'s *reductio ad absurdum* recoils upon his own head.

I affirm, on the contrary, that it is the MAN, composed of soul, body, spirit and mind; composed of flesh, blood, bones, nerves, and brain, who is the subject of a moral or spiritual birth, in contradistinction to his first birth, which was purely animal.

Again, Mr. B. says—"If the brain and mind are 'identical,' then may we, &c., &c. 'If?' This 'if' is well put in, for we maintain no such absurd position. And it is a pity Mr. B. did not take its kindly admonition; for it would have saved him the trouble of writing at least half his letter!

But let me try him by his own rule, and see how his "immortal soul" will stand the ordeal. "And the 'immortal' soul of the people was much discouraged." *"Immortal souls discouraged!"* Now, it is evident that the text means nothing, but that the people became *dispirited*—desponding. And was not this *feeling* produced by impressions made on them through the brain? I cannot conceive of an "immortal soul" discouraged! Discourage "immortality!" "The law of the Lord is perfect, converting the (immortal) soul." Do "immortal souls" require conversion? "What shall it profit a man if he shall gain the whole world, and lose his own (immortal) soul?" And, seriously, "what would it profit a man, if he should gain the whole world, and lose his" brains? This would not profit him! But what did the Lord mean? He asked the question—"What would it profit a man, if he should gain the whole world and lose his life?" "My" (immortal) "soul is exceeding sorrowful." Is sorrow an attribute of *immortality*?

"Fear not them that kill the body, but cannot kill the (immortal) soul—but fear him who can destroy both (immortal) soul and body in hell." Now, in the last text but one, quoted by Mr. B., he did not quote it all. Jesus said—"My soul is exceedingly sorrowful, even unto death." Now, if a soul can be "sorrowful even unto death," I should suppose it could be "killed." And, accordingly, we find the very "soul" that was "sorrowful even to death," actually put to death on the cross! Yes, that "soul was poured out unto death"—it was "made an offering for sin." Again: Does immortality go to "hell?" Can immortality be "destroyed?" I had thought that immortality was *indestructible*—deathless!

The Lord taught his apostles and disciples not to fear those who only had the power of "killing" in the *present life*; but whose power extended not to the *life to come*: but to fear him who not only had the power of life and death here, but who also, had the power to "destroy both life and body in hell"—to put an end to your existence.

Mr. B. says—"If this seems trifling, I am not the trifler, I only follow where he leads." The gentleman is mistaken; he has not "followed" me, but an *ignis fatuus* of his own creation; and, consequently, he has fallen into a dilemma from which he will find it difficult to escape. And if he has not trifled, he has at least the appearance of it. But I trust better things of him in future.

Mr. B. says: "If he (I) do not believe the mind and brain identical, he (I) should say so, and tell what the mind is." Well, I have said so, I do not believe the mind and brain identical. The mind is an *effect*, an aggregate of *powers*, or *functions*, developed by the brain. These powers are *perceptive* and *reflective*. They embrace the five external senses. In a more general sense, the mind is used to express not only the mental powers, but, also, the *moral*. All these *functions* have their corresponding organs in the brain; and when those organs are diseased, their functions are deranged; and when they are destroyed, the mind is no more. A man think without a brain? When he can hear, see, feel, and smell, without the appropriate *apparatus* belonging to these functions, then, but not before, will he think, reason, and perceive without a brain! A portion of the brain may be diseased, involving the function of that part only, as in *monomania*. But if the whole

brain be involved, the man will be *completely deranged*.

My friend is not a *mental philosopher*. Let him be wide awake, or the Philistines may surprise him. We have not said the hundredth part of what we have to say, but this may suffice for the present. If Mr. B. should desire to continue the discussion, I shall be happy to aid him in the matter, in all candour and truth. Wishing him all happiness, I subscribe myself,

His friend, respectfully,  
J. T. WALSH.

#### DR. THOMAS' POSITION DEFENDED.

In our last we published so much of Br. Magruder's article as related to ourself, with his introduction. We now give that part of it which is a defence of Dr. Thomas' position in reply to Br. Grew, the latter having consented to accept Br. M. as "an ally" to Dr. T.

Mr. Grew's article in the August No., and the editorial endorsement of some of the positions he assumes, deserves a courteous and candid notice from those who think that Dr. Thomas is *right* in the main ground he takes in the argument. The Doctor is now in England. The period of his return is uncertain. His reply will be necessarily delayed. Mr. Grew and the Editor are both in the field against him. It is but fair to permit an ally, in his absence, to enter the list in behalf of the truth he advocates. I propose, therefore, briefly and as clearly as I can, to offer some scripture testimony on the question at issue, by way of

#### REPLY TO MR. GREW.

Dr. Thomas maintains that "repentance, immersion and holiness, are indivisibly essential to salvation in the Kingdom of God." To this Mr. Grew objects "as unscriptural and absurd," and adds—"Now, I say, it is absolutely necessary in order to stand complete in all the will of God, but *not to salvation*." When Mr. G. says the proposition of Dr. T. is *absurd*, he means to point his objection at "*immersion*" as an essential to salvation. He answers, that "without *holiness* no man shall see the Lord;" and that "except ye *repent*, ye shall all likewise perish." Now, how stands the *Bible* testimony as to the essentiality of immersion to salvation? Let us premise, however, that there is no dispute here as to the mode or action of baptism. On that point the disputants agree that *immersion* is the baptism of the Bible. Now, is immersion essential to salvation? What say the Scriptures? Let Mr. Grew turn to 1 Peter 3: 20, and read: "When once the long-suffering of God waited in the days of Noah while the ark was a preparing wherein few, that is, eight souls, were saved by *water*—the like figure whereunto even baptism (i. e. *immersion*) doth also now save us."

Mr. Grew asserts, baptism is *not* essential to salvation. The Bible declares "baptism doth also now save us." Which is right?

Again. Does Mr. Grew believe that *faith* is an essential of salvation? Yes, undoubtedly, for it is written, "He that *believeth* and is baptized shall be saved." But why make faith any more than bap-

tism an essential from this text? What God hath joined together, let no man put asunder.

Again. "Ye are all the children of God by faith in Christ Jesus;" but it is immediately added, as descriptive of the mode of our having become children, "for as many of you as have been baptized into Christ, have put on Christ," Gal. 3: 27.

It is easy to multiply quotations to the same effect, almost indefinitely. See Acts 2: 38; Rom. 6: 4, 5; Acts 8: 12; Titus 3: 5; &c. &c.

Mr. Grew says, "as Dr. T. excludes from salvation all the unimmersed, I hold him to adduce one passage which necessarily implies their exclusion from the kingdom of God." I answer by citing the words of Jesus in Luke 7: 29, 30. Speaking of John the Baptist, he says, "All the people that heard him, and the Pharisees, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him." Does not this passage "necessarily imply their exclusion from the kingdom of God?" Let truth and candour dictate the reply.

Mr. Grew says "Men are born of the spirit previous to their being qualified for baptism." This is true, if he means by "born of the spirit," *belief*—that *faith* is a qualification for baptism; but if he means, as he probably does, that men become *Christians* before they are qualified for baptism, he cannot object to being asked to *prove* what he affirms—for it is denied. If it be so, then baptism is not an ordinance for *sinners*, but for *saints*. Why, then, did Peter say on Pentecost, to those who *already* believed—"were pricked in their heart"—"Repent and be baptized—for the remission of sins." They were *Christians* when addressed by Peter, says Mr. Grew. But hold! *Christians*, and yet their sins unremitted? They were told to be baptized in order to get the remission of sins! If *Christians*, they were "*saved*," 1 Cor. 15: 2; and yet Peter says, "*baptism* doth also now save us." Still, they were unbaptized. If saved *without* baptism, as Mr. G. says, then Peter is not to be believed! The Corinthians "hearing, believed and were baptized." It was *thus* they became "*saved* if they kept in memory" the things they had heard, 1 Cor. 15: 2.

I pass over Mr. Grew's criticism on the phrase "*being born of water*," in John 3: 5; for while indulging his strictures on Dr. T.'s construction, he does not favour us with his *own*. In his zeal to repudiate a literal application of the passage to baptism, he brings himself to the conclusion that a "man may be metaphorically born of water," and thus, it seems to me, stultifies the whole passage.

I should be glad to pursue the subject in detail, and give the scriptural testimony at large, to show that "baptism is one of the conditions of salvation"—"remission of sins"—regeneration and adoption into the family of God—all of which, indeed, are synonyms, and express that "*newness of life*," the rising to which, (after the burial of baptism of 6th chap. of Romans), constitutes a leading feature in the "form of doctrine" which we are commanded to *obey* from the heart, in order to obtain the glory, honour and immortality which is promised to the patient in well-doing.

A. B. MAGRUDER.

#### BR. GREW'S RESPONSE TO THE FOREGOING.

BR. STORRS:—As the manifestation of truth is our object, I cheerfully accept of Mr. Magruder as "an ally" of his absent friend.

Mr. M. has not attempted to refute my argument founded on Rom. 14: 1, which imperatively requires the reception into the Christian church of the weak (i. e. erroneous) who are "in the faith" of Jesus Christ. It is admitted that we must be in this faith *previous* to immersion, which is admitting that immersion is not essential thereto, for if it were essential, we could not be in the faith until we were immersed. The sentiment that baptism is essential to salvation, is therefore refuted by a numerous class of bible passages which connect salvation with faith. Luke 7: 48, 50; John 1: 12; 3: 14, 15, 16, 18, 26; 5: 24; 11: 25, 26; Acts 10: 43; Rom. 5: 1; &c. &c. It may be said that these passages no more prove that we can be saved by faith without baptism, than they prove that we can be saved by faith without repentance or holiness. The truth or fallacy of this affirmation depends on the question, whether or not faith is as necessarily connected with immersion in water, as it is with repentance or holiness? Most certainly it is not. No man has the faith essential to acceptable baptism without repentance. Faith indeed is itself reformation of principle. "How can ye believe that receive honour one of another and seek not the honour which cometh from God only?" But faith can and does exist without baptism. See Luke 7: 50; 23: 42, 43. Mr. M. offers 1 Peter 3: 20 to 22, as proof of his position. The question is not, "which is right," Mr. Grew or Peter? The question is, is Mr. M.'s construction of the passage (part only of which he has quoted) correct? It appears to me that the inspired apostle put in the parenthesis ("not the putting away of the filth of the flesh, but the answer of a good conscience toward God") to preclude the very conclusion that Mr. M. adopts! The parenthesis shows that he uses the word "baptism" metonymically, in respect to salvation, and that the act of immersion in water will not save us. In conformity with this view of the subject, he told Simon, who had been baptized, that, so far from being saved, he had "no part or lot in this matter." Acts 7: 21. He was not saved with it. The thief was saved without it.

Mr. M. quotes Mark 16: 16, and asks, "Why make faith any more than baptism an essential from this text? I reply, because my blessed Saviour has done so by saying, 'he that believeth not, shall be condemned;' but he does not say this of him who is not baptized, either in this passage or in any other. 'What God hath' put asunder," let not man join together. Faith and baptism are joined together in the passage as *duties*, but not as *equally important and essential*. In this respect Christ makes a difference.

Gal. 3: 26, 27 is also quoted. "Ye are all the children of God by faith in Christ Jesus;" but, Mr. M. observes, it is immediately added, as descriptive of the mode of our having become children, "for as many of you as have been baptized into Christ have put on Christ." This appears to be contradictory. If faith is the "mode" by which we become children, as the apostle declares, then we are children *before* we are baptized, and baptism is no more a mode of our becoming children than any other act of obedience. The phrase, "have put

of Christ," refers to the general obedience of those who have been truly baptized into Him, which obedience proves that they are children.

I have asked for one passage which necessarily implies the exclusion of the unimmersed from the Kingdom of God. Mr. M. gives me Luke 7: 29, 30, and asks, "Does not this passage necessarily imply their exclusion from the kingdom of God?" I reply, certainly it implies the exclusion of those Pharisees who rejected the counsel of God by John, to bring forth fruits meet for repentance. This, however, is far from implying that those who repent and believe will be rejected without immersion. The phrase, "being not baptized of him," does not, with the connection, necessarily imply anything more than their not being baptized of him with penitence, as he required, (for many of them were willing to be baptized, Matt. 3: 7,) proved their rejection of the counsel of God.

I am asked to prove "that men become Christians before they are qualified for baptism." Mr. M. admits that we believe before, and, with the apostle, that we are the children of God by faith, "and if children, then heirs; heirs of God and joint heirs with Christ," &c. Will Mr. M. abandon his position, or will he affirm that we may be the children of God by faith in Christ, and joint heirs with Christ to eternal glory, and yet not be Christians? I affirm that when the Eunuch said, I believe that Jesus Christ is the Son of God, believing this with all his heart, as Philip required, he was a Christian before he was baptized. It is objected, "If it be so, then baptism is not an ordinance for sinners but for saints." I reply, baptism is not an ordinance for sinners until they repent and believe, and thus become the children of God. If the children of God are not "saints," I should be glad to be informed who are. Mr. M. quotes Acts 2: 38, and exclaims, "Hold! Christians, and yet their sins unremitted?" Nay, verily, I protest against a construction of the phrase, "baptized—for the remission of sins," that subverts scriptural facts and innumerable passages of divine truth, which connect pardon with repentance and faith. It is a fact, Jesus Christ being judge, that the believing woman in Simon's house was "forgiven" and "saved" before she was baptized. Luke 7: 47, 50. So was the man sick of the palsy. Luke 5: 20. That Christian baptism was instituted previous to these cases, and at the commencement of our Lord's ministry, (if not before, by John,) is evident from John 4: 1, 2. "Though Jesus himself baptized not, but his disciples," yet, as they baptized by his authority and direction, it is written verse 1, that "Jesus—baptized." Surely it will not be denied that Christ's baptism is Christian baptism. Baptism is but the symbol of remission. Thus understanding it, the declarations of scripture, relative to the subject, perfectly harmonize. I would remind my friend of the importance of examining all the passages relating to a particular subject to ascertain the truth. Acts 18: 8; "hearing, believed and were baptized" proves the latter to be a duty, but not that it is essential to eternal salvation.

In conclusion, I present to the serious consideration of my intelligent friend another insuperable objection to his view. It excludes from the kingdom of God some who, on the whole, are more holy than some who are admitted.

HENRY GREW.

### QUERIES ON BAPTISM.

In some of the late numbers of the "Bible Examiner," the subject of baptism has been introduced, and some of the correspondents have taken a very strange position, viz: that there can be no salvation without immersion. With your permission I will give the readers of the Examiner a few interrogatories, which may lead some minds to further thought on the subject, while no doubt, others may reject the whole as visionary and fanatical. It is assumed, without at this time attempting the proof, that John's baptism was under the Law, and was a type or "shadow of good things to come," and that the substance or antitype, was not, and could not, in the nature of the case, be identically the same thing as the type; or as Paul says, "not the very image of the things." As an example, the Lamb in the type was the sacrifice, which pointed to Christ as the antitypical sacrifice.

QUES. 1. Was not the probable mode by which John administered baptism to the multitudes who flocked to him from the whole country, according to the Law described by Paul, Heb. 9: 19, using a bunch of hyssop or other bitter herbs, as the multitudes from Galilee and beyond Jordan flocked down to or into the water, John did at Jordan the same as Moses did at the brazen laver, when the tribes passed on before him, "sprinkled all the people?"

QUES. 2. Was not that also the typical baptism which Christ's disciples administered, John 3: 22-24, and 4: 1, 2, from the fact that then, John was not cast into prison, before which the time was not fulfilled for the gospel of the kingdom to be preached, beginning first at Galilee?

QUES. 3. When John says, "I indeed baptize you with water unto repentance, but He that cometh after me shall baptize (Greek *Baptizo*)—will it do to read it here immersed) you with the Holy Ghost and with fire," are we to understand that the subjects were to be baptized or immersed in a literal fire?

QUES. 4. Will any one say that John's words were not fulfilled when Peter began to speak the words of eternal life to Cornelius and those that were with him, when the Holy Ghost fell on them as it did on the Apostles at the beginning? See Peter's sermon, or the word preached to them. Acts 10: 34, 44—"My word is a fire," and then his comment, chapter 11: 15, 16. Was not this the baptism of fire and the Holy Ghost?

QUES. 5. Does not the mode in the antitype correspond with the mode in the type, when Moses and John sprinkled all the people? and would the truth be conveyed, and would it be proper to say, that Cornelius and they which were with him were immersed in the Holy Ghost, rather than the Holy Ghost fell on them?

QUES. 6. If Christ, or his people through or by Christ, were not to come after John and baptize with literal fire, then upon the same principles of interpretation, may not the words of Christ to Nicodemus be something different from literal water, when he says, "except a man be born of water and of the spirit he cannot enter into the Kingdom of God?"

QUES. 7. If there is any doubt in answering the last question, can the objector show that the time when this being reborn takes place, is not at the time when they enter the Kingdom of God, which

most will admit is set up when Christ judges the quick and dead at his appearing and kingdom?

QUES. 8. Is there not a strong probability that Peter and the other Apostles, in the early part of their ministry, were as much mistaken and influenced by Jewish prejudice, when they applied water baptism after the subjects had been baptised with the Holy Ghost, as when they circumcised the uncircumcised?

QUES. 9. If there is no salvation without immersion, would it be benevolent in Paul to thank God that he had baptised but two or three; and would it not be in opposition to the command of Christ, as most understand his words to be to his disciples, "Go teach all nations, baptising them," &c., when Paul says, "for Christ sent me not to baptise, but to preach the Gospel?"

QUES. 10. After Christ's resurrection he directed his disciples to teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Was this baptism to be performed with water after the manner of the types, or was it done by the Apostles when they preached the word, and then laid their hands on their hearer's heads, and they received the Holy Ghost, and thus through them as instruments baptised with fire and the Holy Ghost?

Paul, in Acts 19: 4, contrasts John's baptism with the baptism of the Holy Ghost. In the fifth verse it is declared, that the twelve men were baptised, and in the sixth verse the manner in which it was done is declared to be by laying on of Paul's hands. The enquiry is now made, is there any other baptism left for the Christian dispensation, but the baptism of the fire and of the Holy Ghost—called elsewhere Christian "washing of regeneration;"—washing of water by the word"—&c. &c.?

Peter says the eight souls saved by water in the days of Noah, was a figure of baptism which doth also now save us by (or, because of, Greek *dim*), the resurrection of Jesus Christ. This baptism was not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Let every Bible reader answer whether it was water baptism, or the baptism by the Holy Ghost, that saved us; for Peter speaks of but one in the singular number! Which of the two baptisms washed away Paul's sins referred to in Acts 22: 16? Was it the one when he was filled with the Holy Ghost by the laying on of the hands of Ananias upon the head of brother Saul; or was it water baptism after he received his sight? Does not Ananias say that he was sent by Jesus to do the first, and says nothing about being sent by Jesus to wash away the sins of Paul by immersion, as your brother Magruder supposes in the last Examiner?

AUBURN, N. Y., Sept. 2d, 1848.

C. B. HOTCHKISS.

### THE DEAD UNCONSCIOUS;

OR OBJECTIONS ANSWERED—No. I.

Truth is what we desire, and it cannot be purchased at too great a price. Truth makes us free; and truth sanctifies us. Whatever else we have, if we have not truth, we shall "suffer loss;" even though we may "be saved," it will be "so as by fire."

The first text to which attention is called, is Matt. 10: 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him

which is able to destroy both soul and body in hell." We will approach this text calmly, remembering that "no scripture is of any private, or self-interpretation." That is: no scripture is to be interpreted without making a harmony of all the scriptures relating to the same subject. Now, as this text does not affirm that the righteous are conscious when dead, it can only be inferred from the language. If other scriptures do positively affirm that the righteous, even, are without knowledge when dead, then we must seek such an interpretation of Matt. 10: 28 as will harmonize. David deprecates death in this strain—"Return, O Lord, deliver my soul: oh save me for thy mercies' sake: for in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psal. 6: 5. Again, the Psalmist, mourning over his afflictions, declares that his "life draweth nigh unto the grave;" and then adds—"Wilt thou show wonders to the dead? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" These texts show clearly what view the Psalmist had of the state of the righteous dead. They do not have any "remembrance" of God—they are in a "land of forgetfulness." Peter tells us, respecting "David," that he is not ascended into the heavens." Acts 2: 34. David himself declares, "I shall be satisfied when I awake with thy likeness;" not when he sinks into the "land of forgetfulness," where there is "no remembrance of God;" but when he "awakes"—then he shall be satisfied: not before. Psal. 17: 15. He tells us, Psal. 16: 11, "In God's presence is fulness of joy." Then he did not go into that presence at death; because, if he had he would not have to wait till he awaked in the likeness of God to be satisfied: unless we suppose that the dead saints have fulness of joy and yet are not satisfied!! It were easy to increase the testimony as to the fact that the righteous dead are unconscious, as well as the wicked.

Now we may return to Matt. 10: 28. Let us paraphrase this text. "Fear not them that kill the body, [or take away your present life or consciousness] but are not able to kill the soul: [are not able to reach you to harm you afterwards] but rather fear him which is able [after the resurrection] to destroy both soul and body in hell;"—"gehennae." That the construction we put upon this text is not forced, is evident from the fact, that our Lord speaks of what God is able to do after the resurrection. He does not say, fear him who, after man has killed the body, is able to destroy the soul in hell—but both soul and body." Showing that our Lord speaks of the resurrection state and not the intermediate. Man can take away our temporal life, but he cannot reach our eternal life; God can deprive us of both by destroying both body and soul in gehennae. We repeat it—In order for God to destroy the body with the soul, after man has killed the body, there must be a resurrection first; and hence it is clear our Lord is not, in this text, making any statement that the soul is conscious when the body is dead; but assures them there is a power, beyond that of man, that can make a final and total end of their life or being. This interpretation harmonizes with the other inspired testimony "in the Psalms," quoted above. The testimony of Luke 12: 4, 5, confirms the interpretation we have here given. "Be not afraid of them that kill the body [take away your present life] and after that have no more that they can do.

But—fear him, which, after he has killed [taken away your present life] has power to cast into hell?—*gehennan*. But, as remarked above, to cast into *gehennan*, hell, the resurrection must first take place. But let us give still another view of Matt. 10:28. The same word—“*Psyche*,” translated “*soul*” in this verse is used in the same discourse at the 29th verse, and is there translated “*life*.” Let the 28th verse now be read thus, understanding it as addressed to the righteous; “*Fear not them which kill the body [take away temporal life] but are not able to kill [or destroy] the *psyche*—life [because your life is hid with Christ in God:] so that if men take away your temporal life, after that they can do no more. Luke 12:4; for “when Christ who is our life shall appear, then shall ye also appear with him in glory”] but rather fear him who is able to destroy [after the resurrection] both life and body in *gehenna*.” “*Our life*” is in Christ; men cannot reach that; but “*God*” can “*take away*” our “*part out of the Book of Life*”; therefore fear him and not man.*

## BIBLE EXAMINER.

PHILADELPHIA, OCT., 1848.

## ARE THE WICKED IMMORTAL?

“*The soul that sinneth it shall die.*”—*Bible.*

BIBLE EXAMINER: THREE OFFERS.—I. Any person sending us \$1, current money, free of expense, shall have the Bible Examiner for 1849, and seven copies of the “*Six Sermons*,” 18mo.; or 20 copies quarto. This offer is made to accommodate single subscribers in sending money; but we will do the same on any amount, for each dollar any one will send us. Please state distinctly which form of the sermons you will have, and how they shall be sent. The 18mo. shall have added, to each copy, the article on the “*Rich man and Lazarus*,” 12 pages, from the August number of the Examiner. Our price for the “*Six Sermons*,” 18mo., in all cases, is 15 cents single copy; or \$1 for ten copies when not ordered in connection with the above offer. Our friends can see how much to their advantage it will be, in ordering the Sermons, to send us one or more subscribers at the same time.

II. Any person, or company of persons, who will send us *five dollars*, current money, at one time, free of expence, shall receive *five* copies of the Bible Examiner for 1849, and *forty* copies of the *Six Sermons*, 18mo. (pamphlet); for *ten dollars*, *ten* copies of the Examiner, and *ninety* of the Sermons; for *twenty dollars*, *twenty* copies of the Examiner, and *two hundred* of the Sermons. The two above offers extend only to the first of January next.

III. Any person, or company of persons, sending us \$5, current money, free of expence *before* the 26th of December next, shall have 15 copies of Bible Examiner for 1849; for \$10 they shall have 34 copies, and for \$20—75 copies. We make these

offers now to see how many subscribers we shall have to begin the next year.

BR. HENRY HEYES—Is respectfully informed, that I do not “*consider*” that I have “*completed* in the main” or “*whole*,” the “*things concerning the kingdom of God*.” But, for the sake of *variety*, I had “*intermitted*” the articles on that subject. At some future time, opportunity permitting, I intend to finish those articles. Every thing in the Bible is “*important*,” and I am persuaded that the time is not far distant when every thing recorded on its pages will be so considered; and that the distinction between “*essentials*,” and “*non-essentials*,” will be forgotten. J. T. W.

TO CORRESPONDENTS.—The articles by Homo and Br. Magruder, were both too late for the present number; other matter was set up and could not be laid over; and besides, we think there is as much in the Examiner on the subject of baptism, this month, as is desirable in one number. They shall have their place, one or both, in our next. Nearly all our extracts from letters are crowded out this month, besides much other valuable matter.

POLLUTION AND VOLITION.—A correspondent of one of our exchange papers says: “*It appears to me that man’s moral pollution depends, or rests, upon his voluntary acts, and, consequently, that mankind are not morally polluted, sinful, or guilty, previous to moral action.*”

The Editor of that paper, one of the most logical ministers in the country, “*replies* as follows:

“*All men, from Adam to the present time, have, without exception, commenced their responsible career, by putting forth wrong voluntary acts.*”

“*There can no effect exist without a cause—there must, therefore, be a cause for the fact that the first volitions of all men are wrong.*”

“*Evil volition, as an effect, can result only from an evil cause,—there must, therefore, be something evil in, or associated with, the man, prior to his volitions, which is the cause of his doing evil voluntarily.*”

ERGO: There must have been “*something evil in*” Adam, “*or associated with*” him “*prior to his volitions, which*” was “*the cause of his doing evil voluntarily.*”

Can the logician point out the fallacy, if there be any, in our deduction from his premises? We believe he cannot without denying his first proposition. Adam did, so far as there is any evidence to the contrary, “*commence*” his “*responsible career, by putting forth wrong voluntary acts.*” Our logical brother seems to admit that fact; though, we suppose, he did not intend it; but, can he prove the contrary? But, if he can, he has another point equally as difficult to prove, viz.: that “*all men, without exception, commenced their responsible career, by*

putting forth wrong voluntary acts.” Job says: “*I have guided the widow from my mother’s womb.*” That was not a “*wrong act.*” See Job 31: 15–18. If this be true, our brother’s logic is false in the premises; hence, his conclusion fails.

## CLERICAL MISREPRESENTATIONS.

LETTER FROM DR. LEE.

Meltonsville, N. C., August, 1848.

BR. STORRS:—In the fluctuations of opinions, and imaginations purely human and heathen; amid the revolutions of doctrines and speculations, one bright, true light continues still to enlighten, benefit, and dazzle mankind. It is a glorious light. It will ever retain its transforming influences, while gratitude and admiration shall swell the voice of praise; while freedom shall prompt to deliberations, or equity hold her balance upon earth. If there is one place where this light should shine more effulgently than in any other, it is the Pulpit. But when the Pulpit becomes the vehicle of gross, palpable prejudice and ignorance—of unintelligible jargon and unfathomable mysticism—of furious fanaticism and rabid falsehood—it is an instrument most destructive of the peace, the interest, and the happiness of mankind. And has it ever been thus prostituted to purposes so vile and execrable? the gratification of unmixed malice, unbounded prejudice, and unmitigated hatred?

I told you in a former letter that a certain class of would-be-preachers were rabid in their denunciations, &c. I said the truth. Their madness has reached its crisis. It is no longer difficult, from the diagnostic symptoms, to prognosticate its termination—the lake of fire—*unless they repent.*

One of these giants in prejudice, presumption and foul misrepresentation, asserted, on the third Sabbath in this month, that he saw a letter by I. F. Lee, in the Bible Examiner, wherein he (I. F. Lee) denied “*the dissolution of the soul and body,*” &c. I arose, denied the assertion, and assured the congregation that Dwight Hays had asserted a palpable falsehood, and that he who would deliberately utter so foul a calumny, could hardly be credited, even when he told the truth. I procured the pamphlets immediately, and then observed, that if any doubted my word, I would read the extracts after dismission. Other equally unfounded assertions he made, manifesting as clear a case of mania a stultitia as that of the fool, who said in his heart there is no God. Will you have the kindness, my dear Brother, to inform your readers, whether or not I have ever made such an assertion in any letter addressed to you, either published or unpublished. Have I ever either affirmed or denied the dissolution of the soul and body. I hope you will ever prove a true witness. Out then with the truth. I now call upon you to testify the truth, the whole truth, and nothing but the truth, in this case, for the sake of truth, and the edification of such friends as the calumniator, Dwight Hays, may have. The readers of the Bible Examiner, in this county and elsewhere, should know that I. F. Lee is not deranged, but understands too well the import of words to deny the dissolution of the soul and body. I believe with Adam Clark, that “*the first death is the destruction of the body through time—*

the second death the destruction of the soul and body through eternity.”

In hope of eternal life at the appearing and kingdom of Jesus Christ, I am truly yours,

I. F. LEE.

REMARKS BY THE EDITOR OF THE EXAMINER.

Dr. Lee has never written us anything of the character attributed to him by his clerical [we suppose] accuser. Clerical opponents, who misrepresent us, are the most unprincipled of all opponents: because they either *do know* better, or they stand in a position where they ought to know better than to misrepresent what we have done, or than to attribute words to us which we never uttered: they are, however, the last men who have the Christian principle frankly to acknowledge that they were even mistaken. We have been the victim of this unprincipled conduct, more than once, from some of that class of men. The principle upon which they act is,—“*The end sanctifies the means,*” or,—“*Let us do evil that good may come.*” One of this class accused us publicly, some year ago,—in a paper of which he is editor and publisher,—of having expressed a sentiment which we never uttered; and he further charged us with saying that the statement was true, “*when*” we “*knew*” it was not; that is,—he charged us with telling a *willful falsehood*; and, when he was shown that we never made such a statement as he attributed to us, he entirely neglected to correct his mistake, but has left his readers under the impression to this day, that we were guilty of the charge. That same clerical leader, through his paper, lately made the following scurrilous attack upon Dr. Lees, of Leeds, England;—manifestly, having reference to that gentleman’s letter in the last Examiner.

“*An English writer says, that when he came to believe there was no ‘fire-hell and its endless torments,’ it was to him ‘a mighty relief.’ No doubt it was!*—

“*No rogue e’er felt the halter draw  
With good opinion of the law.”*

Thus this clerical gentleman, and his amanuensis attempt to stab Dr. Lees, of England, in the dark, and make the impression that he is a “*rogue*” that deserves a “*fire-hell and eternal torments.*” Yet, this same clerical character can get his *sect* in their “*Conferences,*” to pass resolutions approving all he does, and expressing unbounded confidence in him; and some of those who voted for those resolutions, *profess* that they do not believe in “*endless torments*”; so their leader now judges them, *publicly*, to be “*rogues*” who have no “*good opinion of the law*” of God. We think, at this time, the readers of that paper might study to profit the parable of Jotham, Judges 9: 7–15.

The words taken from the “*English writer*” are a garbled extract. Dr. Lees had been describing the careful and thorough manner in which he had investigated the subject of *immortality*, and its connections; his mind having been previously perplexed on the question. He says:—

“*I compared the English version with the originals, always having my Hebrew and Greek Concordances before me, for the sake of readier reference to parallel Text and Context. The issue you will have anticipated. It opened out another volume of priestly frauds and forgeries, to be added to an already crowded catalogue. I rose up from my perusal, perfectly satisfied that the doctrines of the Fire Hell and its Eternal Torments, of the self-subsisting Soul and its Immor-*

truth, were senseless fictions, totally discountenanced by the Scriptures, at any rate. This was to me a mighty relief—and I felt, for the first time, fully competent to defend Christianity, both from the fangs of infidelity, and the corruptions of Priestcraft. I had now the highest assurance of the Truth—Creation and Scripture were in harmony."

It will thus be seen, that the "mighty relief" Dr. Lees experienced, was from the difficulty of "defending Christianity," while he admitted the "immortality and endless torment" FANES. That once proved to be a falsehood is a "mighty relief" to any man who undertakes to defend a pure Christianity. In conclusion, we would say to Dr. Lee, of North Carolina, that Priests have always been the greatest enemies to any truth that endangers their fine creeds and disciplines. With few, and rare exceptions, they are the last to engage in the investigation of any subject that may render them unpopular. "How can ye believe who receive honor one of another?" Many of them will misrepresent whatever we do or say; and the people have had such blind confidence in them, that they repeat any such slander as if it were true. We must bear these things as patiently as we can, tho' we may refute their slanders.

#### PROPHECY OF ZECHARIAH.

One of our exchange papers says: "Perhaps none of the prophecies have occasioned so much embarrassment in the student's mind, as that of Zechariah, particularly the 14th chapter."

We know it is very embarrassing to all those that attempt to establish a theory that is at war with that chapter—such as that there is no probation to any body after the second advent of our Lord, and that all, not then converted, will immediately be destroyed from the earth. Mr. Miller, and those who still adhere to his theory, have tried, and are trying in vain to harmonise not only Zech. 14th, but a multitude of other prophecies to their scheme.

The paper referred to, wishes to overcome the embarrassment by assuming that Zechariah is a very "allegorical" writer, though his "similes and figures are so connected with undoubted matter of fact, as to be distinctly apprehended;" and it says, "the clear and distinct must govern and explain the figurative." Very well: and what then? Why, says the editor of the aforesaid paper, "We venture to affirm that Zech. 14 presents no scenery beyond the coming of Christ and the judgment." In reply, we venture to affirm that it does "present scenes beyond the second coming of Christ"—the judgment is another matter. But we shall see how that paper makes out its theory. It says, "This prophecy was uttered before the second building of Jerusalem and the temple." We deny that Zech. 14th was written before the building of the second temple. The difference in the chronology between Zech. 1st and 14th is twenty years. Zech. 1st is placed in the second year of Darius, and the temple was finished in the sixth year of the same king; see Ezra 6: 15; so that Zech. 14th was fourteen years after the temple was finished. The aforesaid paper says: After preaching the rebuilding of Jerusalem, together with the deliverance of Israel, the prophet's eye describes in the distance the first Advent of Christ, and presents him under the symbol of a branch. "Yes, brother, and the 'prophet's eye' reached a long way beyond that, to the time when, 'Said the Lord of

Hoshs, I will remove the iniquity of that land in one day;" an event which has never yet taken place, but which the "prophet's eye" saw, though the eyes of the enemies of the return of Jacob's posterity cannot see.

The writer next says: "In Zech. 4, Christ is evidently presented between the two dispensations—between the Jewish and Gospel church—the two houses of Israel proper under the name of Zerubbabel;" and adds, "Before him (or the church, if you please so understand it,) is a mountain, that shall become a PLAIN." We do not "please so understand it," and consider it an unwarrantable assumption: nor is there any evidence in that chapter that "Christ is presented between the two dispensations;" that, in our "opinion," is all pure fancy; nor is that all of this writer's fancy; the most marvellous is still to come: he says—"This mountain can be none other than the kingdom of Israel; that theocracy must be demolished, or the gospel can never be advanced." If he will carefully examine the history with the prophecy, he will see, we think, that his theory, and the theory of Mr. Miller on Zech. 4 is all pure fancy. Zerubbabel was the Governor sent to Jerusalem by Cyrus to rebuild the temple; and is the same person called Sheshbazzar in Ezra 1: 8, 11, which compare with Ezra 2: 2 and 3: 2, 8; and with Haggai 1: 1, 14. Zerubbabel commenced building the temple, under the decree of Cyrus, soon after his arrival at Jerusalem. Please read the whole of Ezra 3. After the work had gone forward a while, the "adversaries of Judah and Benjamin" set themselves to work to weaken the hands of Zerubbabel, and to prevent the accomplishment of the work; and in this they were, for some years, too successful; and after a time the work was "made to cease," for a while: see Ezra 4, throughout. But in the second year of Darius the work was again put forward: see Ezra 4: 24, and 5: 1, 2; Haggai, throughout; and Zech. 1: 1, 7, 12, 16. By the hindrances [mountain, brother,] that Zerubbabel had experienced, it seems he felt great discouragement; and now when he was directed to commence the work anew, the Lord was pleased to encourage his heart by a message from the prophet Zechariah, chapter 4, in which the prophet had first represented to his mind the completion of the temple by the candlestick of gold with its bowl, pipes, &c., which was an indication of the opening of the temple service, and hence showed that it was completed. Then, when the prophet had seen this, he was directed to speak to Zerubbabel, the Governor, to encourage his mind, and assured him that the work should be accomplished by the special intervention of the Lord himself, so that what was to Zerubbabel a "great mountain" should "become a plain;" and "the word of the Lord came unto" Zechariah saying, "The hands of Zerubbabel have laid the foundations of this house; [see Ezra 3: 8-13] his [Zerubbabel's] hands shall also finish it;" &c. This is God's own interpretation. To make Zerubbabel "the church," and the mountain "the kingdom of Israel" is spiritualising with a vengeance.

That writer next says—"Whatever else the prophet teaches, from chapter 4 to 7, he still dwells upon the first advent, as appears in verse 12." He does not tell us in what chapter "verse 12" is. If he means verse 12 of chapter 6, then the 13th verse shows that the prophet looks beyond the first

advent; for he says, "The man whose name is The BRANCH, shall sit and rule upon his throne," &c., which he has not yet done; and he does not sit upon it till he comes the second time—"Then shall he sit upon the throne of his glory;" then "shall the Lord God give unto him the throne of his father David: and he shall reign over the house of Jacob for ever," &c. Yea, brother, "and he shall be a Priest upon his throne;" Zech. 6: 13; so you see it looks as if the dreadful thing, "probation after the second advent," might be continued to some body.

Our friend says, the prophet has not "left the scenes of the first advent in chapter 9, as appears from verse 9." We reply, neither has he left the scenes of the second advent as appears from the 10th verse of the same chapter: "His dominion shall be from sea to sea, and from the river [Euphrates] to the ends of the earth." Has that prophecy its fulfilment this side the second advent? We are satisfied it has not; and that is the day, remember, where the scenes of Zech. 14 are laid, when "the Lord shall be king over all the earth;" 14: 9.

The next attempt of our brother is to fix Zech. 12th all at the first advent, or immediately after. A strange undertaking, truly. "In that day," the Lord says, not only that he "will make Jerusalem a burdensome stone for all people," but, that "all that burden themselves with it shall be cut in pieces," &c. Surely that did not take place at the first advent; for the Romans were not only not "cut in pieces," in that day, but they cut Jerusalem and its people in pieces. "The Governors of Judah," in that day, did not "devour all the people round about," &c.; and "Jerusalem" was not inhabited again in her own place, even in Jerusalem, in that day of, at, or near, the time of her "siege" by the Romans. In that day "the Lord" did not "save the tents of Judah first," nor at all. In that day "the Lord" did not "defend the inhabitants of Jerusalem." In that day, of the first advent, "the Lord did not," seek to destroy all the nations that come against Jerusalem." Now, as this writer says, "The same day or season is constantly kept in view throughout this chapter," we further affirm—In that day, of the first advent, there was not the "great mourning" spoken of in that chapter; for, that mourning is to be in the "day or season" when the "Lord shall seek to destroy all the nations that come against Jerusalem," verse 9, and when he "shall defend the inhabitants of Jerusalem;" and that is in the day when he "shall go forth and fight against those nations," &c., and when "the Lord my God shall come and all the saints with thee," Zech. 14: 3, 5; THEN in that day of his second coming, shall the remnant of the Jews, who remain after the awful calamities with which that day is ushered in, "look on" him "whom they have pierced, and they shall mourn," &c. "In that day shall there be a great mourning in Jerusalem," &c. Not the mourning of despair, but after the "pattern" of Saul of Tarsus when he fell to the ground on seeing the Lord Jesus on his way to Damascus, and was three days sorrowing, mourning, and praying, till Ananias was sent to him with the message to "arise and be baptised, and wash away thy sins, calling on the name of the Lord;" in that day was "opened" to Saul of Tarsus, the blaspheming Jew, "a fountain for sin and uncleanness," then opened to him be-

cause he had not previously seen it—he had been blinded—and in the same way will there "be a fountain opened to the house of David and to the inhabitants of Jerusalem" in that day in which they, as Saul of Tarsus did, shall "see the Lord," and "mourn" for their past rejection of him and blasphemy against him. Saul "was a blasphemer, a persecutor, and injurious; but," says he, "I obtained mercy, because I did it ignorantly in unbelief;" 1 Tim. 1: 13. In the same way, and for a similar reason, will the remnant of the Jews, Paul's "kinsmen, according to the flesh," [Rom. 9: 3] obtain mercy. Paul adds, 1 Timothy 1: 15, 16, "Of" sinners "I am chief. Howbeit for this cause I obtained mercy, that in me first [the type] Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting." So far as the manner of Paul's conversion is concerned none will pretend he is a pattern to any soul of man that ever has yet been turned to the Lord: he "saw the Lord," and was as "one born out of due time;" 1 Corth. 15: 8. So will God magnify his grace in Judah's conversion "at the appearing of Christ;" and they, like their prototype, Saul of Tarsus, will "wash away their sins" in "a fountain opened" to their minds, for the first time, in that day. Who ever "imagined" there was to be "another fountain opened at the close of the present age" than the one opened by Christ? Can our brother Editor tell us? The opening the fountain by Christ is one thing; the opening it to the house of David and the inhabitants of Jerusalem is quite another matter. When they come to see it, it is then opened or made manifest to them.

Our exchange paper says—"That in all the foregoing chapters [from the 13th backward] the church are not carried beyond the scenes of the first advent," &c. Let the reader judge if we have not shown clearly the contrary.

The Editor of that paper seems shocked at the idea, as a strange "anomaly," that "redeemed immortals" should ever be "preaching to mortal-dying heathens," &c. Does not the brother believe that angels visited Abraham, Lot, and others, and conversed with them? Still more—does he not believe that the only begotten Son of God, by whom he made the worlds, came down to this earth and dwelt among mortal beings many years? that he even laid down his life among, and for mortal beings—and after his resurrection still remained among mortal beings forty days teaching and instructing them? All this he believes, we presume. Is the disciple above his Lord? If our Saviour has done these things, is it either impossible, improbable, or unlikely that his immortal saints may be among, teach, and rule over mortal beings? Shall we say, "any thing" is "too hard for God?" If God has said it shall be so, is not that sufficient to satisfy faith? And what, we pray, are the saints, when made immortal, to be "kings" over, and "priests" to, during their reign with Christ on the earth? Who, if not those that are "left of the nations," after the "Lord my God shall come and all the saints with" him?

The idea that mortal and immortal beings cannot dwell together is founded in prejudice—is unscriptural, and subversive of the Christian faith. It limits the power of God—and makes our weak judgments the rule to determine what God can or will do. If he pleases to have it so, it can be

done. The only thing that faith asks is the *proof* that God has said it. That point settled, *faith* "stargers not," but is "strong, giving glory to God."

Communicated by Dr. Lees, Leeds, England.

### ON THE RESURRECTION.

The following is Dr. Lees' Reply to a request to give his opinion on Matt. 22: 31, 32, which some suppose conflicts with the view of the *sleep* of the dead.

With pleasure I give my opinion on the Resurrection—the grand and astonishing peculiarity of Christ's reward—first placing before me the record of the *three evangelists*. In order to puzzle our Lord, 'the Sadducées, who say that there is no resurrection,' questioned him, concerning the wife of the seven brethren.' The following was Christ's answer, which 'put the Sadducées to silence.'

(1) "Ye err, not knowing the Scriptures, nor the power of God, Matt. xxii. 29.

(2) "The children of *this age* (*aionos*) marry, and are given in marriage: but those who shall be accounted *worthy* to obtain that *age*, even the resurrection from out the dead, neither marry, nor are given in marriage; *nor can they die any more*, for they are angels, and children of God, being sons of the resurrection, *anastaseos*, Luke xx. 34-6.

(3) "But concerning the resurrection of the dead [Matthew].—[or] as touching the dead that they rise, [Mark].—[or] that the dead are raised, *egeirontai*, [Luke].

(4) "Have ye not read, in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' Mark xii. 26.

(5) "Now he is not the God of the dead, but of the living: for all live unto Him. Luke xxi. 38.

(6) "Ye therefore do greatly err. Mark xii. 27.

(7) "And when the multitude heard, they were astonished at his teaching." Matt. xxii. 33.

The present circumstances of the world are, in many points, similar to those which existed at the first advent of Christ. On the one hand, we have a large class of Pharisees believing in the separate existence and immortality of some mysterious part of *men*, 'not knowing the Scriptures,' which refute their false philosophy; and, on the other hand, we have a large class of skeptical Sadducées, who can conceive of no future state, or resurrection, 'not knowing the power of God.' Hence, when we attempt to revive the exact doctrine of Christ—which is neither that of the Pharisees nor Sadducées—"the multitude are astonished."

There is nothing in the preceding narrative which, rightly considered, conflicts with the doctrine of the *sleep* of the dead. Sleep implies an *awakening*—a resurrection, or *anastasis*—a standing again. Hence, when the power of God is to be connected with this resurrection, *literal* Death is appropriately called 'a sleep,' for then the sleeper really does 'live unto God.' Thus our Lord spoke of Lazarus—"our friend Lazarus sleepeth": but I go, that I may *awake him out of sleep* [John xii. 11]. It is in this sense alone that the promise can be understood—"Whosoever believeth in me shall never die; for all the good 'live unto God,' who will raise them out of their sleep at the last day. In this sense, therefore, the patri-

archs are in covenant with God. Like those who have 'fallen asleep in Christ,' they shall not die forever; God will do for them what he did for Lazarus, *awake them out of sleep*. Hence, also, the language of Paul's exhortation—"That whether we *wake or sleep*, we may live together with him." 'Your life is hidden with Christ, in God.'

God, 'who quickeneth the dead, and CALLETH THOSE THINGS WHICH BE NOT [yet] AS THO THEY WERE,' Rom. iv. 17, views the patriarchs, therefore, as the heirs of the covenant, 'the children of the resurrection'; and as Christ is called 'the Lord both of the dead and living,' Rom. xiv. 9, as being their sure and appointed Judge, so Jehovah is styled 'the God of the living, for all live [really] unto Him [not unto creatures of time, but unto Him] to whom a thousand years is as one day.' Thus, too, when the object of faith rests upon the promise of the Divine Being, future events are spoken of as *present*. Paul speaks of having 'a tabernacle not made with hands, eternal in the heavens,' before he actually possess it; hence, also, the Hebrew Christians are said to 'have a better and an enduring possession in heaven,' Heb. x. 34, and to 'have come unto the heavenly Jerusalem,' etc., xii. 22. Because God's promise is certain and steadfast—and because his kingdom is one 'that cannot be shaken'—it is *express by present time*, which to us is the most certain of all things, Gen. ii. 17; Deut. ix. 1; xxix. 13; Psalm ii. 7; Acts xiii. 33; Heb. v. 5. To-day is sure—hence selected as the symbol of sureness. God 'has prepared for the good a city,' it is said; and Christ went to prepare a place for his disciples; but Christ has not actually come again to receive his disciples, nor has the heavenly Jerusalem seen by John actually descended. In truth, it does not exist yet to Man—for he lives in the *present* only—but it does exist unto God, for with him the future is open as the present—it is sure, because he has decreed it.

Having made those general observations, I observe that there are three modes of interpreting the gospel narrative before me. Let me consider each separately.

I. The common interpretation supposes that the dead are *NOT THE DEAD* any longer, because they live unto God, who is not 'the God of the dead.'

Many fatal objections may be urged to this interpretation. As, first, that it does not follow, that because the patriarchs 'live unto God,' therefore they live unto each other: any more than it follows that the dead are living, because Christ is declared to be their Lord, [Rom. xiv. 9.] i. e., judge.

Second, it is opposed to the clear statement that the dead are to live, by virtue of the Resurrection, FROM OUT THE DEAD, and by that means only: they are to assume life then, and not before—a future period ('that age') being referred to, both in this passage and many others. Abraham, then, was dead, and needed therefore a resurrection to show God's power: but if he already lived, he did not.

Third, the object of our Saviour, and which he accomplished, was to prove 'the resurrection from out the dead.' But if he asserted that Abraham lived before, and without a resurrection—or that a part of Abraham was living in 'Adès'—how could that 'put the Sadducées to silence'?

Fourth: neither can the Pharisaic and foolish teaching, that the soul lives without a body (as an immaterial principle and by natural consequence,) demonstrate 'the power of God to raise the dead,' which the Sadducées called in question. But this was de-

monstrated, and the Sadducées were silenced; and therefore we cannot admit the common interpretation, which represents Christ as silencing the sturdy Sadducées by an irrelevant and fallacious argument!

II. Professor Bush holds that the Dead experience the resurrection at death, without any sleep or interval of repose; that they live in spiritual bodies without intermission.

Now this is a much more consistent and plausible view than the preceding, tho not satisfactory to my mind. It seems clear from the literal teaching of Christ and his apostles, that the resurrection denotes some general, simultaneous, and future event, and implies an intermediate state of Rest, Sleep, or temporal Death and Unconsciousness.

The context of the passage, par. 2, represents the *anastasis*, or *Renewed State*, as one not to be experienced in *this age*, but in a future age;—in that age the good are [to be] raised to incorruptible life. 'They can die no more.' Eternal life—an immortal organization—is the peculiar reward of 'the worthy' alone; it is 'a gift of life in Christ,' not the necessary activity of something inherent in our nature; not a continued existence of a spiritual body, by natural law, but a miraculous and astonishing demonstration of 'the power of God,' to be manifested upon those who 'die in Christ,' as it was upon Christ himself.

The Swedenborgians have sometimes placed stress upon the *present tense* of the phrase—"are raised." This, however, can have meant no more than the two other phrases employed by Matthew and Mark, which are *not* in the present tense. The essential idea cannot have been omitted in their record. In par. 2, the transition first occurs from the future to the present, and is easily accounted for—the antecedent being 'THAT AGE.'

Professor Bush, however, in translating *anastasis* by 'future life,' clears his theory from one objection alleged against the common interpretation. Christ, he argues, demonstrated from Moses another state of life, which the Sadducées denied, and hence, by implication, of some living apparatus for its display. Defeated in their great point—that there was no life beyond the grave—they would not care to argue about the sort of bodies which the dead possess.

III. Putting aside all pre-formed theories, however, the following seems to me the natural meaning of the narrative:

'Ye err,' Sadducées, in denying a Renewed State of life to the dead, neither 'knowing the Scriptures,' which promise life to the good, nor estimating aright 'the power of God,' who is able to raise up children to Abraham out of the very stones.

Ye misconceive the nature of that future state, when ye question me of marriage: it is not a kingdom of 'flesh and blood,' which requires that institution for filling up the population which perishes. Where creatures die, they must be born. Therefore, 'the children of this age marry and are given in marriage; but those who shall be accounted worthy to obtain that age' whereof I speak, 'even the standing up of the Dead,' neither marry, nor are given in marriage, for 'they cannot die any more, because they are' in THAT AGE 'like the angels in heaven.'

As touching the dead, that they rise again, why should ye, the profest followers of Moses, deem that incredible? Have ye not read in the book of Moses, how God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?'

He has declared himself to be their God—that is, their Rewarder,—even after their death; but he cannot be the rewarder—the God—of the finally dead and everlastingly unconscious, but of the living and conscious only. Now these patriarchs are as yet numbered with the dead—with those who 'go down into silence'—with 'the dead' who 'cannot praise' God; but they still 'live unto God,' and THEREFORE MUST RISE AGAIN to receive their reward, for 'God is not the God of the dead,' as such, 'but of the living.'

And, in truth, 'God is not ashamed to be called their God, for he hath prepared for them a city.' The patriarchs sank to sleep, in hope of the realization of this wondrous promise; but whether this sleep was one day, or one thousand years, altered not the fact that God was their God, who had prepared for them a Reward, to be manifested in due time. Then, and not while they are dead, 'God himself shall be with them; and with their God' (Rev. xxi. 1, 2, 3.

FREDERICK RICHARD LEES,  
Editor (British) Truth Seeker.

### EUROPE AND THE JEWS.

In our humble opinion, the convulsions in Europe are not only the commencement of "the seventh vial" of "the seven last plagues," but mark the closing of "the times of the Gentiles"—the deliverance of the posterity of Jacob—their return to Palestine, preparatory to the invasion of that land by Russia and the northern powers, who are the "Gog" &c. of Ezekiel, 38th and 39th,—and the second personal advent of our Lord. But, we are waiting for further developments, before we speak with positiveness.

We give our readers the following extracts from speeches delivered at the "fortieth anniversary" of the London Society for the Jews, held at Exeter Hall, May 5th, 1848; taken from the "Jewish Intelligence."

The CHAIRMAN said,—Those very convulsions of Europe, that throw all the rest of the world into disorder, only methodize and forward the great work in which you are engaged. If there are kingdoms to be overturned, are there no kingdoms to be restored? And if the times of the Gentiles are drawing to a close, is it not possible that the times of the Hebrews are about to be revived? There is one other matter of rejoicing on this present occasion, and it is an important matter. You have obtained the recognition, by the Ottoman Porte, of Protestants as a distinct and constituent part of the subjects of the Ottoman Empire. They now stand upon the same footing as the Greek, the Armenian, and the Latin Churches. And this is one of the first fruits that you have derived from the appointment of a Protestant bishop; because, such is the rule of the Ottoman dominion, that they will recognize no sect or body that is not represented by some responsible head. You have obtained that responsible head in the present Bishop of Jerusalem. You have obtained the full, complete and absolute recognition of the protestants as a distinct, separate and acknowledged portion of the Ottoman empire.

The Hon. W. COWPER, M. P. said,—I find great reason for encouragement in the cause which we are met to speak of to-day, from the present aspect of the Continent of Europe. In the Report it was mentioned, that the Austrian government had been able to prohibit one of our missionaries from continuing his exertions in that part of Poland which is under the dominion of Austria. The Austrian government has always been a great opponent of missionary efforts among the Jews, as well as of all Protestant efforts. But that proud government has found that it is a hard thing to strive against the Lord's work. That government is now shivered and shaken, and may at any moment fall asunder into a variety of parts; and the statesman, so renowned for sagacious policy, who has been so long at the head of that government, finding an asylum in this city in which we are assembled. The state of Europe gives freer access to the missionaries of this Society, wherever they may wish to seek out the lost and benighted Jews. And at this moment, when we see so much gloom hanging over all the nations of Europe—when they are shaking with apprehensions of civil discords, wars and tumults; when they scarcely know what to look for on the coming day; when in all directions "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth,"—when, over all the nations of Europe, I say, this gloom is hanging, I see that the prospects of one nation, and that the despised nation of the Jews alone, are brightening. While the sun of prosperity appears to be setting over so many other nations, it appears to be rising over the Jewish nation. In Germany, already, we see Jews occupying high stations. The prejudices that have hitherto ground down the Jews into the dust, are now fast dissipating. In France, we see every career opening to the Jews. We see them filling the most distinguished positions. Among that small cabinet that has been governing France, there were two Jews. Even at Rome itself, the prejudice against Jews, and the persecution of them, are passing away. Even in that strong-hold of persecution, where alone the Inquisition still raises its gloomy head, and by the instrumentality of the Pope himself, there has been indulgence extended to the Jews.

The Rev. HUGH STOWELL said,—I feel great pleasure, my Lord, in seconding the resolution Mr. Tottenham has submitted. You will have been struck with the manner in which the minds both of the speakers, and of the hearers, seem to have been profoundly impressed, as to the critical position in which our christian land is placed, and the fearful and emphatic character of the signs of the times in which we live. It has been brought against the Exeter Hall agitators, for such they are reckoned, that they have been needless alarmists, and have been crying out "The wolf! the wolf!" till they have disturbed nervous persons; but the wolf has never come. We would retort, not in the spirit of uncharitableness or anger, but in the spirit of brotherly love—we would retort upon those who have so charged the speakers of Exeter Hall, "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman, with child, and they shall not escape." In the great places of the national assembly, the cuckoo note was resounding full and clear, "Peace, peace and

safety;" when all at once, with the suddenness of the lightning's flash, Europe was shaken to her centre, and the dynasty of France was crumbled into dust. My Lord, it is a dangerous thing to be needlessly alarmed, but it is a no less dangerous thing not to be alarmed when it is needed. It does not do for the seaman to set about studying his chart, when his ship is getting among the rocks, or to reef the sails when the tempest is rushing into her shrouds. And very much the same would be the conduct of the Christian mariner, if he were to look into the chart of unfulfilled prophecy only, when its fulfilment has taken place; and if he were to begin to look for the breakers and the reefs and shoals, just when his vessel was grounding on the shoals, or dashing to pieces amongst the rocks. My Lord, if prophecy is given us, as assuredly it is, to be, after its accomplishment, one of the firmest buttresses and pillars of our Christian faith, it is no less given us to be the light shining in the dark distant future, and to which we do well to take heed. And though it shines in the darkness, and discovers not the surrounding features of the scenery, yet are we therefore not to fix our eyes upon it, as the ancient mariner did upon the polar star that was to guide him safe to his haven? Are we not to mark that bright light shining far off—a herald and pledge of the "day-spring from on high" that shall illumine and visit us? My Lord, I conceive that an attentive and calm view of unfulfilled prophecy, is admirably calculated, when taken in conjunction with the stirring signs of the times, to give us counsel on the one hand, and comfort on the other; for those things which make the people of this world afraid, make the Christian look up and lift up his head, because his redemption draweth nigh.

... Allow me to say, that though the Jew's Society is merely a Society for promoting Christianity amongst the Jews, yet it is scarcely possible not to throw round the Jewish cause a little of that halo of splendour which prophecy ever associates with Jerusalem. It is impossible for us not to do so; because it is impossible for us to study closely the Jewish subject, and not see that it is as clear that Israel shall be restored, as it was clear that she should be dispersed. The prophecies will be as literally fulfilled in the last case, as they have been in the first. If you ask a child in our schools, where is the country without a people, and the people without a country? he will answer, the country is Judea, and the people are the Jews. Judea is the lodging-house of all nations. There you may meet, as in the great centre of the world, the wandering Arab, the classic Greek, the whiskered Turk, and the fair-faced European; and there you may meet a little band of Jews, with their bishop at their head. You may meet all these; but none can say, We are the inhabitants of this land. They are all, as it were, tenants at will, waiting for their notice to quit. And if the land is thus waiting for its people, the people are waiting for their land. Wherever the Jews are to be found, they are a distinct people—the Jews are everywhere found as oil upon the waters—nowhere combined. And God, who has preserved them, will bring them again to their land, and will unite Judah and Israel together, as one, for ever. My Christian friends, and is it not deeply interesting, at the present juncture, to look to Jerusalem and to the Jews? I, for one, look upon the present events but as the "beginning of the end." I look upon those wars, and rumours of wars, that have filled Europe with

alarm,—I look upon those earthquakes of nations—but as the first distant moanings of the tempest that is gathering and thickening, and that will break upon us with all its terrors. I look upon all these events that are taking place around us, but as the first outpourings of the seventh vial. Then, assuredly, Jerusalem must be the beacon to which we are to turn our eyes, and the Jew the star to which we are to direct our expectations. I am looking, with deep and earnest desire, to see the first heaving and moving of the scattered Jewish people, preparatory to their returning to their own land. And I believe the missionaries can already see, as in Ezekiel's vision of the bones, bone beginning to come to its bone. And already we may hear some distant sound shaking among the bones, in the mighty valley of vision. And I believe that as the outburst of judgment has been sudden, so the outburst of hope for Judah will be sudden, too. Who can tell that by the time we shall assemble here to commemorate another anniversary of this Society—who, I ask, can tell whether the Jews may not be gathered together as a mighty army, and be setting forward on their journey to their own land, conveyed, perhaps, by the ships of Shittim, our own wooden walls. O, that England may be the favoured instrument in this great work, instead of America, her daughter, or any other youthful competitor for the prize! I have good hope for England. I believe we are doing what the prophet was bid to do, to go forth in spite of the sneer of the worldly wise, and the contempt of the unbeliever, and to prophesy on the mighty outspread multitude of dry bones, until a mighty army shall arise. And let us remember the words we heard last night, from one of our most eloquent and most energetic bishops, that "Blessed is he that cometh in the name of the Lord."

We commend the following fable to the attention of those who seem to think, no one has any right to do or get good, unless it is done according to their sectarian organisation; and especially to those who would prevent us from drawing consolation and truth from the pure stream,—the Bible,—without their *growling*, as if they were the only "authorized expounders" at that fountain.

#### THE LAMB, THE WOLF, AND THE DOG.

A FABLE: BY G. S. PHILLIPS.

A little lamb once left its mother and went down the mountain, to drink at a stream which ran below. At the same moment, a wolf came out of the neighboring wood, and faced the lamb, on the opposite bank.

"What right have you to drink here," quoth the wolf; "Don't you know this stream belongs to me?" "Am I doing wrong?" asked the innocent lamb; "I thought the stream was free to all, and did not know that you were the owner of it."

"Don't stand lying there," said the wolf, pretending to be very angry.

"I do not tell a lie," answered the little lamb; "I was very thirsty when I came down the mountain, and am sorry if I have offended you by drinking of the stream."

"Your sorrow won't prevent me from killing you," replied the wolf; "so prepare yourself to die!"

"I have no preparation to make," said the lamb. "All my life has been as innocent as that of the flowers in the meadows."

"So then," said the wolf, "you will make a dainty meal for me!" and he jumped over the stream, whilst the lamb lifted up its eyes to heaven, and stood ready to be sacrificed.

At this instant, the faithful sheep-dog came bounding down the mountain, and confronted the wolf. "How now, old rascal!" quoth he: "Do you seek to kill one of my master's stray lambs, by pretending to own the stream wherein he has slaked his thirst? This is one of your ancient tricks, which you must now answer for without loss of time."

"Pardog me," quoth the wolf, crouching with a vulpine smile; "I meant the little lamb no harm, I merely wanted to try her courage."

"Try thy own courage against mine then," answered the brave sheep-dog; and with that he fell upon the cowardly wolf, and tore him to pieces.

The little lamb uttered sorrowful cries, like the wailing of an orphan in some alien world, and again lifted up its meek eyes to heaven, and saw the face of Jupiter looking out of the clouds, smiling and well pleased.

Then the dog and the lamb walked up the mountain together towards the fold.

#### INTERPRETATION.

Deaf to heaven is innocence.  
Ever ready its defense.

Tho a moment, seems the Wronger  
Over Right to triumph stronger,

There are angels evermore,  
At the threshold of God's door;

Swift to fly, and strong to do  
Justice, all the wide world thro'.

Thou art safe in self-possession.  
Innocence needs no confession.  
Guilt lies only in transgression.

Hold thy heart in quiet keeping;  
Evil sowing, evil reaping;—  
The master's eyes are never sleeping.

Fear not therefore, tho there be  
No sign of ready help for thee;  
But in thy peril and distress,  
Trust the master, questionless.

#### FROM DR. LEES.—THE "ADDENDA."

In 1833 Mr. THOM, of Liverpool, formerly minister of the Scotch Church, published a strange book, entitled "Calvinism identified with Universalism," which found some disciples. He is a man of learning and talent, but, as I think, led away by an idealless crotchety, viz.: that the *human nature is totally and eternally destroyed first, and yet somehow the consciousness is finally restored!* This was afterwards elaborated in various works, but chiefly, as regards your topic, into "the three questions."

In 1840, Mr. Carmichael, of Dublin, published his "Disquisitions on the Theology and Metaphysics of Scripture," which display great ability and research, and which, I believe, were somewhat influential in spreading views not dissimilar to your own. I refer particularly to the six chapters of the 7th Disquisition.

## LIST OF WORKS ADVOCATING THE DESTRUCTION OF THE WICKED,

SENT US BY DR. LEE, LEEDS, ENGLAND.

1. *These Questions Proposed and Answered, concerning the Life forfeited by Adam, the Resurrection of the Dead, and Eternal Punishment*, By Rev. David Thom, second edition, enlarged.
2. *The Philosophy of Man*, by John Osborne.
3. *Scripture Revelations, by a Country Pastor*.
4. *The Future States: their nature and evidences considered, on principles physical, moral, and Scriptural*, by Reginald Courtenay, M. A. Rector of Thornton Wallasey, Yorkshire.
5. *Scriptural Doctrine of Future Punishment*, by H. H. Dobney, second edition.
6. *Life of Christ*, by Edward White, Hereford.
7. *A Tract on Future Punishment*, Chapman, London.
8. *The Evangel of Love: interpreted by Henry Sutton*.
9. *Human Nature: or, the Law of Reward and Punishment*, illustrated on Philosophic principles.
10. *Disquisitions on the Theology and Metaphysics of Scripture*, by Andrew Carmichael, M. R. I. A. [Member of Royal Irish Academy.] Two Vols.

Some of the above works we have sent for, and from their pages hope to be able to enrich the Examiner, and give our readers matter on these topics which they are not likely to obtain from any other source. In thus seeking matter for our columns, our expenses are increased. Will our friends see that we are sustained by increasing the circulation of the Examiner.

DR. LEE, OF N. C.—The Sermon on "*Profit and Loss*:" we shall publish in the Examiner just as soon as we can find room. At present, we have none to send you; much obliged for your favour.

## LETTERS.

SALUTATION FROM DR. ALBERT ANDERSON, Athens, Va. :-

TO THE BROTHERS BELOVED, GEO. STORRS AND J. T. WALSH, Editors of Bible Examiner:—The Bible Examiner is to me a paper both *interesting*, on account of the kindly spirit of its communications, and *edifying*, because it sustains a character in harmony with its name; I do not mean to say that it is perfect; but, I mean to express myself pleased with it, generally. If it continues its noble and independent course of investigation, we have many and strong reasons for believing that God Almighty will bless it, and make it a blessing. It appears to me, admirably calculated to increase the love of Bible study where it exists already, and to produce it where it has not hitherto existed.

Please accept the assurance of my Christian regard and love; and believe me yours in the hope of the Son of God from heaven.

The *55<sup>th</sup>* is received, and the Sermons are sent. Thank you, brother.—[Ed. Ex.]

DR. JONATHAN WILSON, under date of Sept. 15<sup>th</sup> writes :-

BR. STORRS:—I fully endorse your views of the state of the Dead—the Destruction of the Wicked, and the Sonship of Christ.

I have been travelling among the Advent believers for four months. In which time I have

visited Buffalo, Lockport, Rochester, Victor, Canandaigua, Utica and Albany, N. Y.; North Adams, Springfield, Three Rivers, Worcester, Wrentham and Attleboro, Mass.; Providence, North Situate, Coventry, Warwick and Bristol, R. I.; New Bedford, Boston and South Reading, Mass. With the exception of Boston and South Reading, from the information I have obtained in these places—and I have preached in all of them—there are 18 out of 20 who are with you in sentiment on the above named points.

BR. JOHN C. LOYD, Shippensburg, Pa., writes :-

BR. STORRS:—I love the Bible Examiner. It uproots the foolish notion of immortal-soul-ism. One of my Christian neighbours undertook to convert me from my "error" about the sleep of the dead. I lent him your pamphlet on that subject, and that "converted" him from all the foolery of going to judgment at death and a world unknown.

SISTER BEULAH STOW, Weybridge, Vt., writes :-

BR. STORRS:—I read the Examiner with interest. It comforts and refreshes my soul; and stirs me up to seek more earnestly for immortality, eternal life; and to escape (not "that death that never dies," but) "everlasting destruction" of "soul and body," which, I firmly believe, will be the doom of all those who "obey not the gospel of our Lord Jesus Christ." May the Lord give success to your labours in scattering light and truth through our land.

SISTER CATHARINE C. WILLIAMS, Beaver Dams, N. Y., Sept. 14<sup>th</sup>, writes :-

BR. STORRS:—Though strangers to you, yet claiming fraternity, on the ground of unanimity of sentiment, we address you, thinking it must be a matter of encouragement to you, to know what your little messenger, in the form of "Six Sermons," is accomplishing, and has been instrumental of accomplishing for us. I am writing for myself, and in behalf of a sister believer, who, with me, was led to searching the Bible for ourselves, by means of your Sermons, to see whether those things were so. By submitting to the guidance of the Spirit, instead of creeds, we were led to renounce immortal soul-ism, and embrace the Bible doctrine of immortality, as being the gift of God, attainable through Christ alone.

Some little time since, a friend presented us with two numbers of the "Bible Examiner," and, as they exactly met our views, we were anxious to take them, and to aid in their circulation.

BR. ANSON WALKER, New York City, writes :-

BR. STORRS:—I think I will in no case be without the Examiner so long as I have money for any other purpose, besides buying bread, after which time I will beg it. It is a most welcome visitor. In my judgment its influence to convince those who read it, of the power of prejudice and sectarianism is mighty; for, the scriptural, uncontroversial, and vital truths that are presented, and scripturally defended in the Examiner, paralyse and deaden their force against you. I have to look to some other cause why the opponents of these truths do not embrace them than *scripture, consistency or reason*; and when you have taken from them these three, what excuse have they for continuing to oppose, except it be the power of sectarian influence and prejudice. \* \* \* \* \*

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. III.

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## THE MIND.—REPLY TO J. T. WALSH.

This gentleman declares I neither understand him nor his subject. Whether I understand him, he may decide; whether I understand the subject, our readers may. He says he neither believes nor teaches that the mind and brain are identical, and refers me, in proof, to his previous articles on file; but in one published in No. 7, I find the following passages:

"But we shall doubtless be told, that although the brain is the instrument of the mind, nevertheless it is *not* the mind, and that, therefore, our argument fails."

"This objection introduces another question. 'What is the mind?' The objector replies, *the mind is the spirit*, the agent which operates upon the brain developing thought and reason. Thus mind is defined to be an independent and separate entity, possessing all the attributes of intelligence, and possessing all the phenomena of an intellectual and moral character." (Vol. 3, No. 7.)

Against this view that the mind is a separate entity, acting upon the brain, he proceeds to present a variety of objections, and succeeds in his own opinion, doubtless, in showing its absurdity, leaving me to infer, as I think justly, that he considered the brain and mind identical.

He now declares he does not, but believes "the mind an effect, an aggregate of powers, as functions developed by the brain."

Again he says, "the brain and the mind stand in the relation of cause and effect."

Mind is the effect of a cause—brain. Brain develops thought, the brain develops mind, mind is the effect of brain—it is an aggregate of powers.

Such are Mr. W.'s definitions of mind. Let us look at them. And first, do they give us any idea as to what the mind is, whether matter or spirit? Do they give us to understand that the mind is an entity? But one thing they do do, they teach us that the brain is the cause of mind; that mind was not created directly by God, but is produced by man's physical organization, and depends upon that for its existence.

"The brain develops thought." What are we to understand by this? That the brain thinks? Such would be the natural conclusion, but that would make the brain and mind identical, which Mr. W. neither believes nor teaches."

"The brain develops mind," is the cause of mind—thus the brain precedes the mind, and as all effects correspond to the causes, physical causes producing physical effects, the mind is physical, and if it be an entity distinct from the brain, then the brain has produced a physical substance called mind! Where is it? Why don't anatomists examine it?

What is that mind, the "effect of the brain?" Is it something, or nothing? Is it an agent, and does it perform actions? Does it exist anywhere, but in the imagination of the writer?

"It is an aggregate of powers." These powers are reason, will, memory, conscience, &c. Powers are mere capabilities of doing certain things. Reason, for instance, is the power to reason.

Now these powers belong to something to which we may refer them. What is it? If the brain, then that is the mind. But Mr. W. don't believe nor teach that.

Memory is not the mind any more than inertia is matter, but it is a capacity of mind. Thought is not mind, but the action of mind. As well might you define God to be an aggregate of powers, as the mind. In this view, to speak of the powers of the mind, is absurd, for the mind is an aggregate of powers. The more I look at these definitions, the more confused and unsatisfactory they appear to me.

I find something in man that thinks, reasons, judges. I ask Mr. W. what it is, and he replies the brain develops thought. But does the brain think; is that the mind? No, says Mr. W. again, the brain develops mind.

I again ask what is the mind when developed by the brain, and am told an aggregate of powers.

But powers are the powers of something; the power to reason, to will, are among this aggregate; to what shall I refer them? They are developed, according to this gentleman, by the brain, and hence to this must be referred; and this brings us back to our starting point; the brain is the mind; for that which possesses the power of volition and reason, is doubtless the mind.

All his reasoning leads directly to this conclusion:

The brain is a part of our physical organization, designed for the production of thought, as truly as the nerves of sensation. In the infant there is no mind. But as the brain matures, it becomes capable of producing thought, and develops certain powers, mental and moral; and these powers thus produced by the brain, constitute the mind, which is nothing but certain powers of the brain.

A power of the brain is a capability of the brain, and again we come round to our starting point.

Suppose I was to define matter to be an aggregate of properties; should I not be pressed with the question, is there no substance to which these properties belong? And what are powers but the powers of something? Neither powers nor pro-

portions exist abstractly from some entity to which they belong.

I have devoted the main part of this article to the great point in dispute, the existence of mind as a distinct entity from the brain; but there are several minor points introduced which deserve some attention.

He says I regard the new birth as wholly physical. By no means. That is *his* position. If man is wholly physical, then the new birth is wholly physical. Then "that which is born of the Spirit is flesh." So thought Nicodemus, so thinks Mr. W., but Christ declares it is not flesh, but SPIRIT!

Mr. W. declares it is *man*, composed of flesh, blood, bones, nerves and brain, who is the subject of the new birth. Now he either means that this flesh, blood, bones, &c., are changed by the new birth, or he does not.

If he does, here is the flesh born again, and we might ask what chemical change is produced in the blood in regeneration? If he does not, he believes it confined to the mind, here called man, and hence his play upon this word is done to east up a breast-work for security.

Several of his logical conclusions are not very alarming. Take the following:

"It is the immortal soul that reasons, is enlightened, saved, &c. But some men, such as idiots and monomaniacs cannot reason. Ergo: They have no immortality, and cannot be the subjects of redemption."

But Mr. W. tells us the Spirit operates through the gospel, and moves to action by its motives and arguments, addressed to the *reason* and moral sentiments.

"But some men, such as idiots," &c., have no reason to be addressed. no moral sentiments to be appealed to. Let Mr. W. meet his own difficulties.

The immortal soul thinks; beasts think. Therefore beasts are immortal. This is a favourite resort. When pressed, we are asked if we believe beasts immortal?

The fact that there is a spirit in man, does not, of itself, aside from the will of God, secure immortality. Angels depend upon God as well as men.

And while nothing indicates that beasts were designed for endless being, every thing teaches this of man. Into the Bible argument I do not propose to go in this article; but the text "fear not them that kill the body, but are not able to kill the soul," receives this singular interpretation: Fear not them that can kill the present life, but are not able to kill the future life. Thus soul and body have the same radical meaning, *life*. Whereas they refer to entities.

But, it is added, fear him who is able, not only like man to kill the body, but to destroy both soul and body in *hell*. I must close this long article, and will do so by expressing a sincere desire for the welfare of my unknown opponent.

WM. H. BREWSTER.

LOWELL, OCT. 1, 1848.

#### REPLY TO W. H. BREWSTER.

I am willing with friend Brewster, to refer his understanding of the subject to our "readers." And I wish our "readers," to observe and remember, that Mr. B. has failed to answer the arguments

submitted in my last. After stating my position, as previously expressed, he adds—"leaving me (himself) to infer, as I think justly, that he (I) considered the brain and mind identical." Having disavowed any such absurd position as his "inference," and in as much as no such "inference" can be logically drawn from my position, I leave it as unworthy of further notice.

But, for his sake, I will further illustrate my views of this matter. Because the human mind is manifested or developed by the brain, does it, therefore, follow that that which *develops* and that which is *developed* are the same? If this be his logic, it is not mine! Because the *sense* of sight is developed by the *optic apparatus*, or organ, does it follow that the *organ of sight* and *sight itself* are "identical?" And because the *auditory apparatus* as a whole, is the organ of *sound*, does it follow that that *apparatus* and *sound* are one and the same? Can not the gentleman distinguish between an *organ* and its *function*? Can not Mr. B. distinguish between the *brain* and its *functions*? Really, I am astonished!

But, after getting through with my definitions, he asks: "Do they give us any idea as to *what* the mind is, whether *matter* or *spirit*?" I give my first answer—the *mind* is an aggregate of *powers*, or *functions* of an INTELLECTUAL OR MENTAL CHARACTER. And I care not whether Mr. Brewster makes these intellectual *powers* or *functions* "matter or spirit;" they are such *powers* or *functions* as have no consciousness, apart from the living man, by whose brain they are "developed."

The human mind, human thought, human intellect, of itself, has no consciousness—this latter is an attribute of the man, and not of his thoughts, and hence, when a man dies, his "thoughts perish." The *five senses*, as they are termed, are, by all philosophers, called *intellectual*. Is *sound* "matter or spirit?" Is *sight* "matter or spirit?" Is the shade of a living tree "matter or spirit?" Ah! this word "*matter*!" It surely was not a fit thing out of which to form "a living soul!" But, nevertheless, God did "form man of the dust of the earth, and breathe into his nostrils the breath of life!"—another material thing!—"and he became a living soul."

What does my friend understand by a distinct "entity?" Does he mean that which has a separate and independent existence? Not independent of God, but of other beings? The soul of man is not such an "entity;" the mind of man is not such either; but *MAN*, *himself*, is such a being. Again, Mr. B. quotes me: "The brain develops thought," and adds, "what are we to understand by this? That the brain thinks?"

Shall I have to tell Mr. B. for the hundredth time, that *man thinks by means of his brain*, just as he sees by means of his eyes, hears by his ears? &c., &c. *Man* is the THINKER, and his brain is the organ, the legitimate function of which is to manifest thought; just as he has organs for the development of every function of his whole organization.

"The brain precedes mind," says Mr. Brewster. Yes; the brain of Adam existed before it developed mind; yea, before he had any life! But when his organization was put in motion, his brain manifested thought. Cerebral motion is necessary to thought. It is even necessary to dreaming, as was proved by the case of the girl, to which I have before referred. I can give expression to my mind. I can spread it out on paper, as I am now

doing; and so can Mr. B. The idiot has no mind, his brain is defective—it is imperfect; he cannot reason; and yet, he has as much soul or spirit as Mr. B. or myself.

May I not retort, and ask Mr. B. "where" his immortal soul "is?" "Why don't anatomists examine it?" If it be a distinct "entity," as he contends, and, also, indestructible, why is it that some physiologist or anatomist has not detected it? And, as he asks me, "Is it something or nothing? Does it exist any where, but in the imagination of the writer,"—Mr. Brewster?

Again: Mr. B., speaking of the "powers" which constitute the mind, says, "Now these powers belong to something, to which we may refer them. What is it?" I answer, *they belong to MAN*, and they are manifested by the brain. Mr. B. appears to refer every thing to an immortal soul and nothing to the man, as such, at all! What sort of philosophy is this?

Mr. B. says, "Memory is not the mind," "but a capacity of mind." Every intellectual organ has its memory. Thus we have a memory of language, of names, of places, of things, of events, of forms, &c., &c. And the same person's memory may be defective in some things, but excellent in all others. Can Mr. B. explain this on his hypothesis? If memory be an attribute of that which is immortal in man; why is it ever defective? Will Mr. B. tell us? Will he explain how it is that partial or total idiosyncrasy exists? Will he tell us *how* and *why* monomania, or partial derangement, exists, if the mind be not an aggregate of powers? Let him not evade these questions, for I have not evaded his, but let him look them fully in the face.

But Mr. B. informs us that "thought is not mind, but the action of mind." This position is untenable, "Thought is" the result of cerebral "action," or the "action" of the brain.

Further on, Mr. B. says: "I find something in man that thinks, reasons, judges." Truly, Mr. B. has made a grand discovery! He says, "I find." Where did, or does he find it? In the heart, in the spine, in the lungs, in the brain, or diffused all over the body? Will he tell us? I am anxious to know its location—its "habitation," that I may "find" it also. And does he find this "something" in all men? In all idiots? This "something" that "reasons" and "judges;" does he find it equally in the possession of *all*; and if not, what is the reason? Will he not tell us? For my part, "I find" a great many men who cannot "reason," and I rather suspect Mr. B. has seen a few himself! These, of course, have no immortal mind! or, if they have, will Mr. B. explain why it is they cannot "reason?"

Mr. B. is guilty of too much repetition; he repeats and re-repeats the same things over again and again, without advancing a single step. In his article before me, he states my views often enough one would suppose to make them familiar; but he does not refute them. He has too many *ifs* and *suppositions*. But let us have some more of his peculiar logic: "Suppose I was to define matter to be an aggregate of properties, should I not be pressed with the question, is there no substance to which these properties belong?"

Yes; and "suppose" I "define" the human mind to be an aggregate of powers; and should be "pressed with the question, to what do these powers be-

long?" I should answer most emphatically, *no MAN*.

Mr. B. continues: "And what are powers but the powers of something?" True enough; and these "powers" are the "powers" of the man! Again: "Neither powers nor properties exist abstract from some entity to which they belong." Good! And these mental "powers do not exist abstract from" the man! One word on the new birth. Mr. B. very adroitly attempts to make me occupy what I conceive to be his own position on this question. The new birth is not a physical but a moral change wrought upon an animal, or physical man, composed just as I before stated. The spirit of God operates through the Gospel, by motives, arguments, &c., addressed to reason, the moral sentiments, &c., and moves the whole man, to action, his head, his heart, his ears, his eyes, his tongue, his hands and his feet. He "presents his body a living sacrifice to God." The new birth does not change flesh to spirit; it is a spiritual or moral change wrought in, and upon, the whole man, who is thus said to be born again.

But let us hear Mr. B. once more: "Mr. W. declares it is *man*, composed of flesh, blood, bones, nerves and brain, who is the subject of the new birth." Yes I do; and if Mr. B. will take all these away, what will be left to be born again? As to his enquiry about "chemical changes in the blood in regeneration," it is too puerile, too ridiculous to be noted.

What an absurd exposition Mr. B. gives of the Lord's words, "except a man be born," &c., when he says it, the mind, is "here called man!" The mind called man! This would make the Lord say, "except a mind be born again, it cannot see the kingdom of God." Again, "Except a mind be born of water and spirit, it cannot enter into the kingdom of God." A "mind" born of water! What an idea!! So Mr. B.'s mind has been born again, but Mr. B., *himself*, has not!

As it respects Mr. B.'s syllogism about idiots, it presents no difficulty to me at all. God does not hold idiots responsible. But, if they have immortal souls, I see not how Mr. B. will get out of the difficulty. They are difficulties thrown in the way of Mr. B.'s theory, and he, not I, must remove them.

Mr. B. has not met the question concerning the beasts. He must try it again. It is not I, but Mr. B. who is "pressed" on this question.

Mr. B. remarks: "The fact that there is a spirit in man, does not, of itself, aside from the will of God, secure immortality. Angels depend upon God, as well as men."

Very well; if "the fact that there is a spirit in man, does not, of itself, secure immortality, why predicate immortality of the spirit? Immortality 'depends upon the will of God,' says Mr. Brewster, and so say I; but is it 'the will of God' that sinners shall be immortal? Will Mr. B. meet me on this question? Angels depend upon God, as well as men," for their immortality; but are men now immortal and "equal to the Angels?" Angels are immortal; but men are not, and hence immortality is set before them as something to be sought after. I thank Mr. B. for his admissions! They are fatal to his cause. Again Mr. B. says: "And while nothing indicates that beasts were designed for endless being, every thing teaches this of man." Nothing indicates that beasts were designed for endless being! Mr.

Wesley, the celebrated founder of Mr. B.'s Church, thought differently; and if Mr. B. make intelligence an attribute of that which is immortal, I see not what other disposition he will be able to make of them! But every thing teaches this of man. "Every thing." If this be so, why has not Mr. B. given at least one thing that "teaches" it? This he has failed to do.

Mr. B. speaks of my interpretation of "Fear not them that kill the body," &c., as a "singular" one. But as "singular" as it may be in his estimation, I am willing to rest the whole controversy upon a full Eregesis of this text. If he foil me here, then am I forever driven from the field! The terms are easy, with Mr. B. accept of them? We shall see. May the truth shine into the mind of Mr. Brewster, is the desire of

His friend and obedient servant,  
J. T. WALSH.

### SCRIPTURAL PSYCHOLOGY.\*—NO I.

In these essays I shall divide the subject in the following order:

- I. MOSAIC PSYCHOLOGY;
- II. PROPHETIC PSYCHOLOGY.
- III. APOSTOLIC PSYCHOLOGY.

I. MOSAIC PSYCHOLOGY: This phrase embraces a period, extending from the creation of man to the era of Samuel the prophet. To the use of the term soul, during that period, I shall now direct the attention of the reader. But before entering formally into the investigation, I wish to state certain rules or principles of interpretation, which are admitted on all hands to be correct.

RULE 1st. A word, having a variety of significations, must be defined by the context, to ascertain its specific meaning in any given case. The correctness and importance of this rule, will be manifest when the term soul is examined.

RULE 2d. Words are to have their primary meaning, unless there is an obvious necessity for departing from it.

RULE 3d. If a given definition be the meaning of a word, in a given place and according to its context, then the definition may be substituted for the word, and it will make sense.

These rules will be applied in the course of my examination.

I will now proceed: "And God said, Let the waters bring forth abundantly the moving creature that hath life, (in Hebrew *soul*;) and fowl that may fly above the earth in the open firmament of heaven." This is the first use of the term in the Bible. In the common version it is rendered "life," but in the original it is *soul*. Let the reader remember that this is not only the first application of this word in the Scriptures; but that it was thus used to signify life, by God himself, nearly six thousand years ago! Here we have both high and antiquated authority for asserting that the primary meaning of the term *soul*, is *life*. And, indeed, it cannot imply, or involve, the idea of immortality, for it is here used in reference to "moving" or "creeping" creatures. Do creeping insects possess immortal souls? If the term soul involves the principle of immortality, then they are immortal, for they have souls. Moreover, this term soul

\*These Essays, and those on "Christian Philosophy," &c., the author intends to publish in book form.

is applied "to creeping" creatures before it is to man; yea, and before man was created! Man was not the first living soul!

Again "And God said, Let the earth bring forth the living creature, (in Hebrew, *living soul*;) after his kind, cattle, and the creeping animal, and the beast of the earth after his kind."

Here the earth is made to bring forth "living souls" in the form of "cattle," "creeping animal," and "beast of the earth." Here we have a variety of "living souls;" are they all immortal? If so, we shall have immortal "cattle;" immortal "creeping animal;" and immortal "beast." "And to every beast of the earth, and to every fowl of the air, and to every animal that creepeth upon the earth, in which is life, (Hebrew, *a living soul*;) I have given every green herb for food."

In this place "a living soul" is ascribed to "every beast of the earth," "every animal that creeps," and to "every fowl of the air." Are these "living souls" immortal? If so, the earth beneath and the heavens above, are thronged with immortals! Are all the beasts immortal, from the great Mastodon to the smallest animalcule that creeps beneath your feet? Are all the fowls immortal, from the Eagle that soars beyond the clouds, and gazes at the sun in his splendor, to the little humming bird that sucks sweetness from a thousand flowers? If you respond in the negative, then, I affirm they are "living souls;" and, therefore, if they are not immortal, it follows that "living souls" are not necessarily immortal souls. A living soul is one thing, and an EVER LIVING SOUL is quite another.

In the second chapter of Genesis, seventh verse, we have this account of the creation of man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

We have now arrived at that, which is usually supposed to distinguish man from the brute creation; but we have already seen, that man, as a "living soul," has no pre-eminence over the beasts—they are living souls. The possession of a "living soul" is not the distinguishing feature between man and the lower animals. The superiority of man must be looked for elsewhere: it does not consist in a superior soul, nor spirit, or breath, but in a superior organization, giving rise to a superior MIND.

Man was not created immortal, else the tree of life would have been superfluous; but he was made "a living soul;" or person; not an immortal living soul, implying he could never die, nor an everlasting soul, implying he should live forever; but simply a living soul, depending on God for the perpetuation of his life—his existence. Eating of the tree of life was the means by which he was to live forever. This he would have done, had he not been disobedient; and then God would not suffer him to eat of it, lest he should live forever in sin. His expulsion from the garden of Eden was an act of mercy; and yet men are taught to believe now, that God, who would not suffer our first parents to become immortal sinners, will positively keep sinners alive in a burning hell, suffering indescribable torments, through the endless succession of ages! He must have changed since the expulsion!

I shall now examine the places in this book—Genesis—where this word soul occurs, and see what its meaning may be in any given case. Gen.

xii. 13. And Abram said to his wife: "Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." Now, what is the meaning of this? Did Abram expect to save his "immortal" soul by his wife saying she was his sister? Surely not: he only expected to save his life, which he thought he was in danger of losing on account of her beauty. The context shows the correctness of this. (See the 11th verse.) "And it came to pass, when he (Abram) had come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore, it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive." Abram apprehended the Egyptians would kill him for his wife; and this was the reason of his request to her, in which he says: "my soul shall live;" a Hebraism for I shall live.

Turn now to Genesis xix. 20. "Behold now, this city is near to flee to, and it is a small one: Oh, let me escape thither! (Is it not a small one?) and my soul shall live." Can any reasonable person suppose, that Lot expected to save his (immortal) soul, by fleeing to Zoah? Certainly not. What then did he expect to save? Did he not expect to save his life? Surely he did; and his language is equivalent to his having said—"and I shall live." The language of Isaac is worthy of note. He said to Esau: "Make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." This according to the Hebrew idiom, means—"THAT I MAY BLESS THEE BEFORE I DIE."

"O my soul," says Jacob, "come not thou into their secret;" the secret of Simeon and Levi. Do you suppose that Jacob referred to his "immortal" soul? Or, rather, did he not say, that "He did not wish to enter into their secret?"

It is said of Shechem—"And his soul cleaved to Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly to the damsel."

Now, which shall be believed, the proposition that Shechem had an immortal soul which cleaved to Dinah, or that the whole sentence is but a Hebraism expressive of the fact, that Shechem, himself, cleaved to Dinah in love? Again, in the eighth verse, Hamor said, "The soul of my son Shechem longeth for your daughter." Can any one make me believe that an "immortal" soul would "long" for a woman? It is folly to suppose so. No, the truth is, Shechem, himself, "longed" for her, for a wife; and this is expressed by his "soul longing."

In the thirty-fifth chapter, eighteenth verse, we have this expression: "And it came to pass as her soul was in departing, (for she died,) &c. Perhaps some may be disposed to believe that Rachel had an immortal soul, that departed to heaven. This might have some force, but for the expression explanatory of "her soul departing" "FOR SHE DIED." As it is, this is all the historian meant by her "soul departing."

J. T. W.

### "BORN OF WATER."

BR. MAGRUDER'S REPLY TO THE EDITOR.

Passing by some points of the Editor's criticism (for the sake of saving time and space) I come to reply to the "difficulty" in which he thinks me

involved, that in John, 3d chap., Christ had no allusion to Christian baptism—that because Abraham, Noah, and the thief were justified and pardoned before the resurrection of Christ, and therefore before Christian baptism was ordained, therefore in John, 3d chap., he was not speaking of Christian baptism. Suppose the Editor be right—that 3d John has no reference to Christian baptism, does it thence follow that because Noah, Job, and the thief were saved without it, we (in this day) may be saved also, independently of this ordinance? Certainly not; for it is answered conclusively, no such command was given to them, and "where no law is, there is no transgression, for sin is the transgression of the law." 1 John, 3d chap. 4. Now such a law is given to our contemporaries, and on that account they must obey it at their peril. And here is the very point of the argument. The argument is not that 3d John 5, relates to baptism, (though I am persuaded it does,) but that because the thief, Abraham, &c., are to be saved without baptism, we are not thence to conclude that we, who live under different laws are also to be saved without it. It is to this point I call the Editor to respond.

It seems to me (in all kindness) it is no answer to this reasoning, to urge that as Christ said, "except a man (that is any man) be born of water and the spirit, he cannot enter the kingdom of God," and then to cite the fact that Abraham, &c. have never been born of water, and will be in the kingdom, and so infer that baptism is not essential to entrance into the kingdom. This is certainly not "rightly to divide the word of truth." The declaration, "except a man be born of water," &c., relates obviously to the future, and may be the present, but certainly not the past. What would be thought of a law-giver who, when propounding a new law, should hold it applicable to acts committed or omitted before it was enacted, thus giving it an *ex post facto* effect? The law, "except a man be born of water and the spirit, he cannot enter the kingdom of God," of course, and obviously means, "he cannot in future;" hereafter no man can enter except on these terms. To illustrate: Moses enacted circumcision, and declared that whoever neglected it, should "be cut off from the congregation of the Lord." Would you therefore contend that no one can be saved unless he be circumcised? Certainly not; the reason is plain. Because no such law is obligatory under the Christian dispensation. In regard to the thief, the case is plain. Christ had the power, when on earth, and is plain. Christ had the power, when on earth, and often exercised it, to forgive sins unconditionally. He could say to the sick of the palsy, "Son, thy sins be forgiven thee," annexing no condition, because, as he said of himself, "The Son of man hath power on earth to forgive sins." So to the thief, he graciously said, "Thou shalt be with me in Paradise." But how stands the matter now? He is no longer here in person to forgive sins. He proceeds now by laws, made known in the gospel, "for the obedience of faith among all nations," and to these laws, ordinances, and institutions, must we submit ourselves (as did Saul, of Tarsus. Acts 22: 14-16,) in order "to wash away our sins," and to obtain the blessings promised. Well may Paul himself say, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed (or fully explained and elucidated) by them that heard him?" I submit the above as my reply to the objec-

tion that because Abram, the thief, &c., were saved without Christian baptism, therefore we may "escape," though we "neglect" it.

But the Editor urges this question. "Is being born of water, John 3: 5, Christian baptism?" He replies, "with present light" "it is not." If not then, pray what is it? If not baptism, what is it, I repeat? Those who object, are bound in candor to give us a better explanation of the words than we offer. What is a birth of water if not baptism? What a birth of water and spirit, if not Christian baptism? I await the reply. Meanwhile, let me say, I have never said (I believe) that St. John 3, had exclusive reference to Christian baptism, implying in the subject a belief in the death and resurrection of Christ. John's baptism was no doubt as essential to those to whom John preached as was the baptism of the day of Pentecost to those to whom Peter preached. Both were "the baptism of repentance for the remission of sins." They differed in the facts to be previously believed. Paul says this in Acts 19, "John verily preached to the people that they should believe on him who was to come after him, that is Christ Jesus." Hearing this, they (John's disciples) were baptized in the name of the Lord. For a Jew to reject John's proclamation and baptism, was no doubt as great a sin as for Jew or Gentile to reject the apostles. Nicodemus was one of these rejectors of John's baptism. Jesus, "who knew what was in man," discerning his incredulity on this point, said to him at once, "Except a man be born of water and spirit (as John's disciples were) he cannot enter," &c. Until this law is repealed, or unless any one in this generation can show that he is embraced in the exception which saves the thief, the palsied man and others to whom the Saviour spoke audibly when on earth, let every unbaptized man or woman who hopes for a place and a name in that kingdom, beware of neglecting a compliance with these terms of admission. Such may be among the foolish virgins who go to replenish their lamps at the moment of the Lord's approach, and so are shut out from his presence, for some, we are assured, will experience this bitter fate.

A. B. MACGRUDER.

#### NOTES ON BR. MACGRUDER'S REPLY.

We do not look upon John 3: 5, in the light of "law" at all; it is the announcement of a fact: which fact was just as real and important in the days of Noah, Abraham, Job and Daniel, as in the days of Nicodemus. But if it were a "law" it was in "force" from its announcement, unless the Law Maker specified another time, future, for it to take effect. No such specification is appended, hence Br. M.'s difficulty remains. The dispute between Br. M. and ourselves is not whether it is essential to salvation to attend to Christian Baptism—that topic we leave to him and Br. Grew. The entire argument between Br. M. and ourselves is: "Is being born of water, John 3: 5, Christian baptism?" Br. M. does not try to draw us away from that point. He admitted, in his previous article, that "Christian Baptism was not instituted until after our Lord hung upon the cross;" that admission sustained our position, that being born of water, John 3: 5, was not Christian Baptism. Br. M. now changes the issue, and leads us to respond to a point in which he and

Br. Grew are at issue; and we must be excused from interfering between them. Br. M. entirely misapprehends us in saying, that we "cite the fact that Abraham, &c., have never been born of water and will be in the kingdom, and so infer that baptism is not essential," &c. Really, Br. M., we did no such thing. We did not say that "Abraham, &c., have never been born of water." We asked if Br. M. would undertake to prove they would enter the kingdom without being "born again?" we know they will be in the kingdom, and we believe they will, at the time, have been born again, in precisely the sense in which our Saviour used that expression, John 3: 5. "The declaration," John 3: 5, "relates obviously" to the "past" as really as to the "future," if it relates to any thing done this side the resurrection. Our Lord states a fact, not makes a "law;" and that fact was as really a fact in the days of Abraham as in the days of Nicodemus; and none the less so because Nicodemus, "a master of Israel" was ignorant of it. Our Saviour himself virtually affirms this truth, verse 10—after Nicodemus expressed his surprise—"Art thou a master of Israel and knowest not these things?" Poor Nicodemus was blamed, according to Br. M., and those that think with him, for not knowing what was impossible to have been known, because according to them the thing to be known had no existence till now. Really, our Lord was too severe on Nicodemus, "if these things are so." Why censure him for not knowing that a man must be born of water and the spirit, if the fact had no existence in the Scriptures till that hour? and had never in any clear form been stated before? Tell us, ye "masters of Israel," why our Lord blames Nicodemus for his ignorance of a thing that could not have been known, because it had no being before, if your position is the true one?

We repeat, again, that we have made no such statement as Br. M. attributes to us, that "because Abraham, &c., were saved without Christian baptism, therefore we may," &c. When we make such a statement it will be time enough for us to defend it. Br. M. says, "If being born of water, John 3: 5, is not baptism, what is it?" and he adds, "I repeat—those who object are bound in candor to give us a better explanation of the words than we offer," &c. Br. M. further adds,—"I wait the reply." Now, he need not wait; we gave our opinion in the Examiner, No. 8. Dr. N. Smith gave his in No. 9; and if Br. M. will allow us our judgment in this matter, we will say, that either of these opinions are "better" than the one for which he contends; for that, with present light, to us, is the most unlikely and improbable of either.

Br. M.'s assumption that "Nicodemus was one of those who rejected John's baptism" shall have an answer when he gives us the proof; at present the evidence is the other way. His assumption, also, that "John's disciples were born of water and spirit" shall have like attention when he gives us the evidence, as he has offered no proof of either, we need not go into the argument, but meet both with a simple denial.

We have much hope of our good brother Br. M.: for he shows, like ourselves, that he is not ashamed to change when he finds his ground not tenable. He found that being born of water, John 3: 5, could not be applied to Christian baptism, so now he has fallen back on John's. We think we shall be agreed yet, at any rate, we will not quarrel if we are not agreed.

#### 'THE SECOND DEATH.'

By RICHARD WHATLEY, D. D., ARCHBISHOP OF DUBLIN.

"Many of the ancient Fathers look upon (the expulsion of Adam from Eden) as a merciful dispensation. THAT MAN MIGHT NOT BE PERPETUATED IN A STATE OF SIN." Bishop PATRICK.

"Whoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dew of heaven, and the wells of God: and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality: immortality was not in his nature, but in the hands and arts, in the favor and super-additions of God." Bishop JEREMY TAYLOR.

We know that in this present world there is evil as well as good. whether in the next world there will be an end put to all evil, is a question on which Scripture, if we look to that alone, gives us only this slight hint; that we are told (by Paul, 1 Cor. xv. 25) that Christ "must reign till He have put all things under his feet;" and that "the last enemy that shall be destroyed is death." And this does not seem consistent with the continuance forever of a number of wicked beings, alive, and hating Christ, and odious in his sight.

The Scripture do not, I think, afford us any grounds for expecting that those who shall be condemned at the last day as having wilfully rejected or rebelled against their Lord, will be finally delivered; that their doom, and that of the evil Angels, will ever be reversed.

What that doom will be—whether the terms in which its commonly spoken of in Scripture ('death,' 'destruction,' 'perishing,' etc.) are to be understood figuratively, as denoting immortal life in a state of misery, or, more literally, as denoting a final extinction of existence—this is quite a different question. It is certain that the words 'life,' 'eternal life,' 'immortality,' etc., are always applied to the condition of those, and of those only, who shall at the last day be approved as 'good and faithful servants,' who are to 'enter into the joy of their Lord.'

'Life' as applied to their condition, is usually understood to mean 'happy life.' And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life;' and a contradiction to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all Ages and Countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words 'life' and 'immortality' never are applied in Scripture. If therefore we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have connected them to mean (if they were

taught nothing to the contrary) that the condemned were really and literally to be 'destroyed,' and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life: as for instance, 'Ye will not come unto me that ye may have life:'—'He that hath the Son hath life; and he that hath not the Son of God, hath not life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.

That these expressions however are to be understood not in their ordinary sense, but figuratively, to signify an immortality of suffering, is inferred, by a large proportion of Christians from some other passages: as where our Lord speaks of 'everlasting punishment,' 'everlasting fire,' and of being 'cast into Hell, where their worm dieth not, and the fire is not quenched.'

From such passages as these it has been inferred that the sufferings, and consequently the life, of the condemned is never to end. And the expression would certainly bear that sense; if these were the only ones on the subject that are to be found, in Scripture. But they will also bear another sense; which if not more probable in itself, is certainly more reconcilable with the ordinary meaning of the words 'destruction,' etc. which so often occur. The expressions of 'eternal punishment,' 'unquenchable fire,' etc. may mean merely that there is to be no deliverance—no revival—no restoration of the condemned. 'Death' simply does not shut out the hope of being brought to life again: 'eternal death' does. 'Fire' may be quenched before it has entirely consumed what it is burning: 'unquenchable fire' would seem most naturally to mean that which destroys it utterly.

It may be said, indeed, that supposing Man's soul to be an immaterial Being, it cannot be consumed and destroyed by literal material fire or worms. That is true: but no more can it suffer from these. We all know that no fire, literally so called, can give us any pain unless it reach our bodies. The 'fire,' therefore, and the 'worm' that are spoken of, must at any rate, it would seem, be something figuratively so-called—something that is to the soul what worms and fire are to a body. And as the effects of worms or fire is, not to preserve the body that they prey upon, but to consume, destroy, and put an end to it, it would follow, if the correspondence hold good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them; and is called 'everlasting,' or 'unquenchable' fire, to denote that they are not to be saved from it, but that their destruction is to be final. So in the parable of the tares, our Lord

† This last expression of his is taken from the book of the prophet Isaiah (lxvi. 24), who speaks of 'the carcasses of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all (living) flesh;' describing evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rights of burial, and either burned to ashes (which, among them was regarded as a great indignity, or left to moulder above ground and be devoured by worms.

\* See Matt. x. 28; Rom. vi. 21—23, etc.

describes himself as saying, 'gather ye first the tares, and bind them in bundles to burn them'; but gather the wheat into my garner;' as if to denote that the one is to be (as we know is the practice of the husbandman) carefully preserved, and the other completely PUT AN END TO.

We must not, indeed, venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist since we know not how to explain the existence of any evil at all. We can only say that there is some *unknown* (reason) for it: and that it is a foolish presumption to think of assigning a limit to the effects of the unknown cause, except where revelation guides us. But when we are told that Christ is to reign till he shall have put all things under his feet, and that 'the last enemy that shall be destroyed is DEATH,' this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If 'eternal death' means final death—death without any revival—we can understand what is meant by 'Death being the last enemy destroyed,' viz.: that none henceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, then, it would appear that Death is never to be destroyed at all; since, altho no one should be henceforth sentenced to it, it would still be going on as a continual infliction, for ever.

On the whole, therefore, I think we are not warranted in concluding (as some have done,) so positively concerning this question as to make it a point of Christian faith to interpret figuratively, and not literally, the 'death' and 'destruction' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive for ever.

There are persons, I believe, who do not like to hear this question spoken of as one that is left undecided by Scripture. Some would wish that the final extinction of the condemned should be positively declared, because they wish to believe that doctrine true; and some again, from thinking it a dangerous doctrine, wish to have the opposite one positively declared. But all such wishes are quite foreign from the subject. In judging of the sense of Scripture, we should be careful to guard against the error of suffering our wishes to bias the mind. If, indeed, we had to devise a religion for ourselves, we might indulge our wishes as to what is desirable, or our conjectures as to what seems to us in itself probable, or our judgment as to what may seem advisable. But when we have before us 'Scripture-revelations' on any subject it is for us to endeavor to make out what it is that Scripture teaches, and what it does not teach. We may wonder perhaps why Scripture has taught us so and so, or why it has withheld such and such knowledge, or why it has not more distinctly revealed this or that; but if we presume to interpret Scripture according to our inclinations or judgments, or to speak positively on points which Scripture has left doubtful, because we think it advisable that all such doubts should be removed, it is plain that this is not to make Scripture our guide, but to make ourselves the guide of Scripture.

On one point, and that which ought to afford us the fullest satisfaction, we are left in no doubt. That when Christ, who is our life, shall appear, we also of the number of his approved servants, shall appear with him in glory, which is to last for

ever, we have the fullest assurance from Scripture.

Ignorant, however, as the wisest must be on these subjects, the most ignorant of us is wise enough for his own purpose, if he will but seek for the knowledge of his duty, and use what knowledge he has. Short-sighted as we are, we can see by the light of God's word that there are two paths set before us; the ends of which we cannot indeed distinctly see; but we know that the one leads to everlasting happiness, and the other to ruin; and that God has offered us our choice between them, and entreated us to take the better, and promised us strength to walk in it, if we will strive to enter in at the straight gate.

### BIBLE EXAMINER.

PHILADELPHIA, NOV., 1848.

#### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

BIBLE EXAMINER.—The next number will complete the present volume. No person will have it sent to them after that, unless we receive payment in advance—see terms first page. This rule will apply to all who are now subscribers, as well as to new ones. We hope our present patrons will attend to this in season, and avail themselves of some one of the "Three Offers" in our last number. Immediately on the issue of our next number, we shall have a quantity of Vol. III bound. The price of it will be seventy-five cents, single copy, or four copies for \$2, current money, sent us free of expense. Those who wish the present Vol. complete, unbound, can be supplied with it at the subscription prices. If they wish us to lay aside any for them, bound or unbound, till they call for them, we will do so if they send us the money with the order. Remember, if you wish the present volume complete, you must apply for it soon.

THE "THREE OFFERS."—In our offer of the "Six Sermons," 18mo., we include our views on the Intermediate State of the Dead, and the tract, "Rich man and Lazarus," with each copy of the Sermons. The postage on each copy, including the whole, is about four cents. We state this for the information of all inquirers. Our "offers" cannot be extended to friends in Canada, without the addition of the amount of postage we are obliged to prepay on the Examiners sent there, which is eighteen cents, on each copy, per year; and also the postage we will have to pay on the Sermons, if sent by mail. The best Canada bank bills are five per cent discount here.

TO CORRESPONDENTS.—We wish to oblige all, but we cannot possibly publish every thing we would if we had a weekly issue, or an enlarged monthly. Our friends, therefore, must bear with us as if their com-

munications do not always appear. We may also err in judgment in our selections from their favors; but we will do the best we can. We have given place to more commendatory items during the year than we intended at the outset, but it has been done by the desire of others, contrary to our own judgment in some respects.

We are compelled to lay over several articles intended for the present number; and among them the first article of a Review of the Lectures of J. W. Bonham, against the destruction of the wicked, in which that production of endless miseryism is handled as it merits, but kindly, by H. Grew.

"PROPHECY OF ZECHARIAH."—The Bible Advocate, published at Hartford, Conn., seems almost to take fire at our remarks upon this prophecy in the last Examiner. It is "half inclined to believe" our article was "designed as a refutation" of one it had published; but the Advocate says:—"Our arrangement and proof are such as are not touched by this reply." We wonder why it "flutters" if it was "not touched?" Why be at the pains of publishing six columns of additional matter to help that which was not harmed?

But, says the Advocate,—"If the Examiner had only published our article, we should have no need to say a word in reply." Did not all those persons see your "article," Br. Advocate, that will see your reply? If so, your "reply" is a "needless" affair according to your own admission. Did not the Advocate then undertake a work of supererogation in replying at all? Did that paper really think the Examiner would copy its "article?" We must have been excessively fond of accommodation, to have copied six columns and a half from a weekly paper. When did that paper ever set us the example of such disinterestedness? Carefully, it would seem, till now, have the Editors abstained from ever mentioning our paper, though we have published occasionally for more than three years, and regularly for more than a year. They have not copied an article from the Examiner, nor mentioned its name all this long while, except at the time when Dr. Cray has managed the editorial. With that exception, the Advocate never let its readers know that such a paper as the Examiner was in existence. Now it seems to wonder that we could not have copied its long article on Zechariah! "Consistency should blush for an answer," truly! If the Advocate intends the introduction of its last article, of an "old fiddle" and "Judas" hanging "himself," to illustrate our reasoning, as it evidently does, we will only say—"Physician, heal thyself;" we have no controversy with such very logical deductions.

The "article" in our "exchange" paper, to which we referred in our last, is one and the same

paragraph, admits the Mount of Olives, Zech. 14, is literal, and says "the feet of the Lord stood upon" it at his first advent; and then, when it comes to the cleaving of the Mount of Olives, and half of it removing one way and half the other, it means "the destruction of the Jewish polity"!!! Aye, and the "fleeing to the valley of the mountains" is "literally to be dispersed among the Gentiles"!!! If this is not an "arbitrary application of scripture," we may defy a Jesuit to tell what is. But, we leave that paper to pursue its own way, and we shall take the course to which we believe God and duty calls us. We feel no fears in letting our remarks on Zechariah go the world over, without strengthening them, along with the twelve and a half columns our exchange paper has served up for its readers.

MORTAL AND IMMORTAL TOGETHER.—"No doubt but ye are the people, and wisdom shall die with you," Job 12: 2. One of our exchange papers, in laboring to prove us wrong in the opinion that some will be probationers in the next age, or under Messiah's personal reign, and to avoid the difficulty in which it was placed by our argument, from the fact that angels have visited and preached to men; as, for example, Gabriel to Daniel—to the father of John the Baptist—to Mary, the mother of Jesus—and others—gravely inquires—"Are angels immortal?" and adds—"The same argument which proves that they are, will prove that men are." Surely, "wisdom shall die with you," brother Exchange. Our Lord saith—"They that are accounted worthy to obtain that age, and the resurrection from the dead, cannot die any more: [why not?] for they are equal unto the angels;" that is the reason why they cannot die any more. Here our Lord clearly affirms that the holy angels cannot die: but our Exchange, says—"They are not said to be immortal;" and it further affirms that "Angels and men will be all of an age in immortality." Our Lord is thus represented as saying—"They that obtain that age," &c., "cannot die any more, for they are equal to themselves." Truly—"How forcible are right words." Will our Exchange give us chapter and verse in proof that "angels and men will be all of an age in immortality"? aye, and a little proof that angels will ever be made immortal at all, if they are not so before men? or, if those are not immortal now who "kept their first estate"?

We conceive our brother Exchange has made another very great mistake in applying Paul's language, 1 Timothy 6: 15—16, "to Christ;" a mistake, however, which would be pardonable in a learner, but hardly so in one who is so positive in conclusions, without evidence, as some of his statements are. His words are—"Paul teaching

the only Potentate, says, *Who only hath immortality, dwelling in light, &c.* If our brother had quoted the remainder of the verse, he would have found it to read thus—“Which no man can approach unto: whom no man hath seen nor can see.” Will he affirm that is “Christ?” The same apostle, in the same epistle, chapter 1: 17, affirms that “The King eternal, immortal, invisible,” is “THE ONLY WISE GOD.” He *only* hath inherent immortality: but, does it therefore follow that holy angels are not immortal, because men are not yet so? Is that logical? Just as much so as the following:—“There is *none* good but one, that is God,”—“therefore no man nor angel is good.” Though God alone is *inherently* good, yet he, at *diverse* times, imparts of that goodness to his creatures. How then can our brother Exchange prove that God does not impart immortality at diverse times to his creatures? And hence, how can he prove what he has so positively affirmed, that angels are not now immortal? If his assertion is to be relied upon as proof, it proves too much—it proves angels never can be immortal: for, then the “only Potentate” could not be said “only” to have “immortality.”

Our brother seems to say, that our Lord was mortal after his resurrection, and until his ascension, for he says—“Nor is there any evidence that he was immortalized, until he was glorified after his ascension.” Pray, why did our brother not affirm at once, that he is not “immortalized” yet? for he says—“Angels and men will be all of one age in immortality.” “The man Christ Jesus,” [1 Tim. 2: 5.] is not “immortalized” yet, according to these assumptions. We agree with our brother, fully, that “Faith founded in speculation, may supplant Christian faith, but it can never honor the Gospel.”

We have received, we presume from the author, a small pamphlet of fifty-eight pages, on “The purpose of God in creating the World,” &c. “By E. B. Pinney.” We have not examined it as fully as we may. In some things we agree with him; and in others we are compelled to disagree; particularly in the application of the *prophetic periods*. But we will soon show if he is right. Those who may wish to procure the work, can obtain it of the author, at Seneca Falls, N. Y. Price \$1 per hundred, six cents single copy.

#### THE PENALTY OF ADAM'S SIN.

A writer signing himself “Timothy,” in the *Bible Advocate*, September 28th, very briefly notices our article on the “Death Threatened to Adam, not Moral, nor Spiritual, but Literal,” in the *Examiner* of July. Instead, however, of letting the “original sin” of the article fall back on the *Bible Examiner*, “Timothy” says it is “A piece [that] appeared in the *Athena* Warbler of July 15th.” That is true, but it is not all the truth. The Harbinger gave

credit for it to the “*Bible Examiner*.” However, we care nothing about that so far as we are concerned: if “Timothy” is afraid to say *Bible Examiner*, or does not choose to name it, we have no fault to find on that account.

“Timothy” does not quote us correct, or the *Advocate* has made him say what he did not mean. He represents us as saying that “It involves the greatest absurdity, and that it confounds language, to suppose that moral death was included in the sentence threatened to Adam.”

Our language is, “Some contend that death [threatened to Adam] was a moral death. Such a view involves the greatest absurdity and confounds language. We shall see this by an examination of those texts in Moses and the Prophets where the phrase *surely die* occurs.” We did go into that examination, and found, yea demonstrated, that that phrase is never used where *moral death* is the subject referred to; and this “Timothy” does not attempt to disprove from Moses and the Prophets; evidently, because it cannot be done. We said not a word about whether “moral death was included in the sentence,” but we did say, that was not the *penalty* of Adam's sin, which God threatened; and we repeat it—to maintain that it was, “involves the greatest absurdity, and confounds language.” It is contrary to the entire analogy of the language of the Law and the Prophets, as we have shown; and it will be time enough to strengthen that position when “Timothy” gives any evidence that we have misunderstood or misapplied the words of Moses and the Prophets.

The civil law threatens men with death who commit murder—that they “shall be hung by the neck till they are dead.” Is that a literal death, or a political one? Perhaps “Timothy” would say it “includes” political death the penalty? or, is it a mere accident? an unavoidable consequence, which it would be “absurd” to legislate about? It follows as a matter of course when a man has committed murder, that he loses his political life; but no one ever dreamed that was the penalty for murder. Equally absurd is it, to maintain that when God said to man, whom he had just “formed of the dust of the ground,” “thou shalt surely die,” he meant a *moral death*! That would amount to just this—“O, Adam, I have formed thee of the dust of the ground—if thou sinnest, thou shalt surely be a sinner!!” Most marvellous penalty! Know, O man, if thou dost commit murder thou shalt surely be a murderer!

“Timothy” next goes on to catechise us; and we judge he has been to the “Assembly's Catechism” to get his questions—they are a very fair specimen of that school.

QUESTION 1. “Does mankind retain the moral image that Adam had when he was first created?”

ANSWER. When you tell us what moral image Adam had at that time we will answer you.

QUESTION 2. “If man has not lost his moral image, is not morally dead, why should Christ have come to atone for sin?”

ANSWER. The expressions “moral image”—“morally dead”—and “spiritual death,” are all very good metaphors, but do not belong to Bible theology—they are as unscriptural as “immortal souls” and belong to the same brotherhood. It is by such stereotyped phrases, brought out of the Cereus of Babylon, that men's minds are bewilder-

ed and blinded. The question is a mere play upon words. If you had asked “If Adam was not a sinner—was not subjected to death—why Christ should have come as a deliverer?” all would have been plain; but such a question would have brought you exactly on the ground we occupy. But we reply to your question—If the *penalty* of Adam's sin was moral death there could have been no atonement; and the race of man was lost. That death which could make atonement must be of like character—Christ must have died a “moral death”—must be “morally dead.” That would be to “atone for sin” with a vengeance. We have long seen that the advocates of the theory “Timothy” contends for, are virtually denying the atonement, and establishing the doctrine of the “endless misery” of all mankind, so far as they do anything. “The second death” is like the first: if the first is a *moral death* so is the second: if the first is *literal* so is the second: there is no avoiding this conclusion. Nor is that all: if the first death is a moral death, no man can die the “second death” who has not been first made morally alive: hence, either all men are thus made alive and then die a second moral death, or else none can possibly die the second death—it would only be to continue under the first moral death. But still another absurdity follows the moral death theory, viz: If the first death be a moral death, as they must be made morally alive to die a second moral death; then, this “second death” must be in the present life; i. e., they must be morally dead to be liable to moral death! and if they die another moral death after the resurrection, it must, of necessity, be the *THIRD* moral death!! Let the moral death of Adam theorist escape this dilemma if he can.

QUESTION 3. “Where is the necessity of the atonement? If literal death was the only penalty attached to the first transgression, if literal death only was contained in the sentence against sin, then justice has no demands, only to bring this dust back to dust again.”

ANSWER. Can “Timothy,” or any one else, show that “justice has” any other “demand” for “the first transgression?” If they can, let them do it. We deny that justice has any further demand than that. The penalty of that transgression is inflicted—there is no remitting the penalty, all are made subject to death: but the second Adam, Jesus Christ, has obtained the right to “abolish death,” this he will do by a resurrection of all that are in their graves, or by a change of the living which is equivalent to a resurrection. But, “Timothy” seems to think all sin is wrapped up in the first sin; for, according to his argument, if man [all men] did not morally die by Adam's sin there is no need of an atonement. We think otherwise, but shall not argue that point now.

“Timothy” says—“The brother in quoting Ezk. 3: 18, &c., says, Can it mean moral death? and also says [ask] Are not the wicked already morally dead? I would say, [ask] does not the brother here overthrow his argument by allowing that the wicked are morally dead?”

We would say in reply, when we asked the question, “Are not the wicked already morally dead?” we used the phrase “morally dead” as a quotation, though we did not mark it as such; it was using our opponent's own phraseology to show the inconsistency of applying the threatening to what they call moral death. To say a wicked man is morally dead, is to say, a wicked man is

wicked. But God said “to the wicked, thou shalt surely die,” &c., in Ezk. 3: 18. The threatening did not relate to what “Timothy” calls a “moral death”; for, the person spoken of was, at the time addressed, what he calls “morally dead.” We did not, therefore, “overthrow” our “argument,” but established it. But if we were to admit that all wicked men are “morally dead” it does not touch the question, as to what death was the penalty of the law Adam violated.

“Timothy” adds—“I know that the state of mankind by nature and by practice, would teach that doctrine.” [That is, that “the wicked are morally dead.”]

The wicked most certainly are *wicked*—“morally dead,” if you please—who disputes that? The question is not touched even if you had proved that. What has that to do with the penalty of the first transgression? Just as much as the fact that a man is *politically* dead when he has committed murder, and no more. His being politically dead does not prove that was the penalty of the law against murder. “Timothy” quotes Scripture—“To be carnally minded is death,”—“And you being dead in your sins,” &c., [Not Adam's sin, but their own.—Ed. Ex.]—“Having the understanding darkened; being alienated from the life of God.” The inference of “Timothy” from these texts is truly marvellous; he says:—

“We see that scripture agrees with what the brother allows, that the wicked are morally dead, and that they have been ever since the fall of man.”

We have made no such admission as this language seems to imply. We do not allow that any man since Adam, or by Adam, was made “morally dead.” Adam sinned, and hence was a sinner; but God has sworn by himself that no man should have occasion to say, “the fathers have eaten sour grapes and the children's teeth are set on edge;” Ezk. 18: 1—4. We wonder when men will cease to impeach the oath of the Lord of Hosts; and leave off the guilt of charging on God their own wickedness.

“But,” says Timothy, “See the pride, the anger, the hatred, the malice, that rushed into the human heart after the fall.” He adds, “Cain was morally dead—Lamech was morally dead.”—&c.

Prejudice and superstition are always blind. Some men can see nothing good in the world: we do not know but such men are “morally,” or, at least, *mentally* dead. Was Abel morally dead? We wonder if Cain did not “morally” kill him! Quite as likely as that Cain was “morally dead” by any act but his own; or, that his “moral death” was “the penalty of the first transgression” of his father! Was Seth morally dead? Was Enoch morally dead? Was Methuselah? Was Noah? Abraham, Isaac, and Jacob? Was Joseph, Moses, Joshua, Caleb, Job, Isaiah, Jeremiah, Daniel, and the Three Hebrews? Were all these “morally dead”? Oh, but these were not “the wicked,” it is only “the wicked” that “Timothy” says are “morally dead!” That is, it is only the wicked that are wicked! But “pride, anger,” &c., “rushed into the human heart, after the fall.” Did not a little *rash* into mother Eve's before she fell? Was not the desire to “be as Gods” a little touch of “Timothy's” “pride rushing into the human heart” before the fall? Wonder if Eve was not born of somebody that was “morally dead!” Really, one needs to take a lesson of Job to know how to deal with those who can set aside the plainest declarations of Moses and the Pro-

ghosts on the subject of the death penalty to Adam. Let Timothy, or any one else, take the article which drew out his remarks, and refute the position they laid down, if he can. We challenge them to do it. Our columns shall be open for them to make the attempt. The question is simply this, *Do Moses or the Prophets give any other interpretation of the phrase "STURDILY DIE" than that of a LITERAL DEATH?* We affirm, they do not. Who will pursue with us on that point?

P. S. Since writing the foregoing we have obtained and read the "Three Lectures of J. W. Bonham," delivered in England, on "The Eternal Punishment of the Wicked not Annihilation." We had seen the Boston organ of endless misery's notice of this work, which led us to desire to see the puffed "Lectures." They are, in our mind, a most singular failure—quite a good echo from Boston, Massachusetts; and a pity if Boston could not praise its own child. At another time we may give our readers a specimen of the double-faced character of that abolition. We just remark now that the author says, page 22, "The nature of the death Adam died in consequence of sinning is the point at issue." As our remarks on that subject have already been presented in the Examiner of July and this month, we shall add no more now, but may say more hereafter. We have no fear for the result, if the "Three Lectures of J. W. Bonham" are the best our opponents can do. We say to them all as Micah said to Ahab, king of Israel, 2 Chron. 18: 14, "Go ye up and prosper!" Please read that chapter if you wish to know the result.

### THE DEAD UNCONSCIOUS;

OR, OBJECTIONS ANSWERED.—No. II.

It is said: "That the souls of the righteous are preserved in life in the intermediate state is positively stated by Matthew, Mark, and Luke." Which have either of them "positively stated" such a doctrine? We cannot find it. But "Moses was seen by Peter, James, and John, conversing with our Saviour upon the mount of transfiguration." Let it be distinctly understood, that manifestation was a "vision;" so our Lord himself declares, Matt. 17: 9. It appears, from Luke 9, at the time "Peter and they that were with him were heavy with sleep;" but "when they were awake, they saw his glory and the two men that stood with him." But it seems they were not so much awake as to know distinctly what was passing for Peter wanted to make "tabernacles"—"not knowing what he said." Now as this was a representation by a "vision," it does not follow that Moses was personally and really present on that occasion, any more than it follows that the saints were really in life at the time Daniel saw the little horn making war upon them and prevailing against them, even till the judgment set; or, that the new heavens and new earth were actually being when John saw them eighteen hundred years ago; or that the things seen in any other "vision" were realities at the time seen. This "vision" was designed to represent our Lord, himself, as he will be when he comes in his kingdom, not as he then really was; for, as yet, he had not been quickened by the spirit; and before that event would take place he was to be "put to death in the flesh." He was not, therefore, actually

in his glory at the transfiguration, but was represented in vision as he will be when he shall "come in his kingdom."

Another objection.—"The soul is a spirit, therefore the soul may, with perfect consistency, dwell with God and angels, separate from the body."

Where is the proof "that the soul is a spirit?" If the soul is "the man" it is not a spirit. Besides the Scriptures keep up a uniform distinction between soul and spirit. But what is "a spirit?" Has it shape? Has it substance? Or, is it immaterial? That is, having no substance, or matter connected with it? If the latter, we beg to know how a spirit can be seen? Can thought be seen? Can mind be visible to the eye? These absurdities are involved in the common theory.

Once more it is objected.—"If the Saviour has declared that whosoever liveth and believeth in him shall never die; we are bound to believe him, see John 11: 26." Most certainly we do believe him. But did our Lord assert by such language that Lazarus was not then dead? If he was not dead, then he did not raise him from the dead. But he himself had declared, "Lazarus is dead," verse 14. The interpretation the objector gives to our Lord's words, verse 26, makes him contradict himself, and makes the miracle to be no miracle: that is—the dead was not raised, because Lazarus was not dead. But our Lord said he was dead, and he calls death sleep. He did not say Lazarus' body sleeps, but "Lazarus sleepeth;" and "Lazarus is dead;" and let it be recollected that the objector admits, and contends, the soul is the essential man; then the soul was the essential Lazarus; and Lazarus slept, and was dead, our Lord being judge.

What then did our Lord mean when he said: "He that believeth in me shall never die?" He must be understood in one of two ways: First That such a person should not die for ever, or remain forever under the power of death, though they die as had Lazarus. The original admits, we believe, of this construction; so some of the commentators have rendered the words, and among them Dr. Clarke. The previous verse shows that this may be the meaning. Our Lord had said: "I am the resurrection and the life;" he that believeth in me, though he were dead, yet shall he live;" i. e. he shall have a resurrection to life. Our Lord had told Martha that her "brother" [not his body merely, but "thy brother,"] shall rise again; he shall not always remain under the power of death; he shall not die forever; or, remain always dead; he "shall rise again." And whosoever [not Lazarus only] liveth and believeth in me shall not die forever; they shall live again, for "I am the resurrection and the life," and "in the resurrection at the last day," they shall live again. Such, we conceive, is the true meaning of our Lord's words, unless,—second—He had reference to those that should be "alive and remain unto the coming of the Lord," of whom Paul speaks, 1 Thess. 4: 15; such "shall never die." It is possible our Lord had reference to that class of believers, in the words under consideration; for that day had just been spoken of by Martha.

From this text then there is no evidence that a man is dead and alive at the same time; or, in other words, that a man is dead, but not dead in that very day his thoughts perish," is the

testimony of inspiration. See Psa. 146: 4. And "the dead praise not the Lord." Psa. 115: 17. "In the grave," in "sheol"—the state of the dead—"there is no knowledge." Eccl. 9: 10. Such testimony is positive; and no inferential conclusions can invalidate it. When a man is dead, he is dead; and were it not for the "resurrection," even those "that have fallen asleep in Christ are perished." But they shall live again to "die no more." Compare 1 Cor. 15: 16, 18, with Luke 20: 35, 36.

### H. T. ANDERSON.

We are exceedingly pleased to see that this gentleman has so ably vindicated some of the things, "concerning the kingdom of God." The readers of "the Examiner" will appreciate the article to which we refer, under the caption, "Study of Prophecy," taken from the "Christian Magazine," and edited by J. B. Ferguson, B. F. Hall, and T. Fanning. Mr. Anderson is far in advance of all his contemporaries in the "Reformation," as it is called, and his brethren will do well to listen to his faithful and lucid exposition of the subject of which he treats in the article before us. Perhaps they will learn from him, when the same views offered by another, would be rejected on account of the source from which they might emanate. At all events, the truth is proclaimed, and we therein rejoice; yea, and we will rejoice! The following is the article to which we refer.

J. T. W.

While I have my doubts of a universal conflagration, I have no doubts of a change in the constitution of the present heavens and earth. I do most religiously believe the saying of the Saviour, "Blessed are the meek: for they shall inherit the Earth." The song of the redeemed that John heard, ended with the words, "thou hast made us unto our God kings and priests, and we shall reign on the earth." There is a strong feeling of attachment to the earth on the part of those who suffered here. So it would seem from this song of theirs. Sin has indeed brought upon our race and upon our earth curses, which have sadly injured both. The race has become degenerate and wicked; and this fair globe has suffered from the consequences of the sin of man. We have death, disease and pain; labour, sorrow and tears. But in that new state to which we hasten, there will be neither death, nor sorrow, nor crying, nor any more pain; and God shall wipe away every tear from our eyes. Not only so, but there will be God's tabernacle with man, a pure river of water of life clear as crystal, flowing out from the throne of God and the Lamb. On this river, there will be trees which will yield fruit every month; the fruit will be food and the leaves for medicine; or, as John says, for the healing of the nations. What a glorious state this will be.

But, turn from this for one moment, and tell me, what healing of the nations is this! Will the nations need healing in that state which John describes? And who are these kings that bring their glory and honor into this city? Surely there must be some mistake about our ideas of a future state. John's new heavens and earth cannot differ from Peter's, nor can the state described by

either of these differ from that of which Ezekiel and Isaiah speak. There can be no difference between prophet and prophet, for all have one spirit. But has Isaiah spoken of a new heavens and earth? He has, and says, 66: 22: "For as the new heavens and new earth, which I will make, shall remain before me, so shall your seed and your name remain. And it shall come to pass, that, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Does not this look like the saying of John with respect to the nations bringing their glory and honor into it. Such was the case in a less degree in Solomon's reign, when the kings around him brought gifts to the temple. There will be a healing of the nations, let the wise men say what they will of it. So says the Lord by his servant John. It is written, and we cannot unwrite nor reverse it. Make it intellectual, moral, physical: still it is healing. Now on the generally received opinion, that there will be, in that state, none but the resurrected, how can they need healing? I answer, they have no need of healing, for they are the inhabitants of the city; and they have no death nor pain, but are like the angels of God. And why this tree of life? Shall the resurrected eat of the fruit? I answer yes: for the Saviour says to the church at Ephesus, "to him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." But for whom are these leaves? I answer, for the nations. So says the testimony. Then, when the Tabernacle of God is with men, there will be nations of the earth who will need healing. Let the Doctors make of this what they can. If they spiritualize, then it is spiritual healing. There is no escape. From all this, I infer [?] that there will be no such universal conflagration as we are wont to hear of. For if this universal conflagration takes place, and none but the immortals shall remain, then why have leaves to heal, when there are no maladies?

Let the reader remember that Isaiah and Ezekiel were Jews; that Peter and John were Apostles of the circumcision and descendants of this same family. Let the reader also remember that one spirit taught these four men, and that they all write in the Oriental style, that Peter was at the Babylon in Assyria, the very centre of the settlement of the Jews, when he wrote, and that he wrote for the Jewish believers; and, then, with all these facts before him, he will be able to comprehend what he wrote. And let any one take heed how he calls in question the fact of Peter's being at Babylon in Assyria. But this, by the way; Isaiah says of Jerusalem, "the nation and kingdom that shall not serve thee, shall perish." Again: "I will make thee an eternal excellency, a joy of many generations." And again: "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." Now as Peter, John, Isaiah and Ezekiel describe the same new heavens and earth, and as we find in Isaiah, Ezekiel and John nations subject to the holy people, we cannot conclude that that burning of which Peter speaks, is one of a universal char-

age, or so extensive as to involve the nations of the earth; for then, verily, would there be no nations to subjugate. So you perceive, that the new heavens of Peter and John being the same, the burning must take place prior to their existence. But in the new heavens and earth of John, Isaiah and Ezekiel (this last does not mention new heavens and earth; but the holy city, the waters and tree of life) we find the nations subjugated. Therefore, (I think you must permit this "therefore") there can be no such burning as will involve the nations of the earth. I think, with all due deference to those who think differently, that the wisdom of the wise has failed them on this point. Remember that I have said, I believe in a change in the physical constitution of the present heavens and earth. Moreover, I believe that the Lord Jesus will be revealed, taking vengeance, by flames of fire, on them that know not God, and who obey not the gospel. This I religiously believe and teach. But I am constrained to interpret Peter so as to harmonize with the old prophets, and with John. Had I time, I would here quote from Moses and the prophets, the predictions relative to the land of Canaan; not the land only, but the heavens above that land, and perhaps we might find wondrous things out of the law, the prophets and the Psalms. But not to detain the reader with further remarks on that subject, I will introduce to his consideration a subject of another kind, but bearing upon the present one. First, then, a question: Is the Messiah an heir of anything yet to be possessed? If so, what is that thing? Paul says, we are heirs of God and joint-heirs with Christ. This joint-heirship has some future bearing; something is yet to be developed. Is the Messiah now on the throne of David, or the throne of his Heavenly Father? On the answer to this question hangs the hope of Israel, and of the Christian. If it can be shown that Christ is not on David's throne, then the idea of a spiritual Millennium reigns vanishes—like the baseless fabric of a vision! Let me try the answer to that question. First, I remark, that the passage in the 2d of Acts, 30th verse, is not authorized. The words "*to eita sarka anastesein tou Christou*," belong not to the text. In the next place, I will quote from the Saviour's words, Rev. 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father on his throne." There is a throne which he calls his, on which he will hereafter sit. Open now, Isaiah, and read 9: 6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Father of the Everlasting Age, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Well, then, the throne of David is his by inheritance, and he must yet sit upon it. He is the seed of David according to the flesh, and no other one can ever reign over the house of Jacob. Luke 1: 32-33: "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give him the throne of his Father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be

no end." This needs no comment. The language is clear, simple and plain. I say no one but he can reign over the Jewish people. Where is their Priesthood, and their kingly line? They are both lost to them long since, but safely preserved for them in the person of Christ. How consoling this promise. I care not to enter into the difficulties of dark sayings. This is plain. He shall reign over the house of Jacob forever. And Peter said, lo, we have left all and followed thee, what shall we have therefore? Jesus said to them, "Verily I say unto you, that you, which have followed me, when the Son of Man shall sit on the throne of his glory in the Renovation, shall sit on twelve thrones, judging the twelve tribes of Israel." This will be the portion of the Apostles, and every one that overcomes will sit with him on his throne. This is the consummation to which we hasten. He will have a throne of his own, of which he is the sole heir, which no one else can occupy, but which he will share with the faithful. When? In the Renovation, when the fullness of the Gentiles comes in; when the man of sin is destroyed, when the Israelites turn away from ungodliness, when the times of the restitution of all things shall come. Then will he sit on the throne of his glory, and the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High. Then shall the moon be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and shall reign in glory. "At that time before his ancients gloriously." "At that time shall they call Jerusalem the throne of the Lord; and all nations shall be gathered to it, to the name of the Lord, to Jerusalem." Jeremiah 3: 17. I did not conclude the quotation. "Neither shall they walk any more after the imagination of their evil heart. For the Lord will comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isaiah 5: 13.

I may at some future time give my view of Peter's 3d chapter. I have not entered into that subject, nor do I think it necessary now. I had long listened for some interpretation, which would cause that portion to harmonize with the other three that I mentioned, but my ears have not heard it from any quarter. The facts that I mentioned alone are important. Peter did not write for the Gentiles, and I think his language is understood only by those who give such an interpretation as will harmonize with Isaiah, Ezekiel and John, as well as other prophets. Be it known, that he wrote his letter a short time prior to the overthrow of Jerusalem, when that whole land, city and nation, were threatened by the Romans. The minds of the Jewish people were no doubt sadly perplexed with the coming vengeance, and needed all the aid that the Apostle could give. There is something exceeding sad to my mind, (what must it have been to that of a Jew!) in the whole of the 4th chapter of his first letter; but particularly in the 17th verse: "But the end of all things is at hand." They sound like the knell of the departing glory of the Jewish age. Imagine to yourself the homeless wanderer, driven from his own land, persecuted for his religion, which his Saviour had given; he has taken his last look at

the glorious temple, the city of a thousand years and more, and the centre of all that was loved on earth. The sound of war is in the land, the rumors of the approaching Roman host, the coming desolation, the end of which he knew not, all come before him; and then these sad and solemn words, "the end of all things is at hand." "A fire is kindled in my wrath which shall burn to the lowest hell." See Deuteronomy. These awful words must have struck deep into the Jewish heart. But it is a sad theme. I'll turn from it with a quotation "Ye shall no more see me until you say, Blessed is he that cometh in the name of the Lord." The time I trust is not far distant. The Lord hasten the day. Nevertheless, says Peter, we look for new heavens and a new earth, wherein dwelleth Righteousness. How striking this word, when contrasted with the excessive wickedness and sinfulness of the then existing Jewish nation. But enough for the present.

### THE TWENTY-THREE HUNDRED DAYS.

By DR. JOHN FONDEY.

BR. STORRS:—About eighteen months ago, I addressed you a few letters giving you the result of my investigations in reference to prophecy, which I designed simply as suggestions for a more able and extended consideration by you than I could give them; one of the chief results of which inquiries was, that the twenty-three hundred days were literal days, and yet future. The twelve hundred and ninety, and thirteen hundred and thirty-five days, were also regarded in the same light. Time, and further reflection, have deepened my original impressions of the correctness of these views; and with the view to elicit truth, and excite others to a thorough investigation of this subject, I present them for the consideration of all who love the study of prophecy.

The host spoken of in the eighth chapter Daniel, is conceded by most of us, I believe, to refer to the Jewish people. This chapter gives a description of several monarchies which were to be the agents permitted by God to chastise the Jews. Babylon being soon to pass away, is not mentioned. Persia, Greece, and the divisions of the Greek kingdom, are spoken of. But the principal character (for the little horn is, I conceive, an individual, and my authority for recognizing him as such, besides other arguments afforded by the other prophets, is drawn from Daniel 11: 36, where the action of this king are again noticed. It matters little, however, whether this be a king or kingdom here referred to, for the two others are closely connected.) is a little horn which springs up in the latter time of the kingdom of the divided Grecian Empire, and who, after accomplishing great things, is finally broken without hand. By comparing the different parts of this chapter together, it will be readily seen that the little horn, and the transgression of desolation, are identical. In the thirteenth verse, the daily is spoken of. This I believe to mean the Jewish daily sacrifices which are yet to be restored after the Jews shall have built a temple prior to the advent of Christ. This could be proved from the prophets, but I only speak of it now in passing to explain the twenty-three hundred days. These Jewish daily sacrifices and the transactions of this little horn, who is to be an active agent in inflicting judgment on the Jews, are to occupy a period of twenty-three

hundred days. These days I believe to be literal, and I will now give my reasons for this opinion, leaving it to others to decide for themselves whether they are of any value.

The argument is simple, and founded on the peculiarity of the words spoken by the angel while obeying the command in the sixteenth verse, to make Daniel understand the vision: "In obedience to this command, he tells him to 'understand, O Son of Man, for AT THE TIME OF THE END SHALL BE THE VISION.'" He does not say the vision of twenty-three hundred days shall begin with the commencement of the seventy weeks, which idea our advent brethren held out so valiantly for, and many yet do, and as long as they do so will only be perpetually disappointed; nor three hundred, or one thousand years hence—but mark the phraseology—he says at the time of the end, which is somewhere about the time of Christ's second coming, *this vision shall be*. That passage seems to me a plain passage, and I wonder that I myself and others have stumbled over it so long—it shows that we are not to look for those twenty-three hundred days UNTIL THE TIME OF THE END. That time of the end is, I believe yet future, but as I am only considering the literality of the days spoken of in this chapter, I shall pass on to the next argument on this point.

In the nineteenth verse the angel says: "Behold I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." Let us analyze these words—at the time appointed (the conclusion of the twenty-three hundred days,) the end of the indignation should be. But will the indignation end on the Jews until Christ comes? No, for when he appears the Jews will be in such a time of trouble as never was and never again should be. This is not, however, the strongest point in this verse. But this is: "Behold I will make thee know what shall be in the LAST END of the indignation." This is the burden of the vision—this is what the angel comes to tell him about, viz.—the events connected with the time of Jacob's trouble, and which is yet future. Is that last end of the indignation, twenty-three hundred literal days, or is it twenty-three hundred years long? I believe it to be twenty-three hundred literal days. The whole period of the indignation of God on the Jews was to be seven times, or two thousand five hundred and twenty years. At the time Daniel had this vision, but one or two hundred years of this indignation had been inflicted on the Jews, leaving the most of the seven times punishment yet unfulfilled. Now this twenty-three hundred days finishes up the indignation on the Jews, and is said to be the last end of it. If the twenty-three hundred days are not literal days, but refer to years, I would ask if *twenty-three hundred years* would not be a long last end of *twenty-five hundred and twenty years*—the end would be nearly as long as the whole period spoken of.

Mark, he does not say I will make thee know what shall be in the beginning, nor the middle, nor the latter part of the indignation, "but I will make thee know what shall be in the LAST END of it, for at the time appointed (twenty-three hundred days,) the end shall be." The common sense meaning of words, will, it seems to me, warrant no other explanation of this verse, nor the one previously spoken of, than that the vision shall be at the time of the end, and that the last end of the indignation

more than twenty-three hundred literal days in length.

I have spoken of the twenty-three hundred days as making the duration of the last end of the indignation. This time, however, is, I believe, divided into two parts. One of twelve hundred and sixty days, (which can be proved from the prophecies,) during which the transgression of desolation is to be treading down, which leaves for the other a period of one thousand and forty days, during which the Jewish daily sacrifices are to be offered. Both these periods added together, give us the whole duration of the vision. The question of the saint in the thirteenth verse, included both these events. The time of the continuance of the daily, and also the transactions of the little horn, or the transgression of desolation, and the time of the complete termination, was to mark the time of the complete cessation of the indignation on the Jewish people.

An objection might be started to these views, that as the angel gives an account of the different monarchies, they must be included in the period of the twenty-three hundred days, and consequently those days must be years. But if we look carefully at the explanation of the angel, we shall find that the burden of it referred to the actions of the little horn—the events connected with the last end of the indignation. Besides, I conceive the description of the other monarchies to have been given simply as an introduction to the subject matter of the vision, viz: the movements of the little horn. To illustrate this. When the historian gives us the history of a king, he does not immediately commence with the events of his reign, but traces his descent, and then goes on to give an account of his acts. So in this chapter we have the persecuting kingdoms given; he is shown to have sprung out of one of the four divisions of the Grecian Empire, and then his acts are given at length. I was pleased to see that you had made an advancement towards the views of the literality of the days in Daniel's prophecies. In the April number, subject *Prophetic Periods*, No. 6, you conclude the twelve hundred and ninety, and thirteen hundred and thirty-five days, to be literal, but the term translated twenty-three hundred days, you say is different from that of the twelve hundred and ninety, and thirteen hundred and thirty-five days, and therefore, I suppose, consider them, in distinction from those last, to be years. But in Daniel 12: 11, it speaks of its being twelve hundred and ninety days from the time when the daily shall be taken away to set up the abomination that maketh desolate. In Daniel 8: 13 and 14, it speaks of the daily and transgression of desolation containing altogether twenty-three hundred days. These two dates and transgressions of desolation in the eighth and twelfth chapters, are evidently the same; and if your twenty-three hundred days are years, and twelve hundred and ninety days are days, you will have days cut off years, which spoils the harmony of prophetic dates. But if, as I believe them to be, the twenty-three hundred days are days, your twelve hundred and ninety days can commence somewhere in the duration of the first mentioned number, no violence is done to prophetic periods, and all is harmonious and intelligible. Another objection which presents itself to my view, is drawn from the twenty-sixth verse of the eighth chapter;

the vision is there said to be shut up for many days. Of course the twenty-three hundred days were not to commence until a very remote period.

The little horn in this chapter, I do not consider Papacy, but an anti-Christian power, yet to be manifested identical with the King in Dan. 11: 36, and the Russian Emperor (the great Gog) who shall last reign, I conceive to be the person indicated. The time, times and half of Daniel 7, are also yet future, harmonizing with the twelve hundred and sixty days during which the little horn of the eighth chapter is to be flourishing. The little horn (Papacy,) of the seventh chapter, makes war for twelve hundred and sixty days on the nominal Christian church, while the little horn or Russian Emperor of the eighth chapter, makes war for the same length of time on the nominal Jewish church; the two persecuting both the natural branches and the graft.

ALBANY, N. Y., Oct., 1848.

#### LETTER FROM BR. MANSFIELD.

BUFFALO, N. Y., Oct. 9th, 1848.

BR. STORRS:—I find in your monthly paper much that interests me; especially in your articles relating to the question of man's condition in death, and the future state. When I first gave my attention to the advent doctrine in 1812, while in Cleveland with our departed brother Fitch, I fell in with your "Six Sermons;" and simultaneously with my investigation of the advent doctrine, I examined the subject matter of those discourses and became assured of the general truth of your positions. I have, it is true, found apparent obstacles in the way, but not more than are met in attempting a solution of the advent doctrine—the doctrine of sanctification—human rights, &c., &c. I have always endeavoured to maintain the truth upon the questions referred to, contained in those sermons; and have never felt that by so doing I violated any of my obligations to others, with whom I agreed on the great and absorbing theme of the second advent, who differed with me on the subjects of *death and immortality*. I feel now, as I have in time past, that the doctrine of the speedy personal coming of Jesus, is the sublime and thrilling theme of the heralds of Christ in this age of the world; but that all other truths should occupy their appropriate place in the arch of truth; assured that—although the keystone be in its place, the arch is imperfect while any truth is left out, and the fabric is in danger of falling. That the *dead are unconscious—and the wicked are not immortal*, I firmly believe, and therefore think the arch of truth incomplete without those views; and I am persuaded that the mass of advent believers entertain the same sentiments, though many do not.

I have never had occasion to change my views on the Jew question; but think the Millenarian scheme furnishes no satisfactory scriptural argument to sustain the idea of a mixed state in the millenium; and that no explanation has been given from scripture, as to the termination of this mixed state, nor of the process by which the *mortals living* during that period shall become *immortal*. Accept assurances of Christian love, and believe me

Truly, yours in hope,

L. DELOS MANSFIELD.

Br. M. has travelled extensively in preaching the gospel of the kingdom, and returned last May from his arduous labours in the West Indies.—*Ed. Ex.*

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. III.

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## THE MIND.

SECOND REPLY TO J. T. WALSH.

DEAR SIR—I wish to call your attention, and the attention of our readers, to a few points now settled.

1. You admit that it is not the brain that thinks. That none of the mental or moral powers are to be ascribed to it. That the "aggregate of powers" you call the mind, cannot be said to be powers of the brain,—that it would be ridiculous to say that the brain reasoned, hoped, feared, loved or hated.

2. Hence the destruction of the brain does not in itself destroy that which thinks, and puts forth mental power.

3. That mind is not a thinking, reasoning power. That these exercises are not the exercises of the mind, but they *constitute* the mind.

4. That these powers are to be referred to man as an organized being, and result from his *organization*, and are put forth in consequence of, and by *virtue* of the brain.

5. That there is no such *essence, entity, or substance*, as mind, to which we may justly ascribe mental or moral power, action, or affection.

And hence you must admit, and maintain, that thought is a necessary, mechanical result of an organized, living, physical machine, called man, and when the organization is *disturbed* or destroyed, thought, the result of organization, ceases, or is deranged. I hope I have not misunderstood you, and do not intend misrepresentation of your views.

The conclusion seems inevitable, to me, that thought is a mechanical result, and man an irresponsible machine, on the ground assumed by you in this discussion. Organization and cerebral motion produces thought, and if there is no mind presiding over this organized being, or machine, then man is no more free than the solar system; he moves on and thinks and purposes by reason of his organization, till the machine is out of repair, and then ceases to think, and is no more. I have been led into this inadvertently, and will here state, that one of the chief objections to the material view, is, that man is made an irresponsible machine and not a *moral agent*.

On the ground I maintain, the mind controls, by its free volitions, the movements of this organized body, in which it resides; and the senses are only

windows through which it looks out of its prison upon the world of matter.

6. When you affirm that the mind cannot think without a brain, you put assertion in the place of proof. Do angels think by reason of a brain? Does God, whose image man is, think by reason of a brain? To say that man cannot *manifest* thought, and hold connexion with the outward world, when the senses are locked up, is saying very little indeed.

Most persons believe that God can commune with, and influence the human mind, without addressing any of the senses.

Facts show that there *can* be perceptions without the use of eyes. With the eyes closely bandaged, in a dark room, persons have been known to read a book they never saw, and tell the time of day by a watch.

It is now perfectly settled, that what are termed idiots can be educated. A school is soon to be started in Massachusetts; a teacher has been selected, and is now abroad preparing himself for his task.

I have before observed, that mental power continues to increase long after the whole physical organization has reached maturity.

What are we to understand by the term *man*, as used in your articles, and to whom you ascribe all mental and moral phenomena. What is that man that thinks? Not any part of his physical system. Is it intended to embrace simply the whole physical frame? I see with my eye, hear with my ear. Now what is it that sees and hears? Not the eye nor ear, any more than the telescope or trumpet.

By a figure of speech, we say that the eye sees, the ear hears, the hand writes, but clearly they are only agents. Agents of what? Of the man; which being interpreted means—the *other parts of the physical organization*: that is, the organized man destitute of any property but matter, having nothing but a body, sees out of the eye, one part becoming the servant to all the others, and changing work, to to keep the bargain even.

Thus "the eye cannot say to the foot I have no need of thee," for when this organized being wishes to change localities, he uses his feet—when he wishes to speak, he uses his tongue, and so on: thus in turn each is the servant of the whole; a very important lesson to organized society is thus wrought out.

Man's identity resides not in his ever changing body, but in the mind. Paul says, he knew a man caught up to the third heavens—but whether in the body, or out of the body he did not know. Again, in another place, he speaks of being absent from the *body*, and present with the *Lord*, as co-existing facts. Clearly, the organized body is not the man, but something that can leave the body—be out of the body.

I have asserted, and again repeat, that according to your views it is the physical man that is born again, for this good reason, that man is wholly phy-

sed. You think that my position approaches the absurd, because you understand me to say that it is the *mind* that undergoes the change called the new birth. This would make the Lord say: "that except a *mind* be born again, it cannot see the Kingdom of God." Again, "except a *mind* be born of water and spirit, it cannot enter into the Kingdom of God."

"A *mind* born of water! What an idea!! So Mr. B's *mind* has been born again, but Mr. B. himself has not!"

Now, as you ridicule the idea of the *mind* being born again, it follows, of course, that you believe the body undergoes this change. You make this mistake in respectable company, for Nicodemus had the same opinion.

I grant, at once, that this change of mind, produces a new application and use of the physical organs; but I have yet to learn, that the change is not wholly a change of mind, "making a new heart and spirit," and in consequence of the control of the *mind* over the whole man, "the body is presented," &c.

But what is this. I am again tempted to ask, that presents the body? Not the mind. You reply at once, the man. But on your theory the *body* is the *man*, the *whole* of man—and hence *man*, the body, is to present the body "a living sacrifice."

But we need have no controversy as to what it is that is born again, for much as you ridicule the idea, your ridicule hits not me but the Bible.

Turn to John, 3d chapter, 3d and 6th verses—Nicodemus is astonished to hear it said that a *man* must be born again. Christ replies and adds, "that which is born of the spirit is spirit." A spirit born again! A spirit born of water and spirit! What an idea!! But hold, these are the words of Christ, and here he tells us what he means by *man*, that must be born again.

I have no desire to burden the columns of your paper with long articles, and therefore omit many things. The challenge contained in your last, is accepted, in so far as to be perfectly willing to rest the whole question—Does the soul—mind—outlive the body—upon that text; but I cannot confine myself to that text on the main question. Now to the text.

1. Observe that "body and soul," are in opposition to each other, and both substantives.

2. It is declared, that while men *can* kill the "body," they *cannot* kill the "soul," which is not true if the soul dies when the body dies.

3. It is declared that God can destroy both in hell, or as Luke says, "hath power to cast into hell after death."

We must understand by *hell* a place, and state of punishment after death. Now, on your interpretation, that the body means the *present* life, and the soul the *future* life, the text would read—"Fear not them that kill the *present* life, but fear him, who after he hath killed, (the *present* life) hath power to destroy both the *present* and the *future* life in hell. Thus the *present* life is destroyed twice."

If this is your logic, it is not mine. I have only to say in conclusion, that leaving you to manage your side of the controversy as you please, I shall do the same on my part, always intending to be respectful in language.

Respectfully  
WM. H. BREWSTER.

Matt. 24: 20. Luke 12: 5.

#### RESPONSE TO MR. BREWSTER.

DEAR SIR—In your "points now settled" you make the same incorrect "inferences," which you made in all your previous articles. I now despair of any thing but misrepresentation on this subject, though, I doubt not, it is unintentional on your part. The "points" which you regard as "settled," are far from being so in my estimation; one or two of them, however, are not so objectional as the others. Imitating your example, I will also state certain "points" which I consider "settled" in previous articles, and "post up" the controversy to the present time.

1. *Man* thinks, reasons, reflects, judges, compares, loves, fears, hopes, venerates and adores by means of his brain. The brain is the seat of those organs, whose functions are above indicated.

This meets your first "point."  
2. "The mental and moral powers," while they are attributes of the *MAN*, "are to be ascribed to" the brain—they being functions of that instrument. "That the aggregate of powers," I "call the mind," are "powers" of the *MAN*, and functions of the brain; and that it would be ridiculous to say the brain *reasons, hopes, fears, loves or hates*," seeing that *THESE*, while they are functions of that organ, are in reality attributes of the *MAN*—organized and living, and not of his brain abstractly or when dissected out.—"Hence the destruction of the brain does" "in itself destroy that which thinks, and puts forth mental power," because the "destruction" of the brain—the instrument of thought—involves the destruction of the THINKER—*MAN*.

This meets your second "point."

3. Your third "point," while it is not expressed in my language, may pass current without further notice.

4. Your fourth "settled point" is an admitted refutation of your first, and part of the second "point." That these powers are to be referred to *man* as an organized being, and result from his organization, and are put forth in consequence of, and by virtue of the brain. Of course, then, the "destruction" of the brain, is the "destruction" of that "which thinks!"

So much for your fourth "point."

5. Your fifth "point," "that there is no such essence, entity, or substance, as mind, to which we may justly ascribe mental or moral power, action or affection," must be received with a qualification. In relation to *Man* it is true; and it may be true of angels, and of Christ; but we do not affirm it of "Him who dwells in light inaccessible." I apprehend that there is much error in the world, in relation to spiritual bodies; and I cannot conceive of any being thinking without an instrument of some sort, but Him who is uncreated, unorganized, and self-existent!

Thus far we have "posted up" this controversy. The inference you draw from the "settled points" is utterly at variance with the premises. I neither "admit" nor "maintain," "that thought is a necessary, mechanical result of an organized, living, physical machine, called man." "Moral and mental" functions cannot be ascribed to "mechanical" laws. Electro-magnetism, modified by the laws of the living organism, of which the brain may be styled the "battery," and the nerves the "conductors," contains the principles by which this question is solved. There is not a single faculty of man, moral, mental, or animal, which cannot be made to manifest its function, with increased power, by means of

electro-magnetism! This has been done a thousand times! I have both witnessed and performed it! MAGNETIC VIBRATION, PRODUCING "CEREBRAL MOTION" EXPLAINS IT.

Will Mr. Brewster tell us how these effects are produced, if the brain be not the seat of these functions? If they be attributes of the "immortal soul," why are they influenced by magnetism? Is immortality governed by magnetic laws?

As it respects "human responsibility," it is abundantly established by what you are pleased to call "the material view." The brain, as the *sensorium* of man, is made up of various organs, each organ possessing a distinct function. These functions are moral, mental, and animal. The moral and mental should govern the animal. Man, possessing the power of will, is "responsible" for the right use of all these faculties. They have a legitimate, and an illegitimate use. They are to be used, but not abused. Every moral law in the Bible is directed against their abuse. As this is your principal objection, I will enlarge upon it. Man possesses an organ—cerebral organ, I mean,—which prompts him to adore. Combining its influence with his will, he determines to worship something. If he is not enlightened, he will worship idols; but if the light of Truth has illuminated his understanding, he will respect men and "worship God," which is its legitimate function. Hence its unlawful exercise is forbidden—"Thou shalt worship the Lord thy God, and him only shalt thou serve."

This illustration is applicable to every animal and moral faculty of man, so that he is, in the fullest sense, a "responsible agent." He is responsible for the right use of all the powers, with which God has endowed him. But if man has an "immortal soul," or if his mind be a distinct "essence," "entity" or "substance," capable of life, consciousness and intelligence, when separate from the body; then this "soul" or "essence," which you call the mind, is alone "responsible," and the man, as such, has no "responsibility." If a man were to strike you, or slander your character, would you hold his "immortal" part "responsible," or the man himself? Am I to understand that your "immortal mind" is "responsible," for what you write, and that the man—Mr. Brewster—has no "responsibility" at all? Why hang a man, for the sins of his "immortal soul?" This is punishing the innocent for the guilty! Either let a man go free, or punish the real offender. But, sir, so sure as God is just, he, as well as men, will hold the *MAN*, and not his body, his mind, or his "immortal soul," "responsible" for his evil deeds! *The Man, THE WHOLE MAN, AND NOTHING BUT THE MAN, is responsible before God!*

You say that "on the ground" you "maintain," the mind controls, by its free volitions, the movements of this organized body, in which it resides: and the senses are only windows through which it looks out of its prison upon the world of matter." Here, for the first time, you have given us a synopsis of your theory! Let me analyze it:

1. "The mind controls, by its volitions, the movements of this organized body."

2. It "resides" in the body, as in a "prison."  
3. "The senses are only windows, through which it looks out upon the world of matter."

According to what you "maintain," then, the "immortal mind" only, has "free volitions;" and this "mind" "controls" the "movements of this

organized body." *Immortality*, then, "controls the movements" of that which is mortal. Why is it, Mr. Brewster, that these "movements" are so irregular, eccentric, defective, deranged and insane? "God only hath immortality," and he only bestows it upon his creatures. He is the fountain of this attribute in angels, and will be its source in men. But it "resides" in the body. Where is its location?—This was asked in my last article, but you gave no answer. Does it "reside" in the brain? If so, what is it? What is it like? Again, it is in "prison!"—Pythagorianism to perfection! Immortality in "prison"—looking through windows upon the world of matter! But suppose all these "windows," the "senses," are closed, then it cannot see out "upon the world of matter." All is blind, all darkness, all "confusion worse confounded!" Again, you say, "when" I "affirm that the mind cannot think without a brain," I "put assertion in the place of proof." Now, I have not said that "the mind cannot think without a brain," but I have said that *man* cannot, the proofs of which have been given abundantly in previous articles,—proofs which you have failed to invalidate. When you have answered the arguments already submitted, it will be time enough to advance others.

You ask—"Do angels think by reason of a brain?" I answer angels are not the subject of discussion; but so far as we can judge from analogy, and from what is revealed concerning them, they certainly think by means of some instrument. They have an immortal and incorruptible organization, but this does not preclude the possession of an organ of thought. But, be this as it may, it has nothing to do with the question before us.

Again, you ask, "Does God, whose image man is, think by means of a brain?" I have already answered this question, but I repeat, that God is unorganized, uncreated and self-existent; and the laws of thought, which govern mortal man, are not applicable to the uncreated God. Man was created in the image of the *Elohem*—the *holy ones*—the angels; and all we know of them, as taught in the scriptures, confirms the account given by Moses.

Once more, you observe, that, "To say that man cannot manifest thought, and hold connection with the outward world, when the senses are locked up, is to say very little indeed."

Ah! a while since you told us that the "mind looked out upon the world of matter, through the senses—the windows" of the soul; but now you tell us the mind may "hold connection with the outward world, when" these "windows"—the "senses are locked up!" Do you mean the "five senses," or the moral and mental which are within the brain? "Most persons," you say, "believe God can commune with, and influence the human mind without addressing any of the senses." If you mean the five external "senses," I grant it is true; but if you mean the moral and intellectual, I deny it.

Facts show that there can be perceptions without the use of eyes. With the eyes closely bandaged, in a dark room, persons have been known to read a book they never saw, and tell the time of day by a watch. True; but this does not favor your views of the subject. Cataleptic patients can do this; so can magnetic subjects. In the first case, it is a diseased state of the nervous system; in the latter, it is superinduced by magnetic influence. The brain is magnetic, electric and phos-

*pyretic.* These make it luminous. When the magnetism of the atmosphere and the brain are in equilibrium, the electro-magnetic light, "the eyes being closed," passes through the cranium, excite the optic nerve to vibration, and thus the person can see through a magnetic medium. Destroy the optic nerve, however, and you destroy all sight. We now come to a most astounding development! Here it is. "It is now perfectly settled, that what are termed idiots, can be educated. A school is soon to be started in Massachusetts, a teacher has been selected, and is now abroad preparing himself for his task."

Well, reader, I thought I had investigated this subject; that I had learned something concerning the constitution of man; but, really, if Mr. Brewster be right, I am in worse than Egyptian darkness!

"Idiots to be educated!" Then they will be "idiots" no longer! Let the earth rejoice! Let the inhabitants of the earth shout! and the heavens echo back the sound, for the world is now to be rid of all "idiots!" I would smile, but the subject is too grave!

But, seriously, I regard the scheme as utopian and "idiotic." You might as well try to teach a monkey to be serious, a horse to adore, or an ass to pray, as to teach a congenital "idiot." I speak not of those who are partial "idiots," but of those who are completely so. Those who are merely "idiotic," may be educated, in a limited sense, to the extent of their educability. But congenital "idiots" are hopelessly doomed to ignorance. When a man is educated, his moral and mental powers are brought out, trained and properly directed. Before you can educate a man, he must possess powers to be educated. The "idiot" has them not, and education cannot create them. Before you can educate an "idiot" you must re-organize him physically. No system of training can do this.

"A school is soon to be started." And a "teacher is now abroad preparing himself for his task!" A mighty "task" it is! He may go "abroad;" he may travel all over Europe, and the world; he may visit those ancient seats of learning in Greece, Rome, and Egypt; he may consult the eastern magi, astrologers, soothsayers and diviners; he may wade through the ponderous volumes of antiquity, and consult the wisdom of all ages, and even then he will not be qualified for his "task."

You ask, "what are we to understand by the term man, as used in your articles?" I thought I had been sufficiently explicit, but as you seem not to understand me, I will, for the last time, in this discussion, define man. Man is an organized being; composed of bones, muscles, tendons, nerves, veins, arteries, brain, &c., &c. He is made up of body, limbs, abdominal and thoracic viscera. All these are chemically organized. The organization being complete, it is put in motion, and kept in motion by electro-magnetism. Life is thus developed. This electro-magnetism is modified by a vital chemical action, and is then termed "nervo-vital fluid." The brain is its "battery," the nerves its "conductors." The brain is a congeries of organs. They manifest animal, moral, and mental functions. "The life of the flesh," which is electro-magnetic, "is in the blood." Man breathes electricity, light, oxygen, &c., &c. All these elements, physically, electrically, magnetically and chemically combined, by a process known only to God, he calls man. "The first man

was of the earth—earthly"—animal. This is all I can say now on this point; it would take a volume to elaborate it.

But you ask, "What is that man that thinks?" I have answered this question several times; why put it again? Time and space are too precious for such repetitions.

In the remainder of your philosophical argument there is nothing new. You go over the same ground again and again. 'Tis true you vary the questions—you change your language, but they are the same still. Like one in a "tread-mill," when you continue to step without advancing. When you present a new argument, I will notice it; but until you do, I must be excused from travelling over the same ground every month.

With these remarks, I leave the philosophical part of this subject, to attend to your scriptural allusions.

Paul teaches a lesson which you seem not to have learned, although you quote him. In 1 Cor. xii. he says: "For the body," (the man) "is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." Thus "God hath tempered the body together." The man is made up of the body and its members, as I have before explained. There is no "schism" in it, but it is a perfect whole. It is not "one member," but many. All the parts of the body and man are perfectly adapted to each other. I thank you for referring to this illustration of the Apostle. It is just the thing.

"Man's identity," you say, "resides not in his ever-changing body, but in the mind." If this be so, how is it that personal "identity" is deranged? "Identity resides in the mind," and that "mind" is "immortal;" how then does it become destroyed? Is an "immortal mind" susceptible of any sort of derangement? But the "body" is no more "changing" than the mind. What in common parlance we call the mind, is as "ever-changing" as the "body." "Identity," then, according to your theory, cannot "reside in the mind." The truth is, there is a cerebral organ which gives rise to personal "identity," and supplies the *l of consciousness*. This can, and sometimes does become diseased and deranged, producing double consciousness, &c.

Your allusion to Paul's vision is too slight and vague, for me to notice it at present. When you make it the basis of a regular argument, I will give it a full reply.

Your assertions concerning the new birth, may pass for what they are worth. He must be extremely ignorant of the truth, who does not know that the new birth is a moral or spiritual change. The Lord Jesus taught this in the very quotation which you have used to sustain your theory. "That which is born of spirit, is spirit," or spiritual; "not fleshly or carnal. Jesus did not say, "that which is born of the spirit," is the human spirit, mind, or soul; but spiritual. You might as well say that that which is "born of God," is God, as to affirm

what you have, concerning being born of the spirit. You again repeat the misrepresentation of a "change in the body," when a "man is born again." This you have done so often, while I have as often refuted it, that I shall not pay further attention to it, other than to observe, that you, yourself, are "in respectable company" in misunderstanding, like Nicodemus, the nature and process of the new birth.

In your next paragraph you grant me that, which in the one just noticed you deny me—that is the moral change in the whole man, when he is "born again."

But passing over all minor points, I come now to the text upon which I proposed to rest this controversy. You say my "challenge" is accepted, but you are unwilling to rest the "main question" on that text. Well, sir, let it be as you will. But to the text itself. Matt. x. 28: "And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

The parallel of this is found in Luke xii. 4, 5. "And I say to you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him, who after he hath killed, hath power to cast into hell; yea, I say to you, fear him."

1. "And fear not them who kill the body." The word "kill," in this sentence, in the original, signifies to "murder," to put to death with an evil purpose. "But are not able to kill the soul." In this sentence it signifies to "destroy," "to bring to naught."

"But rather fear him who is able to destroy both soul and body in hell." The word "destroy," in this sentence, signifies to "dismiss from life," to bring to naught." Is it not evident, then, that the Lord exhorted his disciples not to fear those who merely had the power to commit "murder," or to "kill the body," but had not power to "dismiss from life," or "to bring to naught," in the sense of precluding the possibility of living again?

2. This is clear from the fact, that he commands them "rather to fear him," who not only had the power of life and death here, but who also had power to "destroy," "dismiss from life," or "bring to naught," both soul and body in gehenna."

This view is confirmed by the passage from Luke, where the Lord says: "Fear not them that kill" or "murder" the body, BUT AFTER THAT HAVE NO MORE THAT THEY CAN DO." They cannot preclude the resurrection to eternal life; "for our life is hid with Christ in God."

I could say much on this topic, but must wait another month, as this article is already too long.

In conclusion, I would suggest the propriety of narrowing down this discussion to a few prominent points, in order to save time and space.

With much respect, I am yours,  
J. T. WALSH.

#### "PRIDE OF OPINION."

We clip the following excellent sentiments from the editorial department of the "True Wesleyan," of New York city, a paper we are as well pleased with as with any of our exchanges, though we differ from it on many points.

"Men are often too proud to confess their errors or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error, after they are convinced, lest, by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble this pride of opinion. It is this: all men have been and still are more or less mistaken in many important matters. To this we should add the fact that wherein we are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses towards its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewn with cast off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the time ashamed to change, lest the world should know that we had been mistaken. The same is true of society in general, for the changes of individuals effect changes in society, and all the changes of society are but the changes of individuals that compose society. The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences which have been settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world."

#### REPLY TO C. B. HOTCHKISS.

##### "QUERIES ON BAPTISM."

"QUES. 1." It is admitted by learned pedobaptists that the Greek word imports immersion. See G. Campbell's dissertation on the word. He admits that it ought to have been so translated. John could not well immerse by sprinkling. Surely he need not have gone to Enon "because there was much water there," if he only wanted to wet "a bunch of hyssop." The sprinkling "described by Paul, Heb. 9: 19, is a sprinkling of blood, typical of the atoning blood of our blessed Lord. Our immersion in water is an appropriate emblem of our burial with Christ and rising with him to newness of life. See Col. 2: 12. "Buried with him in baptism," &c.

"QUES. 2. John not only preached repentance, but the Gospel of Jesus Christ. Mark prefaces his record of John's ministry with the words, 'The beginning of the Gospel of Jesus Christ,' Mark 1: 1. Paul confirms the same, Acts 19: 4. 'John verily baptised with the baptism of repentance, saving unto the people that they should believe on him which should come after him, that is on Christ Jesus.' Behold (said John) the Lamb of God which taketh away the sin of the world!" I wish that all modern preachers preached the Gospel as

as John. Surely the baptism of Christ and his apostles, John 3: 22, was connected with the preaching of "the Gospel of the kingdom."

"Ques. 3." It will not only do to read it (baptizo) were immersed," but the fulfilment of the prediction, Acts 2: 2 to 4, requires it. When they were baptised with or in the Holy Ghost on the day of Pentecost, they were immersed in the holy element, for "it filled all the house where they were sitting." "In a literal fire" they were neither immersed or sprinkled. The prophet is not to be so understood.

"Ques. 4." Peter's hearers in the house of Cornelius were indeed baptised with or in the Holy Ghost. I see no objection to our friend's supposition, that this was "the baptism of fire and the Holy Ghost." But the record of this whole case is fatal to his sentiments; giving in fact a clear affirmative to his question, "Is there any other baptism left for the christian dispensation but the baptism of the fire and of the Holy Ghost?" After they were baptised with the Holy Ghost, Peter said "can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as ye?" And he commanded them to be baptised in the name of the Lord." Acts 10: 44-48. To suppose then that the baptism of the Holy Spirit supercedes the ordinance of immersion in water under the christian dispensation, is to "be wise above what is written" by the Spirit of Truth.

"Ques. 5." Baptism is not "the antitype" of Moses' sprinkling with blood. The blood of Jesus is the antitype of this. John never "sprinkled all the people." He did not baptize them. He baptised (i. e. immersed) them. As the sound like a mighty wind and the cloven tongues fell on the people on the day of Pentecost when they were baptised with or in the Holy Ghost, it is proper to say of Peter's hearers, Acts 10, that when the Holy Ghost "fell on them," they were baptised in the same.

"Ques. 6." I agree with our friend on this question and think that John 3: 5, may be understood in a sense different from literal water.

"Ques. 7." To suppose that the new birth insisted upon by our beloved Savior, refers to the time of our entering the kingdom at his second appearing, is to suppose that we are not the children of God until that period. We are not his children until we are begotten and born of him. John writes of those who received Christ, when on earth, as persons who were then born of God. John 1: 13. This phrase is not used in reference to our entering into the joy of our Lord at his glorious appearing.

"Ques. 8." With all due respect for the judgment of my friend, I really think the "probability" of his being mistaken, is quite as "strong," as "it is so," so should be so, who were so inspired by the Holy Spirit to teach those things, and only those things which Christ commanded them, that they could say, "He that knoweth God heareth us." John 1: 16. In respect to circumcision, (as touching the Gentiles, which bebove,) we (said James) have written and concluded that they observe no circumcision." &c. Acts 21: 25. In respect to the Sabbath, there was no command for them to observe at any particular time. The only case we can find of any apostle practising it, is Paul's circumcision of Timothy whose mother was a Jewess. He says "circumcision is nothing, and uncircumcision

is nothing." He taught those who depended on it, that Christ would profit them nothing.

"Ques. 9." Whether there is, or is not "salvation without immersion," it was "benevolent in Paul to thank God that he had baptised but two or three" of the *Corinthians*, so long as they were glorying in men, and saying "I am of Paul and I of Apollos." Paul did not thank God that he had baptised no more of that particular church, because baptism was not a duty, or because it is unimportant, but "lest any should say that (he) had baptised in his own name." 1 Cor. 1: 15. He preferred the honor of his divine Master to his own. By the declaration "for Christ sent me not to baptise, but to preach the gospel," we must understand that the announcement of the glad tidings of salvation to a dying world, was the principal and great object of his mission. If he had no commission from Christ to baptize he could not have baptised at all; for that only which he "received from the Lord Jesus," he taught. See 1 Cor. 11: 23, Matt. 28: 19, 20.

"Ques. 10." The true answer to this question is found in the practice of the apostles. This practice proves that Matt. 28: 19 means immersion in water, which (as is evident from Acts 10: 44-48), was not superceded by the baptism of the Holy Ghost. See also Acts 8: 36, 38. Acts 2: 38. This could not be the baptism of the Holy Ghost for this was promised them as a subsequent favor. Acts 8: 15 to 17 proves the same. The Samaritans were not baptised with the Holy Ghost, by the laying on of the apostle's hands until some time after they were immersed in water by Philip.

Paul's act in Acts 19: 6 is not explanatory of the baptism mentioned in the 5th verse, but a subsequent act. Strictly speaking, neither the baptism of water nor the baptism of the Holy Ghost (in the scriptural sense of that phrase,) can save us. The bestowment of miraculous gifts, and not the conversion of the soul to God, is the true import of the baptism of the Holy Ghost. The apostles were converted long before the day of Pentecost. When they were then baptised with the Holy Ghost, they were furnished with miraculous gifts "and spake with other tongues." Acts 10: 44, 46, confirms this. It was water baptism which emblematically washed away Paul's sins. Acts 22: 16.

HENRY GREW.

As the foregoing article will probably close, for the present, the discussion on the subject of baptism, we take the liberty to dissent entirely from Br. Grew's position that the baptism "with the Holy Spirit" was being "immersed in the holy element;" for, if the house was "filled" with it, it was filled by the spirit being "poured out, or shed forth" upon them, and not by their being "immersed in" it. We wish not to protract the discussion, and therefore say no more at present.—Ed. Ex.

#### "SAINTS REIGN IN THE AIR."

In the Examiner of September, we gave a brief communication from Dr. Smith, of Hallowell, Me. on the above subject, which the reader is requested to look at again, page 142. We appended "a single

remark" by way of dissent in the following language:

"We do not see how the devil and his hosts, by going 'up on the breadth of the earth,' are to compass the camp of the saints about, and the beloved city; which are 'in the air;' nor how the saints are to 'reign with Christ a thousand years in the air' with nothing to reign over."

To this Br. Smith has replied at some length. We intended to insert his reply in the last Examiner, but it was crowded out; and, as we are hard pressed for room still, he will excuse us for giving only that part of his article which is a direct reply to our objections. Br. Smith, after enlarging on his previous article, and speaking of the wicked dead being raised out of this earth, (in opposition to the new earth, as Mr. Miller's theory maintains,) at the close of the Millennium, says:

The New Jerusalem is in the air, and in plain sight. This must be, else every eye could not see him, (Jesus) and they also which have pierced him, and all kindreds of the earth could not wail because of him. Also they are to see those that have come from the east, west, north, and south, in the kingdom with Abraham, Isaac and Jacob, and they themselves thrust out. Hence you see the saints must be in the air with Christ, and the whole host of the wicked must be raised from the dead in order to see their great loss, and know their final doom. Satan will now deceive them—then they compass the camp of the saints about. See Webster's Dictionary, where the sixth definition of the verb "compass" is, "to purpose—to intend—to imagine—to plot—to contrive." as we may say, to go about to perform in mind only. Thus you see, that to compass, is to plot, plan, contrive, imagine, &c. Thus they will do while the saints are in the air.

Paul says we are compassed about with such a cloud of witnesses. Hence, to compass about, denotes an array of evidence. Webster says, when this is the meaning, "it is in mind only." Thus it will be with this miserable company for the word says: "Fire came down from God out of heaven and devoured them." The heavens and the earth which are now, are reserved for this very purpose. Peter tells us "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burnt up." This, I believe, as an honest man, will be the literal "lake of fire and brimstone," and will be the hell of the Bible into which "the wicked will be turned with all the nations that forget God." "The ungodly and the sinner will be rewarded in the earth." Ps. 11: 31. And in this pool of liquid fire the devil and all wicked men and women will be "burnt up, root and branch," so that there will be no wicked man, woman or devil in the universe of God. See Psa. 37: 9, 10, 20, 34, 38; also, 104: 35; Prov. 2: 22, and 11: 31, Isaiah 1: 28, and a host of others.

But we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness. After the above scene of the resurrection of the saints, the melting of the earth, the destruction of the devil and the wicked passed upon John's mind, in vision, he says he saw the New Jerusalem

while it was coming down, and after it was down, and the glory connected with the seed of Abraham, and David's royal sons entering the Kingdom, under the whole heavens in which they will reign "for ever and ever," and not merely for a thousand years, as some suppose; that time will be better, in the past; occupying the period while they reigned with Christ in the air.

Hence you see, the heavens will retain Jesus till the restitution of all things spoken of by the mouth of all the holy prophets since the age began—till all things are subdued under him—his enemies destroyed and made his footstool, and he takes the kingdom under the whole heaven.

"Who will they reign over?" Ans.—the Bible does not say they will reign over any one; but, "they lived and reigned with Christ a thousand years."

I expect that when "the Lord shall take to himself his great power and shall reign," they will reign with him. After the saints were raised and were heard praising God in heaven, Rev. xix. 1, &c. they gave glory to God "for the Lord God omnipotent reigneth," verse 14th. We might infer that they reigned with him who was styled "the King of kings and Lord of lords." In the Psalms it is written that "the upright shall have dominion over them in the morning;" again, "he shall subdue the people under us, and the nations under our feet." Paul says, "know ye not that the saints shall judge the world," (not decide the cases.) John says, "he that overcometh and keepeth my word unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." From the above we believe that this reigning with Christ must be after his saints meet him in the air, and before he descends in the New Jerusalem with all his saints, to take possession of the redeemed earth which he purchased by his death and sufferings: see Eph. 1: 14.

May our Heavenly Father by his word, and the influences of the Holy Spirit, lead us all into the truth as it is in Jesus.

To "reign with Christ" is to reign over something. To talk of reigning with nothing in subjection is beyond our conception. The Queen of England and her Lords reigning without a subject would seem a contradiction. But Br. Smith has a right to his views; others must judge of their correctness.—Ed. Ex.

#### A CONTEMPLATED GREAT WORK ON THE MILLENNIUM.

THE AGE TO COME.—It is proposed to publish, if sufficient encouragement is offered, a work of 600 pages, entitled THE AGE TO COME.

It will present a full and entire History of all Theories touching the great question of the predicted MILLENNIUM, both Ancient and Modern. It will seek to show what is true, and what is false, in these Theories. This will constitute Part First of the Work. These are the leading Theories:

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## BIBLE EXAMINER.

PHILADELPHIA, DEC., 1848.

### ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

**BIBLE EXAMINER.**—We have never supposed that we could give that variety in a *monthly* issue which could be given in a weekly paper. Our object has been *mainly* that of presenting the immortality question, and the topics naturally growing out of it. If the support would warrant it, and our friends desired it, gradually advance to a semi-monthly or weekly. But while we publish only monthly, and at the low price that we charge for the Examiner, we know our readers will be likely to be subscribers to some weekly paper which will afford us a variety on the *ecclesiastical* religious topics. We will gladly furnish them such matter did our limits admit. If our friends wish us to publish weekly, and devote one-half, or more, of the Examiner to general religious topics, and passing events, we will do so when fifteen hundred shall please themselves to send us two dollars each per year. A religious paper issued weekly ought to occupy all the time of, at least, one Editor so closely that he could scarcely be expected to be engaged in any other calling; and he must therefore look to the subscribers to sustain him in a pecuniary view. We are of opinion, however, that our present course is, on the whole, the best; that is, to let our readers look to these weekly papers they have been in the habit of sustaining for general matters, and let us devote our investigations to which, it seems to us, we have been specially called.

**THE LAST NUMBER.**—According to previous notice, this number is the last to all subscribers who do not pay before our "terms" of "payment always in advance." We feel very sorry to part with any who have been our patrons heretofore. A few have been coming who have had the Examiner sent to them from the commencement of the *New Series*: a few who have paid us nothing who have taken it for the commencement of the present volume. In both cases, however, in both cases, is small, and we can only begive them all, and take our leave.

of them with none other than the kindest wishes for their present and eternal welfare. Those who have paid for the Examiner up to the present time, we hope have felt themselves benefited sufficiently to determine to continue. From all such, and as many more as are minded to become our patrons, we shall be glad to hear before our January issue. Unless we do hear from them, or find them *credited* beyond this number, we shall take it as an expression of their wish to *discontinue* the Examiner. It will be painful to blot out any name from our books; but we wish not to send the Examiner to any who do not value it worth *fifty cents* per year, and we have no means of knowing that they do thus value it unless they send us that amount. We must treat all alike in this matter. Let none, then, think we slight them if we do not send them another number. The reason will be, we do not find them credited for 1849. If, however, any should not receive it who know they have sent us payment in advance, beyond the present number, if they will inform us when they sent, and how much, we shall take pleasure in sending the paper, even if we find that the money never reached us. In any *mistake*, of this kind, the information may be sent at *our expense*. We earnestly solicit all to continue their subscriptions, and send, at least, one *new* subscriber each. We will do the very best we can to make our paper interesting and instructive.

**THE SERMON ON "Profit and Loss,"** in this number of the Examiner, we hope, will not merely be read, but *studied*. We do not agree with every expression it contains, but we have received much "profit" from the study of it. We have read it some half dozen times since we received it, and shall not fail to read it again; and we must say, our interest in it increases the more we examine it. May the Lord make it a blessing to all who read it.

**FUTURE PUNISHMENT.**—By H. H. DOBNEY.—In the list of works sent us by Dr. Lees, Leeds, England, is that of the "*Scripture Doctrine of Future Punishment*," by H. H. Dobney." This work we had heard of before we received Dr. Lees' communication, and had sent to England for it. It was the only one in his list we had any knowledge of prior to his favor.

The work of Dobney we have received, since the last Examiner was issued, and find it exceedingly interesting and instructive. It is a 12mo. of 278 pages, in "two parts." The first part is divided into four chapters, in which the author takes up the Reasons for Discussing the Subject—the Relation God sustains to Man—the True Idea of Sin—the Moral System—Excellency of Law—Propriety of Punishment—Punishment Inevitable—Punishment not Corrective but Penal, &c. This occupies about seventy pages.

In the second part he takes up the question of the nature and character of the punishment; which is handled in a very kind and conciliatory spirit, but still in a manner that is calculated, all but irresistibly, to carry the mind to the conclusion that the popular notion is an error, and that the wicked will be "*miserably destroyed*;" and "be as though they had not been." This part of the subject is treated of in *eight* chapters of over 200 pages. We sincerely wish the whole book could be *reprinted*, and circulated over the United States. Had we the funds we would do it ourselves; but we have them not, and so fear we shall have to content ourselves by giving portions of it in the Examiner. Reprinted it should sell for about *seventy-five cents*. The cost of the copy we have caused to be imported from London has been *one dollar and seventy cents*.

Dobney, we believe, is a Baptist minister, though no statement of his ecclesiastical relation is given in the book. Those who wish to see large extracts from the work will be gratified if they subscribe for the Examiner for 1849.

We will cause the work to be reprinted if one thousand copies are ordered within six months, and the money pledged to be forwarded when the work is ready for delivery; and to all who buy to sell again, 33 per cent discount will be made.

P. S.—Since writing the above, we have loaned the book to a friend, who, having read it, pledges to take *fifty dollars* in the stock necessary to republish it. The probable amount necessary to publish the first thousand copies will be \$500. Any amount pledged shall be refunded in the books at cost.

## PROSPECTUS.

### CHRISTIAN PSALMODY;

Or, Hymns, Psalms, and Songs, suitable to the worship of God and the proclamation of his truth.

By J. T. WALSH.

We propose publishing a cheap edition of Hymns, &c., free from the errors which obtain so extensively in every Hymn Book extant. The work will be suited to the *Christian worship*, and adapted to the faith of a people expecting the Messiah, and the establishment of his kingdom. In a word, it will *melodiously* set forth the views advocated in the *Bible Examiner* and other periodicals devoted to the same objects. The work will be published so soon as the author can do it with safety to himself. Any person feeling a disposition to aid in the enterprise, can do so by forwarding their contributions to Br. STORRS.

T. W.

It will be seen by the foregoing that Br. Walsh intends to furnish a "Hymn Book" such as many of us have felt is much needed. We rejoice that he has made up his mind to undertake it, and hope he may be abundantly sustained in that labor. If

any of our friends have good hymns, suitable to such a work, will they favour the object by sending them to our office? And do not forget to let us know at once your wants in regard to such a hymn book, and what you will do to aid in its issue.

**BIBLE ADVOCATE.**—The apology our brother of the Advocate has given us for the "tone of" his "reply" to our article on Zech. 14th is perfectly satisfactory. On our part we are glad to correct the "sad mistake" we made, in saying the present editor of that paper "had not copied an article from the Examiner." Our brother says:

"If you will turn to volume IV, number 8, page 62, you will find two articles selected from the Examiner, and duly credited. Also, same volume, number 15, first page, you will find a very lengthy article, duly credited; and we were thankful for the opportunity of making each and all these selections."

We are truly glad, brother, to receive this information; and by our "mistake" we did you injustice, for which we are sorry: we thought these articles were selected by Dr. Crary, in the absence of the editor: we are glad to find it otherwise, and trust you will forgive us the error.

We certainly "intended no wrong" in any of our remarks; but we did think there *seemed* to be an air of *positiveness* in the articles of our "exchange" which needed some reproof; we regret if we were not as "*courteous*" as the gospel requires in giving it, and will try to do better in future.

**EXAMINER FOR 1848.**—The volume is now completed. Any wishing to avail themselves of all the numbers, can have them at the subscription price, if they send their order and money soon. We are satisfied that new subscribers will regret it if they do not order the paper from January, 1848. Let all persons ordering the Examiner write the names of persons and places plain; for we have no means of "guessing" them out. For terms and address see first page.

## LETTER FROM THOMAS SMITH.

BR. STORRS.—I am very much interested in the "Bible Examiner," especially in that part which so fearlessly and ably discusses the "Immortal Soul" question. It appears that men are beginning to think for themselves on the trans-Atlantic shores, as well as on our continent; and the result seems to be an abandonment of those long established notions that men have "immortal souls" naturally. I was struck recently with a little occurrence in the State of Massachusetts, while on board a packet. An intelligent Sea Captain, a fellow passenger, and a professor of religion, were on board, to whom I proposed the following question: "What, sir, do you suppose will be the nature of the punishment of the wicked in the future world?" Said he, "Why, I suppose it will be a *horror of conscience*, or something of that kind." I then repeated numerous Scriptures by which to show him that the Bible taught they would be *cast into a lake of fire burning with brimstone*, "where they have

of fire—that fire would *do* for them—burn them up. No! Not knowing my faith, he very readily remarked, "Why, sir, if that be the nature of their punishment they will be annihilated, will they not?" I then gave him some Bible testimony, and the result was that he acknowledged that such instruction was the most Scriptural and reasonable. To this conclusion, it appears to me, men must come, in order to admit a harmony in the attributes of the *Father of mercies*. Numbers of strong minded men of my acquaintance, are merging, and have merged into universalism, because of the so-called orthodox creed of *eternal life in misery*; and they will increase more and more unless the true light upon this important subject is brought to bear upon their minds, and then I trust, if they are candid, they will readily exchange their error for the truth.

I cannot, for myself, see either reason or Scripture in your ideas of probation after the coming of Jesus. In fact, if such a thing should be, and men are of the same nature as they are now, and the claims of Jehovah the same—I cannot see that but very few, if any, would be benefited by it; and should the Lord in any way afford them a superior opportunity to what men now have, He would in that case show *himself* a respecter of persons—which idea the Scriptures contradict.

Still praying to be led into all truth, I am your brother in tribulation, hoping for eternal life at the appearance and kingdom of Jesus Christ the Son of God!

DOVER EAST, September, 1845.

#### REMARKS BY THE EDITOR OF THE EXAMINER.

We are not offended that Br. Smith cannot "see either reason or scripture in our ideas of Probation after the coming of Jesus." Our old prejudices do not give way at once. Will Br. Smith admit, that we, in this age, or last 50 years, have had "any more afforded us" as "superior to what men" had in the 12th, 13th and 14th centuries, when it was death to read the Scriptures in the language of the common people? If he does admit this—Is God therefore a respecter of persons? The "respect of persons" the Scriptures speak of, as not in God; is always spoken of his character in relation to the *good* and he will call men to for the improvement or mis-improvement of means granted them, whether Jews, Christians, or Gentiles. That some have had, in all ages, and in different ages, more means and advantages to know God and bear fruit, is undeniable. The one, two, and five talents clearly teach this doctrine. Did not Abraham have a "superior opportunity to what" many had, both before him and in the age in which he lived? Did not the posterity of Jacob have superior advantages for centuries? Paul says they had "much every way"—chiefly because unto them was committed the oracles of God? Rom. 3: 2. Do not we now, under the gospel, "superior advantages" to what the Jews did in their best days? And may not the next age confer still greater advantages without an impeachment of God's dealings with men? Is our "eye evil because" God is "good"? May He not do what He will with his own? May He not give to some "superior advantages" to that of others, and yet not be a "respecter of persons" in the Scripture sense? Facts show that He has thus distinguished men in all ages.

But in judgment he is no respecter of persons; greater privileges lay us under superior obligations; and if we fail, the greater will be our condemnation. We can "see neither reason nor scripture in" the objections made to the idea of probation, to some, after the advent; but we do not condemn others, who think differently, so long as they manifest an honest desire to know what truth is.

BR. ELON EVERTS, Vergennes, Vt., writes:—

BR. STORRS:—I find once and awhile one who dares read the Examiner, and after trying its "heresy" by the balances of the sanctuary of truth, they find (although widely different from the popular theology of the age,) that it agrees so well with the sealed weights, that they want more of it. Many are inclined to cast their old weights (heathen traditions, endorsed by the creed making sectarian, honoured and endorsed however much,) to the moles and bats. I send enclosed three dollars to be appropriated for the Examiner.

I am glad to see that you propose to speak occasionally on the reign of David's rightful heir and his kingdom. Will it not be profitable to say something on the unfulfilled promises, made by God to a people that suffered over 400 years in Egyptian bondage, and brought out with a high hand, and placed in a goodly land, and had wholesome laws, but they broke them, and then were carried away captive into all nations, their city destroyed, and their land made desolate and trod down by the Gentiles? All this has taken place literally, to a literal Israel, and upon a literal land and city. And God that has done this just precisely and literally, according to his threatening, previously made, for their iniquity; also has, by many of his prophets, declared, as by Ezk. 39: 26-28, "Now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel, and will be jealous of my holy name; AFTER that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' land, and am sanctified in them in the sight of many nations: Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there." This all to be about the time of the great slaughter of the wicked, and supper for the fowls and beasts, as shown in said chapter; being parallel with Mal. 4, and Rev. 19. Not parallel with the slaughter of Rev. 20th, and Ezk. 38th. Now this gathering of Israel can't be fulfilled upon a spiritual Israel.

DR. N. STORRS, Hallowell, Me., writes:—

BR. STORRS:—We have some reformation in this place: several have been converted and others reclaimed, so as about to double our numbers. We are all of one mind: all say the same thing: all consider your paper good; and if it were not for your Millennium on the earth—probation after Christ comes, and the return of the Jews, it would be the best paper printed. If you have the truth on these points, may the good Lord enable you to make it so plain that we may see it by your bringing the plain testimony and not merely inference. But if we have the truth, may you see it and embrace it in the love of it.

#### Profit and Loss—A LAY SERMON.

BY FREDERIC R. LEES,

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'Godlikeness profiteth for all things.'—Paul.

'What is a man profited, if he gain the whole world, and lose his soul?'—The Christ.

'For a recompense—be ye enlarged.'—Paul.

The principle of Profit and Loss, as embodied in the startling question of the Great Teacher, contains at once the seed, the sum, and the substance of that divine gospel, which it was the mission of the Messiah to declare and develop.

'Thou' a problem in heavenly arithmetic lying at the basis of all life, He was the first to give it a full and living solution; to exemplify the ideal principles of his sacred Ethics in real and vital being. In words, indeed, he has broadly and beautifully shadowed out the interior principles of his Father's government, but in works he has declared them with a depth and distinctness which none can mistake. From the first and fearless utterances of the Spirit, which ensured the hate and persecution of the Priesthood, to the hour of his crucifixion on Calvary, when the false triumph of his foes opened wide to him the Gates of Glory, his life was one long and illustrious commentary on the principle expressed by his Apostle—'Whatsoever a man sows, even this shall he reap; therefore the sower to his flesh, shall of the flesh reap corruption, while the sower to the spirit shall of the spirit reap life everlasting.'

#### THE GRAND LIFE-PROBLEM.

MAN, spiritually, was appointed in the divine image—in other words, he was both designed and adapted to become an ORGAN OF LIFE and OF GOD. His nature is two-fold—*animal and spiritual*, of which, in the order of development, individually and historically, the animal is first—the spiritual second. 'The first Adam,' is therefore, 'of the earth earthy'; it eats dust until spiritualized and purified—it tends to the nothingness of self; therefore he who regards the selfhood of the flesh as his vital centre, must reap corruption. But 'the second Adam,' the fleshly organ of life purified and 'made perfect' thro' trials, temptations, and sufferings—in short, the incarnate Word or Wisdom, EMMANUEL, or 'God with us'—is the 'Lord from Heaven'—the divine humanity—MAN, 'the temple of God.'

Thus man, tho' *liable*, by the mal-administration of his faculties, to sink into corruption and nihilism, is also *capable* of rising into the similitude of the Messiah—'God manifest in the flesh'—and of inheriting the eternal glories. This is no longer an ideal theory—a vain speculation—for 'the Lord of us, Jesus Christ, gave himself for our sins, that he might deliver us from the tendency of a malignant spirit, according to the will of God.' 'I do say, therefore, walk in spirit, and you shall not perform a desire of the flesh.' The flesh certainly wars against the spirit, and the spirit against the flesh. 'But the fruit of the spirit is love, joy, peace, forbearance, usefulness, goodness, truth, gentleness, temperance; against such there is no law for death.' They, in short, who belong to the Christ, have crucified and still-crucify the flesh, with the propensities and selfish dispositions. If we are *alive* in spirit, we may also perform the rites and ceremonies in spirit. These

things are not ideal impossibilities, for they have been realized, and may be for evermore. Christ, our Lord and leader, has been in the wilderness before us; he has conquered the demon principles, and triumphed over our real enemies—those of our own household. As our 'elder brother' and 'exemplar,' and 'the captain of our salvation,' he has actually *achieved* such perfection thro' sorrow, conflict, and suffering, and is even now gone before us to point and prepare the way; He, our Precursor and our Pledge, has risen from the Dead, physically and spiritually, that we may rise also! For, as Paul declares, 'If the spirit of the Raiser of the Saviour from the dead, will make *even your* mortal bodies live. If you live fleshly you shall die; but if you put to death in the spirit, the doings of the body, you shall make yourselves live. If indeed sons, also heirs, heirs verily of God, *follow here* indeed of the Messiah; if we are fellow sufferers, it is our duty to be also fellow glorified.' Thus all is prepared for the establishment of that 'kingdom of God'—which 'cometh not with observation; for, behold! the kingdom of God'—with all its life-laws and everlasting principles—'is within you.' Here Doubt and Despair are expelled by the demonstration of a Divine Life, while Truth, and Hope, and Love, abide for ever.

This then is the grand life-problem—the purpose of our being at all, and which therefore, unattained, we shall cease to be—to subordinate and sanctify the sensual, and to develop and display the spiritual, principles of Human Nature. Wot ye not, brethren, that we should be about our Father's business? That if we rise not with the Heavenly, we must inevitably Sink with the Earthly, Man? Unvivified by the divine spirit—who *only* hath immortality—we must die. 'Dust we are, and unto dust must we return.' We have, then, the *Divine Nature to inspire and image in the Human*—and we be to us if we fulfil not this life function, and 'purify ourselves even as he is pure.' The consequences of failure are not arbitrary but inevitable, and no false faith, or corrupt creed can arrest their course, or avert their consummation. 'The soul that sinneth, it shall die.' God will by no means clear the guilty. As the tree falleth so it lieth—as death leaves us will judgement find us. Hence the exhortation of Paul—'Let each, therefore, examine his own mechanism, and then he shall have rejoicing in himself alone, and not in another. For each shall bear his own burden.' Let him, however, who is under instruction in *this* *cosmos*, (or eternal light which enlightens every man in all times, 'associate with him who is instructing in all good things, *Deceive not yourselves*—by thinking to escape the retribution of your own acts; 'God is not mocked: for whatsoever a man sows *even this* shall he reap.'

#### PROGRESSIVE CULTURE.

Religion, then, consists in the progressive Culture of the Soul for the development of the Divine—and this culture must be based on fixed laws, and conducted on firm and eternal principles. Religion is 'a fountain of living waters springing up unto everlasting life'—but those waters must gush and flow forth according to some stated and certain laws. Now, it is the function of the religious philosopher to ascertain and expound these laws of the Life-kingdom. If we divide that kingdom into three Departments—the Instinctive, the Intellectual, and the Moral—then the mission of religion is to put down the rebellion of the lower against the higher Provinces, to restore the rule and government of Israel, and effect a complete reconciliation amongst the conflicting Powers. In fine, its aim is the re-union of the human with the divine nature—'Christ in us'—a renewing and midwifing spirit—the hope of glory.

Christ's ethical problem of Profit and Loss, &c. &c.

\*Here, and elsewhere, we shall translate the Greek as literally as possible. Man has evolved the re-evolution of the Group, by casting it with his own two judgments.

\*The Dead Times were inserted by us.—Ed. Ex.

\*Ed. Ex.

\*Ed. Ex.

\*Ed. Ex. 22, &c. Stichenen, rites and ceremonies—its full

law.

\*Rom. viii. 13. &c. &c. &c.

the solution upon the law of Life and Death—or in other words, upon the law which regulates Progression and Regression, known in ordinary phrase as Reward and Punishment. We have chosen, however, to discuss the most important of all Institutions, under a new denomination.

Firstly, because the old terminology is confused and inadequate. 'Reward' is not, either in actual usage, or according to its etymology, the logical antithesis of punishment, since it denotes either the return of good or the return of evil. 'Punishment' is also ambiguous and indefinite. It signifies, according to the savageness or civilization of the people who employ it, any suffering or privation from the most trifling penalty to the most terrible visitation of vindictive torment—anything from the irrevocable punishment of death, down to the slightest chastisement or smallest privation inflicted with the merciful intent of warning or reclamation. In itself it sometimes denotes mere privation or loss—privation of means, loss of liberty, faculty, or life—while it may connote in the mind of the magistrate or parent, the purest or most merciful emotions. At other times it may denote torment the most intense, while it connotes, in the mind of the inflictor, feelings of the fiercest rage and vengeance.

Secondly, therefore, we avoid the ancient terminology, because we wish to discriminate the pure and essential elements of this institute of Reward and Retribution, from its mere accidents and accompaniments.

Thirdly, to exclude from the consideration of *Divine* punishments, which are the results of wisdom and love, the remotest idea of vindictive feeling or of vain torment—ideas, alas! but too commonly associated with the subject, and which, as we *can* truly worship only what we love, tend to darken the Divine Aspect, and to destroy our deepest feelings of reverence towards God. Indeed we think with Lord Bacon, that it is better to have no opinion of God at all, than one which is dishonouring to Him and degrading to us. And all misconceptions of Deity are degrading. As is the God we have framed to ourself, so will be our Life and Soul: an image of a gloomy and partial deity fills the spirit with kindred gloom and fitfulness, while, conversely, a more and jealous temper will reflect an image of God corresponding to itself.

Thus the moon-struck Sophist stood,  
Wishing the shade from his own soul upthrown;  
Heaven and darkened Earth, and in such mood  
The form he saw and worshiped was his own.  
His likeness in the world's vast mirror shown;  
And 'twere an innocent dream, but that a faith,  
Nurtured by fear's dew of poison, grows thereon.

Indeed, there is far too much cause for the poet's complaint. The lovely truths of Christianity are hidden by the clouds of darkness which continually ascend from the avassal regions of man-made Theology, and the low and happy heaven of the Great Good is transformed into Tartarus—

'Hate is thrown on high, with Fear her mother,  
Above the highest.'

Verily, those perverters of Christianity are guilty of half the infidelity of the world.

#### CHARACTER OF THE MORAL AND SPIRITUAL CHARACTER OF AN AGE.

The *Gnosticism* of any age is an unerring criterion of its moral and spiritual character. For this reason the Christ-divine; he must have come from the bosom of the Father, else he could not have revealed Him. His sublime life-definition of the eternal and the invisible—*God is Love*—the most comprehensive generalization of philosophy has ever reached, and expressing at

once the end and aim of the immeasurable universe, far transcends in its power of spiritual demonstration, the literal logic of the schools, and in itself vindicates the claim of Christianity to be considered the highest and most perfect form of ethical philosophy—the Philosophy of Benevolence. It penetrates at once the secret of the universe—it reveals the *law of life and felicity*. God is love; but all nature, our nature is constructed by Him. It is, therefore, a mechanism of Love, designed to move and be moved by that principle. He, then, as St. John says, who abides in love, abides in God. He is in *harmony* with himself, with God, and with the world. He is happy.

Hence 'vainly seek  
The selfish for that happiness denied  
To aught but virtue? Blind and hardened, they  
Who hope for peace amid the storms of care,  
Who covet power they know not how to use,  
And sigh for pleasure they refuse to give,  
Madly they frustrate still their own designs;  
And, where they hope that quiet to enjoy,  
Which virtue pictures, bitterness of soul,  
Pining regrets, and vain repentances,  
Disgrace, disgust, and lassitude, pervade  
Their valueless and miserable lives.'

This is the grand lesson of life. Let us hope it is becoming better understood, and that the Poet is a true Prophet.

'Heavy-headed selfishness has felt  
Its death-blow, and is tottering to the grave;  
A brighter morn awaits the human day,  
When every transferee of earth's natural gifts  
Shall be a commerce of good words and works;  
When poverty and wealth, the thirst of fame,  
The fear of infamy, disease and woe,  
War with its million horrors, and fierce hell,  
Shall live but in the memory of time,  
Who, like a penitent libertine, shall start,  
Look back, and shudder at his younger years.'

We have only to expand John's definition a little, in order to arrive at the most important of all our religious sentiments—the distinct, steady, and constantly operative conception of what is implied in the words, 'Almighty and Omnipresent God.' Of a truth, God is Love, and Love is God. This idea of Deity alike excludes from our conceptions, vindictive and purposeless visitations of pain. Pain itself, in this view, assumes a divine appearance—becomes an aspect and apparition of love. Even what has been figuratively called 'the frown of God,' is to be traced to the same source: it is an eclipse of the Divine Countenance arising from some passing cloud of Sense, and the pain and darkness which we feel is designed to *warn* us of some transgression of the divine laws by which the radiance of the spiritual sun would become more completely intercepted. Pain is intended to bring *repentance*—i. e. to notify us that we have strayed out of the straight path, that we may *turn back*. This is the doctrine of Paul. 'O man!' says he, 'Dost thou consider the riches of His goodness and forbearance, and long-suffering, however to thy hardness and impenitent heart, thou dost treasure up to thyself wrath in the day of wrath, and the uncovering of the just retribution of God, who will render to each according to his doings.' Pain, here, is referred to the 'goodness of God'—and happy may he be deemed, who preserves unimpaired the *moral sensitiveness* which informs him of the impending evil! On the contrary, the *loss of feeling*, which indicates the hard heart—these proclama the seared conscience, the hard heart—these proclaim the death of the spirit, the ruin and destruction of the temple itself! These, then, are the only things the heretic's Christian need fear; not trials, afflictions or persecutions.

'The clouds we so much dread,  
Are hewn with mercy, and shall break  
In us examples on our head.'

\*Rom. ix. 3, 5.

Without the ideas of Wisdom and Goodness—and their correlative punishment apart from passion—there can be no real Religion, for there can be no respect and no love. Priestianity there may be, but not Christianity; a contrivance of priests for priestly purposes, but not an inspiration from heaven. God dwelleth not with lies. When the people give up their souls to the keeping of others, to do whatsoever the priests prescribe to them, they may have Superstition enough, but no true Piety; they depart from the ever-present God to lean upon Man; they doubt the goodness of Deity, and therefore hire a man to entreat Him!

As the conception of an Omnipresent and Almighty Being of Love and Wisdom, is the essence of Religion, and the sole source of all the good impressions it is capable of producing, it follows, that every idea instilled into us, implying *imperfection* in Deity, is a perversion of religion—a debasement of the purifying ideal we aim at—which, so far as it goes, transforms our spiritual food into poison, the good into evil. It is evident, then, that just in proportion as men set up for the object of their imitation or worship a being of *limited* wisdom and goodness, do they manufacture for themselves a motive for the practice of what is contrary to *perfect* wisdom and goodness. Let us beware, therefore, in discussing divine punishments, that we do not permit ourselves to think ill of God by associating the notion of punishment with those vindictive feelings which so often tarnish the judicial proceedings of earthly courts. There is still, to some extent, a language current on this question which we hold in the utmost abhorrence. It is the relics of a barbarous age, when the human and the Divine natures were equally misunderstood.

Men who themselves, in earthly matters, would never think of pain, save as an undesirable means to a desirable end, and therefore to be inflicted to the smallest possible extent required for reformation, will yet, from the mere force of phrase, ascribe to the Deity the infliction of torment in the most cruel excess; and even represent the un-proud God as administering pain, not like a wise and virtuous being under the direction of benevolence and with a view of correction, but in the spirit of personal revenge, to 'satisfy,' as the cant runs, 'Offended Justice'—an abstraction made for the occasion—and to 'vindicate his outraged dignity!' Now this is simply to speak evil of God, i. e. to blaspheme; it is one of those misrepresentations of the Divine procedure which have reacted in the production of our prevalent infidelity—the ascription to God, not of the character even of an amiable man, but of a vain and vengeful savage.

No wonder that such representations should be useless and inefficient in reforming character, however profitable in creating a demand for the vicarious services and ceremonies of Priests. Even the abstract representation of Justice, in the Law, could only 'condemn wickedness in the flesh'—it could not conquer and regenerate the flesh. 'For if a law, capable of creating life, had been given, justice would most assuredly have been by the law.' Hence the law has become itself our schoolmaster for Christ, since we should be justified by the truth. The truth, however, having come, we are no longer under a schoolmaster. For you are all

\*These Theologians may not consciously believe or really mean what they say. A verbal faith is mere talk, unmeaning rote, not true belief. Hell signifies to cleave together, being a softened form of the Teutonic *Ghe-lan*; of which cliff, cleave, club, and glove, are hardened forms. Thus, to 'believe with the heart unto righteousness,' is to cleave to it, to desire, love, lief, or chose it. Intellectual belief also implies a cleaving—it consists of propositions pressed to be in rational union. But there is no consistency between the vulgar notions of future punishment, and a proper conception of Divine Love and Wisdom. To think about them is to discard them. Strictly speaking, says Bishop Berkeley, 'to believe that which has no meaning in it, is impossible. Men impose upon themselves, by imagining that they believe those propositions which they have often heard, tho' at bottom they have no meaning in them.' (Principles of Human Knowledge, §. 24.)

souls of God, thro' the truth in Christ Jesus.\* Thus we see that men's hearts are to be touched and transformed, not even by the Law, much less by pictures of a partial and fear-inspiring Deity—but by the magic influence of Love, exhibited in harmony with the highest forms of Philosophy and Truth. The incarnation of the Eternal Reason (*logos*) of God, whose 'Life was the light of Men,' alone can revive and regenerate the race. 'It existed in the world, and the world made itself thro' It, and the world did not know It.'—As many, however, as *received Him*, He gave to them an existence to make themselves Sons of God, to those that have truth in his divinity, who were born, not of bloods, nor of a will of flesh, nor of a will of man, but of God.—Truly says John: 'Of his fullness we all have received, and grace for grace; because the Law was given by Moses'—the Law which could not save, because it gave no true insight into the nature of God; therefore, 'Grace and Truth came thro' Jesus Christ.' Thus, we perceive, that the ordinary representations of Divine punishment, virtually blot out the revelations of the Messiah-Redeemer, and exhibit a view of Deity which neither informs nor reforms.

#### FURTHER DEFECTIVE VIEWS OF THEOLOGY.

But the common doctrine of Divines is exceedingly defective on another ground. They equally mistake the nature and administration of punishment. Not only do they render it arbitrary, dependent on mere will, and disconnected with the principles and processes of God's perpetual Government, but they also *postpone* it to an undefined and distant period. One might have thought that legislative experience, and the progress of mental philosophy, would long since have excited the suspicion of serious error in the *pseudo* 'orthodox' views on this subject; but, alas! for the influence of creed, experience and philosophy are not permitted to aid in the development of sectarian 'divinity.' Its dogmas are all stereotyped—and its prophets all infallible! The sects, little and big, have all some 'Pope' or other, or some final 'council' or 'creed,' to act as an extinguisher upon reason and evidence. If there be any essential difference between Roman 'orthodoxy' of one sort, and British 'orthodoxy' of all sorts, it is only that slight one remarked by Steele—namely, that the Roman Pontiff is always in the right, and the Protestant Parson never in the wrong! The Roman Pope is *un-fail-able*—the Protestant Bigot *un-err-able*.

Whether we regard punishment, for the present, as consisting in pain, or in privation, what we ask, are those principles of its administration which political experience has now rendered indisputable? Firstly, that the *CERTAINTY*, and, secondly, that the *PROXIMITY* of punishment, is necessary to its efficiency.

But Theologians weaken the belief in the *certainly* of punishment, by opening out vicarious sources of escape from the consequences of sin, and thus make the actual infliction a doubtful matter. True—Prophets and Apostles have warned us against this pernicious doctrine, and taught us that the consequences of Sin cannot be counteracted—but where 'divines' fail to pervert prophets and apostles, they contrive very conveniently to forget them. Nevertheless, reader 'Be not deceived! Whatsoever a man soweth, even this shall he reap.' 'The soul that sinneth, it shall die.' Paul in his exhortation to the Romans, inculcates this doctrine expressly. They who *de-formed* themselves, *did* reap corruption. 'God delivered them over to the very desires of their hearts, receiving in themselves the retribution for their wickedness which was *needful*—seeing that they did not feel

\*Gal. iii. 27-29.

†To *onoma*, a Name; i. e. the sacred 'Ja'—I am. St. John adds—'And the Word made itself a flesh, and dwelt in us, and we have beheld ourself glory, a glory as of an only begotten from [the] Father, full of Grace and Truth.' i. 14  
(John i. 10-13.)

disposed to practice the Good according to knowledge, (God) delivered them over to the *unfeeling* mind, to do things which are not *harmonious*."

Emerson, in his admirable essay on 'Compensation,' enforces the same truth. "*Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it.*" "The dice of God," said an old Grecian, "are always loaded." True, every law has its sanction, every act its effect. There is *no chance*—and therefore no evasion of consequences—in the universe of God.

Again; the popular preachers' represent punishment not only as dubious, but as *distasteful*. It is not viewed as an *effect* certainly and necessarily following transgression as its *cause*, but as a mere arbitrary accident, which may or may not ensue, just as the sinner succeeds or fails in propitiating his judge. But the stern fact is, that a miracle alone could effect the severance of Crime from its true Punishment—and that miracle will never be wrought. Nevertheless, the ideal postponement of the penalty of crime to a dim and distant future, deprives the fear of its due force, and renders the conception of the consequences faint and ineffective. Now, as it is the grand law of Love to conserve as much as may be the Being it has created; and therefore to be as sparing as possible in the employment of pain, the work and warning of its decay—in other words, to inflict the smallest amount which will serve the purpose—it follows, that benevolence will be ever seeking to connect the conception of crime as *closely as possible* with that of punishment, in order to render the smallest pain, in degree and duration, sufficient. And this conclusion will be found to harmonize with facts. If the first painful intimation of organic or moral disorder and decay, be not heeded—and, as a rule, the first is the most acute—the voice of the warner grows weaker not stronger, in relation to the same act and injury—the susceptibility less and less—until, finally, body and mind become *unfeeling*, dead. Pain, we see here, is the protest of Vitality against whatever will violate its integrity, and, of necessity, as repeated transgressions subtract from the sum of its energies, its protests become more few and feeble, until they finally terminate in mortification or death. Thus step by step, the *pain* diminishes, while the *loss*—the true punishment and lasting consequence—increases. But the vulgar and anti-scriptural notions of future punishment are the very reverse of all this; for they represent the *pain*, and therefore the *faculty* of feeling—the life—as gradually augmenting! Pain, here, serves when it can answer no purpose, and 'corruption' follows. But there, it is attached to disorder, without decay—to life, without hope of amendment!! to being, without aim or use!!! This is not only absurd; it is

"Horrible! most horrible!"

What, too, ought to be thought of the wisdom of any human legislator, who should decree that the pains and penalties of murder should be *postponed* till twenty or thirty years after the perpetration of the crime?—thus violating the second condition of efficient punishment—the awareness of the penalty to the crime. Or what should we think of his attempt to mend the matter, by ordaining, in opposition to all the analogy of nature, that the lapsed interval of ease should be *then* made up by the infliction of intenser torment in his 'prison-house'—where he could do neither good nor ill? Yet such is the atrocious government which many 'theologians have daringly imputed to 'the blessed God'!! Is it not, in fact and in substance, the theory of all who set forth the pains of the *future* life as intended for the prevention of vice in this?

But in truth, O brothers, this vile and cruel theory is not drawn from the pure well of Scripture undefiled:

\* Rom. i. 24-26.

but, as might be anticipated, *a priori*, it is a fiction and forgery of priests.

#### IMPORTANT PRINCIPLES AND RESULTS.

God's laws are not marked by startling and sudden transitions—all is gradual and progressive. We entirely accord in the opinion of Bishop Butler, founded on analogy, that we have no reason to suppose that the change from the present to the future life, will be greater than the change from the condition which precedes birth to that state into which it ushers us. In fact, we believe that the individual's revived or resurrection-consciousness, will exactly represent the consequences of past action, neither less nor more; and therefore that he will be found in possession of all the dispositions and habits formed by his previous career—either adapted for progress in the Divine life, or fitted for destruction. In short, we believe again with St. Paul, that 'whatsoever a man sows, *even this* shall he reap: Therefore he who sows to the *flesh* shall of the flesh reap corruption, and he who sows to the *spirit* shall of the spirit reap life everlasting.' In other words, if we depend on our own defectibility, or on our fellow worm, equally defectible—we shall err and perish. But if we cherish the Divine Logos—the light that enlightens every man coming into the world—the *Divine Spirit* manifested in our *Spirits*—we shall depend upon His perfection, and partaking of it, we shall *live*.

The Rewards of heaven are unlike those of this world, which, in strictness, are equivalents and exchanges only. Heaven's rewards are properly matters of *profit*—of increase, produce, growth. 'The fruit of righteousness—is a tree of life.' You have not to *give* in order to *get*, but to *do* only, to work. Action secures addition; and you have simply to *use* your capital, and it is straightway increased, sixty or a hundred fold. We live under a dispensation of Grace, which excludes merit but grants reward.\* Reward is God's Royal Rule of dispensing good; he who uses the one-favor, shall have more *added* to it, while from him that uses it not, shall be taken away even what he hath. Walk a little, and you shall be able to walk more; work a little, and you shall have *strength* to work more; think a little, and you will have *power* to think more; love a little, and, bye and bye, you will love more *largely*. The universe is one grand system of uses. All our powers are given for enlargement by the *means* of use. All faculties and forms are summed up in Life, in *Being*; but this *being* differs in degree and development in every individual. Viewed as the first gift—as the ground and cause of enjoyment and action, and as capable of indefinite development—this *capacity* of becoming useful and happy in an endless life, the *source* and *substratum* of existence, assumes a value which transcends all worlds. What indeed, shall a man give in exchange for *this* soul? This life, this soul, however, is but *lent*. The awful judgement-question will be—'What hast thou done with thy soul?' It is designed for culture and development, and if not developed, it must deteriorate, decay, and die.

Christ preached this universal doctrine to his disciples: self-development was the reward held out. 'Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive *many-fold more in this present time*, and in the world to come, life everlasting.' Thus, as nothing can arrest the consequences of evil, so nothing can frustrate the rewards of the good. The reason is obvious; the true rewards are *internal and spiritual*, consisting of a continual extension of the spirit's *capacities*; the kingdom is spiritual—it cometh not with observation, 'FOR WHOM THE KINGDOM OF GOD IS WITHIN YOU'—and therefore its treasures are incorruptible, and beyond the reach of

\* The wages of Sin is death, but the gift of God is eternal life.

rust or robber. Thus has God placed man's happiness in his own keeping, and enabled him, by the humble submission of his spirit to the influences of the Divine, to 'lay hold of eternal life'—to grasp the glories, and realize the rich rewards, of the spiritual realms.

As 'Reward' signifies, in its essential use, positive *possession*—increase of faculty, capacity, or means—in short, *accession of life*; so 'Punishment,' as its logical antithesis or negation, denotes *loss* of faculty or means—or, in brief *decession*, *decay*, *death*.

An obvious inference from these definitions is, that *pleasure*, as pleasure, is no more the real and abiding *Reward*, than *pain*, as pain, is true and permanent Punishment. That pleasure is no further 'reward' than as it *indicates* right action, will perhaps be admitted by considering, that the act of Sin is *frequently* productive of intense *temporary* pleasure. But can we say that sin is 'rewarded'? At least, its performer is not *profited*; reversely, he *loses* some portion of the power for re-experiencing lawful pleasure; the premature bloom is followed by premature blight. All pleasure, out of time, or out of place, is inevitable *loss*—not loss of present pleasure, perhaps, but loss of *faculty* for further excitement—loss of the *groundwork* of pleasure and pain. This is as much worse than the other, as the loss of a fruitful tree is worse than the loss of its year's fruitage. In trade, the loss of Capital must be the capital-loss; in life, the loss of *power*, of soul, or capacity, the 'capital punishment.'

These views of Reward and Punishment will be found pregnant with many important consequences. They not only tear off the dark and vengeful mask with which a vile and daring anthropomorphism has concealed the radiant countenance of the everlasting 'Father of Lights,' but point to *pain* itself as supplying as true a demonstration of Divine benevolence as the most exquisite felicity. The sum is this:—

All the movements and mechanism of the universe are manifestations of Wisdom and Grace, for 'God is love.' Pleasure and pain are but varied *indications* of His will—the two pointers on the Dial of Life, marking respectively, the steady or oscillating movements of the vital machinery. The Divine Physiologist designs to teach us by means of pleasure, *if we will*, that 'His ways are ways of pleasantness, and all his paths are peace'—but if, like stubborn, ignorant children, we *will not* be taught this lesson of wisdom, He adopts the other method of instruction, and, by means of pain, he demonstrates that 'the ways of transgressors are hard.' Thus pleasure and pain are but the radiant outflowings of one Divine Aspect, reflected on different paths, and assuming diverse appearances. In 'the path of Holiness' the Divine lustre descends in the form of 'the Dove,' bringing to the heart perpetual peace and joy;—in the 'way of Death' it gathers into the apparition of 'a burning Bush,' symbolically signifying that sin is 'a consuming fire' the end whereof is death. But behind and beneath all, there is Love. Pain is not the real loss, the true Punishment, but merely the *indicator* of injury—the warning voice of God in nature, raised when we stray into the path of danger and death, that we may hear, turn back, and live. It for ever repeats the touching question of the Lord—'Why will ye die?' 'As I live, saith Jehovah, I have no pleasure in the death of the wicked.'

These are our views of the great life-problem of Profit and Loss; and, we think, such a consideration of God's all-wise and almighty government, by refining and exalting our conceptions of the Divine character and requirements, by rendering our ideas of responsibility at once more rational and more rigid, and by showing us that we must inevitably reap the reward of our own works or eat of the bitter fruit of our own doings, cannot possibly fail to deepen all those salutary convictions which tend to wise and worthy conduct; to give force and fixedness to the kindest affections of our nature; and to strengthen and stimulate the desire of doing

good, by exhibiting virtuous action as the parent of power for ever enlarging in the might and majesty of its consequences.

Such views, also, would put men on their guard against the misleading and baser affections; would explain, not only how much is *gained* by progression in virtue, but how much is *lost* by giving way to selfish and sensuous seductions.

We should learn ourselves, and teach our children, to *always associate crime with punishment and virtue with reward*, thereby inducing an instinctive avoidance of the Selfishness itself would at last discover its best interests to consist in having its propensities supplanted by those higher faculties which lead us to rejoice in being the instrument of another's felicity; and, finally, on closing the Ledger of Human Life, we should find a vast balance of Profit standing to our credit, consisting in enlarged capacities of Being and of Action, in augmented faculties of enjoyment and of use, ready to be transferred to our account and favor in God's 'Book of Life.'

Solemn, indeed, is the question which returns to us; 'What is a man *profited*, if he gain the whole world and lose his own soul?'

**BUSINESS NOTICES.**—Wm. Algire, the money sent in October was not received; but we have sent you the sermons since yours of November 6th.

C. B. Hotchkiss. Yours on "Symbols" shall have a place soon.

Thomas Smith. We sent you 20 copies of Six Sermons, quarto, to North Truro, Mass., the fore part of October; we sent, to the same place, 17th of November, 12 copies of the 18mo.

Adam Dixon. We have none of the "Tracts" except what are bound up with the Six Sermons. How shall we apply the money intended for them?

To all persons. The fact that you receive from us what you send for, is evidence your money is received.

**THE "THREE OFFERS" AGAIN.**—1. Any person sending us \$1. current money, free of expense, shall have the Bible Examiner for 1849, and seven copies of the "Six Sermons," 18mo., and our views of the State of the Dead, including the tract "Rich man and Lazarus," with each copy of the Sermons; or 20 copies of the quarto edition, which does not include the tract.

2. Any person, or company of persons, who will send us *five dollars*, current money, at one time, free of expense, shall receive *five copies* of the Bible Examiner for 1849, and *forty copies* of the Six Sermons, 18mo. (pamphlet, including same as previous offer) for *ten dollars*, *ten copies* of the Examiner, and *ninety* of the Sermons; for *twenty dollars*, *twenty copies* of the Examiner, and *two hundred* of the Sermons.

3. Any person, or company of persons, sending us \$5. current money, free of expense, shall have 15 copies of Bible Examiner for 1849; for \$10 they shall have 34 copies; and for \$20, 75 copies.

We make these offers *now* to induce our friends to act at once in sending all the subscribers they can, that we may be able to form a judgment of the number of copies we shall print for 1849. The offers extend, therefore, only to January.

THE EDITOR of this paper preaches every Lord's day at COMMISSIONERS' HALL, Third street below Green, east side; at 10½ A. M., and in the evening at 7 o'clock.

THE "SIX SERMONS" on the End of the Wicked, &c., can be had of the Author, 18 Chester street, between Race and Vine, 8th and 9th Price, in Pamphlet, 15 cents, or ten copies for \$1. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" The Sermons advocate the doctrine, that "All the wicked will God *destroy*," or cause them to cease from life, after the judgment. The work full bound in morocco, with Grew's thoughts on the Intermediate State, 37½ cts. Cash in all cases with the order.

THE ASPECTS OF PHRENOLOGY ON REVELATION; or, *Materialism, Fatalism, Regeneration, Creeds, Atheism, The operation of the Holy Spirit in the conversion of men, and HUMAN RESPONSIBILITY, Philosophically considered in a series of Lectures, BY J. T. WALSH.* Such is the Title of an Octavo pamphlet of 74 pages, published by 'Br. Walsh, Richmond, Va., 1846. For sale at 18 Chester street, Philadelphia, Pa., and by the Author. Price, 25 cents, or five copies for one dollar, or thirty copies for five dollars. Cash always with the order.

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

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## THE DISCUSSION CONTINUED.

TO MR. J. T. WALSH:—*Does the soul consciously exist after death till the resurrection?*

*My Dear Sir:*—I am content to leave the points already discussed to our readers. I will, therefore, in this article, call attention to a few considerations not before noticed in this friendly discussion.

*First.* The express condemnation of the doctrine of Sadducees. Their views are comprehensively expressed in *Acts 23d, 8th.*—"For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Here are three negative positions embraced by the Sadducees, and their opposite by the Pharisees, and on each of them, Paul declares *himself a Pharisee.*

What was the creed of the Sadducees as here presented? They denied a future existence for man, by denying both the resurrection of the body, and the separate existence of the soul, or spirit.

There is no way to escape the force of this, but to deny the reference of the word "*spirit*" to the soul, or spirit of man, disembodied. But what else could they mean? Man's hope and destiny was the topic under consideration.

1. By spirit they meant something distinct from angels, because they are mentioned separately.

2. They believed in a God, and therefore the reference is not to him.

3. They did deny the spiritual existence of man as well as the resurrection of the body. How natural that they should be named together, especially as the Pharisees believed both. I believe therefore that by "*spirit*" we are to understand the spirit of man before the resurrection of the body.

*Secondly.* In Matt. 22d, from the 23d to the 32d, we have a detailed conversation between Christ and some of the leaders of this sect, when they urge what they considered a fatal objection to a future existence, as well as the resurrection of the body. In answering this objection the Saviour utters this remarkable language, 31 and 32—"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

*God is not the God of the dead but of the living."*

There are two points to which I wish to call particular attention.

1. God is the God of Abraham, but God is not the God of the *dead*, and therefore, Abraham, though in appearance, and in the language of men dead, he is not *really* so, otherwise God would not be his God. With any other view the text contradicts itself.

2. God is only the God of the *actually* living, while he is the God of Abraham, therefore Abraham is *actually* living.

You will reply, perhaps, that it is the *resurrection* the Saviour is proving. But the word of necessity implies nothing more than a future life, to stand up, to live again, and the context obliges us to give it this definition in this place. 1. Because of the declaration "in the resurrection they neither marry nor are given in marriage" which must be understood as tantamount to, *in the future life*, "they neither marry," &c.

2. Because Christ declares Abraham *then* living, which fully disproved the doctrine of the Sadducees.

If it be said he calls God the God of Abraham in view of his *subsequent* resurrection to life "at the last day," I reply: 1. The text does not declare that God is the God of those *now* dead, but who *are* to live, but emphatically "God is not the God of the *dead*, but of the *living*"—those *actually* now living.

2. Abraham's future resurrection to life and consciousness, ceases to be a matter of *rational* expectation, unless his soul still exists in a conscious state.

I submit it to the reason of the unbiased, that if there be no soul, separate and distinct from the body, capable of living after that has died, there is no such being as Abraham of Mesopotamia in existence.

There being no such person, he cannot be raised from the dead, for the obvious reason, that a being that does not *exist*, cannot have a resurrection.

The appeal to omnipotence will avail nothing in this case, for omnipotence cannot do, what in the nature of things is contradictory and impossible.

God can create another being resembling Abraham, but he would not be the Abraham that once "dwelt in tents with Sarah and Isaac, heirs of the promise," but another; and if made to feel he was, he would be deceived. And hence I fully believe your view destroys the hope even of a future resurrection. The two doctrines live together and die together. Another being created to take my place could not recognize my previous affections as his own.

After a thousand years, during which time I have not only failed to think, but the whole power of thought has become annihilated—my *whole* being returned to the dust from which it was taken—my resurrection is an utter absurdity.

*Third.* Another passage is found in Matt. 17th. 2d. "And there appeared unto them Moses and Elias talking with him." Here I believe both doc-

trines are illustrated and confirmed to the disciples. Here was Elijah in a resurrection body confirming that doctrine. Here was Moses, who died and was buried 1400 years before, a proof of the other doctrine contended for.

But had not both bodies? I cannot say, though both were made known to the disciples, what was their appearance. God sometimes assumes a body and makes his angels to appear as men, spirits or flaming fire. Could he not clothe, for the time, the soul of Moses in a body, as it pleased him?

There is no proof that he was raised from the dead, i. e., that his body was raised, and if you deny my declaration, you must base that denial on sheer assumption.

My dear sir, on this side of the question I have now done. I am most respectfully and truly your friend and brother,

W. H. BREWSTER.

#### REPLY TO MR. BREWSTER.

Dear Sir,—In your article you base an argument,

1st. On "the express condemnation of the doctrine of the Sadducees."

Truly, in Acts 23d, 8th, it is said "For the Sadducees say there is no resurrection, neither angel nor spirit." What is the force of this passage? The Sadducees, by denying a "resurrection," as a necessary consequence, denied the existence of "angels and spirits," thus predicating the existence of them upon their resurrection. There seems to be a hint here, that "angels" have attained to their present condition by a previous probation and resurrection from the dead. This idea receives support from the Mosaic account of Man's fall, &c. According to this view, the existence of "spirits" should be predicated on the resurrection of men. The saints, when raised, are termed the "spirits of just men made perfect." But this merely by the way.

"The Pharisees confess both." "Both" what? The term "both," refers to two only. But you say "here are three negative positions embraced by the Sadducees, and their opposite by the Pharisees, and on each of them, Paul declares himself a Pharisee."

Now the term "both," referring to two things only, must be applied to "angels and spirits," whose existence is predicated upon a resurrection, or else, if you apply it to "angels and spirits," you must leave out of the question the "resurrection," altogether! And, accordingly, we do find just such an idea among some of the Pharisaic Jews, who affirmed, "that the resurrection was passed, the soul having gone to heaven at death, and overthrow the faith of some."

But, waiving all this, did Paul affirm "himself a Pharisee" in the three particulars above noticed? He has not left us to infer his meaning, for in the 6th verse he tells us in what sense he is a Pharisee. He says—"I am a Pharisee—concerning the hope and resurrection of the dead, I am called in question." So there is no evidence that he was a Pharisee, believing in all the paganism of disembodied spirits, and "ghosts of frightful mien."

After asking what was "the creed of the Sadducees," you reply, "they denied a future existence for man, by denying both the resurrection of the body, and the separate existence of the soul, or spirit." Now, if you had finished the sentence

at the term "body," you would have expressed the truth in the case, for the Sadducees truly "denied a future existence for man, by denying the resurrection of the body"—upon which that "existence" depends! But denying this, the other followed as a necessary conclusion.

2. Your second argument is founded on Mat. xxii. 23—32.

Now, be it remembered, the Sadducees affirmed there was no resurrection; (see 23d verse,) and consequently no future life for man. Death, with them, was an "eternal sleep;" and for the purpose of puzzling the Lord, they asked him—whose the woman shall be in the resurrection, for the seven had her? They did not ask whose wife she shall be in the intermediate state, or the state between death and the resurrection; but whose wife she shall be in the resurrection? The Lord replied, "ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, (not in the state of the dead,) they neither marry, nor are given in marriage, but are as the angels of God in heaven;" thus predicating the angelic nature upon the resurrection. He continues, "but as concerning the resurrection of the dead, (not their separate existence,) have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, (who live no more, as you suppose) but of the living;" that is, of those who shall live again by a resurrection, which you Sadducees deny. Such is the obvious meaning of the passage. You say "God is not the God of the dead"—that is, of those who are "really dead;" then by what logic will you make him the God of those who are half dead? Again you say, "God is only the God of the actually living;" but why prefix "really" and "actually" before "dead" and "living?" Do not the words express the ideas? Men are either dead or alive, and therefore the case stands thus:

1. God is not the God of the dead;  
But Abraham is dead;  
Therefore God is not the God of Abraham.  
This is not the true position; let us try another.  
2. Living men are not the subjects of a resurrection;

But Abraham, Isaac and Jacob are living;  
Therefore they will not be raised from the dead.

Are you willing to endorse this? Perhaps not; let us try again:

3. God is not the God of the dead, who live no more;

But Abraham, Isaac and Jacob will live again;  
Therefore God is the God of Abraham, &c.  
This expresses the truth on the subject, and both of us can endorse it with all the heart!

I have no objection to your definition of the term resurrection—"to stand up, or live again." It is a re-living, or living again, and necessarily implies the previous death of the subject. No death, no re-surrection; no re-surrection, no future life.

You speak of "Abraham's resurrection to life and consciousness" as "ceasing to be a matter of rational expectation, unless his soul still exists in a conscious state." Really, I should like for you to help me to an understanding—a "rational" understanding of this sentence! In the first place, you endow Abraham with "life and consciousness"

while dead, and then, strange to tell, raise him to "life and consciousness"! He will then have a double life and double consciousness! May we not say, that, if Abraham's soul exists in a state of "life and consciousness," his resurrection to "life and consciousness" ceases to be a matter of rational expectation? It would, indeed, be an absurd "expectation."

You then "submit it to the reason of the unbiassed, that if there be no soul, separate from the body, there is no such being as Abraham in existence." Further on you say, "There being no such person he cannot be raised from the dead, for the obvious reason that a being that does not exist, cannot have a resurrection."

Here you have precipitated yourself against the sharp rocks of skepticism, and cannot save yourself without "suffering loss."

If Abraham's soul is not living, you say he does not exist; and, consequently, he cannot be raised from the dead. This is your argument. Of course, then, the body of Abraham, to say nothing of his soul, has no existence; and this, according to your view, can never be raised: so that you are driven to the dreadful alternative of denying the resurrection of the body in toto! Then, if there be any resurrection, it must be affirmed of the spirit; but this, according to your view, is alive, and therefore cannot be the subject of a resurrection to life. So your view leads to a denial of the resurrection altogether. Here, then, we have this *Pago-Christianized Theology* to the life. The spirit or soul survives the body—this returns to dust, and ceases to exist—therefore it can never be raised—therefore the grave will never yield up its prey; but have the "victory"—therefore we can never sing, "O! grave where is thy victory!"—therefore the sea will never give up its dead—therefore death is an "eternal sleep"! From such theology good Lord deliver us! But this is the legitimate tendency of the popular doctrine. It leads the mind back to Infidelity and Paganism. I am sorry, truly so, to find friend Brewster advocating such views.

Again, you say, "the appeal to omnipotence will avail nothing, for omnipotence cannot do, what, in the nature of things, is contradictory and impossible." My good sir, you are in company with those Athenians who mocked when they heard Paul on the "resurrection of the dead," and with those to whom he said—"Why should it be thought incredible that God should raise the dead?" Is there anything in the "nature" of the resurrection "contradictory and impossible"? I am almost constrained to say—"You do err, not knowing the scriptures, nor the power of God;" for if the body has no existence, and cannot be raised, Paul erred when he said—"Our vile bodies shall be fashioned like his most glorious body." And, "if the spirit of Him who raised up Christ from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you."

But how can a body be "fashioned" when it has "no existence"? Or how can "mortal bodies" be made alive if they have no "existence"? This, according to your view, is "contradictory and impossible." The resurrection is, in a qualified sense, a new creation; but it is the reorganization of the former body. If this be not so, how is it, that we must all appear before the judgment seat of

Christ, that every one may receive in body, the things he has done, whether good or bad? And how are they who "sleep in the dust of the earth to awake?" How is the "earth to cast out her dead?" as the Prophet says.

May I not adopt your language, and, with all the emphasis I can give it, declare that, if your view be correct, THE "RESURRECTION IS AN ABSURDITY?"

3d. Your third proof is Mat. 17: 2, on which I shall be brief. And,

1st. We may remark, that the whole transaction is a "vision," and does not necessarily involve the personal presence of Moses and Elijah. But,

2d. Granting they were there personally, what does it prove? Of Moses it is said that he died, and the Lord buried him. The man Moses died, and the man Moses was buried; and if he personally appeared on the Mount of Transfiguration, he must have been raised from the dead.

Of Elijah it is said he went up to heaven in a chariot of fire, and no difficulty is presented in his case; but how you invest him with a "resurrection body," I cannot conceive. Elijah was not the subject of a "resurrection," but a translation. Al! he left when he went up was his mantle, which he left as a legacy to Elisha. It is said that the "Devil disputed about the body of Moses," but we have no evidence that Elijah left his body as a legacy to his Satanic Majesty, and received another as he went up.

You say, "there is no proof that Moses was raised from the dead." The very fact of his appearing on the mount, is "proof" to my mind.

You say, "God sometimes assumes a body," &c. Where is the proof of this? The bodies of "angels" are not "assumed." They "appear as men," because this is their form. Man was made in their image. I regard it, therefore, as a "sheer assumption" on your part to deny the resurrection of Moses. If he personally appeared on the Mount, he was certainly raised, and his presence there would be the proof.

In conclusion you say, "On this side of the question I have now done."

O! that I could hope soon to have you on this side of the question, contending for incorruptibility, immortality and eternal life in Christ, by a resurrection from the dead!

Shall I not hear from you on the passages previously quoted? I have much additional testimony in store, and should like to have an opportunity of presenting it; if not in hope of changing your views, at least for the benefit of our readers. May the Lord bless us both, lead us into all truth, and give us an abundant entrance into his everlasting kingdom, is the prayer of your sincere friend,

JNO. T. WALSH.

PHILADELPHIA, April 30th, 1849.

#### SCRIPTURE EXPOSITIONS.

##### EPHESIANS II. AND III.

VERSES 11 and 12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

The apostle having previously clearly stated their high calling, and the exalted standing to which they had now attained, next gives them a word of caution. "Wherefore remember," call to mind, recollect—"that ye being in time past Gentiles in the flesh"—that is, were not of the nation in covenant with God—"remember that at that time ye were without Christ,"—Christ being of the Jews, and not previously having been proclaimed to them—"being aliens"—strangers to, ignorant of, separate—"from the commonwealth of Israel," not citizens; and as a consequence—"strangers from the covenants of promise,"—not allied to God in covenant—"having no hope"—of the resurrection from the dead; or, of the adoption of children, "and without God in the world,"—atheists in the world; having no knowledge of the true God or the nature of his service, nor of that glorious state to which God designed to raise the holy and unblameable in love.

VERSE 13. But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.

"But now in Christ Jesus"—by the regenerating power of "the word of truth," which is the seed in producing a union with Christ, who is the *truth*, as well as the life; so that now—"ye who sometime were afar off"—that is, *aliens*—"are made nigh"—no longer aliens, but brought to be worshippers of the true God—"by the blood of Christ," Christ was of the Jews by blood. When his blood was shed, or his life received by descent from Abraham was given up, his relation to them, "after the flesh," being dissolved, he enters into relation with persons out of all nations by the Spirit of Life, or through the spirit by which he lives forever more, and which raised him up from the dead.

VERSES 14—18. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father.

"For he is our peace"—i. e., he is the author of it—"who hath made both"—Jews and Gentiles—"one, and hath broken down the middle wall of partition,"—the wall of division—"having abolished"—made useless, rendered worthless—"in his flesh"—i. e., in his sufferings—"the enmity"—that which was the cause of the division between Jews and Gentiles—"even the law of commandments contained in ordinances"—those under which the Jews had heretofore been held; which by the sufferings and death of Christ were now rendered worthless. In bringing about the death of Christ both Jews and Gentiles were active agents—united in his crucifixion—and could therefore have no just cause of complaint if they were all placed upon the same footing. The purpose of God was, now that Christ had made useless the law of ordinances—"to make in himself [Christ] of twain [Jews and Gentiles] one new man"—bringing both into union with himself, so that they should constitute one body, while he [Christ] would be the head of this "new" and spiritual creation; thus constituting "one new man;" as perfectly

united together as the head and body of the one animal man—"so making peace"—or concord, union, harmony, between those who before were in discord:—and that he might reconcile both [Jews and Gentiles] unto God in one body by the cross"—by his death—"having slain the enmity thereby"—the animosity existing between them; that is, his condemnation and death was the occasion of the hostile parties uniting together, [see Acts 4: 27,] as some great and deeply interesting event, not unfrequently, unites men from extreme points, as well as abolishing the law of commandments—"and came"—by his ambassadors—"preaching"—proclaiming—"peace"—reconciliation—"to you who were afar off"—who were aliens, i. e., Gentiles—"and to them that were nigh"—the Jews: "for through him [Christ] we both [Jews and Gentiles] have access," admission, "by one spirit"—even that spirit which was upon Christ our head without measure—"unto the Father." Being united with Christ as a branch to the vine, or to keep to the figure of the apostle, as the members of the one body are united with the head and partake of whatever life animates that, so all the members in Christ have access through their head, by the spirit of life in him, to the Father, and in no other way: for, saith the Savior, "No man cometh unto the Father but by me."

VERSES 19—22. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.

"Ye"—Gentile Christians—"are no more strangers and foreigners" as ye were once—"but fellow-citizens"—that is, are united under one head and system of government and favor—"with the saints"—the holy ones who first hoped in Christ; [see chap. 1: 12,]—"and of the household" family—"of God." The apostle now changes the figure to a building—"And are built upon"—rest firmly on—"the foundation"—the word of truth, the gospel of their salvation, [chap. 1: 13,] proclaimed—"of the apostles"—messengers of Christ, "and prophets"—either those of the Old Testament, or those of the New, or both—"Jesus Christ himself being the chief corner-stone"—that without which there would be neither union or strength in the building; and he was that of which prophets and apostles all testified who spake of salvation for men; and which was chosen of God to be the head or foundation of the new, or spiritual creation—"in whom all the building"—the whole body of saints, "fitly framed together"—each part adapted to its place and in its proper position. Any part of a building out of its place weakens the whole: but properly adjusted it becometh, or—"growth unto a holy temple in"—or, on—"the Lord"—he being the head stone, or foundation—"in whom," or, on which—"ye also are builded together"—built up in company, each forming a part of the structure—"for an habitation"—an abode, residence, a home—"of God through"—en—"by the Spirit." The church, the spiritual building, is designed of God as the home, the abode, the residence of his Spirit: first resting in Christ without measure, and from him flowing into every soul built on him; thus making them partakers of the

divine nature; and, ultimately, exalting them to the immortal honor of a tabernacle, for God, that shall not be taken down, and eternally be that temple through which he will manifest his glory before other created intelligences: and thence "the riches of the glory of his inheritance in the saints;" see chap. 1: 18. Let us see to it, that none of us put forth a hand to mar or injure any person, even one of the least, composing this building, or that God is endeavoring to bring into its structure. The least of all may be as important, in its place, as the greatest; and, indeed, fills a place that the greatest could not occupy.

CHAP. III. VERSES 1—7. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words: whereby when ye read ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

The first verse seems to be the commencement of an exhortation which is interrupted to the close of the chapter, and then resumed at the first verse following. Paul, for preaching the word of truth, the good news of salvation, to the Gentiles, was grievously persecuted by the Jews, and at length is found a "prisoner" at Rome, from whence he sent out this epistle. He calls to their mind the fact that he was a prisoner for their sakes, on their account; and then reverts to his call to preach Jesus Christ to them, and says, "If ye have heard of the dispensation"—of the charge or trust committed—"of the grace"—favor—"of God which is given me to you-ward: how that by revelation" the Lord Jesus *unveiled* himself to him, so that he saw him, and received his mission directly from Christ; and in such manner as precluded all doubt on the subject of his call and work: see Acts 26: 12—18, and 1 Corth. 15: 8—9; at this time, Jesus—"made known unto me the mystery"—the secret—"which in other ages"—or previous dispensations—"was not made known as it is now revealed"—uncovered, brought to light, rendered conspicuous—"unto the holy apostles and prophets"—persons who communicated truths directly by inspiration of God: and such there were in the days of the apostles: see Acts 11: 27, 28, and 13: 1, 2; and other places. To these prophets and apostles God made known clearly—"by the Spirit, that the Gentiles should be fellow heirs, and of the same body"—with the Jews—"and partakers of his promise in Christ by the Gospel"—which promise is, that all, without regard to nation, that become holy and blameless in love, shall have "the adoption of children by Jesus Christ to himself," or, be made partakers of his incorruptibility and endless life: of which glorious tidings, Paul says—"I was made a minister"—or, a servant, to the Gentiles—"by the effectual working of his power;" see again Acts 26: 12—17.

VERSE 8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

"Unto me, who am less than the least of all saints"—or, holy ones, that is, the least of all the apostles, as is evident from 1 Corth. 15: 8, 9, which see—"is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Christ has riches; and they are unsearchable, and so extensive that they cannot be explored, nor exhausted. Let us dwell here a moment. What are we called to? First, a union with Christ: to become his bride. Of course, partners in his treasures, honors, and whatever belongs to him. Let this truth be proclaimed. But who and what are we? Mortal, corruptible, dying creatures; whose foundation is in the dust; and all of whose tendencies are to return to dust again; with no principle of immortality or endless life in ourselves. To such creatures Christ is proclaimed, as seeking to bring us into a relation to himself of the nearest and most interesting character. Men are allured by the charm of riches, gold, inexhaustible mines; that wakes up their whole being, and they eagerly inquire what it is, where it is, how they can find it, how they may possess themselves of those treasures; and if they find there is even a chance for success in the pursuit, they enter at once on the expedition, hazarding all the labor, toil, risk, suffering, or privation, that may be attending the enterprise. Now, says the apostle, I come to proclaim to you riches unsearchable, a mine that is inexhaustible in Christ. He is the Son of the living God, and heir of God: heir of his incorruptibility, glory, endless life, and whatever pertains to the fulness of God. He proposes to share these riches with us: and in exchange for this short and fleeting life to give us an endless life: instead of these corruptible bodies to give us incorruptible ones: instead of the dishonor of consuming in the grave, by worms, to raise us to crowns of glory that fade not away: in a word, to give us riches as much more glorious, valuable, and durable than the richest diamonds, or the most refined and pure gold, as they exceed the most worthless and loathsome object that earth bears upon its surface. But all comparison fails, and we feel the deepest sense of weakness in the attempt, and leave it to your own reflections to follow up the contemplation of the honor, glory, and riches that are so freely offered to us in Jesus Christ.

VERSES 9—12. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

"To make all see"—to enlighten all: not the Jews only, but those of every nation—"what the fellowship"—participation, communion—"of the mystery"—the secret of the calling of the Gentiles, "which from the beginning of the world"—or, ages—"hath been hid in God"—not known as now, though in the purpose of God—"who created"—caused to exist, formed, instituted, or, formed anew, regenerated, renovated; [it may relate here entirely to the "one new man," chap 2: 15, or the one "body," verse 6; the regeneration committed to Christ,]—"all things by"—through, or, in—"Jesus Christ: to the intent that"—in order that—"now unto principalities"—authorities—

"and powers"—rulers—"in heavenly things"—in things relating to the kingdom of God, or the regeneration—"might be known by"—or in—"the church the manifold"—the immense, the infinite, "wisdom of God." The whole scheme of creation, redemption, and renovation, is one of boundless wisdom; faintly manifested at first, and but imperfectly understood until after the death, resurrection and ascension of Christ, and the consequent outpouring of the Holy Spirit, and the further gift of prophecy in the days of the apostles, by which was made known, vastly more perfectly than in any previous dispensation, the boundless wisdom of God in the work of renovation, progressing to a completeness and perfection never before conceived of by the sons of men; not even the most enlightened, viz., the Jews; and which even the first Christians, not excepting the apostles, were slow to learn: so much so that the Saviour said, "Oh unwise and slow of heart to believe;" and Peter had to be taught in a vision, by a sheet let down from heaven, even after his baptism of the Holy Spirit: and our Lord Jesus had personally to appear to Paul with light from heaven that overpowered him, before the church fully understood, or engaged in earnest to carry out God's designs of mercy and salvation to the Gentiles; which design was not new, for it was "according to the eternal purpose," according to the determination before the ages: that is, before either the Christian or Jewish ages; and as expressed, or set forth, exposed to view, [for so the original word here translated purpose, signifies,] to Abraham, when God informed him, that in his seed, which is Christ, all the families of the earth should be blessed: this was that "which he purposed in Christ Jesus our Lord," that "the Gentiles should be fellow heirs, and partakers of his promise in Christ Jesus;" verse 6: "in whom we have boldness and access with confidence by the faith of him." Through the promise of God, and the knowledge of his purpose to make us, Gentiles, partakers in the adoption of children, we now have access to God, with a firm reliance upon his mercy to us, who are in Christ, united to Christ, in the one body. Glorious privilege, glorious calling, glorious hope: and let the God and Father of our Lord Jesus Christ have glory now and evermore, through our head and deliverer, the Son of God.

#### IS THIS AGE FINAL, OR PREPARATORY? No. 1.

Most Christians are looking for a glorious state of triumph for the Church of Christ on this earth. Do the Scriptures warrant such an expectation? Let the word of truth decide the question, and not our prejudices or fancies. We go back to the time of Moses; Numb. 14: 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Here is a most solemn oath of the living God. Has the promise made by this oath ever yet been fulfilled? Surely, none can be at a loss for an answer. How did the Psalmist understand this subject? See, Psalms 22: 27, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Has this prophecy ever had its fulfilment? Certainly not. But he tells us when it shall be, viz: When "the kingdom is the Lord's, and he is Governor among the nations;"

verse 28. At that time it is said "a seed shall serve him: it shall be accounted to the Lord for a generation. They shall come [the seed,] and shall declare his righteousness unto a people that shall be born, that he hath done this." Here is a people to be born, after the kingdom is the Lord's, who are to be taught the works God has wrought in subjecting the nations. This portion of Scripture needs no further comment to show that the events spoken of are future, and they are not "conditional;" a phrase much used by those who, though not designedly, are, in fact, turning the Scriptures into "a cunningly devised fable."

That we do not misunderstand the Psalmist in this matter, let us look at Psalm 72, where speaking of Messiah's reign, he says, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." At the 17th verse he adds:—"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." In view of that glorious period he breaks out in praise and prayer, verses 18 and 19, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen." These are no dark sayings; but full, clear and plain. It does not require a Solomon to show that this prophecy is unconditional, future in its accomplishment, and before the new earth dispensation. See verse 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Compare this with Rev. 21: 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." The two periods are as distinct as language can make them; and it seems to us, the impartial mind cannot fail to see it.

Let us next examine Psalms. 102: 13-22, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth. To hear the groaning of the prisoner; to loose those that are appointed to death. To declare the name of the Lord in Zion, and his praise in Jerusalem. When the people are gathered together and the kingdoms, to serve the Lord." Here the language is clear. It is at a time when the Lord personally appears in his glory. This was written for a future period: and the people which shall be created shall then praise the Lord. The Prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. 2: 14. This certainly relates to the future.

#### IN THAT AGE, THE JEWS MISSIONARIES.

The Prophet records from the mouth of the Lord, Zech. 8: 21-22. "And the inhabitants of one city

shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Here is a prophecy too plain to be mistaken. The next verse shows that this is to be at a time when the Jews will be missionaries to "the nations." The objector may say "Jews are the spiritual seed." If that is admitted it does not in the least affect the argument; because there are those "of the nations" who are not Jews; and these "take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard God is with you." We understand, of course, that it is the literal Jews that are spoken of in this verse; and we believe the remnant of them, who escape the terrible judgments with which that period will be ushered in, will be converted at the manifestation of Christ personally to them as he manifested himself to Saul of Tarsus on his way to Damascus. At that manifestation they will weep and mourn as described, Zech. 12: 10-14; and it will not be the mourning of despair, but of genuine repentance for having so long rejected their true Messiah, the crucified Jesus: "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness;" Zech. 13: 1: and the iniquity of that land will be "removed in one day," see Zech. 3: 9. This people, thus saved, not changed to immortality, but among the "left of the nations," [Zech. 14: 16,] will be the first or chief of the nations, during the next age or dispensation, and will be employed as suggested by the text, Zech. 8: 23, that is, as missionaries, successful missionaries to "all languages of the nations." Under their labors among those left of the nations, "many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord."

#### A QUESTION.

In Heb. 2: 14, the apostle, speaking of Christ, says: "that through death he might destroy him that hath the power of death, that is, the devil." Again, in John 3: 8, it is said, "for this purpose the Son of God was manifested that he might destroy the works of the devil."

Here the two inspired witnesses speak too plain to be misunderstood. They mean simply this, that Christ will destroy the devil and his works."

Will some one that believes in the immortality, and never ending sins and torments of those persons that die in their sins,—and the immortality and never ending sins and torments of the devil, tell me how, and when, Christ will bring about the great event of destroying the devil and his works?

E. W. KNIGHT.

Glenns Falls, N. Y.

#### DOES IT DO ANY GOOD?

We have heard so many sneers from a certain quarter against the view we entertain on the immortality question—and it has been so significantly said "I never heard of the doctrine doing any good," that we have concluded to give these igno-

rant persons two items, among many within our knowledge, of good done by the hated doctrine.

Oswego, Ind., April 1st, 1849.

BR. STORRS:—For your encouragement I would state, that the "Six Sermons" have been blessed in bringing some dear souls to the correct knowledge of Bible Truth. God has been pleased to make a single copy, when introduced into a neighbourhood, a pioneer for the herald of salvation to follow. In this way numbers have been led to know, that sin and death came through the first Adam, and life and immortality came through our Lord and Saviour Jesus Christ; and that God does not send death to gather his saints unto himself, but, that he will send Jesus Christ to gather them at the second advent, who will present the entire church; as the glorious bride, without spot or wrinkle, unto God his Father, arrayed in beauty, possessing immortality and incorruptibility, whose inheritance will be in the new heavens and new earth—the inheritance incorruptible, undefiled and unfading. Hence, a need of the second coming of Christ is felt, and in this manner a way is opened for proclaiming this blessed doctrine.

S. A. CHAPLIN.

TYLER, Ill., March 22d, 1849.

DEAR BROTHER STORRS:—It has now been about two years since your "Six Sermons" first caught my eye. They called in question a doctrine, the truth of which I considered of vast importance; viz, the immortality of the soul: for upon this, and the doctrines unavoidably growing out of it, I had based all my hopes of future bliss and glory. I was a Universalist. Believing that all men are a compound of mortality and immortality, destined at the death of the body to ascend in their nobler nature, which was a part of Deity himself, to his own right hand to enjoy his favor forevermore. This, in my estimation, being true, I decided that God would not punish sinners with eternal torments in hell forever, for in so doing he must of necessity punish a part of himself. I was preparing, as fast as my circumstances would permit, to proclaim this, to me, glorious doctrine. But before I had completed my investigation of the "Six Sermons," I became fully satisfied that the entire system [of natural immortality] was based upon the serpent's first lie,—"Ye shall not surely die." I rejected it at once, and was led as I believe into a knowledge of the true source of immortality; and to see that God would render unto every one according to their deeds. "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Since that time I have felt it my duty to proclaim, according to the ability given, life and immortality through Jesus at his coming and kingdom. During the past year I have travelled through a part of Illinois, Indiana, Michigan, and Ohio: and among those looking for the coming and kingdom of Jesus, I have found but three, who do not believe with you in respect to the nature and destiny of man: one in Illinois, one in Indiana, and one in Ohio. I believe these truths should be kept in the front of all preaching; for they are the fundamental doctrines of the Bible. They strike a death blow to Universalism in all its parts. I have found in conversing with Universalists, since I embraced my present view, that they are entirely unprepared to meet these truths. The weapons

they use so successfully against eternal torments fall lifeless when tried against the Bible view of the destruction of the wicked.

Yours, in hope of Eternal Life,  
D. P. HALL.

### BIBLE EXAMINER.

PHILADELPHIA, MAY, 1849.

#### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

BIBLE EXAMINER.—We have concluded to say a few words as to the prospects of our paper; and especially as some, even of our friends, from our silence and through insinuations of others, have been led to think that the Examiner is amply sustained. We abhor the everlasting begging and dunning practiced by some.

From our subscribers we have not received funds sufficient to pay our printer for the present volume; and unless we can realize at least four hundred more new subscribers during this year, we shall be exceedingly embarrassed in finishing the volume for 1849, and shall be plunged in debt, without having received a cent for our personal labors. If half our present subscribers will send us two new ones, each, with the pay in advance, we shall be able to finish the year not only free from debt to the printer, but also a trifle for our own services; at which you will rejoice, if we have contributed anything to your profit. No subscription will be received for a less time than one volume. All the numbers for 1848 can be had if desired.

Any person who will send us two new subscribers, with pay in current money, free of expense to us, we will send a copy of Dobney, in paper cover, without charge. Dobney on Future Punishment, or the end of the Wicked, is the most grand and interesting work that has yet appeared. If any prefer the Six Sermons instead of Dobney's work, as a premium for the two new subscribers, we will send three copies of them. We now leave the subject with our friends, to do what they judge best and right.

DR. JOHN T. WALSH.—All letters to him should be addressed PHILADELPHIA, Pa., No. 63 Ogden St.

TOUR EAST, WITH VARIOUS OBSERVATIONS.—Our apology for the lateness of the Examiner this month, is our absence. After our last went to press we concluded not to issue the May number till our return. We left Philadelphia March 28th at six o'clock in the morning, and arrived in New York City, 100 miles, at half past one, P. M., where we were welcomed to the hospitable home of our old

friend Henry F. Johnson. A meeting had been given out for the evening in American Hall, Broadway, where, notwithstanding the wet weather, we had the satisfaction of seeing many old friends, and a good assemblage of attentive hearers, to whom we spoke "of things new and old;" and again in the same place the next evening, Saturday, March 31st, we left New York at 8 o'clock in the morning, by the cars; going north and east we passed through Bridgeport, New Haven, and Hartford in Connecticut, Springfield, and Worcester in Mass., principal towns and cities on the route, and arrived at Boston about six o'clock in the evening, having travelled about 230 miles in ten hours, including stops. This is winging our way fast enough for any age but the present. So has steam entered into the composition of men's minds, in these days, that the means of locomotion are altogether too tardy, and invention is at its "wit's end" to see if some more expeditious means of conveyance cannot be brought into use, whereby the land of promise [California!] can be gained in "two days" by travelling the heavens above instead of the earth beneath. Yes, they seem determined to travel in the air, and are quite confident that they can succeed, and thus all but annihilate distance, making a pleasant ride, above the clouds, to California or England in "two days." Truly, "man" was "made upright;" but we "have sought out many inventions." But all these movements indicate the closing up of the present age, as truly as the attempt to build Babel indicated the confusion of tongues, whereby the devices of men were overthrown to establish the purposes of God.

Sabbath, April 1st, we preached three times in Chapman Hall, Boston, to an attentive congregation. During the week we attended several meetings and preached. Sabbath the 8th, we again spoke to the people three times; and Thursday following, being the State Fast of Mass., we preached twice. In our discourses we took up the signs of the times; the saint's inheritance; the locality of the Kingdom of God; the prospects of the Jews; the nature of the coming age; and the immortality question; as well as practical holiness, or the importance of being Christ-like in our lives and conversation. True, we had to touch all these subjects but slightly, time not allowing us to enlarge upon them; but we have the satisfaction of knowing that what we did say made the people anxious to hear more; and we were strongly importuned to remove to that city, to preach statelily; but we were compelled to decline, believing that the providence of God called us elsewhere. We may again visit the friends there, as we were urged to do if we could not take up our residence with them. The house of Br. Prescott Dickinson was our home while there; and many have proved his hospitalities as well as we. From Boston we went to Lowell, the city of

Factories. Here we were cheered by the cordial greeting of our beloved brother, the "eminent Methodist preacher," Merrit Bates of the "Wesleyan Methodist Connection of America." We felt some as Paul did when he met the brethren at "Appi-forum, and The Three Taverns" on his way to Rome, and "thanked God, and took courage." It was truly refreshing to meet with one minister of the religion of Jesus Christ who manifests its spirit, and is far removed from the narrow spirit which characterises nearly all religionists of every name and party. Here also we met our old friend and brother Wm. H. Brewster, Br. Walsh's polemical opponent, who is also a minister in the Wesleyan Methodist connection, and preaching in Lowell. Our interview with him was of a most pleasant character, and contrasted amazingly with the narrow spirit of most of our theological opponents. Differ as we may and do on some subjects, we felt that the bonds of christian friendship and fellowship were strong and unbroken. We gave Br. Brewster a copy of Dobney on Future Punishment, and since learn that he was highly pleased with the "first part," which was all that he had read at the time. We hope and trust he may be equally well pleased with the "Second part;" and if so, we doubt not, he will become the powerful advocate of "the faith he once destroyed."

We were invited by the official members of the Wesleyan church, to whom Br. Bates ministers, to preach to them on the immortality question. We gave them five Discourses on the subject—two during the week, and three on Sabbath, April 15th. The word spoken was listened to with deep attention. We had both Methodist and Universalist ministers to hear. Br. Bates openly avowed his belief in our view of the end of the wicked; and we doubt not he will be fully sustained by the church and congregation to which he ministers in Lowell; he had preached one discourse to them on the question before our arrival, which made them the more anxious to hear us. Br. Bates went to the Annual Conference of the Wesleyan church, for New England, while we were in Lowell; and though all knew his views on the immortality subject no objection was made to passing his character; the Conference thus manifesting a noble spirit of toleration which does them much honor, and honors the religion they profess. Several copies of Dobney on Future Punishment were disposed of at that Conference, and also of our "Six Sermons." The church at Lowell unanimously requested Br. Bates to return and labor among them another year: Br. Brewster also returns to his congregation in Lowell. Our visit to that city was highly gratifying and encouraging. We parted with the friends there, particularly with Br. Bates, with much regret: it was painful to take the final grasp of that brother's hand,

with whom we had enjoyed such a refreshing season; but, we shall meet again; so proclaims the voice of faith. A history of that brother's trials and persecutions, in years past, for the truth's sake, is a chapter written in the "book of remembrance;" and will not be forgotten when God shall "make up" his "jewels." He has a part to act, in future; for which may our Lord fully prepare him, and strengthen him mightily in its performance. Eight years has his mind been exercised more or less on the immortality question. When he was Presiding Elder in the Methodist Episcopal Church, in the Troy Conference, we sent him a copy of "Three Letters," the first thing we ever published on the subject. Those Letters were originally written to the late Rev. Orange Scott, afterwards founder of the "Wesleyan Methodist Connection of America," and which he often told us he was unable to answer. It was by his advice we published them; though his name was suppressed as the person to whom they were written. In the spring of 1841 we sent a copy of those Letters to Br. Bates, and the seed then sown has never ceased to vegetate, though sometimes it has lain comparatively dormant, and then starting forth with fresh vigor, till at length it has appeared in strength, and is vigorously manifesting itself.

The "Three Letters" became the basis of the "Six Sermons," which were first published in Albany, N. Y. in the spring of 1842, and before we had any thing to do with "Millerism." We make this statement because that theory has often been charged with being the author of the doctrine of the destruction of the wicked as advocated by us in our "Six Sermons." But there was never any connection between the one and the other; and Mr. Miller always opposed our views on the immortality question. It is true that we were drawn into Mr. Miller's theory for a time, but renounced all his peculiarities more than four years ago, and some of them more than five years since; and have had no connection with his peculiar views for more than four years past; the leaders in that system are among our opposers.

From Lowell we returned to Boston, and from thence to Springfield, where we were welcomed by many friends, particularly Brethren R. E. Ladd and Moses Stoddard, good men and true, who stand for the right and truth at whatever cost. Sabbath, April 22d, we preached morning and afternoon in Dwight's Hall; and in the evening in the Universalist Church, on the subject,—"No immortality to man except through Jesus Christ." Here we had a large and attentive congregation, to whom we opened and expounded the Scriptures as to the fact, that the death threatened Adam was not a moral one, but a literal dissolution of his entire being; from which there is no recovery except by Christ, and no im-

mortality only by a union with Christ, and being made partakers of the divine nature in him; or, without holiness—being made Christ-like. After the sermon, full liberty was given to question us, and we answered all that chose to ask; and there were several, which gave new interest to the subject.

While in Springfield we visited the grave of O. Scott, to whom we refer in our previous remarks. He sleeps in the Cemetery, near the Methodist Church. Near two years have passed away since he has "slept in the dust of the earth," awaiting "the voice of the archangel and the trump of God" to waken him to meet his descending Lord. Many reflections rushed upon our mind as we gazed upon the spot of earth where he lies whose warm hand we had often pressed—whose animating voice and countenance had often cheered us—by whose side we had often stood in doing battle against oppression—and who, first of all ministers of the Gospel, encouraged us to proclaim to the world our views of no immortality to wicked men. Our emotions, as we stood by his grave, can be more easily imagined than described. We did not indeed fancy an immortal spirit fled to some imaginary heaven; but we did feel an oppression come over our mind that he with whom we were once so intimate in active life was now before us, but could not hear our voice, nor mingle his affections with ours. No, silence reigned: but hope was there; and that hope was in our heart that he who lay before us in the silent dust would, ere long, hear the voice of the Son of God, and come forth to eternal life. We reluctantly took a last look of his dusty bed, and turning away, could scarce restrain our tears: it had a softening and chastening influence on our affections which still remains; and we shall often reflect upon that scene, and live in hope that we shall meet again where death is known no more.

From Springfield we travelled west to Albany, N. Y., the place where we first preached our "Six Sermons" in 1842. At Albany we now preached three times, and trust the Lord will bless the word spoken to the good of such as heard it. Our interview with old friends was of a refreshing character. Some, however, were scattered abroad, and some had fallen asleep. We here became acquainted with Eld. Jasper Hazen, Editor of the Christian Palladium, a periodical of the Christian connection; he is Editor also of the American Christian Messenger. We were refreshed by the kind and brotherly spirit he manifested towards us. We cannot but love men, who, though they differ from our views, manifest that they are in possession of a brotherly heart. "Love is the fulfilling of the law;" without this all our professions and knowledge are vain. Eld. Hazen was among our hearers while in Albany, and we feel a pleasure in the remembrance of our interview with him.

On our return to Philadelphia, we spent the first Sabbath in May in the city of New York, and preached three times in the American Hall; but the day was one of the most rainy of the season, so that few attended.

Now, after an absence of six weeks, we are once more at home in our "own hired house." Our Heavenly Father has kindly watched over us in our travels, so that no harm has befallen us in passing over near a thousand miles by steam power. He has brought us to our habitation in peace, and preserved ours in safety during the period of our absence; and we now desire to record His loving-kindness and tender mercy. To Him be glory and praise through Jesus Christ, His Son, our Saviour and Hope.

### THE TRUE WESLEYAN—IMMORTALITY.

Since our last paper went to press, the Editor of the True Wesleyan has commenced a series of articles on "*The Immortality of the Soul*." In the first article he stated the reasons for discussing the question, and the conditions on which replies would be admitted into the Wesleyan: one of those conditions was, if the respondent be an editor he shall publish both sides in his paper. We had a personal and friendly interview with the Editor of the Wesleyan, and an understanding that we were to republish in the Examiner no more of his articles than we might be disposed to reply to. With this arrangement we left our response to his article "No. 2," with him, on our way to Boston. Soon after we arrived at Boston we received a note from the Editor of the Wesleyan, saying that he had concluded to have his articles stereotyped, and make a book of them; and as such a work should contain a reply to all the objections urged against his views, and as those replies would most naturally arise out of his rejoinders to ours, he desired that we should first publish in the Examiner, and then he would copy from our paper and respond when through with his regular course of argument: this would enable him, with least expense, to stereotype his rejoinders to complete the book. We wrote him in reply, that we did not wish to oppose any obstacle in the way of his book being got up in the way most convenient to himself; but still, thought his new proposition would give him a double advantage: first, the influence of his entire argument would be on the minds of the readers of the Wesleyan before the first of my replies would appear; and then, second, each of my articles was to be accompanied with his rejoinder to prevent the minds of his readers from losing whatever impression his series of articles might have made: and besides, the time that would elapse from the time his articles were published to the appearance of mine, would make it necessary for

me to quote more from his than if they followed immediately. Under these considerations we requested him to return the article we left him, and now present our readers with his article from the Wesleyan, of March 24th, with our reply: it is as follows:

### THE IMMORTALITY OF THE SOUL.—NO. II.

#### THE IMMATERIALITY OF THE SOUL.

The Scriptures alone can certainly and satisfactorily settle the question before us, in the minds of christians, yet there may be arguments drawn from reason and philosophy which have much force; and as these may assist in coming at a right understanding of the Scriptures, we will commence with them, and close with a direct appeal to the Bible. We will commence with the spiritual nature of the soul. The soul or mind is not matter but spirit, and of course forms no part of the body. This raises an important issue with one class who deny the immortality of the soul. There are some who deny the existence of a soul or spirit in man, to be contradistinguished from the body, and insist that what we call the mind is a mere function of the brain, and that the brain itself is intelligent.

So far as the researches of philosophy extend, there are but two primary substances in the universe, and these are MATTER and SPIRIT. All we know of these substances is certain properties and phenomena which they exhibit. Matter is known to possess the properties of Impenetrability, Extension, Figure, Divisibility, Indestructibility, Inertia, Attraction. Spirit is that which thinks, perceives, remembers, reasons, wills, and is susceptible of love, hatred, joy and grief. The former of these properties are found in our bodies, in common with all other matter; the latter constitute the phenomena of the mind. It is not reasonable to suppose that properties so opposite to each other, inhere in the same substance, and the only rational conclusion is that matter is not mind, and that mind is not matter. There must therefore be in man an intelligent spirit, which forms no part of the body, and this is what we call the soul. We reason upon the modern and generally admitted principles of natural philosophy, and unless we are greatly mistaken, the whole system of philosophy will have to be exploded to invalidate our arguments.

The admitted properties of matter, and the admitted properties of mind, cannot inhere in, and be essential properties of the same substance. A few illustrations will make this plain. The body is matter, every part of it is matter; the bones are matter, the flesh is matter, the blood is matter, the nerves are matter, the brain is matter, and all the secretions are matter, every part is matter, and the whole is matter, and to every part and to the whole belong the properties of matter above described. Where these properties inhere, as they do in the body, the properties of mind cannot inhere.

Inertia, which is an essential property of matter, cannot inhere in the same substance with will or volition, which is an essential property of mind. Inertia is that property in matter which renders it incapable of self-motion, or self-action; matter acting only as it is acted upon: will or volition is that property of mind which renders it capable of self-determination and self-action. Now as matter can only act as it is acted upon, and as mind has the

power of self-action, they cannot be the same substance,—matter cannot be mind, mind cannot be matter. Again, matter can only be moved by physical force; matter acts on matter by contact, and one material body cannot act on another material body, only as their surfaces come in contact; but mind is acted upon by motives, and acts from motives, and mind acts on mind through the medium of motives without physical contact. This proves as clear as a sun-beam that matter and mind are not the same.

To insist in opposition to the above view, that mind is matter; that intelligence and volition are its inherent properties, and consequently that man has no soul, which forms no part of his body, must subvert the admitted principles of philosophy. Philosophy insists that inertia is an essential property of matter; man's body is matter, as shown above, and yet it exhibits locomotive powers, and is seen acting without any visible agent acting upon it, and hence the doctrine of the inertia of matter must be given up, or we must admit that there is a rational soul inhabiting in the body, which controls it, moves it, and guides it. We see a steam engine in motion, and we know that the power of motion does not reside in any part of the machine; that it acts only as it is acted upon. We know that the steam propels it, but we know at the same time that the steam acts only as it is acted upon; that there is an intelligent, reasonable agent that directs the whole.

So with the body; it is an animal machine, the bones are studs and braces to support the frame, and are levers for the purpose of mechanical action; the muscles, by their contractions and distensions, operate on the bones and set the machinery in motion; but the muscles have no intelligence, or volition, and when the machine is in order, they are under the control of, and are guided by the mind. The foot or hand cannot will to move; the eye cannot will to open or shut. This our own consciousness proves. Let any man try to will with his foot or hand; and his own consciousness, which is the highest proof possible, will tell him that there is no power to will in his foot or hand. Man can will, and may be conscious of willing to move his foot, but at the same time he is conscious that his foot does not will, and that he does not will with his foot, but that he, his mind, wills concerning it. The muscles are put in motion by a power superior to themselves, which must be intelligent. Now what is this power? Those who deny that man has a soul, which is no part of the body, and which is an immaterial spirit, say that the brain is this self-determining, controlling and guiding power. This we deny on the ground that it is matter, and only matter, and possesses only the properties and powers of matter. If it be said that there is something in or associated with the brain which is not matter, which is superior to matter, the whole argument is given up, for that is just what we contend for, and that superior something which is not matter, we call the soul. If it be said that the brain is only matter, then however refined it may be, it possesses only the properties of matter, one of which is inertia, directly the reverse of self-operation. The brain then cannot act only as it is acted upon, and we come back to the question, what is this superior power that acts the muscles in motion, when we will to move the foot or the hand? If it now be said that it is the brain, we ask what power acts

upon the brain, causing it to act on the muscles? The brain being matter, can act only as acted upon. We have then got to give up the first principles of Natural Philosophy, or seek for some higher cause of the phenomenon of motion. We allow that the muscles operate on the bones, that the brain operates on the muscles, through the nerves, all the nerves and spinal marrow terminating in the brain; but we insist at the same time, that there is an intelligent soul which acts on the brain, or it would never act. This doctrine being admitted, the phenomena of matter and mind are made to harmonize without involving any philosophical contradiction, or absurdity; deny it, and the principles of natural philosophy, which past ages have developed and matured, are thrown back into chaos, and we have to begin, de novo, and grope our way in search of first principles.

The above view accords with our own consciousness. Every man is conscious of thinking, but we are not conscious of thinking with any part of our body, not even the brain. That the head is the seat of the intelligence, no rational man can doubt; we are conscious that the thinking operation is carried on within the head, but no man is conscious that his brains think. The rational soul is mysteriously united to the body, and the brain is doubtless the point of union, and constitutes the medium through which the soul holds communion with the physical world without. The fact that this union is mysterious constitutes no objection, for if we deny it, there will be as great a mystery involved in the idea that the whole mental phenomena is the result of properties inherent in matter, and found only in the brain, in contradistinction from all other matter.

#### RESPONSE TO ARTICLE "No. II."

BR. LEE.—As you have kindly granted me the use of the Wesleyan to respond to your articles on Immortality, I hope to do you the justice to keep to the conditions you have specified in your last number; and I earnestly pray that the Father of Lights may give us both understanding, and guide us into truth. Whatever may be the result of our controversy, I truly desire that we may be able so to conduct it as to show that we can, if we must, differ in love.

The philosophical part of the question interests me but little, and hence, upon that part, I shall probably say but little. I perfectly agree with you that "the Scriptures alone can settle the question before us." The facts of inspiration must determine what is the constitution of man. Philosophers have never yet come to an agreement among themselves on this subject; and their speculations may well be termed "legion." Their imaginings have mainly grown out of the notion that there are "two substances;" though in that they were not always agreed. Bishop Berkly, it seems, adopted the notion which amounts to this, viz: "matter does not exist." Berkly, indeed, calls man a substance, but then he is an incorporeal substance. He, and Plato before him, regarded motion and intellect as real and independent existences, and not as qualities of matter; this doubtless led him to his conclusion as to the non-existence of matter, inasmuch as we see neither motion nor intellect except in connection with matter. Locke declares, we do not know what matter is; and endeavors to prove

from this fact, that we do know what immaterial substance is! Truly, "the world by wisdom knew not" man, any more than it did "God."

The Double Substance theory is that from which you reason on the question under discussion. So far as I am concerned, I wish it understood that what constitutes the being of God does not enter into this controversy. We agree "THAT HE IS;" but what He is, beyond the fact that He is Spirit, I shall not attempt to define. Whatever He is, it proves nothing as to what man is.

You tell us, "so far as the researches of philosophy extend, there are but two primary substances in the universe, and these are matter and spirit." The term "primary" implies secondary "substances." What are these? Are they neither matter nor spirit? Among your definitions of matter is "indestructibility; but you say "every part of the body is matter." Do you really believe "every part of the body" is "indestructible?"

Again, are electricity and light matter? and do they possess the property of "inertia?" "The whole system of philosophy" is "exploded" if the properties of matter, as you have defined them, pertain not to these.

"Inertia, which is an essential property of matter," you tell us, "cannot inhere in the same substance with will or volition, which is an essential property of mind." But, is it not a fact, that the mind "inheres" in the "brain," which, you say, is "matter?" and hence, is it not a fact, that mind, will and volition, "inhere" in matter?

You say again—"Inertia is that property in matter which renders it incapable of self-motion, or self-action," &c. Is this true of light, of magnetism, and electricity? If not, does not your argument fail?

It appears to me that you have given the properties of what philosophers term "animate matter," and not matter organized, or living matter; and hence I think you do not reason conclusively on this point.

If light, magnetism, and electricity be spirit, and not matter, then "attraction" is not only the property of matter, but mind, or spirit also. "Matter," you say, "can be moved only by physical force." But the muscles move, or contract and expand, it is said, by nervous power. Do the nerves exert a physical force? If so, what sends the electric current along the nerves? Do you say, "it is the will?" If so, as "matter can be moved only by physical force," must not the will be physical? that is, must it not be matter?

Once more, you say—"Matter acts on matter by contact, and one material body has no power to act on another material body, only as their surfaces come in contact." But, does not matter act on matter without contact of surface? The sun, millions of miles from the earth, acts with tremendous "force" on it. And do not all the planets act on one another without contact? According to the philosophy upon which you base your argument, mind can do no more. "This proves," if not as "clear as a sun beam," yet, clear enough, "that matter and mind are" modifications of "the same." Br. Lee being judge: and thus you "subvert the admitted principles of philosophy." Does "philosophy insist that inertia is an essential principle of organized matter?" If so, it is false philosophy.

Br. Lee says, "We are not conscious of think-

ing with the brain." Are we conscious of thinking without our brain? For my part, I am just as conscious of thinking with my brain as of seeing with my eyes; or, as I am conscious of walking with my legs. But suppose I had not that consciousness, would that any more prove I did not think with my brain, than it would prove my stomach did not digest my food because I am not conscious of that? The brain, by excessive study, becomes fatigued and pained; and we are conscious of using our brain when we think; and when it becomes affected by disease, we feel an inability to think.

We again repeat, that the darkness philosophy has thrown over this subject, arises from the Double Substance theory; and this principle is in opposition to the relation in Genesis, where God is considered, not as an immaterial substance, but simply as an "ETERNAL BEING, who by his will condensed that which constitutes heaven and earth, and communicates to matter, motion and life." No philosopher has ever been able to give even a tolerable definition of his fancied "immaterial substance," the expression itself is without meaning, and an evident contradiction of ideas; and since the idea of substance contains the idea of matter, ought not the expression "immaterial substance" to be rejected from Philosophy?

In conclusion,—If the philosophy upon which your reasoning is founded be true, that "inertia is that property in matter which renders it incapable of self-motion or self-exertion;" and, in order to these manifestations, there must be added "spirit," or an immaterial substance, without which "self-determination and self action" would be impossible; then, does it not follow, that all animals, birds, reptiles, insects, fishes, and the smallest animalcules, possess "spirit," or the immaterial substance, as really as man? for they all are "capable of self-motion, or self-exertion." Shall we not rather conclude that the Infinite, Eternal, and Self-existent Being, who is the Creator of all things, has power to organize matter so as to impart to it life, and endow it with "self-determination and self-action," without the fancied immaterial substance?

Yours truly, in the Gospel of Christ, with much esteem,  
GEORGE STORRS.  
PHILADELPHIA, Pa., March 27th, 1849.

#### FUTURE STATES.

By REV. REGINALD COURTENAY, A. M.  
(Continued from page 62.)

##### ON THE INTERMEDIATE STATE.

Let us now turn to St. Paul, 1 Cor. xv. "The trumpet shall sound, the dead shall be raised incorruptible; this mortal shall assume immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting, O Hades, where is thy victory!" Here the apostle exults over Hades and Death together, because God, he knew, would on his appointed day rescue the souls of men from their dark dominion; and make an utter end of those evil powers, who, in the strength of sin, had reigned for a time over mankind. And it would appear from his language that the victory of Hades over the soul is as complete as that of death. But if there be an intermediate consciousness, and for the redeemed an interval of most blissful rest, Hades has no victory at all. Death may conquer the

body, but Hades, so far from subduing the soul, would actually liberate it from a heavy burden and bondage, and promote "the glorious liberty of the children of God." St. Paul however declares that Death and Hades now reign together: nevertheless, knowing that they shall hereafter be cast together into the "lake of fire," and that an interval of death and unconsciousness, to be terminated on the last Day, is but a momentary decease, and scarcely to be regarded as an evil, he anticipates the final triumph, and exults over them as already subdued. For Hades may be deemed to have no captives, unless she can bind them in everlasting chains.

Departing saints are sometimes known to triumph, in the hour of dissolution, as if their victory were already won. And Christians who "have fought the good fight," are certainly not forbidden thus to triumph, although it be not till the Last Day that Death is swallowed up in victory. For the interval will not be felt; no train of thought will disturb the deep sleep of the dead, sickening the soul with hope deferred: but they shall find that Scripture realised to them, "It is appointed unto men once to die;—and after this the judgment."

Death and Hades however are still permitted to reign; and are destined to exert their destroying power till the end of the world. At the opening of the "fourth seal," in the Apocalypse, St. John "Beheld a pale horse, and his name that sat on him was Death, and Hades followed with him. And power was given to them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth." Here is Hades painted as one going forth to devour and destroy, in league with death. In the same book they are again coupled together, in their present subjection to the Son of Man, and in their final fate. "He hath the keys of Hades and Death," to unlock their dark gates on the predestined day; and when he executes the judgments committed to him, they shall be together cast into the lake of fire, which is the second death," and be themselves destroyed. Shortly before this, in the vision of St. John, the "sea gave up the dead that were in it, and Death and Hades (the supposed abode of living souls) delivered up the dead which were in them."

Still more numerous are the passages of the Old Testament, wherein death and Hell,—in the Hebrew Sheol, in the Greek Hades,—are mentioned together, not as if Hades were a pleasant place of refuge for the disembodied souls, the victims of death, but as if the two were conjoined in the work of destruction. See Job xvi. 6. Prov. xv. 11, xxvii. 20. Hab. ii. 5.

It cannot be pretended that Hades is the place or state of the body merely—or indeed of the body at all. While the body moulders into dust and is scattered to the four winds, the soul is in Hades. "Thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption," was David's prophecy concerning Christ. If in any passage of Scripture the body should seem to be in Hades, it is because a locality is given to Hades which does not in strictness belong to it; and it is then placed in the grave. Thought can have no locality: "one might as well say of a disembodied spirit that it is hard or heavy; or a cubic foot in dimensions, as to say that it is here or there." Hades has no more

locality than has Death; though both are in Scripture occasionally localized, or personified. But because the body descends into the grave, and will rise again from the grave, the man, body, and soul, is said to do the same. "All men shall rise again, with their bodies;" and before resurrection the dead are said to "dwell in dust;" to "sleep in the dust of the earth." Yet it is plain, that the instant that mysterious tie is severed which connects the body and soul, all that gave locality to mind is wholly lost. When therefore it is said, that on the return of the body to the dust, "the spirit returns to God who gave it," we ought not to imagine, as some do, an ascent of the spirit towards the skies; but simply an assertion of the fact, that the spirit, which when given by the Creator, and detached, as it were, from Him, constituted a living creature, has now reverted back to him who gave it, and become, not by change of place, but of ownership, His property again.

Our Lord declared that as Jonah was three days and three nights in the whale's belly, so should he himself be three days and nights in the heart of the earth. Here the heart of the earth is simply put in opposition to the belly of the whale, and the words do not differ essentially from those of the more usual prediction that our Lord should be three days in the grave. We read also that our Lord "descended into the lower parts of the earth." But no stress can be laid on this, inasmuch as it is not evident that the earth itself is not intended, which in comparison of heaven is termed, the lower (parts or regions.) *ta katotera tes ges*: as where Isaiah says, "Sing, O ye heavens; shout, ye lower parts of the earth."\*

The mention that is occasionally made in Scripture of an abyss, deep or bottomless pit, as the abode of certain spirits, and of the soul of Christ during its separation from the body, deserves consideration in relation to this point. This abyss appears to be the same as Hades, and to be a place wherein spirits are confined. Hence proceeded the locusts of the Apocalypse, and perhaps also Apollyon their king, and hence also the beast, on whom sat the Babylonish idolatress. It is probably a place of confinement for spirits, wherein they are prevented from all exercise of their powers. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on \* \* Satan and bound him a thousand years, and cast him into the abyss, and shut him up and set a seal upon him, that he should deceive the nations no more." And it is the same as Hades, for this fate of Satan seems to be precisely that of the rebellious angels of St. Peter and St. Jude. Moreover we know that our Lord descended into Hades; and St. Paul writes, "who shall descend into the deep,—the abyss—that is, to bring up Christ from the dead." That it is a place of confinement would appear also from the treaty of the Legion of demons to our Lord, that he would allow them to go into the herd of swine, and not command them into the abyss. Now the confinement of a spirit seems to be the same as the destruction of all his consciousness; if the mind be reduced to inactivity, all its thoughts perish, activity being of the very essence of

\* Ephes. iv. 9. Isaiah xlv. 23. St. Paul, it may be observed, is speaking of Christ's ascension from the earth, not his resurrection from the dead.

thought.\* But this imprisonment in Hades, whether of the human soul, or of an evil spirit, need not be local, inasmuch as thought is not local. Strictly speaking, the spirit or soul or life of man neither moves upwards to God and heaven nor downwards to the grave. The union of mind with matter alone can give locality; and it is this union imagined or foreseen, that has occasioned those Scriptural expressions—to "dwell in the dust,"—to "rise again with their bodies."† But these expressions would not have been used, this union during the intermediate state would not have been supposed, unless the condition of the disembodied soul harmonized with that of the body, so that when the one was buried, the other also could be said to sleep, and to be in "a land of darkness."

Again, we may learn something concerning Hades, from the fact that our blessed Lord himself descended into it, and on the third day rose again from the dead. It is evident from Scripture, that the death which our Lord endured did not wholly terminate with his passion on the cross. God raised him up, "having loosed the pains of death," because it was not possible that he should be holden of it.‡ And the heart of Christ was to rejoice, and his flesh to rest in hope, because the Father would not "leave his soul in Hades, nor suffer His Holy, One to see corruption." Now inasmuch as it was an infinite condescension in our Lord to take upon him our nature, and subject himself to the burden of the flesh, what were THE PAINS OF DEATH to him, what the triumph of his resurrection, if death had merely relieved him of the burden of the flesh, and enabled his liberated soul to pass into rest and glory? How was corruption obviated by his resurrection of that body of flesh which he had laid down on the Cross? Some are accustomed to say, that the glory of the resurrection of the saints at the Last Day will mainly consist in the investiture of their souls with glorified, spiritual bodies. But Christ took again the body in which he suffered. Again, "Christ being risen from the dead, it is said, dieth no more; death hath no more dominion over him." Death then had dominion over him, until he "rose again from the dead." But for this resurrection the Holy One would, like David, have seen corruption; corruption would have had dominion not over a mere frame of flesh, but over that holy soul in which was no sin. Christ laid down on the cross all that life, which his Incarnation and Nativity had given him,—his human body and soul. "I lay down MY LIFE: I have power to lay it down, and I have power to take it again."

And what signify those sublime words, "I am he that liveth, and was dead, and behold I am alive for evermore."‡ And, "In that he died, he

\* Thus in Rev. xvii. 8, it is written, "The beast which thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." Now if by perdition is meant everlasting punishment in the lake of fire, everlasting consciousness, it would seem that there is no consciousness till the beast passes from the abyss, and goes into perdition. The expression, "is not," may however merely signify, "is no longer upon earth."

† And to that remarkable passage above quoted—"Many bodies of the sleeping saints, (recumbent, reclining saints,) arose, and came out of their graves."

‡ Rev. i. 18. "I am the living one, and I became one that is dead, and behold I am living for ever."

died unto sin once, but in that he liveth, he liveth unto God." Shall we make them mean, "I lay down my body; I have power to lay it down, and resume it." "I am he that am embodied, and was disembodied, and behold I am embodied for evermore." "In that he parted with his body, he died unto sin once, but in that he hath it again, he liveth unto God." Rather we should believe, that our blessed Lord parted with his human soul; parted with *that life itself, whereby* he now liveth. If his resurrection from the dead had been merely the taking his body again, it would have been no more a victory over death, than was his incarnation; or at least no more than was the creation of Adam from the lifeless dust of the ground. But Hades grasped a human soul; and that, was wrenched from her dark dominion.

And so glorious was this victory over Hades, that in reference to this Christ is spoken of as the Son of God. He is termed "the first begotten from the dead," he was "declared to be the Son of God with power, by the resurrection from the dead;" and we are told that "God hath fulfilled his promises of mercy, in that he hath raised up Jesus again; as it is written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'" Thus also, "they who are accounted worthy to obtain that world; and the resurrection from the dead; cannot die any more, and are equal to the angels, and are the children of God, being the children of the resurrection;" and are said to "groan within themselves, waiting for the adoption,—to wit, the redemption of the body;" for "the manifestation of the Sons of God."

Had the victory been gained on the cross, our Lord's last words would have been those of exultation; sounds of joy and triumph would have filled the heavens, as at the nativity; and angels would have bidden the disciples to weep no more, cheering them as they did on the third day. And the bodies of the saints which slept need not have been detained in their graves until after his resurrection; but at once appearing unto many, might have testified to the subjugation of death.

Some persons are inclined to believe, that our Lord, when he entered the realms of Hades; entered as a conqueror; bringing into these desolate shades a light and life not their own; nay, proclaiming in them that gospel which his apostles afterwards preached on earth. They refer to the words of St. Peter,—"Christ was put to death in the flesh, but quickened in the spirit; by the which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited, in the days of Noah, while the ark was preparing." But all that St. Peter asserts is, that our Lord preached to the spirits in prison by the same spirit by which he was quickened; not by any means that he preached while he was numbered among the dead. And indeed, if there be meaning in words, the quick are not to be confounded with the dead; but to be "quickened" is to be raised again from the dead; which happened to our Lord not on the cross, but on the third day after his crucifixion. Then it was that the quickening spirit of immortal life, which utterly abhors and is incompatible with the state of death, visited and reanimated his mortal soul.

Let us consider too by what means Christ triumphed over death. Even by first submitting

to death. He "tasted death for every man;" and "through death subdued him that had the power of death." He drank this bitter cup, and drained its very dregs, that the vials of wrath might not be poured out upon guilty men. Whatever gloom then there was in Hades before the advent of Christ, into that gloom he entered; whatever were the "pains of death" for the worst of sinners, those pains he underwent; nay, whatever would have been the utmost tyranny of Hades and Death over men, but for his mediation, to that Christ for a time succumbed. By no less a sacrifice could he have accomplished his great design of subduing death, by first submitting to death.\* To suppose that the grave was a more lightsome place to him than it is, or would have been, to the worst of sinners, is to forget the price which was paid for redemption; and to leave room for the conscience-stricken sinner to dread lest he should be excluded from the benefits of the resurrection, since so dark a death as his had not been undergone by the Saviour. By first enduring all, Christ overcame all. Not in descending into the abyss, but in ascending up on high, he led captivity captive. Hades did not acknowledge him as a conqueror till on the third day he broke her bonds asunder, and cast away her cords from him; and mounted his eternal throne on "the holy hill of Zion."

No more inappropriate season for preaching could possibly be imagined, than that which is arbitrarily chosen for the publication of the gospel to the "imprisoned spirits." That they were in Hades at the time we have indeed ample reason to believe; but they were then as it were in the condemned cells, beyond the reach of relieve, and waiting till they should be summoned from the bottomless pit, to go into perdition.

The doctrine of redemption through Christ's suffering of death, as well as the express language of the New Testament concerning Hades, confirms that testimony of the Jewish Scriptures which makes of Hades a land of darkness, and where all things are forgotten; a place wherein (while "the living know that they shall die") the dead "know not any thing." Spirits condemned and under confinement,—the souls of men while subject to the dominion of death,—and the proud city that was to sink to utter ruin and desolation, are alike said to be cast down to Hades, because they are all alike subjected to the Power of Destruction, have gone into darkness, silence, and death; and have become as though they were not. But still their souls are safe, still they live unto God, who have died in faith; even in the faith of Abraham, whose belief was "in God, who quickeneth the dead, and collect those things which be not, as though they were."

[We by no means endorse every expression in the foregoing article, though the general view is correct. ED. EXAMINER.]

\* The death to which Adam became liable through his transgression is said to be temporal, spiritual, and eternal, the latter being sometimes held to include the suffering of eternal fire. But erroneously, for not only is the latter punishment a consequence of resurrection unto damnation, not of death; but, had this been a part of the original curse, our Lord, we may venture to believe, must have descended into the flames of Gehenna itself, in order to rescue man, by "tasting of death for him."

## INTERESTING FOREIGN ITEMS.

## ROME.—THE INTERVENTION AND ITS TERMS.

Letters from Florence of the 10th inst. state that a French steamer from Gaeta had landed the Secretary of the French Legation at Rome at Civita Vecchia, and that he had immediately left for the capital. He was said to be the bearer of the ultimatum of the foreign powers for the reestablishment of the Pope. It appears that a simultaneous movement has been arranged between the powers; the French were to occupy Civita Vecchia, and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier. On the arrival of the steamer from Gaeta, another steamer was immediately dispatched to Toulon with orders, it was said, to embark the expeditionary force. Civita Vecchia was being fortified.

The *Postivo* of Rome states that the following are some of the terms imposed by France and England on the Pope as the conditions on which they will aid his return to Rome: A general amnesty, a complete secular Government, inviolability of political liberty, abolition of the holy office and ecclesiastical tribunals except in the matter of the Clergy, and the suppression of proprietary religious orders.

## SECRETS OF THE INQUISITION.

The correspondent of the *Daily News* describes a visit he had paid to the many small, dark, and damp dungeons of the Inquisition. The building is out of the beaten track, being in a sort of cul de sac behind St. Peter's. The dungeons, and all their apparatus, are to be thrown open to the inspection of the public, and will furnish a sight not likely to recommend priestly rule to the people. The correspondent says: The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror.

I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault full of skulls and scattered human remains there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which heid imbedded in it a long silken lock of hair, as I found by personal examination as it was shovelled up from below. But that is not all: there are two large subterranean lime-kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground-floor in the immediate vicinity of the very mysterious shaft above mentioned.—[It must be remembered that of late the power of the Holy Inquisition, even in Rome, was greatly fallen from its former high estate.]

BR. ELON EVERTS, Vergennes, Vt., writes:

BR. STORRS:—The Examiner is what the community here need. I am glad to see that such honest hearted, bold, influential men as Elder Bates and Hand are investigating the doctrines advocated in your paper. I am glad that Br. Walsh has no mean competitor. Mr. Brewster will probably mount the highest rampart, and ply the largest guns that his side can afford, but when his bulwark falls, (for error can't stand) it seems that the way will be cleared for him to join the victors, and lead on the host that has been shielding themselves behind the same untempered mortared wall. Truth is mighty and it will prevail.

Yours in Christian bonds.

BR. N. M. CATLIN, Kingsbury, Ind., writes:

BR. STORRS:—The Truth is spreading in these parts: people are investigating. I have disposed of all the "Six Sermons" which I ordered a short time since. I shall, I think, soon order more, and thus help spread the light of truth.

THE NEW WORK.—"The Scripture Doctrine of Future Punishment," by H. H. DORSEY, Baptist Minister, England, is the very best work on the End of the Wicked we have ever seen. It is written in the kindest spirit, and cannot give offence to any. Though kind, it is clear, uncompromising and overwhelming against the popular theory of natural immortality and endless misery; and demonstrating, so far as argument can do it, that utter destruction is the punishment of wicked and unrepenting men. Put this work into the hands of all who will read, not forgetting ministers of all sects and parties. It contains 386 pages, 12mo. Price 75 cts. bound, or 50 in paper cover; this last, only, can be sent by mail. For each dollar, current money, sent us free of expense, we will send two copies of it and pre-pay the postage on them; or, we will send three without pre-paying the postage where the Post Masters will allow them to be thus sent. Since the notice we published in the Advent Heralder, we find that the Post Offices are not uniform in requiring the postage to be pre-paid. In New York City they demanded it, and would not forward them without; but, we find, on our return home, that the Post Office in Philadelphia makes no such demand; so that we can do it or not, as those who order the work may desire.

One-third discount will be made to those who purchase six or more copies, if current money is sent us. Cash, always, with the order.

DEPOSITORIES OF BOOKS.—Dobney on "The Scripture Doctrine of Future Punishment," reprinted from the English edition, may be had in Boston, Mass., of Geo. T. Adams, 87 Hanover St., Hat and Cap Store; Lowell, Mass., of Eld. M. Bates, Chapel St., one door above Elm; Albany, N. Y., at Christian Palladium Office, No. 8 Commercial Buildings; New York City, of Dr. John Burdell, Dentist, No. 2 Union Place, and of Henry F. Johnson, No. 327 Hudson St.; Rochester, N. Y., of Eld. Joseph Marsh, Advent Heralder Office.

All orders sent us, at Philadelphia, Pa., for Dobney, to be forwarded by Express, will be sent to New York City, without expense, going north, east or west.

Our "Six Sermons" can be had, as above, of Eld. Marsh, Eld. Bates, Geo. T. Adams, and Dr. Burdell.

BUSINESS NOTICES.—Elon Everts. We have sent C. W. Speer's paper regularly to Bristol, Vt., this year. We now send also to Charles Speer, Pantown, Vt., as you request. Shall we continue to send to both names? We shall, unless you direct otherwise.

James F. Compton. The "five dollars" your letter purports to contain is not received. Post Master says there is no help for us. The papers and 40 copies of Six Sermons, 12mo., are sent same as if we had received the money.

S. A. Chaplin. All the papers and Sermons have been sent us you desired, and also 8 copies Six Sermons, 12mo., to you.

Eli Cross. We should have paid the postage on the first that you ordered of Dobney—by mistake it was neglected—it is paid on the last. Charge us with the first.

Dr. M. Helm. We have sent you twelve copies of Dobney, James Carless. Books sent as directed: one-third discount on them \$1.32 still due you.

James Denabson. Four of Dobney's work were sent you in our absence; we have sent another copy since our return.

If any errors have occurred in answering orders in our absence, send us word, at our expense, and we will make all right.

The Examiner for June will not go to press till the middle of that month.

Our Hymn Book is not yet published; we have not the means to do it. E. Miller, Jr., pledges to take 75 copies. Who next?

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## TRUE WESLEYAN—IMMORTALITY.

A REVIEW, BY DR. J. T. WALSH.

### No. I.

At the request of a friend, I undertake to review the philosophical part of Mr. Lee's argument in favour of *natural immortality*. I desire the reader to consider this article as a continuation of Br. Storrs' argument, in reply to Mr. Lee's "No. 2," which appeared in the last Examiner. I shall also review Mr. Lee's Scriptural argument, although I consider that my friend Mr. Brewster has managed that part of the subject as well as any one can do it. I expect nothing more conclusive from Mr. Lee; and, indeed, there is nothing new in his philosophical argument; and, if left to my choice, I should pass it in silence; but as some of my friends think a review necessary, at their suggestion I write. And now to the argument:

1. Mr. Lee proceeds to give us the properties of matter, and all he says about the essential properties of matter, is just as applicable to a stone as to any part of the human body. He gives us the essential properties of *inanimate matter*, and finding no consciousness, no reason, no intelligence in this, he rushes to the illogical and unphilosophical conclusion, that *organized living matter* cannot think! This foundation—his starting point, is wrong, and his superstructure worthless. The question is, not whether a stone can think, but whether a *living man*, organized from the elements of nature, *thinks by his brain*. When Mr. Lee has proved that *thought* is not an essential property of matter, he has gained nothing. I can prove that *sound* is not an essential property of a musical instrument, but what will that prove? Will it prove that the harmony of sounds is not dependant upon the organization of the *wind* (or other musical) instrument? Take the *wood* of which an instrument is made, and there is no music in it. Let it be *organized*, and yet there is no music. What is the reason? Why music is not an essential property of *wood*; this is *matter*, and there is no music in matter; what is wanting now to produce the "concord of sweet sounds?" We must have the atmosphere, for where there is no atmosphere sound cannot be produced. But the atmosphere is *matter*, and there is no music in matter? Ah, says Mr. Lee, an *intelligent mind* is necessary to the production of sound. Yes; but there

is no music in the mind. The mind has the power of producing what is not an *essential* property of itself. And it has the faculty of appreciating the harmony of sounds produced. Now for the application of this illustration: There is no sound, or harmony of sounds, in an *instrument*, none in the *atmosphere*, and none in the *mind*; but, by combining the *three* we have what was not in either *separately*. So, there may be no thought, no reason, no intelligence in *inanimate matter*; but when that matter is *organized*, as we see it in man, who will affirm it cannot manifest *thought*? But it may be objected that, in the case supposed, there is an intelligent mind operating upon the instrument and the atmosphere, producing the result.

Let us take another, then; and we will suppose the case of a *watch*. There is no time in the materials of which a watch is made; and, yet, when *organized* by an intelligent mind, it will indicate the hour, minute, and second. The maker winds it up, and it continues to perform its *functions* until it runs down. So with man; there may be no reason, or thought in the component parts of his constitution separately considered; but when *organized*, and put in motion by the spirit of life in the atmosphere, breathed into his nostrils by his Maker, he awakes to consciousness, to thought and reason.

Mr. Lee has not to be informed, I trust, that by combining, chemically combining, two substances, a *third* can be produced, possessing none of the properties of the two elements used. He has not to be informed, I hope, that man is chemically formed or organized; and that the light of analogy makes it highly probable, to say the least of it, that matter, thus chemically combined, is capable of manifesting mental functions.

2. Mr. Lee makes "indestructibility," an essential property of matter; perhaps he means *annihilation*; for "indestructibility" is certainly not a property of matter.

One word as to what Mr. Lee and other natural philosophers term the essential properties of matter. It must be evident to those who reflect, that philosophers have only given us the essential properties of some forms of matter; for *Inertia* is certainly not an essential property of *all matter*. We have no evidence that inertia is an essential property of light; on the contrary light seems to be self-moving and ever-acting. This is true of caloric, galvanism, electricity, and magnetism. May it not be true, in a much higher sense, of the *aura* that pervades the brain and nerves?

One word as to the use of terms. The word *nature* embraces all created things, animate and inanimate. Thus we have organized and unorganized nature. The organized is again divided into the vegetable and animal. Matter is nowhere in the scriptures, contrasted, or put in opposition to spirit. Spirit is not the antithesis of matter. *Animal* stands opposed to *spirit*. We use the term matter as expressive of that which is tangible, or

of which the senses take cognizance. But matter exists in ten thousand forms, and is capable of almost endless combinations and sublimations. The term spirit, when used in relation to the *wind*, to *man*, and to *angels*, seems to express different modifications of matter. The word *immaterial*—*not material*, *not matter*, does not appear to be applicable to any thing in the universe. But, for the sake of argument, let us suppose that there is an *immaterial thing* in existence; how will you prove it? You cannot see it, for if you can see it, it is no longer *immaterial*. You cannot smell it, nor hear it, nor feel it; it is not tangible to any of the senses; how, then, will you define it? The fact is, that which is immaterial has a name but no local habitation.

Matter may be regarded as embracing all that God has created, but under this generic term we have various orders, classes and species of matter; thus we have matter in its *simple*, or *elementary* form, then in its *compound* form, without regard to chemical affinity; then we have it chemically constituted, without relation to life; then in its *organized* form, in relation to vitality, as seen in the vegetable kingdom, and in the lowest orders of animalculæ; then in its more refined and exalted form as we see it in the human constitution; and lastly, in its highest degree of refinement and sublimation, called spirit, of which the angelic nature is a specimen. God is alike the creator of all forms of matter; or, if Mr. Lee likes it better, he is the creator of matter and spirit; and why should we affirm intelligence of one and not of the other? How does Mr. Lee know that volition is an *essential* property of spirit? The fact is, he assumes this, and then argues that gross matter, no matter how organized, cannot think. If God has created beings purely spiritual, they must have been created before they were endowed with consciousness, volition and thought; and therefore thought, &c., would not be an *essential* property of spirit. Mr. Lee does not know the essential properties of all matter, and therefore cannot affirm that thought is not an essential property of some forms of matter. God who formed matter, can make of it what He wills to make; He can combine, refine and organize it in a thousand proportions and forms, with a view of its manifesting as many functions. From the same original elements of matter He can make a thousand different kinds of fruit—the orange, the apple, the pear, the cherry, &c., &c. Yet these are all matter, but how different their qualities! And as is the organization, so is the quality of the fruits whether of acidity or sweetness.

And so it is in the animal world. Out of matter God makes bones, muscles, ligaments, nerves of motion, nerves of sensation, arteries, veins, glands, &c. Here we have matter in various forms, and each form has its own peculiar function, which it possesses in virtue of its organization. The man, therefore who affirms that matter in none of its forms can think, neither understands what he says, nor whereof he affirms. I shall return to this question in my next article.

A REVIEW BY J. T. WALSH.—No. II.

Mr. Lee says—"If matter can think, thought must be an essential property of matter, or it must be the result of some peculiar modification of matter, neither of which can be maintained. If thought

be an essential property of matter, every part and particle of matter must think. If thought be essential to matter, what does not think is not matter."

Mr. Lee's logical powers fail him here, for it does not follow "if matter can think," that "thought must be an essential property of matter." The "essential property" of a thing is that "property" without which it cannot exist. Both matter and spirit can exist without thought, consequently thought is not an essential property of either. It is possible, however, for "thought to be the result of some peculiar modification of matter." But what sort of reasoning is this? "If thought be essential to matter, what does not think is not matter!" We might as well argue thus:

Inertia is an essential property of matter. And that which does not possess this property is not matter.

But light, electricity, &c., do not possess inertia. Therefore they are not matter.

Thus according to the received principles of natural philosophy, we see that light, &c., is not matter; it must, therefore, be spirit, and consequently intelligent; for Mr. Lee holds thought, &c., to be an essential property of spirit; and then, according to his own mode of reasoning, "if thought be an essential property of" spirit, "every part and particle of" spirit "must think!" Thus his whole theory, when exhibited in the light of reason, vanishes into thin air.

Mr. Lee asks the question—"Is thought the result of some modification (of) matter?" His whole reasoning on this question amounts to this—that *matter cannot think, because it is matter!* This is the alpha and omega of his argument. Now, I ask Mr. Lee, what are the attributes of organized matter, in its various modifications? He answers—"Indestructibility, Divisibility, Impenetrability, Inertia," &c. This is not the whole answer; it does not meet the case. And the question recurs—what are the properties of matter? Now, in order to meet this question fully, let us state a few principles. And,

1st. Spirit is defined to be that which has the power of self-motion, volition, consciousness, thought, reason, and intelligence. And,

2d. Matter is defined as above. (See indestructibility, &c.) Now, we affirm that the true answer is not given in either case. Let us see. Here are four nerves: the function of one is to transmit sounds; the function of another is to transmit light; the function of another is to transmit odours, and the function of another is to transmit the sensation of taste. These nerves are matter, yet they have different properties. One will transmit sounds, but will not and cannot transmit light. This proves that matter may be so organized as to possess different functions. This is true not only of sound and sight, but of taste and smell. Here are two nerves; the one a nerve of motion, and the other a nerve of sensation. They have different functions, but they are both matter. In all this there is no addition to matter, nor subtraction from matter; but matter, by being modified in its organization, develops new properties and functions. There is no infidelity or atheism in this philosophy, for we maintain that matter only possesses those properties with which God has endowed it. Mr. Lee's argument, on this point, is all lost. Man is not God, and therefore it is presumption to argue

from the nature of one to the nature of the other. The nature of God is *unorganized*, while the nature of all other beings is *organic*. This fact proves them to be material.

But let us come to the point more closely. It is admitted that man thinks, feels, and acts; but how does he do this? Mr. Lee says, "By his rational soul." That is, by his spirit or mind. Now, what are the functions or faculties of man? Let us look at them: Here is *amativeness*, or the sexual feeling. But this, according to Mr. Lee's philosophy, is not an essential property of matter; and therefore it belongs to the spirit or "rational soul." Here then we have mind, immateriality, immortality, desiring sexual intercourse. But, then, this function is not confined to man, but the whole animal world possesses the same. They, therefore, have the same "rational soul." Mr. Lee, perhaps, may say this is mere instinct. Very well, is *instinct* a property of matter? Here you are stranded again! Take another human faculty—love of offspring. Is this a function of matter, or spirit? Of matter it cannot be, according to Mr. Lee's theory; therefore it must be of spirit: so we have the "immaterial spirit" exercising the parental function! And the beasts have the same faculty, therefore they have the same spirit!

Take another case. Man has the faculty of love, combativeness, destructiveness, love of gain, &c. &c. Are these functions of matter or spirit? Of matter they cannot be, according to Mr. Lee's theory; therefore they must be properties of spirit; and thus we have the "immaterial spirit" in love with human flesh, quarrelling, disputing, destroying, seeking gain, &c. &c.

But it may be said that the animal propensities are not attributes of the spirit; then, pray, of what are they attributes? Of matter? This would be fatal to your whole theory! For love, anger, sexual feeling, and the love of gain are not among your "essential properties of matter."

But if man possess an immortal mind, which is the seat of all the affections, moral and mental powers, of what use is the body? of what use is matter? of what use are the five senses? of what use is the brain? Just none at all! According to Mr. Lee's philosophy, a man is just as perfect without matter as with it; and, in fact, *more* perfect:—more perfect in the ratio that spirit is superior to matter! Of what use are impenetrability, divisibility, inertia, &c., in the economy of man? Matter is of no account. These are its only properties! away with it, it is not fit to live! yea, it does not, and cannot live! Man can live, and think, and reason; love, be amative, desire gain, hate and destroy without it! Certainly God degraded Himself by making anything out of it! Why did He create it? Why don't He annihilate it? Mr. Lee's hand and pen, which he uses in advocating error, are made of it. His mouth and organs of voice, which he uses in speaking, are made of it. What a pity! His Bible is made of matter, the baptismal element is matter, his paper is matter, his eyes are matter, his ears, his nose, his palate, his nerves, his lungs—they are all matter, *merely* possessing impenetrability, inertia, &c. Of what account are they? Surely it was a work of supererogation to create them! The steam he uses in printing is matter, the locomotive is propelled by matter, the magnetic wire is matter, the electric fluid is matter! All is matter!

But, if man be in possession of immortality, he inherits it. And Mr. Lee says—"matter can only act as it is acted upon." Now look at the *laws of generation*. Here we have matter acting upon matter, producing what? Transmitting what? "Immateriality," says Mr. Lee. That which is material can give birth, then, to that which is immaterial! Matter can produce that which is *not matter*. But, will Mr. Lee say, "the mind begets mind—spirit begets spirit?" Then it has "divisibility" which is a property of matter? Man has the power of transmitting the elements of his own organization, and if immortality be a part of his organization, he can transmit this. This is self-multiplication—"divisibility"—matter!

Again, *life* itself is transmitted, together with diseases of various kinds. And here we come to a very important consideration, viz: *That which has no constitutional function cannot be diseased*. If matter therefore, in none of its forms and modifications, has any attributes or functions, it can never be diseased. And as the body of man is matter, it cannot be diseased! We never hear of marble or stone being diseased. The diamond is not subject to fever; but vegetables and animals, including man, are liable to disease and death.

We come back to the conclusion then, that organized matter is capable of manifesting a variety of functions, which are susceptible of derangement or disease.

But, upon Mr. Lee's hypothesis, disease cannot exist, for matter, having only the properties he ascribes to it, is not susceptible of disease, and immortality cannot be diseased; and, therefore, we come to the happy conclusion, that there is no such thing as disease! This is certainly the long-looked for philosophers' stone!

But the truth is, all parts of man are subject to derangement, disease, and death; and still all is matter; but if the mind be "immaterial" or immortal, it can not be deranged or diseased. And here we leave this argument for the present.

In Mr. Lee's article No. 4, he introduces a long quotation from Mr. Watson, in which it is argued, that because "God is spirit" the mind of man is of the same nature. This argument is not only a lame one, but altogether out of place in this connection; so we shall merely observe respecting it,

1st. That the nature of God is not the subject of discussion.

2d. That God only hath immortality. And,

3d. That men are exhorted to seek for it, which would be absurd if they had it.

#### SCRIPTURAL PSYCHOLOGY.—No. II.

In Genesis xlii, 21, we read: "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." This is an allusion to Joseph's being sold by his brethren. They acknowledge their guilt. They tell us of "the anguish of his soul," when they were about to sell him to the Ishmaelites, and he "besought them not to do it. Did Joseph have an immortal soul, which was filled with "anguish" at the prospect of being sold? Immortal souls are not the subjects of "anguish;" they are incapable of sorrow or pain. We learn then that Joseph himself was filled with "anguish," and not his immortal soul.

In the 17th chapter, 14th verse, we have the following: "And the uncircumcised male-child, whose flesh of his foreskin is not circumcised, that *soul* shall be cut off from his people." Here the term "*soul*" is evidently used as equivalent to "*male-child*," which, if uncircumcised was to be cut off from Israel.

In Genesis xii. 5th. we read of "the *souls*" Abram and Lot had "gotten in Haran." Again, "the king of Sodom said to Abram, give me the *souls*, and take the goods to thyself." Chap. xiv. 21.

"Esau took all the *souls* of his house," and "went into the country from the face of his brother Jacob;" and these "*souls*" are defined as "his wives, his sons and his daughters." Chap. xxxvi. 6. The "*souls*" of Jacob by Leah—"all the *souls* of his sons and his daughters were thirty and three." xvi. 15. By Zilpha, "sixteen *souls*;" by Rachel "fourteen *souls*;" by Bilhah "seven *souls*." "All the *souls* that came with Jacob into Egypt, *who came out of his loins*—were sixty and six." Now, if these were immortal *souls* they came "out of Jacob's loins," and, consequently, immortality is transmissible!

"Two *souls* were born to Joseph in Egypt;" are immortal *souls* "born" of the flesh? Men are born of corruptible seed; is that which is immortal and incorruptible, developed from a corruptible germ?

Having examined every passage, or nearly every one, in Genesis where the term *soul* occurs either in the common version or the original, I will now pass to Exodus. Chapter xii. 16, "And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you: no manner of work shall be done in them, save that which every *soul* must eat, that only may be done by you." "Save that which every *person* or *man* may eat" is the proper rendering; and Webster so translates it.

Chapter xxiii. 9. "Also thou shalt not oppress a stranger; for ye know the *soul* of a stranger, seeing ye were strangers in the land of Egypt." Mr. Webster renders the term "*soul*:" in this passage, "*heart*." "Ye know the *heart*;"—the feelings of a stranger.

Ch. xxx. 12. "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his *soul* to the Lord." A ransom for his life; and the reason is given—"that there may be no plague among them."

In chapter xxxi. 14, The Lord in speaking of the sabbath, says "Whoever doeth any work therein, that *soul* shall be cut off from among his people." Here it signifies *person*. It has the same meaning in chap. xij. 15, also, in verse 4th, and in chap. xvi. 16. In chap. xxx. 15, where it speaks of making "atonement for *souls*," it signifies *life*. See also, 16th verse. The word *soul* occurs but seldom in Exodus; the above, I believe, are the principal places. Let us turn to Leviticus.

In the following it is used for *person* or *persons*: iv. 2, 27; v. 1, 2, 4, 15, 17; vi. 2; xvii. 11, 12; xxii. 11; xxiii. 30; xxvi. 15, 43. In the 11th verse of this chapter, where the phrase—"and my *soul* shall not abhor you," it is used in reference to God, and is equivalent to "and I shall not abhor you." In the 17th chapter of Leviticus, 10th verse, we have the following: "And whatever man there may be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that *soul* that

eateth blood, and will cut him off from among his people." It certainly requires no extraordinary perception to see the meaning of "*soul*" in the above sentence. What follows throws additional light on the psychology of man. "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your *souls*," (your lives); "for it is the blood that maketh an atonement for the *soul*," or life.

Here we have the important truth, that "the life of the flesh is in the blood." The blood, so to speak, is the menstruum or vehicle of life. The blood, as we have elsewhere stated, is electric and magnetic, as an analysis of its constituent parts will show; but we shall not give an analysis of it at this time. When this position is denied, however, it shall be forthcoming.

Moses was a divine physiologist; he understood the Homœan philosophy, or philosophy of man, far better than Pythagoras, Socrates, Plato, or any of the moderns, who ascribe life, intelligence, and every other mental attribute to an "immortal *soul*."

J. T. W.

### ON ATONEMENT.

Far be it from us, that we should be charmed away from the Cross of Christ by any human eloquence or philosophy. What is the doctrine of that Cross whence emanates the life-giving to a lost world? It is, that God has made the *soul* of his Son "an offering for (our) sins." Isa. 53: 10; that He has "laid on him the iniquity of us all," 6 v.; that "he bare the sin of many," 12 v.; that "he was wounded for our transgressions," and "bruised for our iniquities," 5 v. He was "cut off, but not for himself." Dan. 9: 26. If this language does not reveal the "vicarious" sufferings and death of the Son of God, which some persons affirm is a "pernicious doctrine," what confidence, I ask, can we have in any of the words of the scriptures? The Saviour himself and his apostles confirm the obvious import of the words of the prophets. "I lay down my life for the sheep." John 10: 15. "The Son of man came to give his life a ransom for many." Mark 10: 45. "Christ died for our sins." Cor. 15: 3; "is sacrificed for us," 1 Cor. 5: 7; "that by means of death, for the redemption of transgressions," &c. "to put away sin by the sacrifice of himself." Heb. 9: 15, 26. "Bare our sins in his own body on the tree." 1 Peter 2: 24. Without this great and glorious truth of the "vicarious" suffering of the divine Son of the Infinite, "the grand problem" of life for a lost world, finds no solution in the combined wisdom of angels or men.

It was the defence of this very doctrine, that "our Lord Jesus Christ gave himself for our sins," that called forth the anathema of the inspired apostle, "though we, or an angel from heaven, preach any other gospel—let him be accursed." Gal. 1: 3-8. This is the only platform on which our Father's wondrous love places its lever to raise a fallen world.

Justice is "offended," and must be satisfied, or sinners cannot be saved. God is the just God as well as the Saviour. How he can be just and save transgressors of his righteous law, is itself a grand problem, solved only by the Cross of Christ. From perverted views of "offended Justice," we may turn aside, but we may not turn aside from the oracles of God. "Awake, O Sword, against the man that

is my fellow, saith the Lord of hosts, smite the Shepherd," &c. "He shall magnify the law and make it honorable." "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past—that he might be just and the justifier of him which believeth on Jesus."

The doctrine of vicarious suffering and death was shadowed forth by all the sacrifices under the law, particularly by the scape goat. These were types of "the Lamb of God which taketh away the sins of the world." The doctrine may be rejected by the wisdom of this world, yet it pleases God by the foolishness of its preaching, to save them that believe.

HENRY GREW.

### FUTURE STATES.

By REV. REGINALD COURTENAY, A. M.

(Continued from page 79.)

#### ON THE INTERMEDIATE STATE.

It yet remains for us to consider some passages of the New Testament which have been much relied on in proof of an intermediate state of consciousness. Our Saviour thus exhorts his disciples; "Fear not them which kill the body, but are not able to kill the *soul*: but rather fear him, who is able to destroy both *soul* and body in hell;" that is, "in Gehenna." "What," asks an eminent divine, "can be more clear? If the *soul* had such a necessary dependence on the body; that when this dies itself must needs die with it; then he that kills the body would with the same stroke murder the *soul* too. But our Saviour tells us that this is impossible for man to do, the *soul* remaining even after the death of the body, and being out of the reach of any created power, that is able to destroy it. If it be said that this is meant only of the utter destruction of the *soul*, which no man is able to effect, God having promised a resurrection to life again, this will appear to be only a wretched shift to avoid the force of the plainest text. For in this sense our Saviour might as well have denied that it is in the power of man to kill the *body* of another man, that is, to destroy it utterly and finally, because God will raise it again at the last day. But our blessed Lord grants, that the body may be killed by man in the same sense whereby he denies that the *soul* can be destroyed by him, and therefore speaks not this only with reference to the resurrection."

It may nevertheless be fairly maintained, consistently with the view of the future states which has been advocated above, that our Lord is here speaking with reference to the resurrection only; and wholly passes over without notice the interval between death and judgment. Shortly after, in the same discourse, he prepares his disciples to bear persecution, by a similar mode of encouragement. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." And in another place, to exactly the same purpose, "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep in unto life eternal." These passages sufficiently explain what is meant by "not able to kill the *soul*." Dr. Bull believed that the *soul* of the renegade, as well as the *soul* of the martyr, lives after the death of the body. But if so, what is meant by "he that loveth his life shall lose it?" Even on Dr. Bull's

supposition, it must signify, not the loss of life in the intermediate state, wherein good and bad men alike live, but the destruction of the *soul* in Gehenna. Because man cannot effect this, it is said that he is unable to "kill the *soul*." Agreeably with that doctrine, implied in almost every page of the New Testament,—"It is appointed unto men once to die, and after this the judgment;"—they are said to lose, or to keep their lives, in reference to the destruction which will be inflicted, or the immortality which will be conferred on the *soul*, on that awful day.

St. Luke reports the words of our Lord somewhat differently. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear; Fear Him, who after he hath killed hath power to cast into Gehenna; yea, I say unto you, Fear Him." Here there is no allusion to an interval between death and judgment; and not only they who have killed the body have no more that they can do, but God himself, it appears, doth nothing, until the day arrive for the execution of his judgments. Throughout all these passages the things contrasted are, life temporal, and life eternal; death temporal, and death eternal,—and we are not to fear them which kill the body, or inflict temporal death; but Him only who can kill the *soul*, or inflict eternal death.

Dr. Bull however maintains, as we have seen above, that since the bodies of the wicked rise again, men can no more be said to be able to kill the body than to kill the *soul*; except in reference to the different states of the *soul* and body before resurrection. If the resurrection of the wicked unto damnation were in Scripture represented as a temporary return to life, this argument would be unanswerable. But the bodies even of saints are in Scripture termed mortal bodies, and may be killed: though the Almighty can and will at the last day quicken them by His spirit. The temporal life of a sinner being taken away, nothing remains but for him to be "cast into hell;" while the temporal life of the righteous being lost, he still "hath eternal life," in that he has the promise not given to the sinner, "I will raise him up at the Last Day." And so St. Paul labored;—"if by any means he might attain unto the resurrection of the dead."\*

"That the *soul* is alive after our death," says Jeremy Taylor, "St. Paul affirms: 'Christ died for us, that whether we wake or sleep, we should live together with him.' Now it were strange that we should be alive and live with Christ, and do no act of life." Strange indeed: but Christ died for us, and rose again, that we through death and resurrection might have that eternal life. Then, when we rise, he will "come again and receive his disciples to himself, that where he is, there may they be also: then shall they, and not before, 'ever be with the Lord.'"

\* Whatever obscurity and difficulty there may be in the subject here treated of, it arises from the singular use in Scripture, of the terms life and death. To kill the body, and send the *soul* into Hades, a suffering which may be inflicted on the righteous as well as the sinner, and to destroy the body and *soul* in the flames of Gehenna, are both called in Scripture, Death. The temporal existence common to all, no less than the spiritual and eternal existence of saints in heaven, is termed Life.

That there is an intermediate consciousness has sometimes been collected from the account of the translations of Enoch and Elijah, and the appearance of the latter, with Moses, at the transfiguration of our Lord. The former of which facts, it shall nevertheless be said, does most strongly point to a conclusion directly opposite, which the difficulty concerning Moses cannot reverse, but at the utmost merely neutralize or obscure. Enoch, we are told "walked with God; and he was not, for God took him," and this St. Paul explains by saying that Enoch "was translated, that he should not see death." Here to be taken to God, and to die, are represented as directly opposite things. Enoch was saved from Hades, from the power of corruption, from the state of "the dead who cannot praise the Lord," and admitted to his presence in heaven. Of Elijah we learn that he likewise "was taken up into heaven," without seeing death, without any dissolution of the body, or banishment of the soul to Hades. In both of these cases, undoubtedly, the translation to heaven was a great and a singular reward for singular piety and devotedness. Yet if, apart from resurrection and ascension into heaven, it be, as some believe, a great privilege to be delivered from the burden of the flesh; a privilege involving nearer communion with God, what advantage had Enoch or Elijah? And how can it be said, that *God took them*, rather than any other departed saints? It may be said, that they were at once admitted to that superior blessedness which God will confer on all his saints when their bodies are raised in glory at the Last Day.\* But the account of Elijah's appearance at the transfiguration precludes this idea. It is true that our Saviour's appearance at that time was such as to give the three favored disciples some conception of his future glory. For it was the fulfilment of his promise made a week previously, "There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." And St. Peter says in reference to the wonderful scene, "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." But still it is plain that his full glory and majesty was not then revealed, even to the chosen disciples. For St. John writes, "we know not what we shall be; but we know that when Christ shall appear, we shall be like him, for we shall see him as he is." And this, though St. John had beheld Christ not only at his transfiguration, but also in those greater splendours which he records in the book of Revelation; and though St. Paul, who had ample intercourse with the other apostles, had been favoured with repeated visions of Christ. It is plain then that though the glorious appearance which our Lord put on was, in conjunction with the voice of approval from heaven, a sufficient proof and manifestation of the glories of his future kingdom, yet it was not a full display of them. Jesus indeed "was not yet glorified;" he had not as yet "ascended into heaven that he might fill all things;" nor testified that "all power was given unto him in heaven and in earth." It is not to be supposed then that they who appear-

\* Not that this is exactly in accordance with Scripture, which represents their privilege as consisting especially in exemption from death.

ed with him had as yet received *their* full glory. It would therefore be difficult for those who believe in an intermediate consciousness to say in what respect these persons were in a more favored state than other departed saints. And though any one is at liberty to conjecture that some superior degree of blessedness was conferred on Enoch and Elijah, the declaration concerning the former, "He was not, for God took him,"—seems to imply a difference not in degree but in *kind*, between the fate of Enoch and that of the rest of the dead. For if it be contended, that God "took" Enoch and Elijah, without death, but that this "does not forbid us to believe that he "takes" others, to a similar reward, after their death: we may reply by asking—On this supposition, how does it appear from Genesis that Enoch did not die? The children of Rachel "were not," when they were taken from their mother by death; and therefore when it is written that Enoch "was not," this would rather show that he departed this life in the ordinary way. We can learn that he was translated only from the words, "God took him."

When however the question arises, Whence, from what blissful region did Elijah come, in what form did he appear? much, and indeed inseparable difficulty arises from the appearance of Moses with him. For Moses was not translated that he should not see death; he died upon Mount Nebo. His appearance with Elijah might indeed lead us to conclude that both came from the same world or state, and that the condition of Enoch and Elijah therefore differed not at all from that of the rest of the blessed dead, who die in the Lord. But this notion is wholly incompatible with the fact, that while the translation of the former was a reward, the death of Moses was a *punishment*. Yet how could it be a privation to Moses to be admitted, rather than to the earthly Canaan, to the heaven of Enoch, and Elijah? And how can we suppose that the disembodied spirit of Moses, dwelling in Hades, enjoyed the same life (if life at all), as they, whose especial reward was that they should not see death; but who were raised, body and soul, to some heavenly region? Surely it is probable that Moses and Elias came from different regions; had been in different states. We are not told whether the two were similar forms. But the power which called Moses' spirit from the grave could render him visible to the eye, for a special purpose, as was Samuel at Endor.\* Such similarity of aspect decides nothing with respect to the condition of their souls. It is in the very highest degree improbable that a disembodied soul in Hades should be in the same state as the soul which was raised to heaven, and had never dwelt, as far as we have reason to believe, in any other than a corporeal habitation.

If however any one is inclined to conclude, from his appearance at the transfiguration; that Moses was honored after death with translation

\* The soul, separate from the body is not an object of sight (since at a man's death all that was formerly visible of him remains before our eyes in the corpse,) so that nothing can be inferred respecting a separate state of the soul, from the visible appearance of Moses and Elias, which the apostles witnessed.—*Lectures on a Future State*. That is, nothing can be inferred from the fact of their visibility; though we may nevertheless draw conjectures from the fact of their then consciousness.

into the heaven of Enoch and Elijah, this will by no means render it probable that other departed saints enjoy a similar blessedness to that of these distinguished servants of God.

This conclusion is strengthened by the accounts which the Scriptures have given us concerning the miraculous raising of the dead. For nothing can be collected from these accounts to show, or even faintly suggest, that the souls of the persons raised were summoned from a world of consciousness. They appear to have awakened as from a profound and dreamless sleep. If they had been recalled from the heaven of Enoch and Elijah, would they have foreborne to speak of it; to reveal somewhat concerning this glorious state or place of the dead? Yet tradition, full of fond and vain fictions as it is, does not even profess to record a revelation of this kind; nor even offer us as genuine one single testimony, by any of these persons, in proof of an intermediate consciousness.

Further; it would be hard to imagine in what way resurrection could be a blessing, or indeed how it could be other than a severe trial and affliction, except on the supposition that the dead are, literally, "in a land where all things are forgotten." Let us turn to the case of Lazarus. He "slept;" and our Saviour proceeded to Bethany, to "awake him out of sleep." Did this mean, to summon his soul from the lower heavens; nay, as some would suppose, from the society of angels, and just men made perfect, and bring it back to reoccupy its frail tenement of clay in this world of sorrow and sin? Surely this would be consistent neither with the words, nor the gracious design of our Saviour.

If it be objected that St. Paul has said, "to die is gain;" this can be equally well explained either on the supposition of an intermediate consciousness, or of a momentary hiding in the grave until the indignation be overpast: while on the other hand, the apparent discordance between the words of St. Paul; and the fact of our Lord's raising the dead, is certainly the less, when we adopt the supposition that they were raised from a state of mental torpor.

## IS THIS AGE FINAL, OR PREPARATORY?

No. II.

ISAIAH ELEVENTH CONSIDERED.

On this chapter immense labor has been bestowed to harmonize it with the theory of the burning up of the world in 1843; but still it reads just as it always did, and shows conclusively an age in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a Branch out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; and "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for, the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day [when the earth is thus full of the knowledge of

the Lord] there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." That is not all: "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria," &c. Not the gathering of spiritual Jews, but his people whom he had once before gathered: not a gathering from Babylon, as will soon be seen: that gathering was not in "that day" just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rehoboam, son of Solomon; one nation was called Judah, and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not "scattered," but was "cast out" of the land of Israel into Assyria, some hundred years before Judah was carried captive into Babylon. Israel was therefore called "outcasts," as in the text before us: see also 2 Kings 17: 20. Nor was "Judah dispersed" to the "four corners of the earth" till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future, and is not "conditional," and is as certain as a "Thus saith the Lord" can make it. If any doubt remained, the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria, there was continual strife, contention, and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done "in that day" when "the earth shall be full of the knowledge of the Lord;" of course future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Here we see what the first "recovering" was, which is alluded to, verse 11, where it is said, "The Lord shall set his hand again the second time to recover the remnant of his people," &c. It was their being brought up out of Egypt, and it is "the remnant" of the same people of whom the prophet speaks.

The prophet then goes on to tell us what that people will say when gathered: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation! I will trust, and not be afraid: for the Lord JEHOVAH is my strength, and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: THIS IS KNOWN IN ALL THE EARTH. Cry out and shout, thou inhabitant of

Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12. This subject is made so plain by the prophet that it does really seem wonderful that any should call in question the meaning of the prophecy, or attempt to spiritualize it. That it applies to any events that have ever yet occurred, can not be shown. That it is not a conditional promise is equally manifest. So surely as the BRANCH of Jesse's root ever reigns on earth, so surely, "in that day," will these things come to pass: so we believe.

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"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5: 12.

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"CHRISTIAN PSALMODY, OR PSALMS AND HYMNS FOR THE USE OF ALL CHRISTIANS" is the title of the new Hymn Book we are publishing, and which will be ready for delivery before our distant subscribers receive this paper. The authors of this compilation have labored to present it free from those objections which are justly urged against other selections: and they flatter themselves that no intelligent christian will find cause for objection to the work. The work is designedly small, and yet, sufficiently large to give variety. The largeness of a Hymn Book is no recommendation, as most congregations confine themselves to a select few out of the mass. In that now presented the compilers have labored to embody this select few.

The work is got up neatly, 24mo., 128 pages, in paper covers, at 15 cents single copy; \$1 per dozen, or, \$8 per hundred. Cash always with the order.

BR. WM. G. MORSE, of Springfield Mass., we are afflicted to learn, died of the Small Pox, in its most malignant form, Friday, May 18th. Br. R. E. Ladd writes, that "He fell asleep as he had lived a consistent, humble christian, and in full hope of a glorious immortality at the coming of Christ." We would mingle our tears with those of his afflicted wife and children; and we offer for their consolation that Jesus our "Lord" will soon be "here," and He

is "the resurrection and the life;" so that our beloved brother will sleep but a short time before he will hear that same voice that called Lazarus out of the grave, saying "William come forth." "I will raise him up at the last day" is the promise of our soon coming Lord and Life.

**THE TRUE WESLEYAN AND IMMORTALITY.**—We ask our readers carefully to examine the "Review," by our Assistant Editor, of the articles of Rev. Luther Lee, Editor of the Wesleyan. Here are two master minds; one on each side of the question. We would gladly publish the articles of the True Wesleyan entire if our room would admit; though we really think, by giving Br. Lee's article "No. 2" entire in the last Examiner, we have given the gist of his whole argument on the philosophy of man's natural immortality. What he has said since is only an amplification of the same points, which when stripped of all their dress are summed up thus:—

1. *There are only two primary substances, viz.: matter and spirit.* 2. *Matter has no power of self-motion or self-determination, however it may be organized.* 2. *Therefore, wherever we see matter endowed with this power there must have been added to it an immortal spirit or soul.*

This, we say, is the very soul of all the Wesleyan has said on the philosophy of immortality; and, if it is true, it endows every animal, insect, or crawling worm upon earth with an immortal soul, just as really as man; and strips Jesus Christ of all the glory of bestowing immortality upon us by his work and mediation.

The "Review," when finished, will be transposed into a book, 18mo.: and we hope friends will be prepared to give it a wide circulation in that form, especially among the readers of the "True Wesleyan." The price of the work will be given when we find what it will cost.

**DEFINITE TIME FOR THE ADVENT OF CHRIST.**—We see by some of our exchanges, an effort is again made to fix such a time. Whether that discovery will ever be made we shall not argue now; but one thing to our mind is perfectly clear, and that is,—no such discovery will ever be made by the *modus operandi* now in use: viz., That the "70 weeks," of Dan. 9th, terminated within the period of the first advent, or three and a half years after. Nothing is plainer to us than that the 70 weeks include all the time till "the holy city" was given up to the Gentiles; or, to that time when Jerusalem was compassed about with armies. Our Lord commanded his disciples to "begin," their work "at Jerusalem;" and he never told them to leave it out of their labor till "ye shall see Jerusalem compassed about with armies;" then, and not before, terminated the "70

weeks determined upon thy people and thy holy city, to finish transgression." Then their iniquity was "filled up;" and then the "condemnation to the fire of Gehenna" came upon the city and people; and in the middle of one week, following the 70, the sacrifice and the whole Jewish ritual was made to cease, by the destruction of the temple and its services. Till the advocates of definite time abandon their premises, about the end of the 70 weeks, they labor in vain.

**SUPPORT FOR THE EXAMINER.**—Just as our paper was going to press, we received the following communication, which we insert by request of the writer, who has long been known by many of our readers.

NEW YORK, May 31st, 1849.

DEAR BRO. STORRS,—I am sorry to see by your last paper, that the Examiner has received so feeble a support: in view of which, allow me to ask your readers if they are aware that Bro. Storrs, from affluence, has become poor since he embraced the great truths of life and death? Do they really know that he has devoted as much time as has been necessary to the supervision of the paper without receiving money enough to pay the printer? Are they willing that it shall now go down without an effort to succor it? I trust not—but that we all, according to our ability, may do something to sustain and extend its influence.

The Examiner may not, upon all points, advocate the views we hold and deem important, but are we for that to withhold our support? Are not the enemies of the glorious truths we believe withering up on every side? and by misstatements and every device of the adversary doing all they can to disparage the truth, and those who uphold it? Whatever may be the opinion of others, it is my firm belief, that the Examiner advocates a view of the divine law of the utmost importance, and one intimately connected with those of the resurrection and the glorious appearing of the Great God and our Saviour Jesus Christ.

The paper has contained single articles worth the subscription; and I hope that soon we shall have a weekly instead of monthly, to scatter broad cast these truths through the length and breadth of the land. I would suggest, as Bro. Storrs is not wont to put forth appeals for aid in every paper, that all the friends will hear the call that has been made, and send each according to his ability, as the Lord hath prospered him.

Yours, in the hope of Endless Life,  
HENRY A. CHITTENDEN.

N. B.—All who are able, should get as many copies of Dobbey as possible, and circulate in their respective neighborhoods. They will thus not only help Bro. Storrs, but give circulation to one of the

most important theological works ever published. One hundred thousand copies ought to be scattered immediately.

H. A. C.

**PREACHING every Lord's day** by the Editors of this paper at Commissioners Hall, Third St. below Green, morning and evening.

**THE SECOND ADVENT OF CHRIST.**—We learn that one objection to the Examiner is, that we do not say enough on the above topic. We firmly believe that event is now "nigh, even at the door;" but we have no idea of attempting to find out an exact day or year for its occurrence, unless events future should shed more light on prophecy and prophetic numbers than has ever yet been elicited; and we think the propensity to do it tends to an intolerant spirit that ill becomes those who are looking for the advent. The leading advent paper (we mean of Mr. Miller's school) said in March 1844—"There are none of the prophetic periods," as we understand them, extending beyond the Jewish year 1843. The above we shall ever maintain as the immutable truth of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy." Yet, the same paper made large professions of its wisdom in discovering that the tremendous events of 1848 were a wonderful fulfillment of prophecy, giving evidence that they had always been right in their theory: and they say, in 1849—"We hail the emancipation of the sons of Abraham from their long, cruel, and ignominious political and religious bondage to the Gentile powers of earth, as another evidence of God's faithfulness in fulfilling his word," &c. Now what is all this but saying, indirectly, (for they never "confess" directly) "We thought, in 1844, there was no more historical prophecy to have a fulfillment prior to the advent, but great things have come, to pass that we looked not for: nevertheless, we will turn these things to our account, and make the most of them to keep up the appearance of the truth of our theory."

After the "Jewish year" 1844 had passed away, one of the conductors of the paper, of which we have spoken, held the following language in his Harmony of Prophetic Chronology, and Time of the Advent to be Known, in which he leaves the "Jewish year 1843" and stretches out the period to the "end of 1847." "Those who are brought to view as the subjects of the wrath of God at the Second Advent, are those who reject the testimony of God on the time of that event." Yet, "the time" of this leader has all failed; but his developments since have painfully shown that his uncharitableness, and that of his associates, has not failed. We see that these leaders have been mistaken both in time and in events; and yet they have severely denounced us for "not fol-

lowing" them. After 1844 we looked for and expected to see the breaking in pieces of the monarchies of Europe before the advent; and were not taken by surprise when the French revolution of 1848, and the events following, occurred. We believed, before their occurrence, that such "historical prophecy," or prophetic events, would occur before the "return" of our Lord.

We believe that many "historical prophecies" are still to have a fulfilment on this earth, before the "new heaven and new earth" of Rev. 21; but how many of them are to be prior to the second advent, or personal return of our Lord, we do not know. Were we believers of the school above referred to—that is, believers in the theory that denies the return of the literal posterity of Jacob "to the land wherein their fathers have dwelt"—that maintains the burning of the whole globe at the precise time of the advent, immediately to be succeeded by the new heaven and new earth, and the ending of probation to all the human family, without regard to the unavoidable ignorance of many—we say, were we believers in such positions, we could not, with our present light, believe that the advent would occur for many years to come, unless we were to account many of the prophecies as "cunningly devised fables."

While we by no means approve or condemn all that is published in those papers claiming the peculiar name of "Advent" Papers, we have thought they furnish as much reading on that topic as would answer the largest desires of the class of our readers who feel that subject to be the one on which they delight most to dwell; and we have supposed that these readers of the Examiner take one or other of those papers, which are published weekly. We have always avowed, that the principal object of the Bible Examiner is the full discussion of the Immortality question. And while one of the advent papers, viz., "The Harbinger and Advocate," published at Rochester, N. Y., by Elder Joseph Marsh, gives a considerable amount of matter on the immortality question, there is no paper that enters so largely into the subject, or that has the means of doing it, as the Examiner, and this at a price that places it within the reach of all.

We intend to have more variety as soon as we can find room for it. Yet, we believe our paper is not without variety; and supplies a place that no other in the nation does or can. The development of the spread of the great truths we advocate, of no immortality to man out of Christ, nor without a resurrection from the dead, in England, within the last few years, has disposed us to occupy a large portion of our paper with extracts from that source, to the exclusion of much that would otherwise have appeared in our columns on other topics. We consider, however, whatever others may think, that

this question of immortality lies at the foundation of every other truth of the Bible relating to salvation; and that no one can fully understand what man needs, and what the gospel proposes to do for him, that does not understand this subject; nor can he see either the importance or value of the second personal advent of Christ, unless he understands this truth, viz., "If no resurrection, there is no future life," and "if no second personal advent of Christ, then there is no resurrection;" and, consequently, our immortality and future life depends upon that advent and the resurrection by Christ, who is the "resurrection and the life." But our immortality or future life, neither of them, depend upon Christ or his advent, if men are possessed of immortality by creation, or natural generation: and, as a consequence, there would be no use in the resurrection; and the coming of Christ again would be a matter of very little importance. Hence we feel safe in saying, as a general thing, those who believe the common theory of man's natural immortality do not and cannot feel the value of those grand gospel truths—the personal advent of Christ, and the resurrection of the dead.

#### MORAL DEPRAVITY—ORIGINAL SIN.

##### No. II.

We now proceed with our examination of those texts which are supposed to sustain the position of the "Assembly's Catechism," as presented in our previous number. It is an easy matter to throw together a number of texts that seem to prove the common theory; and if time-worn traditions are to settle the meaning of those texts, without the aid of other portions of scripture, or the use of the faculties God has given us to search the scriptures, as those who must give account for themselves, we might conclude the Assembly of Divines and their adherents are right in their declaration, that we all inherit a morally depraved nature from Adam, "utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually."

We shall now take up Psa. 51: 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This text is considered conclusive by the advocates of inherent moral depravity. Truly, if it is, the Psalmist, instead of confessing his sin, hides himself under a cloak, as most other sinners do who believe the common theory. He had committed great sins—murder and adultery. If he does affirm the doctrine usually drawn from the text, he throws the blame first on his mother, and then indirectly, at least, on God. Let us see. "Why did I sin these great sins?" Ans. "Because my mother conceived me in sin;" i. e. "conveyed to me moral depravity." And again, we ask him, "Why did you commit these enormous sins?" Ans. "I was shapen in iniquity;" But who shapened you? Ans. "Thy [God's] hands have made me and fashioned me:"—Psa. 119: 73. We sum up thus—"I have committed adultery and murder, because God made and fashioned me in iniquity in my mother's womb." The blasphemy of such a

position is apparent, and it is the legitimate result of the doctrine of inherent moral depravity. Let the advocates of that doctrine not blush to own their own child, if determined to maintain a theory like that of the Assembly's Catechism. If it be asked, what did the Psalmist mean if that was not his meaning? We answer in the language of Wesley on another topic, "It were better to say there is no meaning at all, than to attribute such a sense to the language." To charge the God of truth and holiness—who hateth iniquity—with having caused the birth of untold millions with a moral nature "utterly indisposed, disabled, and made opposite to all spiritual good, and wholly inclined to all evil," &c. is a blasphemy, one would think, enough to make a devil tremble to utter.

We reply, however, that the language is of similar import to that in Psa. 68: 3: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." Now we all know that none "speak" at all "as soon as they are born;" and hence, the most that can be made of the expression is, that those who are now wicked, commenced an early course of wickedness. That a want of attention to truth in early life has resulted, as all know it does and will result, in confirmed wickedness and falsehood. So the most that can be made of the Psalmist's sentiment, Psa. 51: 5, is, that in his humiliation and penitence for his sin, he speaks in a style of hyperbole, which is not uncommon under deep feeling, when the mind struggles to give utterance to its emotions; but the exaggeration in such cases is not misunderstood by any who have not a theory to serve.

But again,—if the Psalmist's expression proved, so far as he was concerned, that he was born with a nature morally depraved, which we do not admit, it could not prove that all other men were in like manner. Job affirms the opposite of himself; for, he declares he had cared for "the fatherless and widow," and that he had "guided her from" his "mother's womb;" Job 31: 15-18. Here, then, is proof of one of Adam's posterity that was not born with a nature "utterly indisposed, disabled, and made opposite to all spiritual good," &c.; for, James declares, that "pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows," &c. Job affirms that he did this from his "mother's womb." Just as early as David was corrupt, Job was pure; so that if we give the advocates of inherent moral pollution the full benefit of Psa. 51: 5, their theory is at an infinite distance from being established; and, especially, when the holy and blessed God has warned us all against using the "proverb that the fathers have eaten sour grapes, and the children's teeth are set on edge."

The next text urged in support of the common theory, that we will notice, is Job 15: 14: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" If this text proves anything for that theory, it proves too much. It would prove that Jesus Christ himself had a morally depraved nature—he was "born of a woman." Not to press that point, however, we ask, Who utters these words? Do you say, They are inspiration. We reply, Just as much as the words, "thou shalt not surely die," are inspiration. "Eliphaz the Temanite" is the speaker; of him the Lord says, chap. 42: 7: "My wrath is kindled against thee, and against thy two

friends; for ye have not spoken of me right," &c. Here is the Lord's own testimony that Eliphaz's discourses are not inspiration, and therefore are not authority: and mark—when Eliphaz had finished the discourse of which we are speaking, Job commenced, chap. 16: 3, by calling that discourse "vain words." In that same discourse, verse 4, Eliphaz charged Job with casting off fear, and restraining prayer before God; which, to say the least, was not true; and hence we may expect to find other untruths in his talk, and none more so than the insinuation in the verse under consideration.

#### SCRIPTURE EXPOSITIONS.

##### EPHESIANS CHAP. III.

VERSE 13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Because of the access and glorious privileges spoken of, "I desire that ye faint not"—that you do not despond, or be timid—"at my tribulations" distresses, calamities, the pressure that is on me—"for you"—or, on your account,—which is your glory: that is, they were to conduce to their inheriting the glory of which he had spoken in the previous part of the epistle.

VERSES 14—19. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"For this cause"—that you may inherit glory, "I bow my knees"—in prayer—"unto the Father of our Lord Jesus Christ"—through whom alone we can have access to the Father: and—"of"—from—"whom the whole family"—*patria*, kindred, tribe, race, progeny—"in heaven"—who have been translated, as Enoch and Elijah; or, who may have been of the number who "came out of their graves after his resurrection"—and in earth are named." The whole race of saints, wherever they are, and whenever they lived, derive their spiritual and divine life from him, as the appointed head of this family; and therefore take his name whose nature they possess; as children take the name of their father. As the head of this family all communications with his Father are made through and in the name of Christ. Thus, to the Father, Paul said, he prayed, "That he would grant you"—of this family, who are still on earth—"according to the riches of his glory"—according to his glorious riches, wealth, or abundance, which is inexhaustible and unsearchable—"to be strengthened with might"—increased in power—"by his Spirit"—which is the efficient agency in communicating power, or might—"in the inner man"—or, that new and spiritual nature derived from Christ, and through union with him, "that Christ may dwell in your hearts"—that Christ may have a home, a permanent place, in your minds or affections, so that every thought shall be under the government of that Spirit with which he was filled. This home, or residence, for

Christ in the hearts, or affections, cannot be attained except "by faith," a strong and unwavering confidence in God, through his Son, who is the medium, and the only one, through which the Spirit of God is communicated to men. The apostle prayed that such communication of the Spirit might be made, "that being rooted and grounded in love," taking root, or striking roots into, and made firm in love. The figure is beautiful. Love is the *soil* in which, and in which *alone*, the Christian can grow: God is love: Christ is the gift of love; the grand office of the Spirit is to shed abroad the love of God in the heart of believers: they are planted in love: they should strike their roots deep therein, and become firm and unmovable in it: thus will they honor the God of love, resemble Christ in love, become unblamable in love; and so attain unto the full and perfect adoption of children to God, and partake of his immortality, incorruptibility, and endless life, at the revelation of Jesus Christ. And Paul desired that they might now be rooted and grounded in love, so that they "may be able"—fully able—"to comprehend," to understand, to know, to lay hold of—"with all saints"—in company with all the holy ones—"what is the breadth"—how wide—"and length," how extensive—"and depth"—how inscrutable, or unsearchable—"and height"—how high the elevation of the love of God—"and to know the love of Christ:" here the apostle, himself, has attained that elevation in description that his own head, as it were, becomes giddy, and he exclaims from astonishment at his discoveries—"WHICH PASSETH KNOWLEDGE." Well said, truly: it is even so: and the loftiest intellect that shines and expands before the throne of God must now, and will forever, have to make the same acknowledgment. Well, saith the apostle, I will stop here in my effort to describe the love of Christ and God; but I pray, "that ye might be filled with all the fullness of God." Truly, this wish is the cap stone of the arch, and all language fails in any attempt at exposition: we will only add—*Even so, Amen.*

Verses 20 and 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The apostle after his masterly flight, in his attempt at a description of the love of God and Christ, seems unwilling to descend till he had planted a standard even above the cap stone, and he proceeds to give a shout of triumph while he runs up the flag of the kingdom, and says, "Now unto him who is able to do"—how much, Paul?—"all we ask"—yes, and all we think, yea, and—"above"—over, beyond—"all we ask or think:" and not only beyond that, but "abundantly above" it: yea, "exceeding abundantly above all we ask or think." We can ask for much, but, we may think of more, perhaps, than we dare ask for; but after all, in our deepest and highest thoughts, we do not, hardly, begin to reach even the outskirts of the treasures God has in store for, and which he is able to give to those that love and obey him through his Son. But, says the apostle, he is able to do these things "according to the power that worketh in us," by which we were formed of the dust, brought up in animal nature, developed an intellectual nature, now a spiritual nature, whereby

we are already made partakers of the divine nature: and what cannot that power effect which has already accomplished so much? Who shall fix its bounds? Who can tell where or when it is to stop in its developments in us? Will it stop with this age? No: therefore, "Now unto him be glory in the church"—the assembly of the holy ones—"by Christ Jesus"—who is the head of that assembly; through him let glory be given to God, his Father and our Father—"throughout all ages, world"—*aionon*, ages—"without end"—or, throughout all the *endless succession of ages*. This age is not to terminate the wonders of God's love and power. There is to be a continued, an endless number of ages, succeeding each other; each rising higher in glory and in the richness of its developments, without ever exhausting the fullness of God. The idea of the next age being the last is a dream of ignorance, a mere fancy, unsupported by the Scriptures, and at war with the Divine administration, so far as it has yet been developed. What unthought of glories, then, still lie in the future. We have no need of "endless torments" to stimulate us to seek eternal life: "the joy set before us" is ample. The preaching endless torture, as a motive to seek and serve God, has only originated in ignorance and superstition. Let the Scripture truth of God's love and kind designs take its place, and see if we do not have a more consistent race of Christians.

#### DOCTRINE OF ATONEMENT.

We give the following extract from a pamphlet on the above topic, by Eld. Jabez Chadwick, of Enfield Centre, N. Y. The author is an educated man, of the Christian denomination. It expresses our views on the subject, and we cheerfully endorse it.

The atonement is a cardinal doctrine of the Christian religion. And all Christians so regard it. Nevertheless, it is viewed in very different lights. And the views of those, claiming the title of orthodox, have undergone various changes and modifications. Opinions concerning it, which were once deemed of vital importance, are now rejected by a great majority of the churches, as unscriptural, and inconsistent with the grace of pardon, and the justice of damnation. The doctrine, however, is not rescued by these changes and modifications from all perversion and mistake. It is a subject which manifestly requires further investigation.

It will be my object in this essay to remove the misapprehension, and correct the abuse which has attended, and still attends this doctrine, and to place it before the reader in its Scriptural light.

In the first place, much will depend on the right definition of the term, atonement. Things should be called by their proper names, and clear and definite meanings should be affixed to the words we use in relation to any subject. A deficiency here cannot fail to be attended with much confusion and perplexity.

What, then, is the true definition of atonement? Answer, that it is the *reconciliation, agreement, or coming together*, which is affected between men and God, through the mediation of Jesus Christ.

That this definition is correct will appear from critical examination of the original Greek word

which is translated "the atonement." This is "*tee katallagee*," the true meaning of which is the *reconciliation*. The word atonement occurs but once in the English version of the New Testament, viz., Rom. v: 11, whereas the original word occurs several times; but, except in the aforesaid passage, it is rendered *reconciliation*. It also occurs a number of times in its verbal, or participial form, and is rendered *reconcile, reconciling, and reconciled*. It also occurs frequently in the Old Testament, and is rendered sometimes *atonement*, and sometimes *reconciliation, reconciled, &c.*

The above mentioned passage in Romans reads thus: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Gr. *teen katallageen, accusative case, i. e. the reconciliation*.) Atonement was formerly used by the English to mean *reconciliation* and pronounced *at-one-ment*. Unless the translators considered this as its true signification, it is hard to account for their rendering the same Greek word, letter for letter, once *atonement*, and twice, at least, *reconciliation*. I wish it to be duly remembered that the words, "the atonement," in Rom. v: 11, and "reconciliation," which occurs twice in 2 Cor. v: 18, 19, are from the same Greek term, and in the latter cases, as well as in the former, the Greek letter is prefixed, so that it should have read "*the reconciliation*," instead of "*reconciliation*." There is manifestly no reason why the article should not be expressed here, as it is in the passage in Romans. "The ministry of reconciliation" or "the words of reconciliation" committed to Paul and others, does not pertain to any method of reconciliation, but to a certain, peculiar, definite method, described in the Gospel; and hence it should have been emphasized by prefixing the definite article, as it is in Greek. It is further evident that *reconciliation* is the true meaning of *atonement*, from the fact that the Greek word, from which it is rendered, occurs frequently in its verbal, or participial form in the New Testament, and is rendered invariably *reconcile, reconciled, or reconciling*. It occurs twice in the context of Rom. v: 11, and is rendered "were reconciled," and "being reconciled." The verbal, or participial form of this Greek word occurs also several times in the before-mentioned v. chapter of 2 Cor., and is rendered "hath reconciled," "reconciling," and "reconciled." It occurs also in the same sense, Rom. xi: 13, Eph. ii: 16, and Col. i: 20, 21.

It is, therefore, perfectly clear that to *atone*, in the New Testament sense of the term, is to *reconcile*; and that the *atonement* is the *reconciliation*, viz., the reconciliation which is effected between men and God by the mediation and work of Christ.

*Reconciliation* appears also to be the appropriate meaning of the word, as it is used in the Old Testament. The original Hebrew word is said to have another signification, viz., cleansing; but I believe that all concede that reconciliation is one of its meanings. And it appears that this is the sense in which the inspired writers, generally, if not always, use the word, when speaking of sacrifices, and other means of obtaining intercourse and favor with God.

Atonement was indeed made by various means; but reconciliation is the sense which its different applications will bear. Moses, for instance, made an atonement for the sins of Israel by prayer. Ex. xxxii: 30. "And it came to pass on

the morrow, that Moses said unto the people, ye have sinned a great sin: and now I will go up unto the Lord: peradventure, I shall make an atonement for your sin." Aaron, in the time of the plague, made an atonement, by taking a censor, and fire from off the altar and putting incense thereon, and offering it to the Lord, as he stood between the living and the dead. See Num. xvi: 40—48. Phineas made an atonement when he executed summary justice upon Cozby and the Midianitish harlot, by thrusting a javelin through both their bodies. See Num. xxv: 7—13. And from time to time, the priests made an atonement by sprinkling the blood of the victims which had been offered in sacrifice, "upon" and "before the mercy-seat" in the inner court. The atonement did not consist in killing and offering the victims. These were only the means of it. The atonement, itself was made *subsequently*, by sprinkling the blood as above, or in such other ways as God directed.

In all these cases, we may attach the sense of *reconciliation* to the word *atonement*. Indeed, Aaron, in making atonement for "the holy place, the tabernacle of the congregation, and the altar," is expressly said to "have made an end of *reconciling* them." See Levit. xvi: 20. It is also written, ch. vi: 20, "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to *reconcile* withal in the holy place shall be eaten: it shall be burned with fire." *Reconcile* is manifestly used here as a substitute for the word *atone*. Again in ch. viii: 15, Moses is said to have "sanctified the altar to make *reconciliation* upon it," i. e. *atonement*. Moreover, in the time of Hezekiah, it is said, 2 Chron. xxix: 24, that the priests killed the bullocks selected for sacrifice, and made *reconciliation* with their blood upon the altar to make an *atonement* for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel." Here the sense of reconciliation is given to the word *atonement*. It is, therefore, clear that this is the radical meaning. The atonement was not the *sacrifice itself*; but the *end* which was thereby effected after the blood was sprinkled as directed. The sacrifice was the *means* and the *atonement*, or *reconciliation*, was the *end* obtained.

So the sacrifice of Christ, to which the typical atonements referred, was not the *atonement itself*; but only the *means* of it. There is as plain a difference, in this case, as in the other, between the *means* and the *end*.

The sacrifice of Christ is often referred to, as though it constituted the atonement: whereas it was only the means of it. The atonement itself, i. e. the *reconciliation*, was a subsequent thing, and was effected by his appearing before God in the heavenly sanctuary, "not with the blood of bulls and goats: but with his own blood," and continuing to intercede in our behalf. The offering of himself, inclusive of his whole mediatorial work, is to be considered in the light of appointed and necessary *means*, with reference to an important *end*, viz., the *reconciliation* between men and God. To substitute the *end*, which is the *reconciliation*, for the *means*, whereby it is effected, viz., the work of Christ, is to confound things which are obviously different. This want of a proper discrimination between the *means* and the *end* has led to great misunderstandings, perplexity, and abuse, which I

shall show hereafter. For the present, I shall only define the reconciliation in question.

### "IMPORTANCE OF THE RESURRECTION."

We give the following extract from Dobney's new work, hoping it may interest our readers so that they will desire to see the book, and send for it. We wish that work scattered far and wide; and as soon as possible. Public mind, religiously, is shaken; and unless some more consistent theory than "endless torment,"—which grows out of the notion of man's *natural immortality*—can be shown to be the doctrine of the Bible, we may soon see infidelity sweep the churches themselves with the besom of destruction. If ministers would not be swept away with a swelling flood, that is rising, let them learn, and fearlessly proclaim—*No immortality out of Christ*—and, "*All the wicked will God destroy.*" Some say—"It is non-essential." They may learn otherwise when too late.

It has been already submitted that scripture recognises only two bodies for man—the present animal-body, *soma psuchikon*, and the spiritual body, *soma pneumatikon*, and at the same time knows nothing of any conscious existence in a perfectly disembodied state. Which of course makes the resurrection [leaving it as yet an open question, what is meant by it precisely, and when it takes place] to be all-important. It at the same time undoubtedly teaches the immediate enjoyment by the saint of the presence of his Saviour, and the blessedness of heaven. In confirmation of which remarks, the reader is requested to study attentively in its connection—

#### 2 CORINTHIANS, chap. iv.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

#### Chapter v.

1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

3. If so be that being clothed we shall not be found naked.

4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.

7. (For we walk by faith, not by sight:)

8. We are confident, I say, and willing rather to be absent from the body, and present with the Lord.

At the close of chap. iv the apostle testifies how lightly his manifold afflictions sat upon him. And

afflictions were they of no ordinary kind,—"troubled on every side—perplexed—persecuted—always bearing about in the body the dying of the Lord Jesus—always delivered unto death for Jesus' sake;" or, as he speaks in a subsequent chapter, when he is compelled to compare himself with others,—(in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one: thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.) Yet with sublimest heroism he points to calamities and sufferings which would drink up the spirits of most of us, and says "These light afflictions! these light afflictions! Do we ask the secret of this victorious composure? He tells us that he was habitually regarding the unseen realities of the next state, 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.'"

Here we perceive distinctly that it was his confidence in a resurrection that lightened his spirit of its load, and cheered him on his lonely and stormy way. We ought to compel ourselves to notice this, agreeing exactly as it does with his wont on other occasions. For it was his habit to console himself with the thought of being raised from the dead, which was the "recompense of the reward" unto which 'he had respect'; as the first chapter of this epistle also shows, for having said 'We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, inasmuch, that we despaired even of life,' he goes on to say, 'But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.' 2 Cor. i. 8-9.

But let us return to our proper passage. The apostle having said that notwithstanding all his troubles he persevered in his arduous course, animated with the confident hope that God who raised up Jesus would also raise him up, v. 14, regarded without displacency the perishing of his outward man, v. 16, seeing that his afflictions would work out for him a far more exceeding and eternal weight of glory, v. 17. For he was accustomed not to look at the visible, which is the fugitive, but at the unseen and eternal. v. 18.

Let it be observed that all this grows directly and continuously out of v. 14, (v. 15 being parenthetical, and arising out of the last clause of the preceding verse.) The being raised up by Jesus is the thought which, as the grand source of his joy, and secret of his career, he is dwelling on, which reconciles him to the perishing of the outward man, and makes his afflictions light as the gossamer. Our division of chapters here is peculiarly unfortunate; v. 1-8 being but a continuation of the interesting subject, the word, For, marking the close logical connection.—For we know that if our earthly house of this tabernacle be dissolved, called before our outward man perishing, we have a building of God, a house not made with hands, that is, another body,—eternal in the

### AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truths peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principal of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller,' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of a compassionate Saviour, 'Come unto me all ye that are weary and heavy laden, and I will refresh you!' How appropriate is the character of the great High Priest who is 'touched with the feeling of our own infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion.' Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathises with his sorrows, and who 'is able to save to the uttermost all that come unto God by him.' Forgive my earnestness, and permit me to say, that Christ is the only subject which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and support and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and eternity!—Jarman.

### FOREIGN NEWS.

The recent arrivals from Europe bring deeply interesting intelligence. A synopsis of it in the Ledger, of this city, commences by saying, "The whole of continental Europe seems ready to burst into one general conflagration." Such is the truth: and we have long looked, and are still looking for a "conflagration" there, such as will leave in the shade all the horrors Europe has ever witnessed. How soon, or how rapidly it may manifest itself we do not know; but we believe it is at the door, and cannot long be delayed.

The "intervention" of France in the affairs of Italy, which we noticed in the last Examiner, turns

heavens.' Which does not mean that the body he would have was at that time in heaven waiting for him to enter into it, but it was a heavenly body, a body invested wherewith, he should dwell for ever in the heavens. But it may be allowed me to paraphrase the entire passage, without pausing to give the reasons for the rendering I shall adopt, which I trust will be obvious to the general reader. Continuing the thought which he had announced towards the close of chapter iv. he thus proceeds,—

"For we know full well, that if our body, which alone persecutors can hurt; or hunger and fatigue affect, were, to be overcome of death, which sooner or later must be, we are quite assured that we shall be found more gloriously arrayed. This indeed is a vile body in which we often groan, feeling acutely the ills of life, but Christ is able to endow us with a body fashioned like unto his own glorious body. And such awaits us. I have called the present body a house, and as such what is it but an earthly house—a house of dust—in the formation of which human beings were (instrumentally) employed; but the body I shall have, or to keep to the figure, the house which awaits me, is in no-wise of human origin [not made with hands] it is celestial [in the heavens] and unlike this changing, decaying structure, is eternal.

"Oh! how I long to find myself in this celestial body; earnestly desiring to be clothed upon with my house which is from heaven." I say, I could long for evening to undress, to lay down this gross corporeal investiture, and find myself in that body of heavenly texture which awaits me. For I have no fear of being found utterly disembodied; and though, if such a thing might be, I could prefer to pass without dying into my ultimate condition as Enoch and Elijah did, yet am I more than ready to welcome the sharpest pangs of death, in order to find myself relieved of all the ills attendant on humanity in its present condition, and invested with that spiritual body in which I shall, oh glorious hour! find myself present with the Lord. For in this body I am absent from my Saviour, in that I shall be for ever with the Lord."

To me it appears that this purposely free phrase gives the exact idea of the passage. In which Paul contrasts the present body with the next; longs to lay down the one—and assume the other, which he calls eternal, and on the assumption of which he would find himself present with the Lord; and recognises nothing as intervening between quitting the one body and finding himself in the other and eternal one, the investiture with which was essential to his being present with the Lord. The eighth verse is the logical conclusion of the whole.

Now remembering that scripture recognises no perfectly disembodied state, and only two bodies, and that the next is the resurrection body, we are again conducted to the same conclusion to which Matt. xxiii. and 1 Cor. xv. brought us, and are again reminded of the grand importance of the resurrection, which is a more capital doctrine in scripture than in our modern systems of theology.

DOBNEY ON FUTURE PUNISHMENT.—The first edition of this work is all sold or scattered abroad; but another edition will be ready in a few days. Continue to send us your orders.

out to be, it seems, a mere *hypocritical pretence* of helping to maintain the liberties of Italy against Austria, while the *real design* was to *restore* the Pope and maintain him in power. But the Italians were not deceived by the shameful movement of French *republicanism* as the following items from Rome will show.

On the 27th, the Constitutional Assembly resolved to adhere to their resolution of opposing the entrance of the French.

Orders have been issued to undermine Milan, on the approach of the French to the side of the sea-board. Cannon are planted on the road and the gates and streets that lead to Civita Vecchia. The long cornered gallery erected by Pope Borgia, between the castle of St. Angelo and the Vatican Palace, has been blown up with powder, and the materials used to block up the entrances to the city.

A deputation of the Central Committee had protested against the invasion, and informed General Oudinot that Rome would resist his entrance by force, and blow up the Quirinal, the Vatican, and St. Peter's which were already undermined.

The French General replied, that his instructions were imperative, and that he would enter Rome by force, if not quietly received.

The following is a proclamation addressed by the Roman Government to the French who invaded their territory.

"Frenchmen, your ancestors brought us liberty, but you bring us slavery. In destroying the Roman republic you will destroy your own. Oh shame! You stood by during the misfortune of Lombardy. You had not a word of consolation for the fall of Piedmont. Your venal writers calumniate the heroic efforts of Hungary.

"On this very day, with an impudent mockery, you come to destroy Roman liberty. Are you, indeed, soldiers? If you are, choose a foe worthy of your courage. Do not come to defy the rising strength of a petty State. If you wish to combat against republican arms, cease to be republicans yourselves. Frenchmen, answer truly, whom do you wish to restore to power? Are they the priests? That hereditary race who have caused so much blood to flow, and occasioned so many woes to France herself? Study your own history, and you will see what you are about to do for us. We have an implacable hatred of sacerdotal domination. You wish to impose it on us by force. You are about to place us on a level with the Chinese. Frenchmen! before undertaking a detestable work, ask of the sky above you, and it will answer that it has been polluted by sacerdotal iniquities in all ages. Ask your youth and our women, and learn of us: uninterrupted tale of seduction, of debauchery, and of venality. Ask of our farmers for whom they have labored. They will answer, for the priests! Ask to whom belongs the fifth part of the State. To the priests! Ask to whom belong the most luxurious abodes, for whom are the most exquisite delicacies, and who are those obeyed by thousands of menials. The reply will still be—the priests! the priests! Frenchmen, your mission is the work of hell!"

The secret of the whole movement is, we think, the French President has sold himself to Papacy,

and papal priests; and hence will soon find his fate sealed, as all others will who "worship the image of the beast;" for, they are to drink the "wine of the wrath of God that is poured out without mixture into the cup of his indignation."

The following items we extract from the remarks of the Ledger on "European Politics." Speaking of the present conflicts in Europe, it says:—

"The Hungarians rose, almost as one man, in defence of national independence; and being aided by Polish Generals and Polish troops, they have driven the reactionary Austrians out of their country, and are now within a short distance of Vienna. The Austrian government, thus menaced, has called to its aid the grand enemy of all popular governments in Europe, Russia. This step has lifted the veil and thrown off the mask; and proclaimed to the people in all Western and Southern Europe, that no faith can be safely kept with Princes, and that their only road to their natural rights is through republicanism."

Thus there seems likely to be a "rushing of the nations;" but we wait for the developments, knowing that the Kingdom of Christ is at hand.

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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## IMMORTALITY.

Review.—No. V.

Mr. Lee says—"Its (the spirit's) improvement, is a distinct matter from the improvement of the body."

What does he mean by the "improvement of the body?" Does he mean the growth of the "body?" What does he mean by the "body?" Does he mean the whole physical organization, or a part of it? If he uses the term as indicative of the whole organism, then it is equivalent to the *man*; which would be to make "the improvement of the spirit a distinct matter from the improvement of the man." Understanding Mr. Lee, therefore, to mean the physical constitution, the question recurs—does he mean by "the improvement of the body," its growth in bulk or size? If so, I would remark, that *stubborn facts* establish the *law*, that other conditions being equal, the development of mind is in the ratio of the development of the physical organization. What are these "other conditions?" The answer to this question is found in the fact, that there are several *systems of organs*, giving rise to different functions; and modifying the manifestations of mind. The *ample* development of the *glandular system* does not increase the mental power; but modifies it. The excessive development of the *muscular system* does not import mental activity; but it gives *durability* to body and mind. The *sanguineous* and *nervous systems* impart physical and mental activity.

Again, a person may be born with an organization unfavorable to the development of much mind—they may be idiotic; but, in this case, the *nervous system* will be defective. Again, they may be diseased, and, from this cause, imbecile. Again, education may have been *partial* and defective; the muscular system may have been cultivated at the expense of the nervous; and then, "the body may grow and flourish in all the perfection of health, and the mind make little or no progress." Again, the *nervous system* may be developed at the expense of the *sanguineous*, and "the body," or man, "be of exceedingly frail structure, pale and wan;" but it is not true that "a giant mind may develop itself from within." The mind of such a person may possess great *vivacity*, *sprightliness* and *brilliancy*, but it will be wanting in *strength*, *depth*,

*power* and *durability*. But, in all this, the law holds good, that, as is the organization, so is the mind.

Mr. Lee says—"Some of the greatest geniuses the world has ever produced, have had but just body enough to hold the soul." This is a mere fancy sketch, containing no argument. A man, however, may be a "*genius*," with little or no *talent*. Again, Mr. L. says—"These facts certainly indicate that the soul and the body, are not one and the same thing!" Truly! who ever contended that they were "one and the same thing!" The one may be an attribute of the other, and both may be mortal—both matter.—Mr. Lee's "facts" to the contrary notwithstanding!

2. Mr. Lee tells us, that "the body comes to maturity and begins to decline, at an age when the mind has but just commenced its career of improvement." This is a fallacy, for the "career of improvement" begins almost with our birth. "A sound mind in a sound body" is a sentiment, which embodies the truth upon this subject. The *nervous system* may be healthy, unimpaired and elastic, when the *muscular* and *glandular* have declined; and the mind may thus be proportionably active, when the physical strength is partially gone. But when there is a general decay of the whole organization, the mind goes down with the body. And whether a man shall be a *dotaire* at "fifty, sixty, or seventy," depends upon the strength, soundness and durability of the whole constitution.

3. Mr. Lee alludes to the doctrines of phrenology, and informs us that nothing is gained by admitting their truth—that phrenologists "will not make this the issue, and base their science on the doctrine of materialism, to stand or fall with it." If by "*materialism*," Mr. Lee means *matter*, I affirm that phrenologists do base their science on "materialism;" for they base it on the anatomy and physiology of the brain—which is matter; while, at the same time, they may not follow up their principles to their *legitimate results*. I shall not reflect upon the motives of those phrenologists, who have labored to popularize, and harmonize phrenology with sectarian theology. But, for one, fearless of all consequences, I DO MAKE THE ISSUE, AND BASE THE PHRENOLOGICAL DOCTRINES UPON THE MATERIAL ORGANIZATION OF MAN, INDEPENDENT OF ALL "IMMATERIALITY," IMMORTALITY, OR INCORRUPTIBILITY; AND I CHALLENGE ALL PHRENOLOGISTS, NO MATTER WHO, NOR WHERE THEY ARE, WHETHER IN EUROPE OR AMERICA, TO DISPROVE THE CORRECTNESS OF THIS POSITION.

This is the only view that will, or can harmonize with the volume of Revelation; and every effort to harmonize the sublime science of mind, with the paginated traditions of modern sectarianism, degrades both it and them!

Yes, sir, a voice speaks from the highest heavens, and proclaims to all the sons of men, that they are mortal, having not one spark of immortality, but corruptible and perishing; and mental science—

the science of man—sends back the sound, *all is mortal!*

4. We shall now examine Mr. Lee's concluding philosophical argument, which is this: "The mind often develops itself in greater power and glory, just at the moment of death, shining out from an emaciated body, already wan and cold."

Here Mr. Lee rallies all his powers, concentrates all his forces, and pours along his logical troop! We shall pay particular attention to this argument, not on account of its strength, but on account of its commonness.

"The mind often develops itself in its greatest power and glory, just at the moment of death." This, as a proposition, is monstrous; as an argument, absurd; and as a fact, is not true. "The mind develops its greatest power and glory, at the moment of death!" Did ever the mind of a man, "at the moment of death," develop the powers of a Solomon?—a Bacon?—a Locke?—a Herschell?—a Franklin? Here are specimens of mind in its "greatest power." Did ever the mind of man, "at the moment of death," when the "emaciated body" was "already wan and cold," develop the "glory"—the eloquence of a Cicero, or a Demosthenes? The answer is, and must be, in the negative. But Mr. Lee says—"It is true that in some cases the mind appears to decay with the decaying body, but to prove that it is the body or any part of it, this would have to be always so without exception, which is not the case." Mr. Lee has the argument here by the blade, instead of the handle; and cuts himself rather than his opponent! The mind should *never* "appear to decay with the decaying body," if it be immortal! If it be neither "the body nor any part of it," there should be no "exception" to the "power" and "glory" of its development "at the moment of death," which, as Mr. Lee says—"is not the case." And how I will explain to Mr. Lee why it is, that some minds are more brilliant in death than others.

1. It depends upon the nature of the disease, and its seat. There are some diseases which preternaturally excite the brain, and consequently, the mental powers. We witness this in various forms of fever. And sometimes this febrile condition becomes so exalted and intense, that the patient becomes eloquent, musical, furious and insensible by turns, according to the nature of the case. In this condition the patient's animal, moral, or intellectual faculties may be principally excited, and develop their functions accordingly. They may shout, pray, sing, or curse, swear and rage, just as their different faculties are the seat of the most intense cerebral action. Some, in this condition may "die shouting glory! glory! glory!" and others die perfectly frantic and furious.

Again, in disease of the heart and lungs, the integrity of the mind is partially maintained till death closes the scene; but this is because the brain is not immediately involved in the disease, and therefore it manifests its functions, though with less power, to the last.

2. Another cause, already hinted at, is, the fact that death sometimes commences at the heart, and at the lungs. The first is called *death by anæmia*—the want of a due supply of blood to the heart. In this case the faculties may be retained to the last for the reason already given.

The same remarks apply to *death by apnœa*, privation of breath. The person, being cut off sud-

denly, retains his senses to the end; or, if not dying suddenly, he gradually wastes away by consumption of the pulmonary organs, and dies in possession of a degree of mental power.

*Death by coma* may either be sudden, or more or less protracted according to circumstances.

These are some of the reasons why some persons die in the possession of some mental power, and others perfectly insensible. These phenomena are perfectly plain upon the view we take of the constitution of man; but can Mr. Lee, or any one else, explain them upon his hypothesis? "The mind may kindle up at the moment of death, and blaze out with intellectual fire," but it is the mere flickering—the mere flashing up, of the waning intellect, which, like the dimly burning taper, gives signs of its extinguishment! "The body" may be "wan, cold and helpless," and the mind will shine as dimly, and burn as faintly as the expiring lamp! An occasional out-burst—an occasional flash, is not the strength, power and glory of a giant mind; but the sure indications of a speedy dissolution.

Mr. Lee speaks of "the mind, being roused by the prospect of heaven, or seized with the terror of impending perdition," as "flashing with the fires of immortality," and "shedding a living glare as it quits its house of clay and enters upon the destinies of the spirit world!"

The whole of this, is a beautiful delusion! a sublime absurdity!! There is no truth—no argument—no logic in it. This "going to heaven" at death, or down to "perdition," are old wives' fables. They are pagan traditions, newly vampired by the Mother of Harlots and abominations of the earth.

No, gentle reader, man is mortal, death is the extinction of life and sense and mind; and nothing but the resurrection can restore these attributes to man. So we come back to our starting point—no organization, no life, no life, no mind.

And here we leave Mr. Lee, to the mercy of his own ill-fated philosophical arguments.

J. T. W.

#### Review—No. VI.

Having examined Mr. Lee's philosophical argument, I now proceed to his scriptural.

1. His first argument is based upon Gen. 35: 18, "And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni."

The reader will please bear in mind that the subject before Mr. Lee's mind is the "immateriality of the soul," and that this text has been adduced to prove it! But if he can see any connection between it and the subject, he can see far better than I can. Her "soul departed," *ergo*, it is immortal! Truly, this is an "age of reason." Mr. Lee says, "Her body did not depart. Her brains did not depart!" And was there nothing else which could "depart," and which, in scripture language, is termed the "soul"? Could not her *breath*—her *life* depart, and "her body" and "brains" remain? This text proves only one thing, and that is the *departure* of the woman's soul, life, or breath; and has no bearing whatever upon Mr. Lee's question.

But Mr. Lee thinks his doctrine of "immateriality," is taken for granted in the Bible! This is begging the question. The Bible, so far as I know, takes nothing for granted; and, even if it did, this would not do away with the necessity of Mr. Lee's

proving his position, by proving that the Bible takes it for granted. Let him not assume this, but prove it.

2. His second proof is Numbers 16: 22, where God is spoken of as the "God of the spirits of all flesh." What has this to do with Mr. Lee's "immaterial soul?" I admit that God is "the God of the spirits of all flesh," because "in Him we live, move, and have our being;" but this does not prove that "the spirits of all flesh" are the "immaterial souls" of all flesh. Inasmuch as "the spirit of life," or "breath of life," which inflates the lungs, oxygenizes the blood, and gives life to the flesh, is from God; He is emphatically the "God of the lives of all flesh." And, I apprehend, this is the meaning of the passage. In Numbers 27: 15, 16, there is a passage of similar import.

3. Mr. Lee's third argument is Job 14: 22. "But his flesh upon him shall have pain, and his soul within him shall mourn." Were I disposed to be hypercritical, I might analyze this thus: First, we have the "flesh;" second, the "him;" and third, the "soul." The "flesh" is not the "him," because it is *upon* "him;" and the soul is not the "him," because it is *in* "him." It follows, therefore, according to this mode of reasoning, that neither the "flesh" nor the "soul" constitutes the "him;" or man. How will this tally with Mr. Lee's theory? This shows the folly of all such reasoning. The simple meaning of the text is this: The "flesh upon" his person "shall have pain, and his heart within him shall mourn."

4. His fourth proof is Job 31: 30, "Neither have I suffered my mouth to sin, by wishing a curse to his soul." Here, again, I may ask the question, What has this to do with the "immortality of the soul?" The term soul is often used as a Hebraism for the person, and as often used for life, so that the text and context must determine its signification in any given case. In the text before us, it evidently means life, or the person of whom life was an attribute.

5. His fifth argument is chapter 32: 8, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." This is the most plausible scriptural argument yet offered by Mr. Lee, but this does not prove his point. Mr. Lee himself admits that this "appears to be an allusion to God's breathing into man the breath of life, after he had formed him of the dust of the ground, by which he became a living soul." In addition to this admission on the part of Mr. Lee, it is remarkable that the spirit is represented as being without knowledge until the "inspiration of the Almighty gives them understanding." Mr. Lee makes another important admission, which I hope the reader will remember. It is this: "*Man* here denotes the visible, tangible frame, the *body*; in this there is a *spirit*." Very well; "man," then, is the "body," animated by "a spirit"—"the breath of life," and God gives them "understanding." Thus Mr. Lee has helped us to the refutation of his argument.

6. Mr. Lee's sixth proof is Proverbs 19: 2, "that the soul be without knowledge is not good." He thinks "this text clearly implies the existence of an intelligent soul, distinct from the body." But how can an "immortal soul," which is self-conscious—self-intelligent, "be without knowledge?" Here Mr. Lee is caught in his own snare! I regard this text, therefore, notwithstanding what Mr. Lee says about the definite article, as being simi-

lar, in this respect, to the passage, "the soul that sins, it shall die;" and as referring to man, in relation to that attribute of his nature which is the seat, or *sensorium* of the mind.

7. His seventh argument is based on Eccles. 12: 7, "Then shall the dust return unto the earth as it was: and the spirit shall return unto God who gave it." This clearly refers to God's "creating man of the dust, and breathing into his nostrils the breath of life;" and has no more to do with the "immateriality of the soul," than the *blood* of man. When man dies, that which came from the earth, returns to the earth; and that "breath of life" which God "breathed into his nostrils" returns to him in the expanse of Heaven. In point of fact, however, the body is not less from God than the spirit, or "breath of life." Both are from Him. And this same author, Solomon, as well as Moses, speaks of the beasts as possessing the same "spirit of life." "They all have one breath; all are of the dust, and all turn to dust again."

8. Mr. Lee's eighth proof is Ezek. 18: 4, "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine." Why did not Mr. Lee quote the whole verse? Why did he omit the last clause? Was it because the whole verse would not answer his purpose? "*The soul that sinneth, it shall die*," was too strong for Mr. Lee! He reminds me of a person, who is running along a beautiful lawn, where everything is pleasant to the eye, and grateful to the senses; but suddenly an awful precipice presents itself, and the man starts back with horror at the impending danger! So Mr. Lee, conscious of the truth of his position, passes rapidly from text to text, hoping to fortify his favorite doctrine of "immateriality," when suddenly and unexpectedly he treads upon the very brink of a logical abyss, where all his arguments are in danger of being precipitated to the gulf below. He pauses, starts back, and retreats!! with the words sounding in his ears, and vibrating along the fibres of his brain,—"*THE SOUL THAT SINNETH, IT SHALL DIE*!" This text, so far from helping Mr. Lee, is fatal to his whole theory; for it affirms that the sinful soul shall die, which is incompatible with his view of the subject.

9. His next argument is founded on Zech. 12: 1, where God speaks of forming "the spirit of man within him." There is no difficulty here, according to our view, whether we understand the term "spirit" to apply to the *life* or the *mind*. Both life and mind are "formed," developed, or manifested "*within*" the man. But Mr. Lee takes a liberty which the rules of logic do not allow him. He proves that man has a soul or spirit, but its *nature* he takes for granted. He is not required to prove that man has a "spirit," but to prove that spirit "*immortal*." This he has failed to do; for to do this it is not enough to prove that the spirit is a distinct entity from the body; but he must also show that it is necessarily immortal. This he can never do.

10. His tenth argument is based on Rom. 8: 16, where Paul speaks of the witness of the Holy Spirit "with our spirit." On this I remark that neither God nor man "bears witness," except by words or signs addressed to the minds of men. "The spirit bears witness with our spirits," minds, or hearts, if you please, that we are the children of God: but this "witness" is in his word, and addressed to our understandings; and not to our feelings or pas-

sions. The Christian has better evidence of his being a "child of God," than a mere impulse, or feeling, which is the sport of a thousand circumstances. When his heart, his life, his words, &c. are all in harmony with the Gospel, then it is that "the spirit," by that word, "bears witness" with his mind, his conscience, that he is born of God.

11. His next proof is 1 Cor. 2: 11, "For what man knoweth the things of a man, save the spirit of a man which is in him?" This belongs to a class of texts already examined, and means no more, I apprehend, than that a man is alone conscious of the operations of his own mind.

12. Mr. Lee refers to chap. 6: 20 as a proof—"For ye are bought with a price; therefore glorify God in your body, and your spirit, which are God's." This proves that men can glorify God "in the body," although "matter," which, I suppose, is more than Mr. Lee would willingly admit. The text clearly teaches us the *whole man*, "soul, body and spirit," should be devoted to His cause. That all the physical, moral and mental powers should be consecrated to his service. I see nothing in this to favor the popular theory.

13. He then refers us to 2 Cor. 4: 16, where Paul speaks of an "outward" and "inward man." I am willing that Peter shall explain Paul. See 1 Peter 3: 3, where he defines the "inward" or "hidden man" to be "the heart."

14. His fourteenth proof is 2 Cor. 7: 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit." Apart from the absurd idea that "filthiness" is here ascribed to an "immaterial spirit," it must be evident to those who think for themselves, that the apostle meant no more than that they should put away all evil—all immoral contaminations, and be holy in life, temper and disposition.

15. Mr. Lee's final argument in the article I am reviewing, is James 2: 26, "For as the body without the spirit is dead, so faith without works is dead also." In this passage, it is perfectly evident the term "spirit" signifies "breath," the breath of life; and it is so rendered in the margin. This text is *against* Mr. Lee, and proves that, after the expiration of the breath, there is not an "immortal spirit" animating the body; but that as "faith without works is dead," so "the body without breath is dead also."

In Mr. Lee's concluding article on the immateriality of the mind, he argues thus: "The same words which are applied to man to describe his spiritual nature, are applied to God," and any criticism which will invalidate the evidence in proof that the human soul is spirit, and not matter, will equally weaken the argument in support of the idea that God is a spirit."

Now, kind reader, that you may see the force of this argument, I will apply it to another matter, thus: "The same words which are applied to the wind," to describe its "spiritual nature, are applied to God," and any criticism which will invalidate the evidence in proof that the "wind" is spirit and not matter, will equally weaken the argument in support of the idea that God is a spirit."

This is Mr. Lee's argument, only it is applied to the wind instead of man; and the reader can at once see its fallacy. I could give examples as Mr. Lee has done, but this is unnecessary. We might as well argue that because certain terms, generally

applied to other objects, are used in relation to God, that their natures were similar, as to argue that because the term spirit is applied to man, therefore his spirit is like God's—immortal. The terms "sun," "soul," "heart," "wings," "shadow," &c. are used in relation to Jehovah; but who would thence infer that He is of the same nature with the "sun," or that His "soul" and "heart" are of the same nature with the "soul" and "heart" of man?

Does Mr. Lee really believe that God has a "soul" and a "heart"? If so, He is a *compound* being, and no compound is eternal. These words are used in reference to Him, in an accommodated or figurative sense; so also is the term spirit when applied to man—to the wind—to the breath of life—to the mind—and to the life itself.

"God is a spirit" in the highest sense of the word; but when this term is applied to the wind, and to man, it is used in a subordinate sense. As well might Mr. Lee argue that because the same word is applied to the *beasts*, therefore, they have "immortal spirits." Mr. Lee's argument, to be valid, must hold good in all cases to which the term is applied; or else, if there be an exception, I shall maintain that man is an exception.

Mr. Lee refers to the text, "the spirits of just men made perfect," which, I apprehend, applies to persons raised from the dead, and not to men in the flesh. He also quotes the text, "God is spirit; and they that worship him must worship him with spirit and with truth," to follow his reading. What is the meaning of the passage? It is this: that mere outward forms—the "drawing nigh unto God with the lips, while the heart is far from him"—is not acceptable worship. His worship must proceed from the heart—be pure, sincere, and according to the "truth;" for "in vain do you worship me; teaching for doctrine the commandments of men." But the text contains not the slightest proof that the spirit of man is immortal, which is the point to be proved. Mr. Lee has signally failed in this part of his argument; indeed, we may say of them all, that they contain the elements of their own refutation. He set out to prove the "immateriality of the soul," and the reader can judge how far he has succeeded. Sometimes he affirms "immateriality" of the "soul," and then of the "spirit;" he quotes a text to prove this of the "soul," and anon, of the "spirit;" so we are, after all, at a loss to know whether he affirms "immateriality" of both, or of one. The popular theory presents a chaotic system—a confused mass—a perfect Babel, without order and without light. The advocates of it talk of "spiritual substances," and yet deny the existence of *spirit-matter*, as though there was any difference between "substance" and "matter!" But I have gotten through with Mr. Lee's arguments, and must await his next article. J. T. W.

THE DISCUSSION.—As Br. Lee, of the True Wesleyan, has expended his strength, in his article No. IX. on the immortality of the soul, particularly on a paragraph in our "Six Sermons," we have judged best to give the reader his entire article; and we should be pleased to see Br. Walsh's reply to it in the Wesleyan. We really wish we were publishing a weekly paper; for, in that case, we

would give all Br. Lee's articles entire, which would give us much pleasure; and we have been half tempted to give them as it is. We would reply to the following article ourselves, but do not choose to interfere with our Associate Editor in his review.

### THE CONSCIOUS-EXISTENCE OF THE SOUL AFTER THE DEATH OF THE BODY.

An argument from the immateriality, or spiritual nature of the soul.

*Our first argument in proof that the soul does not die with the body, but maintains a conscious existence after the body is dead, is drawn from its immateriality or spiritual nature.* The foundation for this argument has been laid in the preceding numbers, in which the immateriality of the human soul has been proved. We are not called upon here to prove this point, but only to make an application of it as a truth already established.

Before we enter upon the direct argument, it is necessary to state the precise point to be proved by it. It has been misunderstood, and hence, met by a misdirected and insufficient reply. Rev. George Storrs, in his six sermons against the soul's immortality, meets the argument thus:

"It is said—*The soul is spiritual, hence indestructible, and therefore immortal.* One single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

It should be remarked on this extract, that as a reply it is defective in two particulars:

1. It assumes that "destruction" means a loss of conscious existence, when applied to the soul. This is not admitted, but as it belongs to another division of our subject, we will not argue it here, but leave it to be attended to in its proper place.

Its capital defect is, it entirely misapprehends the question. The argument does not rest upon the assumption that God cannot destroy or annihilate a spirit after he has created it, but only that the soul is immortal in its nature, having no tendency in itself to annihilation, and must exist forever, unless sent into non-existence by the same Almighty Power which gave it being. There is an important distinction between the natural immortality of the soul, and God's power to annihilate it, which Mr. Storrs entirely overlooked in his attempt to meet the argument. God may be able to destroy what is immortal in its own nature, and what would live forever—but for such destruction; hence, could it be proved that God can destroy the human soul; yea, could it be proved that he will annihilate it, it would not follow that it is not ever living in its own nature. If the soul is not immortal in its own nature, it must cease to exist by the operation of the laws of its being, just as the body does, and can need no destruction from the Almighty, any more than the body, to cause it to cease to exist. To argue that God can destroy the soul, as Mr. Storrs does, implies that it will not die of itself, without the direct exertion of Almighty Power to do it. The body is mortal, is a compound, an organism, and by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, without being destroyed by the direct operation of external force, as is implied when Mr. Storrs affirms that God can destroy the soul. On the other hand, if the soul is a simple spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself, and must exist forever, unless actually destroyed by the Almighty Power that gave it existence.

This argument then, is not designed to prove that God cannot destroy the human soul, nor even that he will not, but only that the soul, being spirit and not matter, simple and not compound, indivisible and not dissoluble, it must be immortal in its nature, and live after the body is dissolved, yea, live forever, unless destroyed by the Almighty Power that gave it being. To this point we will now direct a few thoughts.

1. The soul being an immaterial, uncompounded spiritual essence, as fully proved in the preceding, it cannot be affected by such agents as operate upon and destroy compound bodies and organisms. Frost will kill the body, but no one will contend that an immaterial spirit can be frozen to death. The body is divisible, and may be cut to pieces, but it will not be pretended that an immaterial, intangible, indivisible soul can be cut to pieces, with saws, knives and axes. It is admitted that the soul resides in the body during our natural life; now suppose a machine should be constructed, which at one blow would cut the body as fine as the sand upon the sea shore, would the soul be cut to pieces by the operation, admitting it to be in the body at the time? It certainly would not, unless that which is immaterial can fill space so as to obstruct matter—unless that which is indivisible can be divided.

Suppose you cast both soul and body together into a furnace as hot as the one prepared by Nebuchadnezzar, and what will be the result? The body will be consumed in a moment; but the soul will not be burned up. An immaterial, uncompounded spirit cannot be affected by material fire, any more than it can by frost; it could dwell alike in the sun or in the polar regions. The reader will now see the importance and force of our long argument on the immateriality of the mind. It is a vital point; if we have proved in the preceding numbers, that the human mind is an immaterial spirit, as we trust we have, the above reasoning shows that it must be immortal in its own nature, and that it will live forever unless it be destroyed by God its Maker. By all the conclusiveness, then, by which we have sustained the immateriality of the soul, does its immortality follow.

2. The argument drawn from the immateriality of the soul, not only proves that it is immortal in itself, living forever, if left to the operations of the laws of its own nature, but it proves that God cannot destroy it, in the manner in which destructionists generally suppose. Be particular; we do not say that God cannot annihilate a human soul, or any simple spirit which he has created, but only that he cannot do it in the manner in which destructionists generally contend he will do it. If God should annihilate the human soul, it would require a simple withdrawal of that Almighty Power which he put forth when he created it, and which not only sustains every human soul, but the universe of both matter and mind. This mode of annihilation forms no part of the creed of destructionists; they argue their doctrine from the Scriptures, which threaten and describe the punishment of the wicked; and represent the loss of existence as a part of, and end of this punishment, and as the result of positive infliction and suffering; and hence, they rely upon the words, *destroy, burned up, consumed*, and other like expressions. The argument founded upon the spiritual nature of the soul, proves that God cannot annihilate it in this way. If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it. God cannot dissolve that which is uncompounded, or divide that which is indivisible. The reader is requested to bear in mind that the question at this point, is not—would the soul fall back into non-existence, should God withdraw his creating and sustaining power? but—can the soul be burned up, or be annihilated by the exertion of power upon it? We will close this argument, with the following extract from Mr. Drew's essay on

the immortality of the soul. It may not be conclusive in itself, but taken in connection with our reasoning, on the immateriality of the soul, is not without its force.

"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with each other. As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought into contact with it: to suppose such a contact possible, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an exterior, must have an interior; and what has both must be extended: and what is thus extended, cannot be immaterial. An immaterial substance, therefore, can have no surface, and that which has no surface can never be brought into contact with that which has; it therefore follows that the soul must be inaccessible to all violence from matter, and that it cannot perish through its instrumentality. As matter can only act by contact, it follows that without being extended beyond its physical nature, it never can destroy the soul. And to suppose matter to be thus extended, is to suppose it to be matter and not matter at the same time. Nor can any accession of power overcome the contradiction. No acquisition of power can alter the identity of its nature, or communicate to it a force of which its nature is incapable.

"We cannot conceive that an accession of power can cause matter to accomplish everything which is placed within the reach of its nature: but to suppose matter to extend its influence beyond the limits of its own existence, or to act where it is not, is to suppose its presence and absence at the same time. And to suppose it to annihilate a nature with which it has no physical connection, is to suppose it to act where it can have no influence; or that it can act and not act at the same time; which every one must see, is not only a moral but an absolute impossibility. It therefore follows, that the soul cannot perish by the instrumentality of matter, whatever influence be attributed to the application of its power; hence in reference to every material weapon,

"The soul, secure in her existence, smiles  
At the drawn dagger and defies its point."

"It is certain that nothing cannot communicate what it does not possess; nor produces what it has not the power of producing. A being which can communicate annihilation, must be one which is in existence, for that which is not in existence can communicate nothing: and for the same reason can produce no effects. And that being which is in existence, cannot from the certainty of its own existence, include the absence of existence within its nature, and consequently, can never communicate to another that absence of existence or annihilation which it does not possess itself. Annihilation, therefore, can never be communicated, either by a being which is in existence, or by one which is not.

"If the soul be annihilated, it must be either by something which is in existence or by something which is not. But that which is in existence, can never produce what is physically contrary to itself; and that which has no existence can never act. The power which is supposed to reduce the soul to a point of annihilation, must either exist in this given point or it must not:—if it exist we have not yet arrived at that point which describes a nonentity; and where nonentity is not, annihilation can never be; and if it exist not in this given point, the soul can never be annihilated by its influence.

"Annihilation must be the result of power or it must not. If it be the result of power, power must continue to operate upon a subject, until the subject itself, through the influence of that power be reduced to a nonentity. But in admitting power to have an active operation, until it produces a nonentity, we

admit a palpable contradiction. The admission of a power which is known to exist only because it produces a nonentity furnishes the mind with a chaos of contradictions—because that which produces a nonentity is not power but nothing."

The above extracts from Mr. Drew go to show that the soul cannot be annihilated, as destructionists suppose, by the punishments and pains of hell; and as it (the soul) cannot be annihilated in the way they suppose, and as their arguments all tend to prove that it will take place in this way, so far as they prove anything, their entire theory must fail. But we have got yet to consider the main point, which is the Bible doctrine on the subject.

#### REVIEW—No. VII.

In Mr. Lee's article No. 9, he takes up the question of "the conscious existence of the soul, after the death of the body." His argument is "from the immateriality of the soul." He tells his readers that "the foundation for this argument has been laid in preceding numbers, in which the immateriality of the human soul has been proved." Those of our readers, who have read his articles, and our Review, will doubtless be prepared to determine whether Mr. Lee has "proved" the "immateriality of the soul." I humbly conceive he has not "proved" it, nor is it in his power to "prove" it, by all the argument he can bring to bear upon the question.

Mr. Lee thinks the question has been "misunderstood," and attempts to define it more accurately. He quotes from Brother Storrs' "Six Sermons" the following paragraph:

"It is said—*The soul is spiritual, hence indestructible, and therefore immortal.* One single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

Upon this he remarks, that "as a reply, it is defective in two particulars:—

1. It assumes that "destruction," means a loss of conscious existence, when applied to the soul; which is "not admitted;" but, because "it belongs to another branch of the subject," he does not argue it. I will also let it pass, at present, for the same reason.

2. Mr. Lee says—"Its capital defect is, it entirely misapprehends the question." Let us see: Mr. Storrs states the argument of his opponents thus: "*The soul is spiritual, hence indestructible, and therefore immortal.*" There is no "misapprehension" of the question here, for Mr. Lee himself argues upon this hypothesis; and the very article I am now reviewing, is based upon this assumption.

But, perhaps, Mr. Lee alludes particularly to the latter part of this paragraph, where Mr. Storrs says "one single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—*Fear him who is ABLE to destroy both soul and body in hell.*"

I apprehend that, if Mr. Lee will examine this argument again, he will find more force in it than he is disposed to admit. The radical idea of immortality, is, not subject to death, or deathlessness. It follows, therefore, that that which is absolutely immortal cannot be "destroyed" by any power in the universe; for, to reason otherwise, would be to make it mortal and immortal at the same time,

which is an absurdity. And hence the force of Mr. Storrs' argument—if God be "able" to "destroy" the soul, it is not absolutely immortal, because if immortal, it is necessarily indestructible. There is more argument, therefore, in Mr. Storrs' reply than Mr. Lee could perceive, or, perhaps, was willing to admit. Mr. Storrs' argument stands thus:

That which is immortal cannot be destroyed;  
But God can destroy the soul;  
Therefore it is not immortal.

But, I apprehend, Mr. Lee himself does not state the question as clearly as it ought to be stated. The primary question, and the one Mr. Lee has been discussing, is this—*is the soul naturally immortal?* Mr. Lee says it is; and that it is in its nature analogous to the nature of God. If so, it cannot be destroyed, because God cannot destroy himself! But God can destroy the soul, therefore it is not analogous to the nature of God—it is not immortal. Thus Mr. Storrs' argument comes back in all its original force.

We take the broad ground, first, that the soul is naturally mortal; second, that he is able to destroy it; and third, that he wills to destroy it, if wicked. In order, therefore, for Mr. Lee to meet this question fully in all its latitude, he must prove, that the soul is naturally immortal—that God is not able to destroy it—and that he does not will to destroy it! under any circumstances.

3. But, the fact is, Mr. Lee does not know what the soul is. He says "it is a simple spiritual essence, immaterial, uncompounded, and indivisible. Now, how does Mr. Lee know that the soul is "a simple spiritual essence, immaterial, uncompounded, and indivisible?" All this is mere assumption, without the shadow of a shade of proof! May I not ask Mr. Lee how he knows the soul is "uncompounded and indivisible?" From whence did he get his information? for it must be based upon facts, or be a matter of revelation. If upon facts, where are they? And, if upon revelation, give us the proof.

But he says—"This argument is not designed to prove that God cannot destroy the human soul, nor even that he will not, but only that the soul, being spirit and not matter, simple and not compounded, indivisible and not dissoluble, it must be immortal in its nature, and live after the body is dissolved; yea, live forever, unless destroyed by the Almighty power that gave it being."

Here Mr. Lee argues the immortality of the soul, upon the absurd assumption that it is "spiritual, uncompounded and indivisible!" What an argument! *Credat Judeus Apella.* But, after all, Mr. Lee virtually yields the question, for he does not introduce this argument to prove that God cannot, or that he will not destroy the soul! Then, pray, what is gained to his cause by his argument? I confess I can see nothing, for he says it "will live forever, unless," yes, "unless destroyed by the Almighty Power that gave it existence!" Well, suppose God should "destroy" it, as he says he will, what then becomes of Mr. Lee's favorite doctrine? It will be as though it never had been! Moreover, in confirmation of this view of the subject, we are taught that the Lord God "drove out" the man from the Garden of Eden, lest he should partake of the tree of life, eat, and live forever, an immortal sinner. Immortality, being an attribute

of God—"he only having immortality,"—he cannot destroy that which is immortal, because to do so would be to act contrary to himself. To prevent, therefore, such a result as would have followed the act of Adam's eating of the tree of life, he drove him out, and obstructed his way to the life-imparting tree; knowing that, if he should partake of it, he would live forever as a necessary consequence. All the evidence, then, going to prove that God is "able," and that he wills to destroy the soul of the sinner, equally disproves the "natural immortality of the soul."

But, I repeat it, Mr. Lee does not know what the soul is. He speaks of it as an entity—as a distinct thing or essence, "uncompounded" and "indivisible." But, the truth is, Mr. Lee has been discussing the merits of an attribute, rather than an entity. Life, strictly speaking, is not an entity but an attribute. Immortality is not a thing-entity or essence, but a quality, an attribute of the thing of which it is predicated. Reasoning, therefore, upon a false assumption, what a flourish of "saws," "knives" and "axes!" Mr. Lee makes in his first paragraph. His whole argument on this point, is inconclusive and defective in the extreme, when considered in relation to the truth of his own theory! The fact is, he subverts his own hypothesis, as we shall presently see.

Mr. Lee concludes from his reasoning on the "immateriality of the soul," that "God cannot destroy it, in the manner in which destructionists suppose." Further on he says—"God cannot dissolve that which is uncompounded, or divide that which is indivisible." Thus Mr. Lee's own reasoning brings us back to the point, that, if the soul be immortal, it will, by a necessity of its own nature, live forever. But, as God has declared that, "the soul that sins shall die," it follows, as a necessary consequence, that it is not immortal; and, therefore, that it can be destroyed by an "exertion of power upon it," and also, by being left to the operation of its own laws, as in the case of Adam.

Having subverted his own theory, Mr. Lee invokes the aid of Mr. Drew to effect its annihilation! Mr. Drew's first sentence is a death-blow to Mr. Lee's whole argument on the fancied "immortality of the soul!" Mr. Drew says—"and Mr. Lee endorses it—"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with each other!" This may have been deemed sound reasoning in the days of Mr. Drew, but, at the present time, every school boy of ordinary intelligence, knows better. Mr. Lee appears to have been asleep for a quarter of a century, without even dreaming in the time; and now that he is waked up he supposes every thing is just like it was when he fell asleep! He is waked up in the wrong place! and supposes himself living a quarter of a century past; and, consequently, speaks and reasons in harmony with the ideas which he obtained at that time! But he is behind the age, or else he would never have endorsed the sentence already quoted. Mr. Drew continues: "As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought into contact with it," &c.

I am willing to submit it to the reader, yea, to Mr. Lee himself, whether Mr. Drew has not disproved the very position he intended to establish! Let the reader remember, then, that Mr. Drew and

Mr. Lee regard it as "a contradiction to suppose that matter can ever be brought into contact with" that which is "immaterial." It follows, therefore, from their own principles, that, as the body is matter, and the soul, in their estimation, is "immaterial," they can never be brought into contact! They, therefore, have no connection whatever! If this argument is not suicidal, there is no truth in the universe. According to this absurd and "vain philosophy," God, being "immaterial" in their view of the subject, can have no connection with the universe of matter he has created. I hesitate not to say, that this opinion is atheistical in its tendency, and absurd and monstrous in fact!

Mr. Lee, by endorsement, says—"Whatever has an exterior, must have an interior; and what has both must be extended: and what is thus extended cannot be immaterial." Mr. Lee, by the aid of Mr. Drew, has clearly proved, admitting the correctness of their reasoning, that the soul is *nothing*! The following is their description of it: It is "simple," "uncompounded," "indivisible," "indissoluble," without "exterior" or "interior surface," is not "extended," and "can never come into contact with matter!" Thus they have, by laboring to make the soul everything, reduced it to nothing! They have proved the very point we at first stated, viz.: *That that which is immaterial is nothing—it is a nonentity!*

And, just at this point, let me ask Mr. Lee a few questions: Upon your hypothesis, was the "immaterial soul," as you will have it, created of the dust, or breathed into the nostrils of Adam? If created of the dust, it is not "immaterial," and, if breathed into his nostrils, it had "extension"—"surface," and necessarily came in "contact with matter," and is, therefore, not "immaterial!" Again, how many "immaterial souls" did God create in the beginning? How many had Adam? How many had Eve? Did they have more than one each? If they had only one each, whence have their numerous offspring derived theirs? You say it is "indivisible" and "indissoluble," consequently it is not transmissible! And that which is transmissible comes in "contact with matter," but you say the "immaterial" soul "cannot come into contact with matter;" therefore it is not transmitted; and, consequently, unless God creates an "immaterial soul" for every child born, the offspring of Adam have no "immaterial soul"—*ergo*, in your opinion, they have no soul at all! So Adam, according to the working of your philosophy, has given birth to a soulless progeny! Thus Mr. Lee, in attempting to prove that men have "immaterial souls," has actually proved that they have none at all!

The remainder of Mr. Lee's article abounds in the same sort of logic; it is suicidal in reference to his own theory! If Mr. Lee can reason no better than this upon his favorite view, he will murder his own cause, and bury it so deep, that no mortal hand shall ever be able to disinter it!

It would be a waste of time to extend the review of this article any further; but the reader, who is curious to see how completely Mr. Lee subverts his own theory, is referred to the article itself.

In conclusion, let me say, that Mr. Lee is utterly unable to sustain his theory by such arguments as he has adduced in the above article; nor do I believe that the man lives who can do it, by any sort of argumentation within the grasp of mortal intellect.

We fall back upon the conclusion, established

alike by philosophy and revelation, that man is mortal in every part; and that immortality is the gift of God, through Jesus Christ, by a resurrection from the dead!

## BIBLE EXAMINER.

PHILADELPHIA, AUGUST, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

*"He that hath the Son hath life: he that hath not the Son of God hath not life."*—1 John 5: 12.

BIBLE EXAMINER.—We have now exhausted all the funds we have to publish the Examiner. We are in debt to our subscribers, who have paid for this volume, four numbers more, which we intend they shall have if we can contrive any way to pay the printer; till then our friends must not look for the Examiner's regular monthly visits. We regret that we are brought to this necessity, but "the destruction of the poor is their poverty," so we submit. We can still furnish the back numbers of the Examiner from January 1848. About three hundred new subscribers for the present year would give us the means to complete this volume; and we can furnish that number with the Examiner from January last; here we leave the matter.

ANY PERSON who will send us one dollar, current money, free of expense, for the Examiner for 1850, i. e. for Vol. V. before the middle of December next, we will, on the receipt of the money, send them one copy of Dobney on Future Punishment, in paper cover; or, three copies of the Six Sermons, 18mo; that is—the pamphlet of 120 pages; and if the Examiner is not published next year, we will send, instead of it, two more copies of Dobney; or, eight of the Six Sermons, as they shall choose. Please state distinctly in all cases which you will have. This proposition cannot apply out of the United States.

LOOK AT THIS.—One of our monthly exchanges, printed on paper about the same quality as our own, with 40 pages to the number, exceeding the Examiner in amount of matter only as 70 exceeds 42, that is, to use a printer's phrase, it has 70 thousand *ems*, whilst the Examiner has but 42 thousand, is \$2 per year in advance. Each number has a paper cover, and so the postage is 3½ cents instead of one, or 1½, like the Examiner. Now look at the following statement. This monthly exchange gives its readers 840 thousand *ems* annually, at a cost to the subscriber of \$2 42 cents, including postage: we now give 504 thousand *ems* at a cost to subscribers of from 62 to 68 cents!! We propose to give our subscribers for 1850 a semi-monthly, which will make one million and eight thousand *ems*, [1,008,000] or an excess over our exchange of

168 thousand *ems*, and all at a cost, including postage, of from \$1 24 to \$1 36 cents, or about one half the price of our exchange, provided we receive two thousand paying subscribers for the next year. But if we publish only once each month, as now, and yet increase the price of the Examiner to \$1 00, we shall then give you nearly five-eighths as much matter as our exchange gives for less than half the money.

BOOKS BY MAIL.—Our friends who order bound books sent by mail are informed, by law they "are not mailable matter;" and our Post Office will not forward them. We have had several calls to send bound Hymn Books and Sermons by mail: we cannot do it. Please remember this.

THE IMMORTALITY DISCUSSION.—Br. Lee, of the True Wesleyan, has nearly finished his side of the question. The Wesleyan of July 14 contained three numbers on the subject; in reference to which the Editor says—"This week's paper contains the whole of the direct argument against annihilation, at, or subsequently to the resurrection;" and he asks "particular attention to this argument;" and adds—"We believe it to be unanswerable, though we are liable to over value our own argument; at least, we could not answer it to our own satisfaction, and that is our rule of testing an argument." We thank Br. Lee for this very candid confession: we should not expect he could answer two sides of any question to his own satisfaction at the same time. We have been in a similar position sometimes ourselves; but further light has shown us that we could answer our previous argument to our entire satisfaction. And we think Br. Lee may yet, with the light that shall be shed on his path, be able to answer his own argument to his entire "satisfaction," so far as he has stated the argument of his opponents clearly; which he has by no means done in all cases. His favorite phrase is "annihilation;" with that he and our opponents generally try to make a sound; and many minds are more affected by sound than sense. Let any one, even Br. Lee himself, read over his entire argument and substitute death for his unscriptural and unwarrantable word "annihilation," which we never use, and the largest portion of his argument will be found powerless. Just here we cannot forbear giving an extract from a letter we received from the late ORANGE SCOTT, founder of the "Wesleyan Methodist Connection of America." Writing us not many months after the first appearance of our views, in 1841, he says:

"\*\*\*\* has been out against you; and, two weeks ago, B\*\*\*\* preached, or rather read a labored discourse against you. It was full of sophistry! and so are P\*\*\*\*'s articles!! and so is every thing I have yet seen against you!!! You must, however, expect something when Lee comes out, for

he can make a lie appear like the truth. You are likely to have work enough to answer all who oppose you; but you have put your hand to the plow and must not look back."

Br. Lee seems to lay considerable stress upon the opinions of "the fathers" in this controversy, so we have thought to give him a specimen of the opinion of a father of the Wesleyans in America. The letter of Br. O. Scott was written to us before we had put forth the strength which the Lord afterwards gave us, by which he enabled us to bring out the "Six Sermons;" those were not preached till a year later; and to use Br. Lee's language, "We believe" the main positions of our Six Sermons are "unanswerable;" sure we are Br. Lee has not answered them; "though we are liable to over value our own argument." Br. Lee has put forth his strength; and we acknowledge that we expected if any man could show us to be in error, that man was Brother Lee; but skilful as he is both in logic and "sophistry," in our judgment, he has utterly failed, this once, to make the pagan fable [we will not say "lie"] "look like the truth." So far from it, that we now consider the matter settled firmer than ever before, that man has no immortality out of Christ; and no future life except by a resurrection from the dead; and, also, that "all the wicked will God destroy!"—THEY SHALL BE AS THOUGH THEY HAD NOT BEEN!! Ob. 16. Call that "annihilation" if you will: it is what God says of the wicked, in plain words, in opposition to all pagan, papal, and protestant inferences. We rejoice that Br. Lee has made this last effort; and we wish to make no other reply, ourselves, than what is contained in our Six Sermons and views on the intermediate state as found in our 18mo. pamphlet; we will risk that with Br. Lee's "unanswerable argument" the world over, and have no fears for the result in any mind not bound by sectarianism. Our Associate Editor will, of course, finish his Review of Br. Lee's argument so soon as we shall have the means to publish it; and if the "unanswerable argument" is not thoroughly answered and its fallacy fully shown to the "satisfaction" of others, if not to Br. Lee's mind, we are greatly mistaken.

NOTE.—We wish it distinctly understood, that Br. Scott's reference to Br. Lee related only to his logical and controversial powers; not that Br. Scott or we ever had an idea that Br. Lee would knowingly attempt to make a lie look like the truth, but that such is his skill, that if he took the side of error, he could make it seem truth.

THE ATONEMENT.—We have heard that some persons have busied themselves in reporting that "Br. Storrs denies the atonement;" and some, we fear, under the garb of professed friendship, have helped on this falsehood by insinuating their fears that we deny the atonement. If you read the Ex-

aminer you need have no fears but that you will know our belief, for we have not shunned to declare our views on any Scripture subject when we thought there was a call for it. Br. E. Miller, Jr., has written on the subject of the atonement in the Advent Harbinger, and we are gratified to see that he advocates the same view that we expressed in the Examiner as long ago as April, 1848. We have not hesitated to express them publicly and privately since. We have no room to enlarge now, though we had intended to do so soon. But those who have read the articles in the late numbers of the Harbinger, by Br. E. Miller, may regard these views as substantially our own. We believe Christ died for our sins, but not in the sense of "paying our debts," nor "in our room and stead;" if so, universal salvation inevitably follows; and it is mockery to ask God to forgive our sins when the debt is paid. Some men's theology converts the God of love into a demon, and then deprives him of all exercise of the glorious prerogative of "forgiving iniquity, transgression and sins." We believe they do it "ignorantly in unbelief," being blinded by the creeds and traditions of men. May the Lord forgive them.

PREACHING every Lord's day, morning and evening, at the Saloon of "TEMPERANCE HALL," Third Street, below Green, west side, by the Editors of the Examiner.

CHOLERA—We are living in the midst of this sweeping scourge. Several of our Congregation have been attacked by it and suffered severely. We have been called to mourn its fatal visitation in the loss of our beloved brother James Masson, who died July 14th. Br. Masson was an every day christian—one of the right sort. He was always in his place in our public worship. He was one of our earliest friends in this city, and could always be depended upon. It is sad to see his place vacant. Great as the loss is to the Church, it is greater still to a large family of children, and other relations, to whom he was a father indeed; and to add to their affliction, Sister Masson, whose health has long been feeble, followed her husband in a few days to the silent grave; and thus are their household, almost with one stroke, deprived of both father and mother. Two more consistent christians are seldom met with: their last end was peace—they fell asleep in Jesus in the full hope that they would be awaked by him at his appearing and kingdom. Happy they who are always ready.

## SIGNS OF THE TIMES.

### No. I.

The Saviour inquired of the hypocritical Pharisees and Sadducees, "How is it that ye cannot discern the signs of the times?" This inquiry implies that the indications of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history, and need not be mistaken. The times in which men live are to determine, in a great measure, their course of conduct; for it will appear in the course of our remarks that what may be proper and right to be done in one age, or in one period of an individual's life, may be exceedingly improper and wrong to be done in another age or period. We may illustrate this truth in various ways. For example—A mariner may go to sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a disastrous storm about to burst over him; but should such indications appear, so apparent as not to be mistaken by a careful observer of the signs, would he do well to disregard them, and rush out to sea, perilling all, rather than delay the commencement of his voyage? And if he should thus disregard the signs of the coming storm, and launch forth, and is wrecked and all lost in the tempest, is he not justly stigmatized as a fool for his course? And is he not blame-worthy? Did not Paul censure the Centurion of the vessel which carried him prisoner to Rome, because he disregarded the sign he had given him, that if he loosed from a certain port it would be attended with loss and damage? See Acts xxvi. Again—The farmer, when about to gather in his crops, or the fruits of the earth, carefully watches the signs of the weather, waiting for favorable indications to reap down his fields. He will not be guilty of the folly of reaping down his ripe grain, when there are indications of a storm immediately upon him. He watches with care and solicitude signs to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his observations. Does he not act wisely in doing so?

Let us now take Scripture illustrations. Of Noah it is said, Heb. xi., 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Noah was "warned" of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and prepared an ark to the saving of his house; and we all say he was wise in doing so. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? And we here remark, to illustrate the principle we laid down at the outset, that though it might have been very proper and right for Noah to have bought land and built houses before he received the warning or sign of the flood, it would have been folly and madness for him to do so afterwards, and full evidence that he did not believe the flood was coming. And what a sorry sight it would have been for Noah to be preaching a flood at hand, and instead of giving his attention to building the ark, had spent his time in buying farms, building houses, factories, railroads, or hunting for gold mines. Surely a scoffing world might justly have said he was either a hypocrite or a fool.

Let us look at another case: Heb. xi., 24-26, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Moses understood the signs of the times. He knew the period of the bondage of Abraham's seed "in a land not theirs" was near its accomplishment: and he understood that the nation that oppressed them about that time was to be "judged," and Israel brought out, or delivered. Observing these signs of the times, he refused to be called the son of Pharaoh's daughter; or, refused the throne of Egypt, the pleasures of which he saw could only be enjoyed for a season. At a previous period, and under different circumstances, it might have been right and proper for Moses to occupy a place at Pharaoh's court; but the time had come—the signs had appeared—that Egypt was to be judged and Israel delivered. If Moses believed this, could he consistently continue at Pharaoh's court, and acknowledge himself the son of Pharaoh's daughter? Hitherto there had been no harm or wrong in his doing so; but now the case is different. Has he "faith" in God's word or not? He has; and changes his course of life, and departs from a position he could no longer occupy with safety. It is true he was guilty of an act of indiscretion, but even that was overruled to separate him from a position that to him was full of danger. When Moses came from his forty years retirement in Midian to demand of Pharaoh to let Israel go, suppose in connection with that demand he had daily been bargaining with the Egyptians to buy their land, and contracting with them to build him houses; would that have been consistent with his professed faith that God was about to plant Israel in the land of Canaan—the promised land? Surely such a course would have been highly inconsistent; yet it might have been perfectly proper in the early part of Moses' life, but the signs of the times forbid it now.

We take another example. When the Jews were carried away captive into Babylon for seventy years, God, at the commencement of their captivity, expressly commanded them to build houses in Babylon, and dwell in them, and seek the peace of the city, where they might dwell. See Jer. xxix. Hence, it was right, proper, and their duty, to do so at that time. But, by and bye, the times indicate that they are soon to return to Palestine:—would it now be proper for them to be purchasing fields and building houses to dwell in, as if they were still to continue in Babylon? True, many of them did; and of course did not return with their brethren who went up out of captivity: they had no faith or no inclination to share the fortunes of their brethren who left Babylon to return to Jerusalem. Did they act faith in God's promise of restoration? We have introduced this case as illustrating our principle, that what may be right and proper to be done at one time is neither right nor proper at another; and would be a mark of great folly if not of wickedness.

We might illustrate our principle with other examples, but we judge these are sufficient for our purpose: we proceed, therefore, with the application. The Lord Jesus Christ is to return to this earth, and is to receive the throne of his father David; the present age is to end, and a new order of things is to be established on earth. We shall not stop here to prove these points, believing that

a large portion of our readers embrace them as settled truths, though they may differ somewhat as to the order and character of the events of the coming age, while nearly all of them will admit that a very great change is coming over the world. Believing, then, that the personal advent of Christ to this earth the second time, and that a great change is to take place in the world at that time, are events to be realised at some period; and seeing great convulsions now going on in the earth, does it not become us to be wise, and inquire what those commotions indicate? or of what times are they the signs? And if satisfied that they are signs of the "kingdom of God" being "nigh at hand"—that fifth universal empire so clearly exhibited in Dan. ii. and vii., and shadowed forth in the Book of Revelation—does it not become us to regulate our pursuits and course of life in agreement with such evidence and such a revolution as the establishment of the kingdom of God on earth implies? We should not suppose any sane man could give any other than an affirmative answer. The point then to settle is—do the events of the times in which we live indicate the soon bringing in of the kingdom of God; or reign of Christ personally upon the earth? In answering this inquiry we do not design to go formally over the prophecies that relate to the four first universal monarchies set forth in Dan. ii. and vii., as those topics have been to the minds of most of our readers often fully presented, and there can remain no reasonable doubt but those four monarchies have had their day, and passed away, and that we have been for many centuries in the divided state of the fourth; i. e. Europe divided into a number of petty monarchies, amazingly controlled by a mongrel power, symbolized by a "horn having eyes as a man." This power being acknowledged by all Protestants to be the politico-ecclesiastical power of Rome. This power is again symbolized in Rev. xiii., by a beast rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the development of the politico-ecclesiastical power of Rome as coming into existence in the divided state of the fourth, or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate. In the seventeenth chapter of Rev. we are presented with another aspect of the same power: it is the politico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire have fallen, so that the scarlet colored beast there, though it has seven heads and ten horns, is presented without any mention of crowns at all; perhaps not because it had no crowns on any of its horns, but because some of them had become *republican* at the time "the judgment of the great whore" is to take place. It is evident John was shown that power at a period just prior to its destruction, and while the seventh vial of the seven last plagues was being poured out. At that time he was shown a corrupt woman [a corrupt ecclesiastical power] sitting upon a scarlet-colored beast, [a bloody secular or civil power] full of names of blasphemy. To mark its location on earth it has seven heads and ten horns, showing that it is Roman, and can answer to no other power in existence than the Papal, civil and ecclesiastical power combined, as seen in the symbol of a corrupt woman riding and directing a bloody beast, in a time when repub-

licanism had been established in some of the horn kingdoms. If this view is correct, it fixes the time of this aspect of the Papal power to the period since France, "the eldest son of" that corrupt "church," became republican; or subsequent to February 1848.

This corrupt woman, who has a name written upon her forehead, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH," was riding and governing the beast that had been in the bottomless pit, but ascended out of it just prior to the aspect of it presented in this 17th chapter. The same power under another aspect, in Rev. 13th, went into captivity, or descended into the bottomless pit; this was done in the days of Napoleon Bonaparte, when for a time the Papal power was stripped of all its civil authority; but afterwards this beast was re-instated or ascended out of the bottomless pit, though under another aspect: it was the "eighth" king, though in fact "of the seven;" i. e. it is the same power as the beast of Rev. 13th with seven heads, &c., but had now taken its last form. In this last form the beast, or civil power of Papacy, would be brought into circumstances calling for the intervention of the other civil powers, symbolized by the horns, and they should have one mind, and should give their power and strength unto the beast, not to the woman; but to strengthen and establish the papal civil power. And what do we see at this very time? One of the strangest and most astonishing events that has ever been recorded on the pages of history, viz. a nation just emerged from monarchy and thrown the crown from its horn in contempt, volunteers by her rulers, to restore the Pope to his civil power; and in doing this, that nation is seen agreeing with the despots of Europe to reinstate the Pope in his civil power, i. e. they "agree and give their power and strength to the scarlet colored beast!" But mark well, this is only to be done "till the words of God shall be fulfilled;" for, before this conflict is over, there will be a hatred kindled up against the woman—the ecclesiastical power of papacy—which shall only be quenched by eating her flesh and burning her with fire. The woman includes the city where her abominations have been concocted, and from whence they have been carried into execution; and also, most likely, all those kings of the earth, or old Roman empire, that have committed fornication with her, by upholding her spiritual wickedness and bloody persecutions. Hence we are of opinion that Rome itself, i. e. the city, will be utterly destroyed in the conflict, as was ancient Babylon, which was a type of it; and then one principal city after another, whose rulers were in the agreement to re-establish papal civil authority, will meet with a like destruction; and most likely Paris will be the second in the fall, and so on till they are all overthrown, and Europe is a desolation, as the prophecy clearly indicates it will be. This, of course, brings in that state of anarchy which we understand the scriptures clearly to teach as immediately preceding the establishment of a fifth universal monarchy—the kingdom of God—or the personal reign of Christ on the throne of his father David, which Jehovah has promised to give him, in spite of the rage of kings and rulers of the earth of whatever form their governments may be.

We do not feel justified, till we shall have further developments, in going more into details, or particulars, of coming events. The details may vary

from any of our calculations, but the great fact that the scarlet-colored beast is soon to go into perdition, or be utterly destroyed, together with the woman who has been its rider, and that the reign of Christ is soon to follow, to our mind, admits not of a doubt. It may, however, be several years, and probably will be, before the whole work is accomplished; but it is nevertheless now in a state of accomplishment.

We may give more on this matter at another time, but rest here for this month. If these things are so, can we live in the same course of management of our temporal affairs that might have been justifiable and proper before the signs of the times indicated that this age is drawing to a close, and that the kingdom of God and the reign of Christ on earth and under the whole heaven is about to be opened? Let conscience do its work, and let us see to it that we do not slight its warning voice in these perilous times.

July 4th, 1849.

### QUESTIONS ANSWERED.

FIRST QUESTION.—"How do you harmonize Zech. 14th with Matt. 13: 37—43?" s. w. G.

We suppose this question relates to the fact that Zech. 14, represents that there are persons "left of the nations" who, evidently, are in a state of trial after the advent of Christ, and in that day when "The Lord shall be king over all the earth;" while Matt. 13, seems to convey the idea of the entire destruction of the wicked at the end of the age, or at the time of the second advent of Christ. The 14th of Zech. is too plain and positive on the fact that there will be left of the nations, after the advent, who are in a probationary state, to be disproved either by argument or sophistry, however skillfully managed. We do not believe that a soul who has attempted to explain away that view, has ever satisfied himself yet, for any length of time. It is an impregnable fortress against all and every class of advocates for the termination of probation to all men, without regard to their circumstances for hearing and knowing the truth, at the end of this age. No language could make the subject plainer than that used by the prophet Zechariah, that a state of trial to some of the inhabitants of earth will be continued after "The Lord my God shall come and all the saints [holy ones] with thee."

Our Lord, Matt. 13th, is speaking only of a specified class of wicked men, symbolized by "tares," and those too in a specified location, viz. "among the wheat;" and they grew "TOGETHER" with the wheat; and so nearly resemble it, that men, in the present age, have not sufficient judgment to be entrusted with the work of rooting them up. The original word, "tares," signifies "bastard wheat;" it resembles genuine wheat, and is scattered among it. The symbol therefore shows the class of wicked persons spoken of are professors of religion, and that they are in the nominal churches; the parable relates to them, and to them only. In relation to such wicked professors, with which the devil has filled professedly christian churches, from various motives, such as respectability; to get on better in business; and to cover up their wickedness under the cloak of religion, we have no idea that they will be of the number "left" of whom Zechariah speaks. They are "children of the wicked one"—

his offspring, or the fruit of his producing: "the harvest" for them "is the end of the world?"—*aiōnos*—age: the end of the age that precedes the second advent, or personal reign of Messiah. Then they who have imposed upon true christians, and been a "scandal" to the cause of pure christianity, will meet with judgment, symbolized by being cast into a furnace of fire: their hypocrisy, and wickedness exposed, and themselves cut off under circumstances of shame and anguish which will be a standing monument of God's abhorrence of all such characters. All this has nothing to do with those not included in this specified class; and the fact that our Lord adds—"Then shall the righteous shine forth as the sun in the kingdom of their Father," shows there is somebody "left" for them to shine upon; and we are not left in the dark as to whom they are to enlighten, viz. "Every one that is left of the nations," contradistinguished from the nominal churches who have been judged.

SECOND QUESTION.—"Is the city of Zech. and of Rev. 20, the camp of the saints, and that of Rev. 21, which John saw come down from heaven, all one?" s. w. G.

If we understand this question, we answer, *no*. And with present light, we believe them to be three distinct cities; or, three distinct periods of time are covered by their history. Zechariah's being at a period somewhere prior to the advent, without now attempting to define that period: Rev. 20th being during the thousand years; Rev. 21st, after the thousand years; or, if during the thousand years, then to be regarded simply as a symbol of the glorified church, shining "forth as the sun," as the great city of Babylon was previously a symbol of a corrupt, persecuting, and destroying church. The latter being utterly destroyed, or "burned with fire," the pure and glorified church takes its place on earth, to bless those that are left of the nations, and spread its light and glory on all around, as the corrupt church had scattered darkness and spread a curse on earth's inhabitants before.

THIRD QUESTION.—"Will the saying of Peter, 3d chap., take place at the advent or towards the evening of the day of the Lord?" s. w. G.

We infer that this question relates to what Peter says of "The heavens and earth which are now" being "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." If Peter is speaking of the literal heavens and earth being dissolved by fire, it must, we think, clearly relate to the close of the day of the Lord, as it is an event connected with the "judgment and perdition of ungodly men;" this, certainly, is not universal till the end of the thousand years. See Rev. 20: 11—15:

### SCRIPTURE EXPOSITIONS.

#### EPHESIANS, CHAP. V.

The apostle now proceeds to caution them against a class of sins which he thus enumerates.

VERSE 3. But fornication, and uncleanness, or covetousness, let it not be once named among you, as becometh saints.

"Fornication"—to which the Gentiles were notoriously addicted, even in connection with the worship of their gods, thus putting a religious sanction

upon that abominable sin—"and all uncleanness"—all impurity—"or, covetousness"—*pleonexia*—same word translated "greediness," chap. iv. 19; signifying "inordinate desires." It may relate to any object; whether money, food, drink, dress, or furniture, or whatever may be used for the gratification of the senses, or animal nature: "let it not once be named"—mentioned, heard of, or known—"among you"—let them have no existence in your midst—"as becometh saints"—those who by profession are holy.

VERSE 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

"Filthiness." The word signifies anything indecent or obscene—"nor foolish"—simple, useless—"talking"—which benefits none and may injure the talker and hearer—"nor jesting"—the primary signification of the word is *politeness*; but it is used to signify, jesting, buffoonery, scurrility, or low, vulgar abusive language. It is quite as likely the apostle uses the word here to speak against that mock and hypocritical politeness which is so common in people destitute of real love to their fellow men, who seek to make up for it in professions and unmeaning compliments: but, he says, such things "are not convenient"—*anekonta*—are not fit, not becoming, not proper, ought not to be. "Not convenient" is a very tame translation: as though men might do it, if it were only "convenient!" It is evidently a prohibition—a course of conduct not fit for imitators of God and Christ. "But rather giving of thanks." The word here seems to signify not the giving of thanks, in the ordinary sense, but—"decorous or instructive conversation"—the opposite of the conversation just censured.

VERSE 5. For this ye know, that no whoremonger, nor unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

On this verse we need not remark, except again to call attention to what is said of the "covetous man"—he "is an idolater." We ask the reader to look again at our remark on verse 3, as to what constitutes a covetous person. Such persons are now denominated idolaters; and with propriety. That object of sense, which a person sets his mind upon *inordinately*, that is, immoderately, to excess, or disorderly—becomes his god: he is under its government—pays it the homage of obedience; looks to it as the object of his supreme happiness. Though he, himself, may not be aware of it, through blindness of mind, yet his life and conversation will make it manifest where his heart is. Listen to the conversation of many professing to be seeking a treasure in "the kingdom of God;" what do you hear? Alas! Balls, parties, dress, food, drinks, sensual gratifications, furniture, houses, lands, gold, dollars, offices, honors, &c., &c., all tending to show that they have those inordinate desires which constitute them the covetous persons, who Paul says are "idolaters," and who shall have no "inheritance in the kingdom of Christ and of God." Fearful words! Who has not cause of alarm! "Whose conversation is in heaven?" Who really manifest, by all their course of life, that they esteem the love of God and Christ, and an "inheritance in the kingdom," of more importance to them than all animal gratifications put together?

VERSE 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

This verse is too emphatic to need comment. If any man attempt to make you think these inordinate desires are harmless, beware that you are not deceived by them: God's judgment will fall on all such.

VERSE 7. Be not ye therefore partakers with them. Be not partakers with them. If partakers with them in their wicked practices, you will be also in their exclusion from the kingdom of God, and in that wrath that is to come upon them.

VERSE 8. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.

"Ye were sometime"—in time past—formerly—"darkness"—used figuratively for ignorance: that is, "Ye were formerly ignorant of the wicked character and ruinous end of the course of life you were in"—"but now are ye light"—used figuratively for knowledge; that is, "Ye have now knowledge in regard to those things"—"in the Lord"—by that "word of truth" which has been preached to you, by which you have been brought into union with the Lord, so as to be "partakers of the divine nature"; thus, dwelling in light; therefore, "walk as children of light"—let your course of life correspond with the knowledge and truth ye have received.

VERSE 9. For the fruit of the Spirit is in all goodness, and righteousness, and truth.

It is by the Spirit of God that spiritual light, truth, or knowledge has been communicated, through prophets, apostles, and Jesus Christ, and its direct operations in the mind by the word of truth: and the fruit it produces is the opposite of the fruit of ignorance in which they formerly had their course of life: it is "in all goodness and righteousness"—piety to God, sanctity of life, "and truth"—verity, in opposition to what is false or wrong—it signifies, also, sincerity. Such is the character of the "new creature," or spiritual nature which is brought out by the Spirit in such as do not grieve and quench it.

VERSE 10. Proving what is acceptable unto the Lord.

"Proving"—try, examine by the light—the word of truth—ye have received—"what is acceptable"—well-pleasing "unto the Lord."

VERSE 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

"Have no fellowship"—no communion or participation "with the unfruitful"—noxious, destructive "works of darkness"—or ignorance; such as described in the previous verses: "but rather"—the more [walking in the light, and in obedience to the word of truth] "reprove," rebuke, or convince "them": that is, show them that their way is destruction.

VERSE 12. For it is a shame even to speak of those things which are done of them in secret.

This verse needs no comment.

VERSE 13. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

"All things that are reprov'd"—discovered—"are made manifest," or discovered, "by the light"—by the knowledge, or divine illumination

imparted to men: "for whatsoever doth make manifest"—or discovers to men the sinfulness of sin, and its dangerous consequence, "is light"—is divine knowledge, or illumination.

VERSE 14. Wherefore he saith, Awake, though that sleepest, and arise from the dead, and Christ shall give thee light.

"Awake"—*egeirai*—to arouse one's self to a better course of conduct—"thou that sleepest"—that art slothful, careless, secure in sin—"and arise from the dead"—used figuratively to denote thy destination of divine life—"and Christ shall give thee light"—shall shine upon you. Light here is equivalent to life. "Sinner arouse thyself—break off from sin—rest not in thy destination of divine life—look to Christ—he came that you might have life, and that you might have it more abundantly; pursuing this course you shall receive that life, and thus gain eternal life, which is given unto us in Christ, and in him alone."

VERSE 15. See then that ye walk circumspectly: not as fools, but as wise.

"See," take heed, take care, be cautious—"then, that ye walk"—that you live—"circumspectly"—accurately, or assiduously—"not as fools"—*asophoi*—unwise, foolish, destitute of true wisdom, pagan; i. e., in the practices he had warned them against—"but as wise"—those possessed of true knowledge, even that "light," or illumination, which "Christ gives" to those who receive spiritual life from him, when they arouse themselves from that careless and slothful state of sin spoken of in the previous verse.

VERSE 16. Redeeming the time, because the days are evil.

"Redeeming"—use, employ—"the time, because the days are evil"—i. e. calamitous, afflictive, distressing: therefore, make the best of them—use, or employ them to the best advantage.

VERSE 17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

"Therefore"—because the days are evil—"be ye not unwise"—ignorant, or destitute of true knowledge—that is, the knowledge of the truths herein presented to your minds—"but understand what the will"—purpose, design, intention—"of the Lord is." That purpose, design, and intention is, that we should be holy—separate from all those wicked practices and dispositions before enumerated—and that we should be filled with divine knowledge and love, that God's full design and intention may be fulfilled in our "adoption of children to himself by Jesus Christ." How glorious is the design and purpose of God to those who embrace his plan to become holy and unblameable before him in love. Let us understand it and act accordingly.

VERSE 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

"Wherein is excess"—prodigality, debauchery, rioting—"but be filled with the Spirit"—or spirit of holiness. The use of intoxicating drinks brings men under their animal nature, and prepares them for debauchery, rioting, &c. Being filled with the Spirit, raises them superior to the control and slavery of animal, or merely sensual gratifications; and thus giving the spiritual nature the predominance they rise in the strength of divine life, and ripen for the adoption, or immortality, incorrupt-

bility, endless life. Instead, therefore, of seeking such light and transitory enjoyments as arise from the intoxicating stimulants, to which so many resort, give yourselves to spiritual joys.

VERSE 19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

"Speaking"—*lalounes*—recounting, setting forth, narrating, reciting, declaring, [see the song of Moses, and Miriam, Exodus 15, for an illustration]—"to yourselves"—that is one to another—"in psalms and hymns"—sacred poetry in opposition to the light trash used by such as seek only the gratification of the animal senses—"and spiritual songs"—making melody in your heart—"mind; the understanding employed as well as the voice, if we would make melody "to the Lord." How much solemn mockery we have reason to fear there is even in professedly religious assemblies: how much melody of voice with no correspondence in the mind. Let us beware of such hypocrisy.

VERSE 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

All we need to remark on this verse is the manner in which thanks are to be offered to God. "In the name"—signifying in, through, or by, the person "of our Lord Jesus Christ." He is the head of our spiritual creation, as we have before shown—no man can come unto the Father but by him: it is in virtue of our relation to him, or union with him, that we are pleasing to God; and our only way of access, by prayer or praise, is by being in Christ—one with him. By that spiritual relation which constitutes us members of "his body, his flesh, and his bones," [verse 30:] that is, God regards us with approbation, or our prayers or praises, only as they proceed from us as of the person of Jesus Christ, His well-beloved Son. Thus appearing, He accepts both our prayers and praises as if they arose from Christ in person; and they really are such, because they are the out-breathings of that "one spirit" that animates his body, and gives vitality, or spiritual life to the whole in connection with its head, Jesus Christ.

## EVENTS FUTURE.

By HENRY E. CARVER.

BRO. STORRS.—With you, I also believe that there are events, and momentous events too, in the history of the world to transpire ere that "same Jesus" shall stand upon the Mount of Olives, as brought to view in Zech. xiv. 4, and yet I am also clearly convinced that we may reasonably expect a speedy deliverance from this corruptible state, to that incorruptibility consequent on the resurrection of those who sleep in Jesus, and the change of those who are alive and remain; so that while I look forward, perhaps years, for the fulfilment of Zech. xiv., yet I do believe that it is our privilege to expect the speedy redemption of the body.

In order to harmonize what may seem inconsistent in this, permit me to call your attention to some of the circumstances attending the descent of the Son of Man to earth the second time. The prophet speaking of the day when his feet shall stand upon the Mount of Olives, says: "and the Lord my God SHALL COME, and all the Saints WITH

THEE." Again, the apostle declares that it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is; and again, "when Christ, who is our life, shall appear, THEN shall ye also appear with him in glory." From the above texts we are clearly taught that the saints will be perfected before the descent of Jesus to the place from which he was taken up, for if they are like him when he appears, and appear with him in glory, it is evident that they must have been resurrected or changed, and their vile bodies fashioned like unto his own glorious body, prior to that appearing. This subject is more clearly presented in 1 Thess. iv. 13, 17, where, after warning them against ignorance, concerning them that sleep in Jesus, the apostle says—"For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him" (Jesus.) Here we have it distinctly stated that when God shall send Jesus, whom the heavens have so long retained, those who now sleep in Jesus will come with him. I am aware that this is in conflict with the generally received opinion respecting the order of events at the coming of Christ; but the apostle proceeds to give an explanation of the matter, and dissipates from my mind every vestige of difficulty and darkness, and opens to my view the way in which every jot and tittle of the "Word" will have its perfect accomplishment. The apostle proceeds to explain—"For the Lord himself shall descend from Heaven (where to?) with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord." Here, then, the matter is set plainly before us. When the Lord descends from heaven with a shout, &c., it is not to earth; neither is there an intimation that the world see him then, but he descends to where his Saints meet him—in the clouds, thus leaving ample space for the fulfilment of scripture between the resurrection and the appearing with all his Saints on the Mount.

Having suggested the subject to your mind, I now leave it with you to canvass; and by searching the scriptures to see whether there be light in it. To me it is plain that the resurrection does precede the appearing of Jesus, and thus, while I rejoice in the hope of speedy redemption, I can also with you look forward to the time when Christ shall come with all his saints, and find the armies of Gog and Magog [or Russia] gathered against Jerusalem in the land of Judea.

That the interval between the resurrection and that coming will be occupied in part with the return of the Jews is very probable; and that the descent of Jesus at the resurrection will be the time when his sign will be seen by the tribes of the earth, causing them to mourn, but will soon be disregarded, as all the rest of the signs have been, seems also plain; and it may be that the sign of the Son of Man will be the signal for the Jews to turn towards their own land.

Your brother searching after truth.

Cincinnati, Ohio.

The views of Bro. Carver, in the foregoing letter, are the same some Literalists take, both in England and America. We think we have impartially and

without prejudice, examined that view of the resurrection of the saints, before the appearing of Christ to others, or what is called "two manifestations;" one to raise the saints and glorify them, and the other his appearance to the world afterwards; and we are compelled to regard the subject in a favorable light, though we are not settled that that is the correct view.—EDITOR.

BR. WILLIAM ONGLEY, Chemung Co., N. Y., writes:

BR. STORRS,—Praise the good Lord, we find many that are steadfast in the doctrines of the apostles and prophets, Jesus Christ being the chief corner stone. They seem not to fear the nominal priest or people, who teach fables but not the Bible. Last Lord's day we had a blessed public meeting. After which we retired to Br. Richard House's to spread the Lord's table, to break bread and take the cup free to all that love Jesus Christ. About twenty partook with us, and two or three came out and have made a bold stand for Jesus and his truth. Brethren pray for us, and for those lambs of the flock.

We have sold many copies of your Six Sermons in these parts; to the praise of our God they have been made a great blessing. I wish you to send me some more of them. Yours, waiting for immortality and eternal life.

BR. N. M. CATLIN, Indiana, writes:

BR. STORRS,—Truth is advancing in these parts. There is a great demand for your works on Immortality. I think I could dispose of \$10 worth per quarter, if I could raise the means to purchase, but I must do as I can, and I am glad to be able to do a little in circulating the light, for I love truth and its advocates.

Please accept the assurance of my highest regard for yourself, as a brother in Christ.

BR. O. H. HITCHCOCK, Arcade, N. Y., writes:

DEAR BROTHER,—Notwithstanding I cannot see just as you do upon some points, I do think there is interesting and profitable matter enough in each number of the Examiner, to richly pay for all its expense.

We truly live in a very eventful period. Signs I think there is no mistaking, that this world is ripening for destruction, and the greatest event the world ever knew is soon to take place. Judging from my observation in this part of the country, if the Savior should come now but very few would be found ready. May the perilous times in which we live caution us to cling close to the cross of Christ.

BR. S. W. GERRITSEN, N. H., writes:

BR. STORRS,—I am well pleased with the Examiner as a general thing, though there are some ideas in it I cannot as yet fully understand. It appears to be our lot, in this state, to see through a glass darkly, but God has made it our duty and privilege to study his holy word. The Examiner, I am happy to say, has proved a powerful auxiliary

in understanding it. The things referred to above are, the return of the Jews and probation after the advent; but I am willing to read; and if I must be in error, I would as soon have Br. Storrs' as any others. I do not recollect having seen Zech. 14th harmonized with Math. 13: 37 to 43. Will you impart light to us on those Scriptures? Is the city of Zech. and of Rev. 20, the camp of the saints, and that of Rev. 21, which John saw come down from heaven, all one? Will the saying of Peter, 3d chapter, take place at the advent or towards the evening of the day of the Lord? A short article in answer to these inquiries will greatly oblige,

BR. R. L. PARTRIDGE, Ohio, writes:

BR. STORRS,—The cause of Christ is rather progressing here. Though we have had bitter persecution, and have waded through strong opposition, yet it seems as if the foundation of heathen superstition in some minds is shaken. While some acknowledge the supremacy of the advent views, as seen in Scripture light, others (fearing Diana may fall) think that the best way to get along with the "infidel doctrine," is to keep still and say as little about it as possible; among these latter are preachers.

But the brethren are industrious, and the subject of life and death is considerably agitated. One individual who has lately united with the M. E. Church during a recent revival, being in class-meeting said, if there is any reality in religion he wished to know it, (he having been trained in the popular theory of the day, and discovering its non-essentials) said that the great question with him is "If a man die shall he live again?" I thought that if it was light he wanted, I might possibly be instrumental in helping him to a new ray, clear from the horizon of scriptural abundance, and consequently handed him a copy of your Six Sermons, which he is now perusing. We have preaching occasionally by Br. Lyons, regular prayer meetings and monthly meetings.

BR. F. J. MANSFIELD writes from Illinois:

BR. STORRS,—We are with you, out this way, on the destruction of the wicked and the state of the dead. I know of none who believe in the soon coming of our Lord in northern Illinois, but what are with you. It seems to me if men would read without prejudice, they would see such an overwhelming amount of evidence in the case, that they would be constrained to say, It is the truth of God.

Your "Six Sermons," together with "Pinney on the Purpose of God," are doing great good. I wish it was in my power to scatter them through this western country. Many are inquiring on the subject and want light. I know of several who are now deeply interested in the subject of the advent of Christ, whose minds were called up to this subject by the *Life and Death* question. No one can bring himself to believe that Adam was threatened with hell fire when he died. No, that fable was invented by wicked men who made money out of purgatorial fires. The simple truth is—Had not God made provision for fallen man, he would have gone down to death, and would have been as though he had never been.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

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## IMMORTALITY.

REVIEW NO. VIII.

"The common sentiment of mankind."

Gentle reader! I am glad, for your sake, that Mr. Lee has introduced the subject of, and based an argument on, "*the common sentiment of mankind*!"

He has proved, overwhelmingly and incontrovertibly proved, the PAGAN ORIGIN of the popular doctrine of immortality! He has triumphantly sustained the very position we have long maintained, viz.: That "*the immortality of the soul*" is pagan in its origin, and was generally believed among pagans.

But, strange to say, while Mr. Lee has sustained the above point, he makes use of it for the purpose of proving the soul immortal! His argument amounts to this:

The ancient Egyptians, Persians, Phenicians, Scythians, Celts, Druids, Assyrians, &c., believed in the immortality of the soul—it was "the common sentiment" of all these nations. Therefore, the soul is immortal!

Or, to state it differently:

That which is "*the common sentiment of mankind*," is true;

But the immortality of the soul is "*the common sentiment of mankind*;"

THEREFORE, the immortality of the soul is true!

By this logic Mr. Lee's proposition stands or falls! Mr. Lee says—"If destructionists can prove that the doctrine in question had some other, or if some other sentiment can be named, manifestly false, and equally common in the world, of the origin of which no account can be given, we acknowledge they will evade the force of this argument; but until this is done the argument must prove ruinous to their theory."

I. We are called upon, by the above, to prove that the doctrine of the immortality of the soul had some other origin than the Bible. And, on this point, Mr. Lee, himself, has helped us to a considerable amount of evidence, as we before remarked; but we shall examine the question more closely than he has done. What if the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato, taught it? What if the sentiment

abounds in Homer, Ovid and Virgil! Do these facts prove the doctrine all divine? If so, the prevalence of other "sentiments," held by these nations and distinguished persons, upon the same principle of reasoning, must also be divine. If Mr. Lee's logic will prove conclusive in one case, it will in another—yes! in all others! If he receive the pagan idea of immortality, he must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! He must not divide the dose, though bitter! but swallow the whole like a man!

The oldest hypotheses of the Oriental World, upon this subject, resolved themselves into the doctrine of emanation and immanation; issuing from the "*soul of the universe*" at birth, and reabsorbed at death. They regarded the soul as a part of the Deity; thus making him *divisible*, which is one of Mr. Lee's "essential properties of matter!"

Dr. Good says—"If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject" (*of the immortality of the soul*), "left in as blank and barren a silence, as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; BUT THE FUTURE EXISTENCE IT ALLUDS TO IS THAT OF A RESURRECTION OF THE BODY, AND NOT OF A SURVIVAL OF THE SOUL AFTER THE BODY'S DISSOLUTION!" Here, then, is an exception to Mr. Lee's universal "consent of mankind."

We have one place—one country—where the popular dogma of immortal-soulism was "blank and barren;" and where the opposite view was "generally" believed. And we find this, too, just where we might expect to find it, viz.: where the light of revelation shed its illuminating beams! That country is Idumea! Here Job, that venerable patriarchal saint, who held communion with the Living God, and not with the Buthos or Demiurgus of the Chaldeans, Egyptians, Assyrians, &c.—here, I say, Job lived; and from this quarter we have, as Dr. Good expresses it, "that astonishing and transcendent composition" called "the Book of Job;" a work," says he—although on Mr. Lee's side of the question—"that ought assuredly to raise the genius of Idumea above that of Greece," &c., and, may I not add, the knowledge of Job far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick and Mr. Lee—all combined!

Dr. Good continues—"Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before

us is merely as I have stated it, a patriarchal or traditional belief of a future state of retributive justice, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY!"

Dr. Good makes this belief "patriarchal or traditional," but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, "Ye shall not surely die," or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate from God, else Job would have been in possession of it; and I will put Job's knowledge and wisdom against all the Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! Again, this is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer after truth on this subject.

"The Hindoo philosophers," says Dr. Good, "TOTALLY AND UNIVERSALLY denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the NATURAL IMMORTALITY of the soul, and the Arabian philosophers (among whom was Job) passing over the immortality of the soul, and resting it alone upon a RESURRECTION OF THE BODY."

The Hindoo view of this question, is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

Mr. Lee, then, is welcome to his Babylonian, Medo-Persian, Assyrian, and Hindoostan associates, and their authority! He is welcome to the company of Zoroaster, Pythagoras, Orpheus, Socrates, Plato, and a host of others! He is in learned—but superstitious company! But, to be consistent, he should go all the way with them: he should believe in the pre-existence and pre-intelligence of the soul—that it is a part of God—that it may suffer in purgatory—and that it may be transmigrated!

The Grecian philosophy was imported by Pythagoras from India, whose philosophers reprobated the doctrine of a resurrection. So, when Paul preached through Jesus the resurrection of the dead, in the Argos of Athens, the Athenians declared he brought strange things to their ears, and inquired what the new doctrine was.

Here, then, we have the whole subject before us. On one hand we have Mr. Lee's long array of nations, composing "the heathen world," believing in the natural immortality of the soul, with its kindred appendages. On the other hand, we have the light of truth, concerning the resurrection of the body, pouring its steady rays from the days of Job, through the dark ages, down to the present time.

And, now, I shall turn Mr. Lee's argument against him, by affirming that the "common sentiment of mankind" is wrong! Truth has always been in the minority, and it always will be, until the Lord comes and takes the kingdom, and the greatness of the kingdom under the whole heaven! Error, in some, or all its forms, is "the common sentiment of mankind." And if Mr. Lee were to carry out his rule, he would be compelled to admit the eternity of matter, although he seems to

have such an abhorrence of it, for his "heathen" witnesses depose to its truth! Let us now state this argument in form:

That which is "the common sentiment of mankind" is true;

But error is "the common sentiment of mankind;"

Therefore, error is true!

But why should we take "mankind" as the standard of truth? Why not take a nation? A "heathen" nation, to follow Mr. Lee's example? Why not take Europe? or one of the nations of Europe? Why not take Italy? Why not take the Pope? Why not take the most enlightened nation on earth? Will Mr. Lee submit his faith to such a standard? If he were to submit his faith to the "common sentiment" of any nation on earth, he would be weighed in the balance and found wanting. Go to the "heathen world" to learn the doctrine of immortality! Go to Babylon—to India—to Egypt—to the Eastern Magicians, Soothsayers, Astrologers and Philosophers, to learn the doctrine of eternal life? Place these in the collegiate chair, and let the venerable Job, of the land of Uz, sit at their feet, and learn! Place the wisdom of Zoroaster and his associates, which is "foolishness with God," in opposition to the spirit of wisdom divine? A man must be hard pressed for evidence to sustain his faith, when he leaves the oldest and most venerable document on earth, and seeks to the Vedas of the Brahmins and the Zendavesta of the Parsees for light on the question of immortality!

Here, then, is a fact to which we call special attention, viz.: That the denial of the resurrection of the body was as much "the common sentiment of mankind," as the doctrine of the soul's immortality. Among all Mr. Lee's witnesses, only one—Zoroaster—believed in, or taught, a resurrection. Now, I can find as many exceptions to Mr. Lee's "common consent of mankind," in relation to the immortality of the soul, as he can find on the subject of a non-resurrection. Will Mr. Lee give me the "origin" of this "sentiment?"

Mr. L. says—"If the doctrine of a future existence be an error, it is the most general one that ever entered the world," &c. Mr. Lee here makes a false issue; for it is not the "doctrine of a future existence" that is denied; but it is the predication "of a future existence" on the "natural immortality of the soul," instead of the resurrection of the body.

Mr. Lee says—the doctrine of the immortality of the soul "prevails most where the Scriptures are most known and read." But, alas! for Mr. Lee's cause, his evidence is all on the other side of the question! If he had said—that the doctrine in question "prevails most where the Scriptures are least known and read," he would have spoken the truth; and his statement would have harmonized with his "heathen" testimony! For surely he will not contend that the Scriptures were "most known and read" by the men and nations of whom he has spoken!

Again he says—"The doctrine must have had its origin." Of course, Mr. Lee, it had its origin; but was that origin divine? If it was, you have failed to prove it, for your witnesses are pagans. Taking the non-resurrection of the body as a sentiment running parallel with the doctrine of the soul's immortality—among the nations and tribes

referred to, I will adopt Mr. Lee's mode of reasoning, thus: As the non-resurrection of the body prevails in the heathen world, "and as no account can be given of its introduction, it follows that it must have sprung from some one of the following sources:—It must be instinct, the result of natural reason, from the light of nature, the impression of God's spirit on the mind, or the principle of revelation contained in the Bible. Now, if it be instinct, it must be from the Creator; if it be the result of natural reason, it cannot be unreasonable; if it be from the light of nature, it is a revelation from God; if it be the impression of God's spirit on the mind, it is no less a divine revelation; and if it be the sentiment of the Bible, none but infidels will deny it!" Thus Mr. Lee's logic will work both ways! It will alike apply to every prevalent sentiment, true or false! It will apply especially to many of the appendages of the immortality of the soul. But Mr. Lee makes a bad use of his own logic; for, will he tell me what sentiment has not sprung from one or the other of the sources he has mentioned? I apprehend he will find that every sentiment extant proceeded from one or the other of those sources. What, then, has Mr. Lee gained by this flourish? Absolutely nothing! What is "natural reason"? If Mr. Lee mean by this unenlightened reason, then I affirm that it has given birth, not only to his favorite doctrine, but a thousand other vagaries and absurdities which revelation repudiates, and enlightened reason scorns!

2. Now, let us look at this subject from another point.

In perfect harmony with what we have said, concerning the origin and prevalence of the popular view, I will remark, that before the Babylonish captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead. They spoke of it as a place of silence, darkness, and inactivity. This fact speaks volumes as to the "heathen" or pagan origin of the doctrine we are calling in question. They knew nothing of natural immortality till they were carried captive to Babylon, and mingled with some of Mr. Lee's witnesses!

Again, "after the Hebrews mingled with the" Babylonians, "Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Hence the peculiar views of the Pharisees, many of whom not only believed in the pre-existence of souls—but, also, their immortality and transmigration. This is the reason why the question was put to our Lord, concerning the man who was born blind. They supposed it possible for the man to have sinned in a previous state, which was the cause of his being born blind. They also thought that Jesus Christ was in possession of the soul of John Baptist, or one of the prophets. Let us now sum up the whole argument:

1. We have seen that the doctrine of the immortality of the soul, the pre-existence of the soul, and its transmigration, together with a reprobation of the doctrine of the resurrection of the body, was in its origin pagan or heathenish. Mr. Lee has given us ample proof of this. I have given additional proof.

2. That in Idumea or Arabia—the country of Job, who is the author of the oldest document extant, we find the opposite doctrine prevailing;

and a future life predicated on the resurrection of the body.

3. That the prevalence of a sentiment is no proof of its truth, or correctness; but, if anything, affords presumptive evidence against it. Truth has always been in the minority.

4. That previous to the Babylonish captivity, the Jews were silent on the state of the dead, regarding it as a state of silence and darkness.

5. But that after the Hebrews mingled with the Babylonians, Greeks and Romans, they adopted their ideas on such subjects as those on which their oracles—the Old Testament—was silent. (See Appendix to New Version.)

6. And that reason unenlightened, has given birth to a thousand vagaries, and among them the dogma of "natural immortality."

But, we are not done with this subject yet; we wish to place it where the hand of mortal disinterment can never reach it! And I now affirm, that revelation has placed the seal of condemnation on the oriental science, of a part of which Mr. Lee is the special advocate.

First, then, in reference to the very nations whom Mr. Lee has convoked as witnesses, Paul says—"Professing to be wise men, they became fools; for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles." This will apply to Mr. Lee's Egyptian, Babylonian, Persian, Greek and Roman witnesses. Idolatry was as current among them as the idea of the soul's immortality; so that even in Athens, at that time the most enlightened city of the oriental world, they had thirty thousand gods, and held the natural immortality of the soul; but rejected the resurrection of the body. In the above quotation I have not followed the common version, though I have no objection to it; but have given a better rendering of the language, which is sanctioned by Campbell and McKnight. Here is another: "For this doctrine (the preaching of Christ) is, indeed, foolishness to the destroyed; but to us, who are saved, it is the power of God. Therefore, it is written, 'I will destroy the wisdom of the wise, and will bring to naught the knowledge of the prudent. Where is the wise man? Where the Scribe? Where the disputers of this world? Has not God made foolish the wisdom of this world?' Again, Paul says—"The world by wisdom knew not God." The Greeks sought after wisdom—the wisdom of the Platonian school, and consequently, the preaching of life and immortality, through Jesus Christ, by a resurrection from the dead, was "foolishness" to them. Paul did not teach "the wisdom of this world"—he did not speak the theological dialect of Greece and Rome. And here we are reminded of an important fact, that, although the words and ideas, concerning natural immortality, are found scattered through the works of pagan philosophers, we have neither the one nor the other in all the revelations of God! Why this singular omission, if it be the doctrine of the Bible? "O!" says Mr. Lee, "it is taken for granted." Taken for granted, indeed! This is a mere evasion of the argument. There is not a particle of truth in it. The Bible does not take one doctrine "for granted," and then teach an opposite one!

"The theological dialect of the oriental and occidental schools is a compound of foolish words

and phrases, which make a foolish language," the product of confusion, mythology and ignorance. They taught "a vain philosophy;" the philosophy of Greece and Rome, which Paul justly avers is "falsely so called." Hymeneus and Philetus appear to have been professors of this oriental science. What this science is, we have already seen; and I would here only remind you, that the dogma of a translation to heaven or hell at death, is one item of that profane science by which they overthrew the faith of some in the resurrection. It was upon this hypothesis that "some" among the Corinthians said there was "no resurrection;" and this, I repeat, is the legitimate tendency of the philosophy and theology of my friend Mr. Lee.

In concluding this long review of Mr. Lee's, No. 10, I will, without arguing them, present the legitimate tendencies of the view we are opposing. It is furnished to my hand by an intelligent living author.

1. The dogma of "immortal souls" contravenes the Mosaic account of the Fall.
2. It reduces the Mosaic account to an absurdity.
3. It necessitates a change of the words of the Spirit from their proper to a figurative signification.
4. It is subversive of the resurrection and the judgment.
5. The pagan tradition of the soul's immortality, not only renders null and void the resurrection to life and judgment, but is equally subversive of the personal appearance of MESSIAH ON EARTH AGAIN.
6. THE HYMEANEAN GNOSIS of immortal soul-ism, and ethereal translation at death, abrogates the reign of Messiah on David's throne for a season and a time.

I pledge myself to make good every item in the above indictment, when it is demanded by counter-evidence.

J. T. W.

### THE ENGLISH DISCUSSION.

"ATHANASIA: OR, FOUR BOOKS ON IMMORTALITY. By John Howard Hinton, A. M."—Such is the title of a book that we have received from England, and of which Dr. Lees, of Leeds, speaks in his letter found in the Examiner for March last. We sent for this book immediately on the receipt of Dr. Lees' letter, but it has been delayed in coming to hand. For the contents of it we refer our readers to Dr. Lees' letter above referred to. We have had time only to glance over that part of the work which relates to his remarks "On the argument as conducted by Rev. George Storrs." If we must be converted back again into the old theory, we should like to be so by such a writer as Mr. Hinton. His manner is kind, christian-like, and well calculated to win our esteem and affection: we certainly feel that he has a brotherly heart, and that, to us, gives great weight to his argument. He is far removed from the narrow bigotry which characterizes most who defend the same side of the question. From the hasty examination we have been able to give his remarks on our "Six Sermons"—for that is evidently all he

has seen of our writings—we are much pleased, and may probably be led to modify some of our expressions, while at the same time we are greatly strengthened in the truth of our general position of the sinner's final doom. On a remark of ours in Six Sermons, page 75, that men in the days of our Lord "were not looking for eternal happiness merely, or an escape from eternal misery, but simply for eternal life," Mr. Hinton, quoting the words which we have italicised, says: "Now the author here affixes the idea of conscious being to the word life, as its literal or primary meaning, and so insists upon it. To this I reply, that this is not the primary meaning of the term. Life is a word having primary reference to organized substances in which its organic functions are maintained." p. 364. We let this definition pass for the present. And then it follows that Death is a word having primary reference to disorganized substances in which the organic functions are destroyed; and this, in fact, Mr. Hinton admits, for he says, p. 363: "The primary meaning of the word death is the cessation of the functions of an organized substance; and when we speak of the death of a man, we mean to denote the fact, and nothing more, that the functions of the organized substance which entered into his constitution have ceased."

This definition we will not now object to; and think in the issue it will help us greatly to fortify the general position of our Six Sermons. Our friend—for we truly feel that he is such—has given us a firm foot-hold; but we have neither time nor space to notice him further this month.

The foregoing was written just as the Examiner for August was going to press, and intended to have been inserted in that number, but we were compelled to leave it out. Since that, we have had time to examine the work generally, and commence giving our readers some notes upon it in this number of the Examiner, which are designed to be continued.

#### NOTES ON HINTON'S "ATHANASIA."—No. I.

The first thing we notice is Mr. Hinton's definition of immortality. He says—"The idea conveyed by this word in relation to man is that he is adapted to live for ever, or that he is not liable to the cessation of conscious being from any natural cause;" pp. 8 and 9. Again, p. 72, he says—"I take the proper immortality of a creature to be his non-liability to death (here understanding the term death of a cessation of its proper being) by natural causes, or by causes proper to itself." On the same page he says of the orthodox party—"Among the evangelical dissenters of the present day I know of no evidence that they, or any considerable number of them, conceive man to be immortal in the sense that he 'positively shall live for ever.'"

We are glad to hear Mr. Hinton affirm this, and hope he is not mistaken in it; because, if true, it shows that orthodoxy, at least in England, has undergone a radical change in "the present day."

for, we conclude, even Mr. H. will not and cannot deny but the popular orthodox sense of immortality has been, before "the present day," that all men "positively shall live for ever;" and if that is not the sense in which all the orthodox party in America use the term in the present day, except so far as they have been compelled to modify it in the controversy now going on, then we acknowledge that we ourselves preached twenty years, and was in constant intercourse with ministers, without ever once hearing or suspecting but that they held the definition of immortality to be, in relation to man, that all "positively shall live for ever." But it seems a new era has dawned in England, and we hail it with joy, and hope it may spread its light on the pagan land this side the Atlantic. The point, in "the present day," in England, that they use immortality to signify that man "positively shall live for ever," is given up.

This is a great advance towards the truth: and as immortality, according to Mr. H. and his coadjutors, in relation to man, is only an "adaptation to live for ever, or a non-liability to death by natural causes, or causes proper to" himself, we may fairly conclude that man may not live for ever if some cause foreign to himself shall intervene to bring about his death, or to cause the "cessation of" his "proper being." This Mr. Hinton's theory will not allow him to deny: hence we think he and his coadjutors in England, if they do not stop in their search after truth, will be brought to see, that though man has an adaptation to live for ever, yet he "positively shall" not "live for ever" irrespective of moral character; and that is precisely the ground we occupy. Why is this shrinking, in England, from admitting that immortality has the sense of positive endless continuance in being? Is it not clearly because the truth, from some quarter, whether by the operations of their own minds or otherwise, has pressed upon them, that the orthodox, or popular theory, which till "the present day" has given the sense of positive, eternal, uninterrupted existence to the phrase immortality, is a ground untenable and without foundation in the revelation of God? We believe that is the fact; and the abandonment of such a position in "the present day" shows advance, which gives us much pleasure.

But we now proceed with Mr. Hinton's definition of immortality "in relation to man." We suppose, of course, that it is universal in its application to man. From this word, then, he cannot show that any man, whatever his moral character is, "positively shall live for ever;" all he can do from it is to show that when the righteous put on immortality by a resurrection from the dead, they put on an "adaptation to live for ever," or a "non-liability to death by natural causes;" that is all that can be gained from the word; they stand in the same position that Adam stood prior to his sin. That we are correct in this view of Mr. Hinton's theory, we infer from pages 89 and 90 of his work, where he says—"I speak of man antecedently to sin, and of the adaptation of his nature as a creature of God. I affirm that according to his nature man is immortal \* \* \* that, but for sin, man's existence would never have ceased."

That man by creation was "adapted" to live for ever—that is, the circumstances in which he was created were adapted to perpetuate his existence without end, we as fully believe as Mr. Hinton.

But what were those circumstances? Were they in his nature? They must be, if Mr. H.'s definition of immortality be correct. But we deny that such was the fact. The perpetuation of his existence depended upon the circumstances with which he was surrounded; and hence "lest he put forth his hand and take of the tree of life and eat and live for ever" he is removed from those circumstances upon which his continued existence depended. This certainly does not look as though man by creation was endowed with "non-liability to death by natural causes, or causes proper to" himself. So far from it, it seems as if the natural cause of death was in himself, which could only be stayed or averted by circumstantial causes, and when he was removed from them he naturally fell back again to the dust from whence he came.

If we are correct in these views, Mr. Hinton's definition of immortality, though it may convey his meaning, does not convey the scripture sense; or if it does, we can derive no comfort from Paul's declaration that "this mortal shall put on immortality;" as that, according to Mr. H., necessarily implies nothing more than Adam possessed before he sinned; and hence, for all that phrase teaches, saints may after the resurrection meet with a like disaster to that of Adam, and experience another death. From the phrase immortality, according to Mr. Hinton, we cannot show that man "shall positively live for ever" after the resurrection. Where then shall we look for this assurance? Can we find it in the phrase life?

#### MR. HINTON'S DEFINITION OF THE WORD LIFE.

He maintains that "Life is a word primarily used to express the active or living condition of organic substances; and it is not," he says, "in its strict or literal sense, applicable to any thing but organic substances, vegetable or animal. When applied to any other objects," he adds, "it is on the ground of some analogy or resemblance; that is, consequently, not literally, but figuratively." pp. 28, 29. Here is some truth and some error. It would be true with regard to created things if we were to amend his definition by saying—"Life is a word primarily used to express the active or living condition of the organic substances of sensitive creatures, whose general condition is one of consciousness; and it is not, in its strict or literal sense, applicable to any thing else." The italic words are our corrections of Mr. Hinton's definition. His definition is an assumed one; but the law and the testimony shall settle ours. We have no need to travel far to sustain our position; the first chapters of Genesis will suffice to give us the primary use of the word life. In the account of creation life is not predicated merely of the "living condition of organic substances." It is not affirmed of the earth after its organism—it is not affirmed of the waters, nor of the grass, nor of the herb, nor of the fruit trees, nor of any of the trees which the Lord God made: no, nor of the sun, moon, stars, or any of the lights of heaven. This fact is fatal to Mr. Hinton's theory. But it is affirmed of all the sensitive creatures, whose general state is that of consciousness. Thus—"God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth," &c. "And God created great whales, and every living creature that moveth," &c.; chap. 1: 20, 21. God said to man—"have dominion over the fish

of the sea, and over the fowl of the air, and over every *LIVING thing that moveth upon the earth*:" v. 28. Again, to man, "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that *creepeth upon the earth, wherein there is life*," &c. Here, we must think, is abundant evidence of the *primary* use of the word *life*: and though the trees, herbs, &c., were an "active or living condition of organic substances," the "strict or literal sense" of the word is not applied to them at all; and hence we may safely conclude it was not "applicable to any" of them, except "on the ground of some analogy or resemblance, that is, consequently not literally, but figuratively."

That the *primary* sense of the word *life*, in the Bible, is not applicable to organic substances without sensation, or without the capacity of consciousness, is further evident from the account of the flood, in which the phrase "every *living substance*" is employed, and is immediately explained to signify "both man, and cattle, and the creeping things, and the fowl of heaven," while nothing is said of "vegetable life," or of vegetables having life. The Lord said, "the end of all *flesh* is come before me—I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air—I do bring a flood of waters upon the earth to destroy all *flesh* wherein is the *breath of life*—every thing that is in the earth shall die." The Lord then gave Noah the following direction—"Of every *LIVING thing of all flesh*, two of every sort shalt thou bring into the ark, to keep them *alive* with thee: they shall be male and female—fowls—cattle—creeping thing—two of every sort—to keep them *alive*—and they went in unto Noah into the ark two and two of *all flesh* wherein is the *breath of life*—that is, clearly, all sensitive or conscious creatures. Then it is added of those out of the ark—"All *flesh* men that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing—and every man; all in whose *nostrils was the breath of life*, of all that was in the dry land died—Noah only remained alive, and they that were with him in the ark."

Thus we see, that "life is a word *primarily* used to express" the "active condition of" creatures, and of those only, who have sensation, or are endowed with senses, which distinguish them from the "active condition of" mere "organic substances," or "living *vegetables*." When the word is applied to vegetable organization it is used in a figurative or *analogical* sense, not in its *primary*.

The creation of man is equally in point in proof of the position we take on this subject; but we think we do not need to press that point on Mr. Hinton's attention: he cannot fail to see that the word *life* in the Scriptures has its *primary* application, not merely to the "active or living condition of organic substances," but "is a word *primarily* used to express" created things whose peculiar characteristic is, in general, consciousness, or sensation. Whatever may be its definition in the schools of "philosophy," we think it clear we have the Scripture definition, as given by the Creator himself: and we cannot but think, from the general candor of Mr. Hinton in his work, that on re-

viewing this point he will be led to acknowledge his mistake. It is true, such an acknowledgment is fatal to his whole argument against us, which can only be maintained by saying that the term *life* *primarily* does not express a creature whose peculiar characteristic is, in general, *conscious existence*. If we are right in the definition we have presented, of the primary meaning of the word, Mr. Hinton cannot claim its uniform application in a *figurative* sense when spoken of the reward of the righteous. It is not, as he maintains, "a choice between two analogical significations" of the word *life*, but a choice between its literal, *i. e.* its *primary* sense and a figurative or analogical one. We maintain that the word *life*, in the Bible, has its primary and literal sense, generally; if there are exceptions, and we freely admit there are, it is to be shown that the text, context, or other Scriptures require the exception; and we think it not difficult to determine when that is the case. Mr. Hinton, therefore, nor any one else, is to assume that when *life* is promised and proclaimed, as it is throughout the Scriptures, that the word is used figuratively; that is, for "*happiness*." We do not admit it. We consider such a view, however undesigned in its advocates, as subversive of the very ground work of faith, and as launching us into the regions of fancy. Life is one thing, and distinct by itself; happiness is another and different matter. As, however, there could be no happiness without life, life is the first and great gospel promise and proclamation—*life, eternal life*. Such a life must inevitably draw after it happiness: all misery imports decay, and unless arrested must sooner or later result in the extinction of life. That point, however, we shall not argue now.

Page 95 Mr. H. says—"Since the only value of animated, or conscious existence, lies in the happiness derivable from it, life comes in some cases to denote happiness." Again he says—"Life is an expression for the *benefits* of Christ's death, that is for the *whole* of them:" p. 33. In a qualified sense we may admit, that it is thus used sometimes: that is, none of all the other benefits could be possessed without life, and therefore to give eternal life is to bestow all other benefits communicated by Christ—they all follow in the train as a necessary result. But if life is by nature, and not one of the benefits, yea, the primary one, upon which all the others depend, then the phrase *life* must signify, when applied to the benefits by Christ, *happiness*, as Mr. H. contends. If so, then by a substitution of the term happiness for life we shall have the sense of the word. Mr. H. thus substitutes it in 2 Tim. 1: 1, "The promise of life in Christ Jesus;" and reads it—"The promise of happiness in Christ Jesus;" and says—"I do not see why this should not afford satisfaction in all cases in which life is used to express the benefits of Christ's death, inasmuch as these are all of the general nature of happiness, and readily conceived of as included in the term:" p. 32.

If the term *life* is to be understood as another phrase for happiness, in relation to benefits received by Christ, it cannot be relied upon to prove future life at all, save by *inference*: that is, its proper meaning in this relation is *happiness*, and we infer that to be happy we must be *alive*. The term, then, according to Mr. Hinton, cannot be urged as *direct* proof of future life. Then the matter stands thus—To say that man is immortal

signifies only that he has an *adaptation* to live forever, though it does not prove that he "*positively shall live for ever*." To say that God has promised us life in Christ Jesus, does not prove that we positively shall consciously exist for ever, or that we shall live at all, only by implication; it only proves that we shall be *happy*: so that neither of these phrases assure us certainly that our conscious existence shall be "perpetuated without end. And if the phrase *eternal* is brought in to help out of this difficulty, it gives no relief; for that phrase has an "*analogical*" meaning as well as life; and as life is used in its analogical sense in the case before us, according to Mr. H., it is but reasonable to conclude eternal is also, and therefore signifies only while the subject to which it is applied continues; while the saint continues to be conscious he shall continue to be happy: but, for all the phrase "*eternal life*" proves, God may at any time blot him out of life proper, provided it only be done without *unhappiness*; and all evidence from either the phrase immortality or eternal life, that we "*positively shall live for ever*," is given up and lost, if Mr. Hinton's view is the true one.

Having virtually given up all dependance upon the phrases immortality and eternal life in proof that any one "*positively shall live for ever*," or even live at all hereafter, Mr. H. must find some other mode of argument to establish those points. Indeed, he has not only virtually given up this point, but has *plainly* done it so far as it relates to endless conscious existence being a gift of Christ. His words are—"There are no texts that teach never-ending existence to be the gift of Christ to his followers:" p. 123. Surely, that is true, if he defines the phrases immortality and eternal life correctly. He adds—"The phrase everlasting life is unquestionably used to express the entire felicity of the redeemed; and it cannot, therefore, when so used, be understood according to a different analogy, that is, of never-ending existence:" p. 123. On the previous page he says—"The phrase, eternal life, ought to be taken for one idea—happiness." Hence we repeat it—that all dependance on this phrase to prove that the righteous "*positively shall live for ever*" is abandoned. We must keep this position in view as we proceed in our examination of Mr. Hinton's theory; and at another stage of our notes, we shall see on what ground, if any, he can establish the eternal conscious existence of men.

### "BEARING THE CROSS."

Much is said, among professed Christians, about "bearing the cross;" but we fear little is understood or really practiced in this matter. Some seem to think *speaking in meeting* is the cross they must bear; and when they have done that they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a *hard death*; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "*crucified unto the world*, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and

give something to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." 1 John 2: 15.

How then are we to be separated from the love of the world, and be crucified unto it? First—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "*suffered being tempted*"—when he was reviled, reviled not again—*murmured not*, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his *soul in agony*—all this he bore, and no *hisp of impatience* ever escaped him. Would you be crucified unto the world, go learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth—"If so be we *suffer* with him, that we may be also glorified together." Rom. 8: 17. Do you ask what it is to suffer with him? We answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say—

Second—If you would bear your cross and be crucified unto the world, REMEMBER, every trial of your life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with His Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you "*bear your cross*." Do you ask again—What is it to bear my cross? We answer—it is to suffer all the trials of which we have spoken, *patiently*. You are not to quarrel with the instrumentality God may employ, nor indulge in *fretfulness* under it. If you do, you do not "*bear the cross*." And though you should speak like an angel in meeting, yet if you *fret* and *complain* under any of the trials of life, by which God is seeking to crucify you unto the world, it is *hypocrisy* for you to talk about your "*bearing the cross*—you are but deceiving your own soul. God has assured us, "*all things work together for good to them that love him*." Rom. 8: 28; yet, you can *murmur*, *fret*, and *complain* at those things which God has permitted or appointed!! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Saviour—"In your *PATIENCE* possess ye your souls." We shall learn soon, or when it is too late, that those words are words of solemn and awful import. If you indulge in murmuring, complaining, or *impatience* at any trials, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you, you are just as surely traveling in the road to perdition as God has said—"The soul that *smneth it shall die*." We speak not "The soul that *smneth it shall die*," to which all now of one "overtaken in a fault," to which all are liable in the hour of temptation, but we speak of him upon whom this spirit is not *abating* but increasing—and it is increasing, except we bear our cross daily: for every day will bring some

cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless not my will but thine be done." That is our *example*; and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know *now* what we *shall know hereafter*, we should praise God for every trial and every cross we have to bear: yea, a *living faith* will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls." "Be patient in all things:" that is *bearing thy cross*; then, when Christ appears you shall have a CROWN.

## BIBLE EXAMINER.

PHILADELPHIA, SEPTEMBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5:12.

BIBLE EXAMINER.—When our paper went to press for August, we had exhausted all our funds, and were about ten dollars in arrears. Through the generosity of a few of our friends, that is cleared off and the present number nearly paid for also; though we are two weeks behind our regular time of issue. We have not asked *donations*, but they are none the less acceptable on that account. It would, however, be more agreeable to us to receive the amount necessary to complete this volume from new subscribers. We shall put the October number to press immediately on the receipt of funds sufficient to pay for its issue. However the Examiner may be delayed in appearing, our enemies need not exult, nor our friends despair, for it is not *dead nor unconscious*.

### LETTERS OF ENCOURAGEMENT.

FROM ELON EVERTS.

VERGENNES Vt., August 5, 1849.

DEAR BRO. STORRS:—I wish that my anxiety for your prosperity, in all the blessings of our heavenly Father commensurate with the stand you have taken on the side of truth, was transmissible. I would quickly diffuse it among the brethren, and incline them to do what is necessary to sustain you in publishing the "Examiner."

I deeply feel the necessity of such a paper, that fearlessly, independently of consequences, diffuses such a broad ray of light, while the popular mass are with all their sophistry trying to darken counsel, preaching fables and deceiving the innocent.

Dear brethren: I will ask you, as I often ask my-

self,—where were you, some six year ago? How came you to embrace such a clear light of revelation? Did your salaried preachers teach it to you? Did your sectarian creeds guide to your present faith? Did you, of your own selves, dare to think of the Bible truths as you now do? Do you not often exclaim, Oh! how great was my darkness; how traditionized I was? Did you not try your utmost to prove your former theory to be the truth? Yea, did you not wish, that, Brother Storrs would keep such doctrines to himself? O! may the Lord forgive us.

Brethren, seeing what you now see, what would tempt you to wrap that old heathen fable about you again? What would induce you to have the "Examiner" stopped?

I will ask one question more. Are you willing that Brothers Storrs and Walsh, should willingly for OUR sakes, put their time, talents, reputation, living and all, upon the altar of our faith, and be sacrificed there, by suffering the opposition and prejudice of the popular religionists, and poverty and want? Their families need common comforts, as much as ours. Brethren, will you take this into candid consideration? While our brethren may feel it duty to preach the gospel, may it not be ours to sustain them? So reasons Paul.

I have repeatedly said, I would not, for \$50.00 be deprived of the "Examiner." Not, that I can see everything as clear as our brethren that edit it: but, in it, we get a free discussion on both sides, of very important bible doctrines, and by the best talents, of Europe and America, so that the honest enquirer is readily assisted to judge.

Brethren, a word to the wise is sufficient. Are there not enough, of a willing mind, to contribute a small amount each to disembarass the "Examiner," that it may speak to our comfort, and to lead others to the truth? Oh! how great may our responsibility be.

Are there not fifty, who will give five dollars each, and as many more, who will give less, and then have more than the "poor widow?"

[Brother Everts letter contained five dollars, thus giving works as well as words.—ED. EX.]

FROM BR. "W. F. F."

PITTSBURG, August 12th, 1849.

DEAR BRO. STORRS:—I was very sorry to see by the last Examiner, a prospect of it not being continued regularly monthly, when it should be published every week, or at least once in two weeks. I trust the friends of "truth" have spoken out "substantially" before this time, and that we may be greeted by its bright beams on the 1st of next month and every month, until it shall come oftener.

A friend of mine (an Old School presbyterian)

loaned me a few weeks ago "Dick on future punishment." I had said a few words to him on the subject of the destruction of the wicked which he received as though tending toward infidelity. I read Dick, and returned it to him with Dobney: he read Dobney and is reading it again, and says he can scarcely believe his own senses, that his eyes have been so long closed to that truth—that there shall be "NO PLACE" found for the wicked after their judgment: that they shall be "burned up root and branch;" nothing of them left—be as a thing that "was" and "is not;" he can love his God better, and see a glory in his justice and holiness which before he could not see. I enclose you a trifle [\$2.00 Ed. Ex.] to support the Examiner and only regret that it is not in my power to do more.

FROM BR. WM. P. LEMMON.

BALTIMORE, August 15th, 1849.

BROTHER STORRS:—I note with regret your want of means to carry on the Examiner, as stated in the last number, and hope the friends of truth will sustain you as they ought. I don't agree with you in all you write, but I think the spirit of candor and kindness that characterises the Bible Examiner, is eminently fitted to correct your errors or mine, as the case may be; and, moreover, I think your paper is intrinsically worth double, at least, what you receive for it; I hope, therefore, that many, if not all your subscribers will agree, not only to double their subscriptions for the coming year but for the present, say one dollar in lieu of fifty cents per annum. Enclosed I hand you ten dollars with my best wishes for the truth's sake.

FROM BR. HENRY E. CARVER.

CINCINNATI, Aug. 23d, 1849.

BRO. STORRS:—Some of your friends here were pained to observe by the August number of the "Examiner" that you had become embarrassed in your efforts to disseminate light by want of funds to pay the printer.

Now for one I have been conscious for some time past that the price of the paper, as it is, is too low, and am willing to pay the advanced price, even with no alteration in the issue. It would be a source of much regret to me to see the Examiner discontinued; for I regard it as the medium of communicating to the world one of the most important, grand and glorious truths ever presented to the mind of man.

The enclosed five dollars is hereby sent by Bro. Royce, Bro. Wibel, and myself. In return, you will please send three copies of "Dobney." The balance of the money you will consider a free-will offering to aid in finishing the present volume. We consider that we have received full benefit for

all we have invested in such a paper as the "Examiner."

Your brother in hope of Immortality.

FROM BR. A. A. JAYNE.

NEW YORK, Aug. 20th, 1849.

BROTHER STORRS:—On opening the Examiner, I learned that, for want of funds, it would be difficult, if not impossible, to issue the paper for the balance of the year. I at once determined to cast my vote for its continuance; and for this purpose I enclose five dollars. If the following numbers of the paper are never issued, I shall not feel that you are indebted to me (or to any of your subscribers) one farthing; for the light which you have been instrumental in shedding upon my mind, on many disputed doctrines of the Bible, is abundantly more precious than the small sacrifice I have made in obtaining it. I read the paper for August with great satisfaction. I think almost every unprejudiced mind would accord to Bro. Walsh the best of the argument, even if they hesitated to admit that he stands firmest upon the rock of truth. The article upon the "Signs of the Times" deeply interested me. I trust you will be enabled to send the following Nos. in due season.

Yours, looking for glory, honor, immortality, eternal life, only through Jesus Christ, our Lord.

BACK NUMBERS.—We can furnish the Bible Examiner to any who wish, from January, 1848, but no further back. We cannot break volumes, except to supply subscribers who have failed to receive their papers. Any such we will supply if they will give us notice of the number or numbers missing. As we shall make no charge for supplying missing numbers to subscribers, they will send us word free of postage.

DEFINITE TIME OF THE ADVENT.—If the author of an article on this topic, recently sent us, will read our editorial remarks on that subject, in the Examiner for June, he will see our reasons for not publishing his *calculation*. We cannot give currency to views on that subject which we are sure will result in no good, and can only add to the number of disappointments calculated to shake confidence in the reality of the advent itself; which we believe to be a glorious truth, and an event nigh at hand. Blessed is the man that watcheth and keepeth himself unspotted from the world, "for in such an hour as ye think not the Son of Man cometh."

FALLEN ASLEEP.—Sister Sarah Blynn, daughter of Br. James Blynn, of this city, fell asleep in Jesus, July 18, aged 25. For nine years, she endured the

most intense suffering from a spine affection. Her spasms were almost unremitted. In '44 and '45, she had a temporary relief, and was enabled to walk a little by the aid of crutches. We felt to praise God for this truly wonderful mercy; but it was of short continuance. Her sufferings since have been indescribable. For near three months before her death, she was unable to speak at all, or scarcely to be moved; and, though sensible, did not open her eyes. From the first year of her sickness to the last hour of life she was never known to murmur or complain; nor did she in any way manifest impatience. She was a firm believer in the second advent of Christ, of eternal life through him by a resurrection from the dead, and of the non-immortality of the wicked. A few moments before she fell asleep in death, she opened her eyes, and with a smile on her countenance, seemed to say *farewell* to her father and mother, who had watched by her bed side day and night. Unable to utter a word, she could only by signs say: "all is well." Then she fell asleep without a struggle or a sigh, and in glorious hope of a "resurrection at the last day." We might add more, but our limits forbid. We have said this much in praise of that grace which sustained her to the last, and for the information of the many christian friends and ministers who have seen and visited her during her long sickness. She rests from her sufferings, and will soon, we trust, enter into life eternal according to her faith.

#### EDITORIAL GENEROSITY.

The following communication, with the "Editorial Notes," we copy from the "True Wesleyan," of August 18th. We thank Br. Lee for his "editorial courtesy," and are glad to find that he "always calculates to be a little more generous than some of" his "neighbors." We will assure him, however, that he shall not outdo us in that respect; and we will be most happy to receive a like letter from him at any time, in answer to inquiries, and it shall find place in the Examiner, if we are so fortunate as to be able to continue our paper, which we feared we should not at the time we wrote the following letter to Br. Lee; this fact is our apology, if we need one, for sending our answer to him. That's not all; we will beat him in "generosity" if he will send us an answer to our inquiries to his article "No. II." on Immortality, in the Examiner for May last. We will exceed him in generosity by letting him finish his article without interrupting him by filling it with notes: we will say all we have to say after he has done speaking. We do not complain that Br. Lee placed his figures from "1" to "12" in our article, thereby interrupting us; if that is his taste he has a right to it; we practiced in that way once ourselves till we came to the conclusion

that it was *bad* taste, to say nothing more. Try the principle in a public oral debate and see who would tolerate it. We say again, we will exceed Br. Lee in generosity, at least in this respect, if he will try us with a reply to our queries in the Examiner for May. And we claim that we have already exceeded him in generosity, for we have copied two of his articles, *entire*, from the True Wesleyan, on Immortality, while he has copied none of the articles from the Examiner in reply to his, nor noticed that any replies were being made to him by our Associate Editor.

Br. Lee, it will be seen, finishes his *notes* on our letter "by repeating the questions which," he says, "we insist have not been answered." We are perfectly willing, the readers of the Wesleyan and Examiner should judge whether we have answered the questions or not; and there we shall leave that point after a few words at the close.

#### "ANNIHILATION—DEATH."

BRO. LEE:—Under the above head, in the Wesleyan of the 4th instant, you have noticed some remarks of mine, relating to my objection to the use of the term "annihilation" in the immortality discussion. You conclude with the following questions: "Will Brother Storrs tell us, what he understands by the word death, and by the word annihilation, and what, in his view, is the difference between them?"

By this inquiry, I presume you wish me to give my answer through the Wesleyan, which I will cheerfully do. (1.)

In your article, to which this is a reply, you said—"we mean by annihilation, what is expressed by the words, 'cease to exist,' or 'a state of non-existence,'" and you inquire—"Does Mr. Storrs mean the same thing by death?"

My answer to this inquiry, turns on what definition you give to the term "exist." (2.) For it seems that you, as well as others, have your own definition of terms. (3.) Mr. Hinton, an English writer on the same side of the immortality question with yourself, in a late mighty effort against the view I advocate, says that "death involves no cessation of existence either body or soul;" p. 449. (4.) It is manifest, however, that the "body" becomes entirely unconscious: (5.) that is "death" when the term is used in relation to the cessation of the life of sensitive beings; but it is not "annihilation;" for, as Mr. Hinton affirms, it "involves no cessation of existence" of the "body." (6.) It is for you, Mr. Hinton, and others, on your side of the question to prove that a man only half dies. (7.) I agree with Mr. Hinton, that in man's death there is "no cessation of existence in either body or soul;" [using the term soul in your sense, of a distinct entity, without adopting that sense;] (8.) Hence, your question is answered, according to the language you employ in defining what you mean by annihilation, viz.—"ceasing to exist, or a state of non-existence;" neither body nor soul "cease to exist" either in the first or second death: (9.) and it is perfectly in "the power of God" to call them up to conscious existence after the first or second death, if he will: the only difference in this respect is, God wills to call all men back from the first

death, but he wills not to call any back from "the second death;" yet neither the bodies nor the souls of the wicked "cease to exist" in the second death: but they do sink into a state of eternal unconsciousness by the will of God: (10.) But, be it remembered, not beyond His power to awaken them if he chose—such a state would be "annihilation"—their living again all turns on His will. Lest you should think I have given you a new definition in answering your questions, I beg to be permitted to give the following remarks, which I published in the Bible Examiner, June, 1844; and they may close what I have to say to you in reply at this time:

"The term annihilation, as usually understood by common people, means an absolute reducing to nothing. Now, in that sense I am no believer in annihilation, and I never use that term in speaking of the end of the wicked. (11.) I think there is a clear "distinction" between total unconsciousness and annihilation. It is evident to all, that the body is totally unconscious at the first death; but, it is very far from being annihilated. It returns to, and mingles with its mother earth. In the second death the entire man is reduced to his original elements, whatever they were; but the elements to which he is reduced are not annihilated; and God could call him back to consciousness again if he chose. Hence I reject the term, because it makes a false impression. I maintain that when the second death takes place there is a final and eternal unconsciousness of the wicked; or as it is expressed in the 37th Psalm, 20th v.—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke, shall they consume away." Call that 'annihilation' if you will; I reject the term in this controversy. It has nothing to do with it." (12.)

Yours in hope of eternal life, at the coming of our Lord Jesus Christ.  
GEORGE STORRS.  
Philadelphia, August 6th, 1849.

#### EDITORIAL NOTES.

(1.) It may have been a very natural and very modest presumption, but still we intended no such thing. The article was not written for our columns. Bro. Storrs wrote about us in his own paper, and we replied in ours, and asked of him an explanation, which we supposed he would give through the same medium through which he had made the attack upon us. Had not Bro. Storrs been an editor, and had we called on him for an explanation, we should have expected to have loaned him the use of our columns, but as he commenced the attack upon us in his own columns, we supposed it most reasonable to look for the explanation to reach us through the same source, as we specified no other channel. The view Bro. Storrs takes of the subject is this: when one editor attacks another, and the assailed party replies and asks an explanation, he invites his assailant to overlook his own columns, and occupy his whom he assailed. We have not so learned editorial courtesy. Nevertheless, we publish the article, as we always calculate to be a little more generous than some of our neighbors.

(2.) Bro. Storrs knows what definition we put upon the word exist, when we speak of the human mind; there was no occasion for his creating fog where there is none. For a soul to cease to exist, is to cease to be a soul.—With us to cease to think is to cease to be a soul, for we know little about the human soul, more than what we gather from its thinking operations; with us a thought is the mind thinking, and this Bro. Storrs knows, if he has read what he found fault with. A

body ceases to exist when it ceases to be a body—when it ceases to be an organism. Throw a human body into the fire and consume it, and the organism ceases to exist, but there will be the ashes left, and the fluid will exist some where, but they are not the body or the organism. But in relation to the soul, whose very existence is thought, which is never known to exist only in connection with thought, and is known to exist only from its thoughts, we know nothing of the ashes or vapor left when it ceases to be a soul, or ceases to think.

(3.) We always use terms in their commonly received sense, unless we give notice to the contrary. We introduced the word annihilation into our articles on the immortality of the soul, with such explanations as preclude almost the possibility of being misunderstood, and what we asked of Bro. Storrs was, to give a like explanation of the sense in which he uses the word death. Had he been disposed to give a frank answer, he could have so answered as not to had his meaning depend upon our definition of words, but upon his own definitions, which he might have appended.

(4.) We did not ask Bro. S. what Mr. Hinton believes concerning death, but what he, Rev. George Storrs, believes; why could he not have answered? We are not responsible for Mr. Hinton's views, nor do we hold Bro. Storrs responsible for them, but only for his own, if we shall succeed in finding out what they are.

(5.) This implies that the body is conscious, for unless it be conscious, how can it become "unconscious?" This is new doctrine; we maintain that consciousness does not pertain to the body. The body is never conscious, and Bro. Storrs is the first philosopher we ever heard talk about the consciousness of the body. Consciousness is purely an operation of the mind.

(6.) We differ from Mr. Hinton and Mr. Storrs both. When we speak of the human body, we speak of it as an organism, and when it is decomposed, we maintain that the body, the organism ceases to exist. The solid part may be blown about by the wind, and the fluid may ascend in vapor and fall in dew, or be lost in the ocean of waters, but we deny that these are the body, a human body; the body has ceased to exist, the organism is annihilated, though the elements of which it was composed may exist somewhere in wide nature.

(7.) We did not ask Mr. Hinton to prove anything; we only asked Mr. Storrs what in his opinion is the difference between annihilation and death, and our readers will not fail to see how he talks about Mr. Hinton to get rid of answering.

(8.) We did not wish Bro. Storrs to answer on the ground of our understanding of the soul, "without adopting that sense," but we wished him to answer in view of his own understanding of the soul.

(9.) For the soul to exist in our sense of the soul, is to be conscious, for with us the soul is a living consciousness, and when it ceases to be conscious, it will cease to be a soul. Bro. Storrs believes the soul dies, and yet continues to be a soul if we understand him.—Do the souls of Adam and Abel still exist? and are they human souls still? and have they maintained a distinct existence separate from all other souls that have existed since? We would like to have Bro. Storrs answer this, yea or nay. He claims to have answered our question, but we do not consider it an answer, but an evasion.

(10.) What does Bro. Storrs understand by the soul of a man? What is it? Is it a spirit, breath, life, bone, flesh, blood, solid or fluid? If it be life, as some affirm, does life die, and still exist after it is dead, so that there is such a thing as dead life? These are queries which his pretended answer naturally suggests.

(11.) Bro. Storrs knew that we did not use the term in this sense, when he complained of us for employing it. If a soul "sink into a state of eternal unconscious-

ness," it will be annihilated in the sense in which every one must know we used the term, who has read our articles.—Why then did he complain of us?

(12.) This whole extract is a mere declamation, and proves no part of any answer to our questions. If Bro. Storrs really thinks it proves his point by the text which says, "into smoke shall they consume away," he must understand it literally. If so, human souls are converted into smoke, and still they are souls in the shape of smoke. When the smoke settles down in our annual Indian summer, who can say that it is not the return of the souls of martyrs, according to this theory. We have no more idea that the text literally describes the end of human souls, than we believe the end of God's people is literally described, when it is said, "they eat up my people as they eat bread."

We close our remarks by repeating the questions, which we insist have not been answered. They are as follows: "Will Bro. Storrs tell us what he understands by the word death, and by the word annihilation, and what, in his view, is the difference between them?"

The question is, "what is his opinion," &c." No matter what other people believe; they will take care of their own opinions.

#### NOTE BY THE EDITOR OF THE EXAMINER.

Br. Lee, in his note "2" says—"With us to cease to think is to cease to be a soul, for we know little about the human soul, more than what we gather from its thinking operations; with us a thought is the mind thinking," &c.

Men "cease to think" when sound asleep: then the soul "ceases to be a soul." Men have been in a state of total insensibility for days, months, and, in some instances, for years; for these periods, longer or shorter, according to Br. Lee, the soul "ceases to be a soul." Suppose then this "ceasing to think" should last from the death of Abel to the resurrection at the last day; of course, as Br. L. will have it, the soul has "ceased to be a soul;" but the power of God has not "ceased" to be omnipotent; and he can as easily revive the soul in the last case as those previously noticed. "With us," says Br. Lee, "a thought is the mind thinking." But in each of the foregoing cases there is no "thinking;" then Br. Lee "knows little about the human soul," as it has no "thinking operations." He has said in his articles on immortality, that "the soul is a simple essence, immaterial, uncompounded and indivisible;" that seemed to imply that he knew a great deal "about" it; but now he "knows little about" it "more than what" he "gathers from its thinking operations." There are times when it does not think, and we judge that Br. Lee is now approaching the truth, viz., that theologians, on his side of the question "know little about the human soul;" the soul, according to them, is, after all, only thought: a glorious soul indeed; and it "ceases to be a soul" generally, once in every twenty-four hours. Br. Lee says expressly, in note "2," "the soul, whose very existence is thought;" and he adds—"which is never known to exist only in connection with thought, and is known to exist only from its thoughts." We will not call this "creating fog," for we think foggy as it is, it is pretty clear: THE SOUL IS THOUGHT, according to this definition. We are almost ready to say Amen. Perhaps Br. Lee would accept it as an answer to his inquiries in note "10." But he says, note "9," "For the soul to exist in our sense of the soul, is to be conscious, for with us the soul is a living conscious-

ness, and when it ceases to be conscious it will cease to be a soul." Br. Lee has, doubtless, seen persons perfectly unconscious under the influence of chloroform, and their "thought" ceased; hence, according to him, the soul "ceased to be a soul;" there was not a "living consciousness;" cut and mangle the body as you would, there was no consciousness; and the lack of consciousness was not in the body, for Br. Lee says, note "5"—"Consciousness does not pertain to the body. The body," he adds, "is never conscious;" and concludes by affirming, "Consciousness is purely an operation of the mind." This authority, of course, is good in this argument. The matter then stands thus:—

"When the soul ceases to be conscious it will cease to be a soul:"—

But the soul ceases to be conscious by the use of chloroform:—

THEREFORE it then "ceases to be a soul."

But again, note "2," Br. Lee says—"For a soul to cease to exist, is to cease to be a soul." Suppose we put this together with the foregoing, thus:—

To cease to exist is to cease to be a soul:—

But, under the influence of chloroform the soul ceases to be a soul, inasmuch as it "ceases to be conscious:"—

THEREFORE, it "ceases to exist" at such times.

In regard to Br. Lee's affirmation, at the close of his "notes," that his "questions have not been answered," we will put our answer together as may be found in our letter. It is as follows:—

"Death involves no cessation of existence in either body or soul; it is manifest, however, that the body becomes entirely unconscious: THAT is death, where the term is used in relation to the cessation of the life of sensitive beings, but it is not annihilation: it involves no cessation of existence of the body: it is for you to prove that a man only half dies. Neither body nor soul cease to exist either in the first or second death: and it is perfectly in the power of God to call them up to conscious existence after the first or second death if he will. God wills to call all men back from the first death, but he wills not to call any back from the second death—they sink into a state of eternal unconsciousness by the will of God. But not beyond his power to awaken them if he chose—such a state would be annihilation."

The reader can now judge whether we did not answer Br. Lee's questions distinctly. We think we clearly stated what we understood by death, what by annihilation, and the difference between them; and if Br. Lee had not put "(5.)" in our mouth before we were suffered to finish the sentence, it seems to us he must have seen, and his readers too, that we did expressly answer his first question, viz.: "What do you understand by the word death?" In our letter, which we sent him, our words were made emphatic as in the quotation above; but he chose to remove the emphasis: of that we do not complain, for the reader would not have been likely to stumble without it, if the "(5.)" had not called off his attention before we finished the sentence, so that after reading the "note" he would not be likely to observe our reference in the expression "THAT is death," &c.; especially as the emphasis was removed from it.

\*Not "external," as erroneously printed in the True Wesleyan.

## SIGNS OF THE TIMES.

### No. II.

We expressed the opinion, in our previous article, that the scarlet colored beast, Rev. 17th, is a symbol of the Papal civil power just prior to its final destruction; or, the last form of that power; and that which it took after it recovered from the "deadly wound" received, by which it was sent into the bottomless pit for a time. Having ascended out of that condition, it is presented in the 17th chap., under the seventh vial, just as the judgment is to be executed upon its rider, or the power that had managed it. The rider of this beast is described as a corrupt woman, distinctly named, "BABYLON THE GREAT," &c., and marked as a power that had shed the blood of the saints, and martyred the followers of Jesus. She is described, at verse 18, as being "that great city which reigneth over the kings of the earth." It is manifest, however, that the walls, streets, bricks, and mortar which go to make up a city, never reigned over any body. When it is said, therefore, that the woman is that great city that reigneth over the kings of the earth, it is clear the meaning is, the power symbolized by this corrupt woman has its seat in that great city, or in Rome. This power is, mystically, Babylon; and takes its name from Babylon of the Old Testament. In order fully to understand this prophecy, we must compare it with the prophecies of the Old Testament concerning Babylon.

Here we wish to state a principle which we believe will be found true of many of the prophecies of the previous dispensation. It is this—That those prophecies frequently embrace events which in their fulfilment are at a distance from each other; or, a part of the prophecy has its accomplishment in events near, and another part at a more distant period; perhaps centuries after. Or, we would distinguish them thus—near and remote events, yet combined in one prophecy without, perhaps, any notice of this distinction; leaving the developments to settle that point. None can doubt but this is the case in those prophecies relating to Messiah's sufferings and reign, or the first and second advents. Nor had the Jews, or Disciples, at first, any idea that Messiah must have two advents to accomplish all that was written of him. It is easy to illustrate this point by several prophecies which have had a partial fulfilment, but we do not deem it necessary now to go into the evidence further.

In examining the prophecy concerning Babylon in Rev., we shall need constantly to refer to the prophecies of Babylon in the Old Testament, which will be found to contain parts which either never have had a fulfilment at all, or only a partial one, and that mainly as a "figure of that which was to come." If this fact is kept before our minds it will help us much in understanding Revelation.

We will, before going on directly, make a more minute enquiry as to what power is symbolized by Babylon, designated as a corrupt woman. We begin with Rev. chap. 17:1. It is there called "the great whore." The original word is, *pornees*, which signifies one that prostitutes herself for gain, —an idolatress—*figuratively*, a corrupt and idolatrous church. It is used frequently in the Old Testament in reference to the departures of the Jewish church from God, her husband, by her ido-

latries. The very first idea, therefore, in the Revelation, is that of a corrupt and idolatrous church, prostituting herself for gain; a "great" church worshipping idols, and multiplying gods, for the sake of gaining money and power. Again, in verse 5, she is called "the mother of harlots." She is therefore the chief church—"the great" church. There is but one such church to be found on the earth; and it seems almost useless to argue the case. No church can answer to the description except the "Roman Catholic Church." She has multiplied gods, from the virgin Mary down through the whole catalogue of real and imaginary saints, and worshipped them, or prayed to them who are dead, and "know not anything;" and hence is just as guilty of idolatry as if she had done homage to wood or stone. She has also multiplied "images" innumerable, and thus shows herself the prostitute church designated "the great whore." She is indeed "the mother church"—but she is "the mother of harlots"—*porneis*—unchaste females, prostituting themselves and the gospel for gain. It is not difficult to see who are the daughters. If you see money-loving churches, conforming to the world for gain or popularity, you cannot fail to know they are of the mother of harlots. But our object being now to speak of the "judgment of the great whore," or mother, we shall not, at present, dwell upon her daughters. She is first described as a corrupt woman—then as the mother of other corrupt women—then riding and managing a corrupt civil power, symbolized by a scarlet colored beast, full of the names of blasphemy, with which she is in union. Next she is shown as a bloody persecutor; drunken—intoxicated with the blood of saints, &c. She is then presented as conducting herself in such manner, when God's words are about to be fulfilled upon her in judgment, that she is hated by the horns, or civil powers who had given their strength and power to the beast with which she was in league, and which had "carried her," (verse 7), and they "eat her flesh and burn her with fire," i. e. destroy her. The 18th chapter gives a detailed account of the judgment upon her, the reasons for it, some of the means by which it is inflicted, and the feelings of those interested in her continuance, and who had enriched themselves by her. All this is done under the symbol of a great and prosperous city suddenly destroyed, and the consternation and terror of such an event. A great part of the scenery here is drapery, thrown in to heighten the effect of the picture, but not to be understood as literally taking place; we speak of that part particularly from the 9th verse onward, which describes the feelings and sayings of those in the interest of this corrupt church, or Babylon.

In the 17th chapter, John was shown the beast, that this woman rode, in such circumstances as called for the "intervention" of the "power" of the horns, or governments, that were under the woman power, or ecclesiastical influence of this corrupt church. It was the woman that "reigneth over the kings;" or governments "of the earth," or old Roman Empire, that invoked those governments to interfere to sustain the scarlet colored beast, or civil government the woman had ridden and controlled, and which had "carried" her in all her bloody course. After noticing that "intervention," by which the horns "agreed and gave their power and strength to the beast," it is said, "these shall make war upon the Lamb," &c., thus

intimating that this combination with the beast, at the bidding of the woman, was to constitute one of those agencies that should be specially engaged in "the battle of the great day of God Almighty." Having thrown out this hint, at verse 14, the prophecy, before proceeding directly to an account of the battle, stops to take a particular notice of the judgment on the woman, or Babylon, which is briefly noted, verse 16, but given in detail, chapter 18; though that chapter, chronologically, we think, synchronizes with the 20th verse of the 19th chap.; but being an event of such vast importance, a particular description is given of it by itself, and of the rejoicing at its fall, before arriving at the general account at the close of chap. 19. Here also we may as well remark, we think in the order of events the narrative, Rev. 19: 1-10, of the rejoicing at Babylon's destruction, follows Rev. 20: 3, and forms the introduction to Rev. 20: 4, and onward.

We are now prepared to proceed to notice the particular account of the judgment on Babylon. It is introduced as a special and separate scene, and therefore an angel is represented to come down from heaven, to open it and declare the reasons for this terrible judgment. He first announces that Babylon is fallen—*epesen*—one sense of the Greek word is, to fall in judgment. She had been tried and condemned, and the sentence is now about to be executed. This judgment is righteous, or just; she has "become a habitation"—a place of, a dwelling of—devils—*daimonion*—deities, idols, or "knowing ones"; the character of whom is next spoken of, viz. "*foul spirit*"—*pneumatos*—"foul" tempers, dispositions, feelings, affections, inclinations; all these were the result of her idolatries; as the worship and sincere service of the true God is productive of holy tempers, dispositions, feelings, affections, and inclinations, so Babylon's worship of images, dead saints, &c., had made her "a hold"—*phulake*—a den "of every foul," impure temper, disposition, &c.; "and a cage of every unclean and hateful," detestable, loathsome "bird"—birds that feed on carrion, putrid flesh. What a description! But answering exactly to Roman Catholic Christendom. We preached on this subject a few weeks ago in this city; a secular paper here, without any knowledge of what we had said, had an article the next morning on "THE CONSEQUENCES OF EUROPE," in which it said, "Most of Europe, especially the Catholic portion, is demoralized. Jesuitism, Fourierism, fanaticism of all kinds, have made it a moral chaos . . . distracted by extremes, either of superstition or infidelity, despotism or anarchy." It added, speaking of the various causes—"All, operating together, have converted all Europe into Pandemonium. This Greek word signifies *All the Devils, or The Place of all the Devils*." When we read this, we were half inclined to think the editor of that paper had been listening to our sermon the day previous; or at least been looking at the prophecy; but the former we presume he never does, and the latter we think not often, for he is still dreaming of the ultimate triumph of republicanism in Europe. Even politicians can see that "Catholic Europe" is the "Place of all Devils," but they do not see its doom.

A further reason announced by the angel for the judgment to be executed on Babylon is—"For all nations have drunk of the wine of the wrath of her fornication"—she has spread her corrupt and idolatrous religion every where; and hence if she is

not soon destroyed she will make "all nations" as corrupt as "Catholic Europe." "And the kings of the earth"—*tees gees*—the land, i. e. where she holds sway, or the old Roman empire, otherwise, "Catholic Europe"—"have committed fornication with her"—have joined in her idolatries and sought her protection; thus casting off reliance upon God, and becoming as black in idolatry as herself; hence we shall find in the sequel, chap. 19: 19-21, that they are destroyed with her, though the description of her fate is separately and at large presented in this 18th chapter; we shall find, however, that those countries that have been under her power will be prominent actors in her destruction, as represented chap. 17: 16, which work they will do in "the battle" as set forth chap. 19: 20, corresponding with chap. 17: 16, those two verses synchronizing together.

We may as well say, in this place, that we regard "the battle of the great day of God Almighty" as now going on; and as having commenced with the seventh vial of the seven last plagues, which we think began either with the French revolution of 1848, or within a few years previous to that time. That battle is made up of a series of events, passing over several years; we pretend not to say how many—time will reveal that. We are not to look for that battle in one event, but in a protracted conflict, made up of various events, or conflicts both of principles and of physical force, which we cannot doubt are now in progress. The scenery of that battle in chap. 19 we regard as all symbolical; and have no idea that "the kings of the earth, the beast, and the false prophet," &c., in that battle are to see Christ or his army, or will know that they are fighting against him, any more than the Jews knew they were "crucifying the Lord of glory." But let us not be mistaken in these remarks; we do believe that battle is to be followed with the establishment of the kingdom of God on earth, and the personal reign of Christ on the throne of his father David, with his dominion over all the earth.

Let us not then be bewildering our minds about a battle literally to correspond with the symbolical representation in Rev. 19. As we presume no one supposes that a literal "sword out of Christ's mouth" is to be employed in that battle, so let us not blind our eyes to the truth—solemn, awful truth—that we are now actually living in the time when that battle has begun, even "the battle of THAT GREAT DAY OF GOD ALMIGHTY," which is to close up this age, and bring in the age of Messiah's personal reign. But the children of God who expect that reign may have need of patience; for most likely it will be several years before the battle will terminate; for aught we can tell, however, God may take up his saints to meet Christ "in the air" before the battle is over; we are inclined to the opinion that he will, yet we have no positive assurance of it. If not so, then there may be several years of trial still awaiting them here; and they will need to heed their Lord's admonition—"In your patience possess ye your souls."

We shall say more of the battle, chap. 19, when we come to explain that part of the prophecy; and give our reasons for the suggestion we have thrown out, that the armies and powers engaged in it, opposed to Christ, will be ignorant of what they are doing.

The next thing we notice in the account of Baby-

lon's destruction is the cry—"Come out of her, my people, that ye receive not of her plagues." We remark, in the first place, that Babylon has territory as well as power and seat. It is therefore to be surveyed as a whole; the judgment falls off her and on those occupying the territory over which she has held ecclesiastical sway, as all together go to make up Babylon. The people here called to come out of her reside on the territory under her sway, but are not as a body of her religion—they are clearly a distinct people, though some of them, from various causes, may have been ecclesiastically connected with her. Again we remark, it is a people that have been oppressed by her, and suffered severely from her; for they are directed to "reward her even as she rewarded" them, &c., verse 6. To find out who are this people, we must have reference to the unfulfilled part of the prophecy concerning Babylon in the Old Testament; or those prophecies that had only a partial accomplishment in events relating to Babylon in Chaldea. "For Israel hath not been forsaken, nor JUDAH of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel: FLES out of the midst of Babylon and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." Jer. 51: 5, 6. The facts here presented, and the exhortation given do not correspond with the facts of the return of the Jews from the Babylonish captivity, nor with any events prior to the Christian era. This truth is so obvious that it does seem really unnecessary to spend time to prove it. The most that could be claimed with any show of truth is, that there was a partial fulfilment. But the first proclamation in favor of the Jews, at that time, was by Cyrus king of Persia; and they left the seat of their captivity not to escape judgment coming on Babylon, or to escape her plagues. Here then is a part of the prophecy that is to be carried forward for its full accomplishment to the time of the New Testament Babylon, or the Babylon of Rev. 18. Again, Jer. 51: 41-45, it is said—"How is Sheshak [a mystic name for Babylon] taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! the sea is come up upon Babylon; she is covered with the multitude of the waves thereof." [that is, with the waters where the whore sitteth,] which "are peoples, multitudes, nations and tongues." "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here is an exact correspondence with the language, Rev. 18: 4, and which had no correspondence in any facts relating to the return of the Jews from their captivity in Babylon of Chaldea. We cannot but think, therefore, that the people called out of Babylon, Rev. 18, is that people so long oppressed and crushed by the idolatrous Mother of Harlots who has heaped upon the offspring of JUDAH such untold wrongs and sufferings. We are the more inclined to this view from the prophecy of Isa. 51, where we have the following language—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . Thus saith thy Lord, the Lord and thy God that

pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink of it AGAIN; but I will put it into the hand of them that afflict thee," &c., verse 17-23. That this prophecy relates to the posterity of Jacob none, surely, ought to deny; and it shows that a time should come after a long season of cruel oppression when the hand that had crushed them should be taken off, and the cup should no more AGAIN be put to their lips, but their oppressors shall drink it. What do we see in these days? The Catholic nations of Europe have been and are removing their hands from off this long oppressed people, and at the same time judgments fall thick and fast on those nations; indicating that the hour of Mystical Babylon's judgment has come; and that the people so long oppressed by her are called by the "voice" of Providence "from heaven" to "come out of her; that ye receive not of her plagues." Before leaving the territory and dominion of mystic Babylon, however, they will try to sustain the Catholic nations where they reside, denominated by Jeremiah an effort to "heal" her; but this effort will prove abortive. It is thus expressed by the prophet, Jer. 51: 8, 9, "Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed;" which effort being unsuccessful, it is added—"forsake her, and let us go every one into his own country, for her judgment reacheth unto heaven," &c. At this very hour the Jews are trying to heal the Catholic nations of Europe, or to prevent their utter ruin, by fighting in her battles, and loaning large sums of money to the governments to save them from bankruptcy and ruin. True, all this may be but a selfish principle in them, that they may save the millions of dollars before loaned to those governments, and which must probably be a total loss if those governments crumble to pieces. Hence the effort to heal Babylon; but she will not be healed; and when the monied Jews clearly see this, the next effort will be to seek a refuge elsewhere before they wreck all in the useless effort to sustain that falling power. Such a discovery will be to them as "a voice from heaven, saying, Come out of her my people;" and it will be obeyed. This constitutes, in our opinion, one of the events of the battle of the great day of God Almighty; and will be one of the most mighty engines in breaking Babylon and all Catholic Europe in pieces—producing entire bankruptcy, and annihilating their power, bringing in a state of anarchy, fully described by "doubling unto her double according to her works; in the cup which she hath filled fill to her double"—producing "torment and sorrow" in all her borders. So the prophecy of Jeremiah, Jer. 51: 20, says—"Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." The removal of that people out of Catholic Europe, with what wealth is yet in their power, would be indeed the death blow to Babylon and her adherents; literally "breaking in pieces the nations, and destroying kingdoms." These things happen immediately after a time that Babylon had exultingly said—"I sit as a queen, and am no widow, and shall see no sorrow;" the exact state of that power two years ago, when almost all the world were ready to extol the head of Babylon to

heaven, and her praises were in every land; but already the hisses of *hatred* to the whore begin to be heard on every side, and indications increase that the period is just at hand when her flesh will be eaten, and she burned with fire. Then will the wailing described in the remainder of Rev. 18, be heard from those who have been in her interests, and who have enriched themselves by her idolatries and corruptions. The joy of the saints at that event, chap. 19: 1-9, we shall consider in another article.

### LETTERS.

Sister C. C. WILLIAMS, Bowyer Dam, N. Y., writes:

BR. STORRS:—I know not how it is with others, but for myself I can say it is a great satisfaction as well as pleasure to be able to do a little towards disenthraling the mind of the mass, which the Man of Sin has so long kept enchained. I rejoice that his hour seems near, and his destruction certain. The invincible sword, the Word of God, I feel will triumph. Truth will and must prevail. Man will find out what he is, and what he needs, and those who learn that, cannot but adore the Being who planned and executed such a work as has been wrought for them, to secure to them something worthy of being brought into being, and for undergoing here a course of trial—*viz.*: eternal life. I love to think, talk or write upon it: yes, and work too, to spread the light abroad. I think it must be truth, it looks so light. Error does not thus, but blinds, looks mysterious; and the more one tries to extricate themselves the more entangled they become. But this, to me, seems a potent way of combating self-styled Orthodoxy: and is cheap, too: to put these works on immortality into the hands of all who will read them. And I think they can hardly fail of exciting a spirit of inquiry to know whether or not these things are so. I wish more would feel the importance of doing so, as well as the comfort of it, and we should soon see the battle raging and volunteers enlisting; either on the side of Truth or Error, a stand would be taken. I desire to see the work go on.—[3 enclosed.—Ed. Ex.]

Br. PARKER SAWYER, Hampton, N. Y., writes:

BR. STORRS:—It gives me pleasure to be instrumental in extending the circulation of the Examiner, Dobney and the Six Sermons, for I believe they are and will be productive of great good, founded, as I firmly believe, upon the Eternal truth of God, as revealed in his word. They are full of life and comfort to the Christian, and contain a rational appeal to the sincere Universalist, who, on new ground to him, is met and refuted; whilst the Infidel listens with almost profound silence. I am with you with all my heart, now and ever in the fearless defense of *Gospel truth*, though foes may deride and friends forsake. Yours truly.

Br. J. B. TYLER, Lockwood, N. Y., writes:

BR. STORRS:—By the smiles of a good Providence, two months past I have had comfortable health, after a tedious afflictive five months under a chronic inflammation of the bronchia. I have enjoyed the monthly visits of the Examiner, and often think how little the earthly compensation you have for the care and responsibility of its publication. Will you send me eight or ten copies of

your Six Sermons, quarto? I think to circulate them among my neighbors. Enclosed is one dollar for subscription and sermons; I wish it were \$10 for the same; or that I could help you in your labor more. I hope to help you more in future. From your well-wishing and praying brother.

Br. GEO. W. BURNHAM, N. Y., writes:

DEAR BR. STORRS:—Your works are in considerable demand, the people will investigate the question—the Bible question of their final destiny.

"Behold, I come quickly and my reward is with me"—says Christ. The question arises who is to be rewarded, and *what* is that reward. God has spoken who shall not fear? We are interested in the investigation of this subject.

Our late tent meetings have been the means of good to the people. New ones, and men of influence, have stepped into our thinned ranks. Present movements among the nations are rousing up the lovers of the Bible to inquire what of the night? what do these things indicate? Our faith is unwavering in the speedy advent of Zion's Deliverer.

May God preserve you, and the Saints with you and us, in the truth, until that day. Yours, in the hope of Eternal Life in the Kingdom of God.

Br. JAMES DONALDSON, Detroit, writes:

BR. STORRS:—May grace, mercy and peace be with you and all the Israel of God. Amen.

I was sorry on receiving Examiner No. 5, to hear that you were embarrassed with your paper. I sorrow to think that you should be devoted to the dissemination of truth; and in return be encumbered with debt. This must not be; no, no. I hope your readers will comply at once with your request, to furnish new subscribers, and thus relieve you from embarrassment. Not only so; but express their readiness to pay one dollar or two per year. I hope a determined effort will be made to secure the weekly or semi-monthly publication of the Examiner. I am glad you have noticed objections to the Examiner. Many of your readers, so far as I am acquainted, say, we are with Br. Storrs on the immortality question, but want more on the advent: we wish to hear more from Brs. Storrs and Walsh on the Kingdom, and don't agree with you that the advent papers make up what is wanted. We desire an exposition of the Prophets, to enlighten the heads and warm the hearts of those watching for Christ from Heaven. My prayer is, that you may be abundantly blessed in your labors for truth. Yours, in hope of eternal life.—[2 enclosed.—Ed. Ex.]

☞ BOOKS.—D. Roberts, P. M., Tremont, Ill., sent us a letter dated Aug. 18th, stating that there is a package of nine copies of our Six Sermons in the Post Office at that place, addressed to "J. G. Yariak, Bloomington, Ill." He says, "We know of no place of that name in this State," &c.; and states they will be retained at Tremont until he hears from us. We have no knowledge of sending the above named "package," and presume it must have been sent from Rochester, N. Y., or from some of our friends in Michigan. We give this notice, hoping that whoever forwarded the package will attend to it, and write to the Post Master of Tremont on the subject. Mr. Roberts will please accept our thanks for his attention to the matter.

☞ FOR PRICE OF BOOKS, Depositories, &c., see Examiner for July.

# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

PHILADELPHIA, OCTOBER, 1849.

No. 10.

GEORGE STORRS, EDITOR AND PUBLISHER.

JOHN T. WALSH, ASSOCIATE EDITOR.

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## IMMORTALITY.

REVIEW No. IX.

Mr. Lee's article, No. 11, is devoted to "the well known opinions of the Jews," in reference to the state of the dead.

In the opening sentence of this article, Mr. Lee says—"The Jews have ALWAYS believed in the conscious existence of the soul after the death of the body, and in its immortality."

This is not a fact—it is not true—and its evidence has failed to prove it, as we shall see.

1. We have before shown that, before the Babylonish captivity, the Jews observed the most profound silence in relation to the dead; and spoke of their state as one of darkness, silence and inactivity.

2. That after the Babylonish captivity, and the Macedonian and Roman conquests, they adopted their language and ideas, on such subjects as those upon which their oracles were silent. Let these facts be remembered, for they disprove the assertion of Mr. Lee, that "the Jews have ALWAYS believed in the conscious existence" of the dead, and the "immortality" of the soul. Let the reader, also, notice, that Mr. Lee's testimony does not extend back to much less beyond this period. He has failed, then, to prove his first point.

Mr. Lee quotes from Josephus; and here let me state a principle in giving testimony. A witness, in deposing to a fact or truth, is required and expected to speak the truth, the whole truth, and nothing but the truth. Josephus tells us what the Jews believed in his day; but he does not tell us they "always" so believed. He gives us to understand that they believed in the immortality of the soul, in a restricted sense; but he does not stop there, and, if his testimony upon the subject is to be received as evidence of the truth of the doctrine, we must receive it all or none. Josephus says—"The Pharisees believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments." This was the great "national doctrine," to use Mr. Lee's word. Let Mr. Lee, then, be a Pharisee in all this, as the doctrine was not specially condemned by our Lord! This testimony proves too much, and what proves too much, proves nothing. This is all in harmony with Mr. Lee's pagan witnesses. They also proved too much for Mr. Lee's cause.

While it is admitted then, that the mass of the Jews believed in the pagan doctrine of immortality, Mr. Lee gains nothing from the admission; because we have seen from whence they derived these ideas—ideas upon which their oracles were silent. And the fact, that they placed "rewards and punishments UNDER THE EARTH," clearly enough indicates their pagan origin.

According to the testimony of Josephus, the Pharisees did not believe in the resurrection of pagans: for he says "they believe that souls have an immortal vigor in them; and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life: and the vicious are to be detained in an everlasting prison, but that the virtuous shall have power to revive and live again." Antiq. B. xviii. C. 1. 3. In another place he says—"they say that all the souls are incorruptible, but that the souls of good men only are removed into other bodies"—that is, they are transmigrated. In a word, from all the testimony of Josephus, we come to the following conclusions: 1. They believed the heathen: would not be raised from the dead. 2. That the righteous children of Abraham only would rise. 3. That his *unrighteous* children would not rise, but be detained in the prison house of the dead forever. 4. That the souls of good men passed into other bodies, or were transmigrated. So that Josephus' testimony proves more than Mr. Lee desires; and, if it be good on one point, it should certainly be received on collateral points. But the Lord has put the seal of condemnation upon the doctrines of both Sadducees and Pharisees. He said to his disciples—"BEWARE OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES." They were both wrong; the Sadducees occupied one extreme, and the Pharisees another. And, as we have before seen, these views were Babylonish in their origin; and are not supported by the Jewish Scriptures.

Mr. Lee refers to the "Jews' Service Book," and in reference to this I will only quote the language of Christ—"In vain do ye worship me, teaching for doctrines the commandments of men." And again—"Ye make void the law through your traditions."

Mr. Lee also goes into the Apocrypha; and for what purpose does he go there? To prove that "the Jews always believed in the immortality of the soul?" If so, his evidence fails, because the Apocrypha, according to his admission, was "written before the Christian era;" but not before the Babylonish captivity! But, were I disposed, I could show from the very passages Mr. Lee has quoted from Esdras and the wisdom of Solomon, that he totally misapprehends and misapplies all the quotations he makes. But I do not deem the document of sufficient importance to do so. I will, however, proceed to show that the most authoritative parts of the Apocrypha, those bearing the names of some of the authors of some of the books

composing the Bible, teach a very different doctrine from Mr. Lee's.

First, then, as a specimen, read 2 Esdras vii. 31, "And after seven days the world, that yet waketh not, shall be raised up, and that shall die that is corrupt." If this refer to the resurrection, which it appears to do, from the context, then it proves the "second death" of the "corrupt," which Mr. Lee denies. Again, at the 15th verse—"Now therefore, why disquietest thou thyself, seeing thou art but a CORRUPTIBLE MAN? and why art thou moved, whereas thou art but MORTAL?"

But let us examine the "Wisdom of Solomon," which has a much higher claim than the Book of Esdras, and see what he says on the question of death and immortality. Chapter i. 12, 13, 14, 15, 16—"Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands." For God made not death: neither hath he pleasure in the destruction of the living. For he created all things that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (FOR RIGHTEOUSNESS IS IMMORTAL;) but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to NAUGHT, and made a covenant with it, because they are worthy to take part with it." This certainly does not teach the natural immortality of the soul. Again, in the 2d chapter, "For God created man to be IMMORTAL; and made him to be an image of his own eternity; nevertheless," notwithstanding this purpose on the part of God, "through envy of the devil came death into the world; and they that do hold of his side do FIND IT." Here it is clearly taught, that God, when he created man, designed his immortality—his eternal life, but that through the envy of the devil, death came into the world, and those who hold of his side, find death their portion. The passage Mr. Lee quotes from the 3d chapter, he totally misapplies. "In the sight of the unwise they seemed to die," in the Sadducean sense of not living again, "but they are in peace." "This hope is full of immortality," which it could not be, if they already possessed it, for "hope" relates to the future—"the time of their visitation," which is spoken of in the 7th and 8th verses. The reader is requested to turn to the 7th chapter of the Wisdom of Solomon, and read the five first verses, and compare it with what we have already quoted here; and, also, what we have elsewhere said on the nature of man.

I will quote one passage more from the Apocrypha; it is found in Ecclesiasticus xvii. 27-32. "Who shall praise the most high in the grave, instead of them which live and give thanks? Thanksgiving PERISHETH FROM THE DEAD, AS FROM ONE THAT IS NOT: the living and sound in heart shall praise the Lord. For all things cannot be in men, BECAUSE THE SON OF MAN IS NOT IMMORTAL." Again, he says—"All men are but earth and ashes." The Wisdom of Solomon was doubtless written before the Babylonish Captivity, and Ecclesiasticus appears to have been written about, or a little after that time. Thus we have proved, first, that the Jews did not "always" believe in the immortality of the soul; and, secondly, that, even after their return from Babylon, one of their principal writers, the author of Ecclesiasticus, did not teach it; all of which is in harmony with the Bible. Mr. Lee's

cause has gained nothing; I apprehend, by going into the Apocrypha!

He next appeals to the Bible; but, alas! for his theory, he crucifies it afresh, and puts it to public shame! He quotes Math. xiv. 26; and Luke xxiv. 36-39, Mark vi. 49.

In Matthew and Mark the original word is *phantasma*, a phantom; and such is also the marginal reading in Luke. In the cases recorded by Matthew and Mark, the disciples thought they saw a phantom, but they were mistaken, as all other persons have been ever since. Let the reader notice, then, that in the only cases recorded, where the disciples supposed they saw a phantom—ghost, they were deceived; and that there is not a case differing from this on record!

In the case referred to by Luke, we have the subject presented in all its power and force. The Lord Jesus had arisen from the dead; his Father "had shown him the path of life," and "demonstrated him as his son, by his resurrection from the dead"—"death" now "had no more dominion over him,"—he was immortal—and as such he appears in their midst! "They were terrified and affrighted and supposed they had seen a spirit—a *phantasma*, or phantom—ghost. And now he proceeds to correct their ideas of such things by asking, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet; that it is I, myself: handle me, and see; for a spirit—a *phantasma*—hath not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet." Thus correcting their errors on the subject of spirit, or phantoms, and, at the same time, demonstrating the MATERIALITY OF SPIRITUAL BODIES!

Here is "a quickening spirit," as Paul says, with "flesh and bones, hands and feet." Here we have a glorious specimen of a spiritual, immortal body—not "immaterial," but material—real—tangible; something which could be "handled" and "seen." What becomes of Mr. Lee's "immaterial soul" in the light of this fact? His theory is exploded! his foundation demolished! his superstructure crumbled into dust and his theology a thing of nought! the *ignis fatuus* of a day! This fact, I repeat it, sweeps away Mr. Lee's whole theory of "immateriality," demolishes Mr. Drew's logic, and nullifies all the rhetoric of Pythagoras, Plato, Socrates, and Zoroaster. It eclipses all the philosophy of Babylonia, Egypt, Media, Persia, Greece and Rome! It swallows up all the traditions of the Jewish Service Book, Josephus, and the Apocrypha! It casts into the shade all the learning of Pharisees and Sadducees, ancient or modern! because it IS LIFE AND IMMORTALITY BROUGHT TO LIGHT!

Mr. Lee refers to Acts xxiii. 8. Mr. Brewster made a better use of this than Mr. Lee has done; and as we have fully responded to his arguments on this point, we must refer the reader to our discussion with Rev. Wm. H. Brewster. Mr. Lee's logical reputation is greater than his philosophical and scriptural strength. Truth is mighty above all things, and will prevail!

J. T. W.

The Editor of the Examiner, in his late visit east, had a good time with friends in Boston and Cambridge, Mass.; and preached three times in the latter, and five times in the former place, to good and attentive congregations.

## IMMATERIALITY.

The following communication is from a Methodist Minister; who, though not with us on all points, says, in a private note,—"On the great question—'What will be the doom of the wicked?' I am fully with you; and intend ere long to give public utterance to the truth of God on this awful subject." He adds—"I feel thankful to God that I have seen your Sermons and Dobney's book. For years my mind has been painfully perplexed with the doctrine of interminable suffering: I have thought and read of hell as a world of immortal woe, where countless millions curse themselves, each other, and the Almighty, until I have been confounded: but I have done with the doctrine and all its perplexities. The wicked shall be burnt up with unquenchable fire; and afterwards every creature in heaven and on earth shall ascribe blessing, &c., to Him that sitteth on the throne and to the Lamb for ever."

The name of the author of this communication has never appeared in the Examiner: he is therefore a new accession to this side of the question: but he alone is responsible for the sentiments of his article. We hope to hear from him again.

If the Human Soul be Immaterial, how can we account for the origin of its existence?

BR. STORRS:—I have recently been much interested in this question. The following article is submitted to your consideration; which you may print if you think proper to do so, and if not, you may return it at my expense.

Admitting the human soul to be immaterial, there are four ways, in any one of which we may suppose it to have originated. 1st. We can suppose it to have been created out of previously existing immaterial substance. 2d. We can suppose it to have been created out of the immaterial substance of one or of both the parents who were the means of its existence. 3d. We can suppose it created out of the Divine substance. 4th. We can suppose it to have been created out of nothing. These include every possible mode of accounting for the origin of the soul, if the soul be an immaterial essence. Assuming this view of the nature of the soul, I propose to show that it could not in any of the above ways come into being, and therefore there is no such immaterial soul in existence.

I. Did God create the soul out of previously existing immaterial substance? I answer, 1st. The existence of such substance is hypothetical. I do not know of any immaterialist of the present day, who maintains such an opinion respecting the origin of the soul. 2d. If such immaterial substance did exist previous to the creation of our immaterial soul, it either possessed the essential properties of spirit, or it did not. If it did not, then immaterial substance is not necessarily spirit. Suppose then this substance did possess the essential properties of spirit. In this case, according to immaterialists, it must have had thought, consciousness, and all the elements of personality. In other words, it must have been an intelligent, spiritual being;

essentially one and the same; immutably and eternally incapable of multiplication or division. Immaterialists themselves being the judges, our immaterial soul could not be created out of the essence of such a being.

Let us suppose this immaterial substance to have been impersonal, unconscious, and unintelligent. Still it must have been essentially one, or it must have been multifarious. If essentially one, then it is plain it could become the subject of only one consciousness and personality. No more than one soul could be created out of it. If there were different kinds of such substance, then each kind might become one soul, and only one. There must then have been as many different immaterial substances as there have been human souls in existence. Such a notion is surely too absurd to be maintained by the advocates of immaterialism.

If, however, any should incline to adopt this method of accounting for the origin of the soul, we have other difficulties to suggest to them. How came this previously existing immaterial substance into being? How could immaterial substance exist, and yet be utterly destitute of moral and intellectual properties? How could an unconscious and unintelligent substance be rendered conscious, intelligent, and the subject of personality? Immaterialists tell us that what is not matter is spirit, and that spirit is essentially conscious, intelligent, and active. Of course, if this be so, there could not be any unconscious, unintelligent, immaterial substance, out of which human souls were created.

II. Does God create the souls of children out of the immaterial substance of one or both of their parents?

"Suppose the soul of a child to be created out of the immaterial substance of its father." But here we are in difficulty again. The soul of the father, we are told, is essentially an unit; it is indivisible. It cannot, then, be divided. It cannot furnish from its own essence the elements of a new existence. Passing over this difficulty, we will still suppose the soul of the child created from the soul of its father, and another difficulty is presented as formidable as the last. The father having parted with a portion of his immaterial essence, no longer has a soul, whole and entire. The second child of the same father must be supposed to receive another portion of his spirit, and so of all the succeeding children. Thus the father, after communicating, at different times, portions of his own essence to a score of children, can hardly be supposed to have any soul left. It is also evident, that before he became a father he must have had twenty times more immaterial substance, or soul, than any one of his children. Thus souls are diminishing in quantity, or amount of essence, every generation. In the course of ages, souls may become as small as immaterialists affirm them to be,—without extent, having no size, in other words, they exist nowhere.

The idea that the soul of a child is created out of the soul of his father, is evidently absurd, and must be abandoned. And if we suppose the soul of the infant to be created out of the immaterial essences of both parents, absurdities are increased and multiplied. In this, as in the former case, we have indivisible spirits divided, which is a contradiction. Neither father nor mother has a complete soul after the production of the child. And as the child is supposed to have a soul, which is compounded of

the substance of two immaterial, conscious, and immortal spirits, he must have in himself a double life, a double consciousness, a double identity; he must be the subject of a two-fold immortal existence. Such are the contradictions and impossibilities in which we are involved, by supposing the soul of a child to be created out of the immaterial substance, of one, or both of its parents.

III. Does God create souls out of his own essence?

This cannot be, according to immaterialists, for they tell us God is one, and indivisible for ever. But if souls be created out of the divine essence, God is divided into as many parts as there are human souls in existence.

"If the human soul be a part of the essence of God, it must be a partaker of the attributes of God. The attributes of God inhere, essentially and eternally, in the divine substance. If, then, human souls are portions of the divine essence, they must share in the divine perfections, many of which are said to be incommunicable. In reality, God is the only intelligent Being. Every human mind is a ray of the infinite light; a drop of the eternal ocean. In the language of Pope:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

It either follows, then, that whatever is, is right, or if there be such a thing as moral evil, the Divine Being, in his innumerable individualizations, is the only transgressor of moral law. Every false opinion; every evil passion, every wrong action, is thus charged upon that great and glorious Being who is Light and Love, and in whom there is no darkness at all. Now, no immaterialist will contend for such absurdities. We are thus forced to the conclusion, that God does not create human souls of his own essence.

IV. Does God create human souls out of nothing?

I formerly entertained the common opinion of the origin of the Universe, that it was produced out of nothing. But I have been compelled to abandon that idea, as involving an absolute impossibility. None will pretend that finite immaterial minds can create something out of nothing; while many do maintain that the Almighty did, from nonentity, call all things into being. Let me ever speak of God with the deepest reverence. I believe he can do whatever in the nature of things is possible; but there are some things which are beyond the limits of omnipotence. God cannot annihilate his own being. He could not create a being equal to himself. I doubt whether God could compress all the matter in the Universe, so that it would occupy no more space than a grain of sand. According to immaterialists, God cannot divide a soul into parts, nor destroy a soul by the action of matter upon it. I do not accuse them of irreverence for holding such opinion, nor shall I be rashly censured by candid men, when I assign the following reasons for not believing in the production of something out of nothing.

1st. I cannot find that the Bible anywhere teaches the creation of anything out of nothing.

2d. If something was produced out of nothing, it must have been so produced by the action of Deity. But action necessarily implies two things: 1st, an actor; 2d, an object acted upon. The

actor may act upon himself, or upon something which is not himself. Let us try both cases.

1st. Does God produce immaterial souls by acting on himself?

This brings us to view the subject again, very nearly in the light in which it is presented in our third supposition. Now, if we answer the question just proposed in the affirmative, we must maintain that God has divided his indivisible essence into parts, and of these parts constituted human souls. Here we have a contradiction and an absurdity;—a contradiction, because an indivisible essence cannot be divided; and an absurdity, because, according to this view, every human soul, and every devil, is a part of God.

Again: These separate parts of the divine substance, which are supposed to be individualized in different souls, either have their original properties or they have not: if they have, then the consciousness of every soul is the consciousness of God; the will of every soul is the will of God; and the errors of every soul are the errors of God. This will not be maintained by immaterialists. Let us, then, suppose that these portions of the divine substance have not their original properties. Here are two difficulties: 1st. These parts of the divine essence could not exist for a moment, after being deprived of their essential properties. 2d. New properties in the abstract could not be created and made to inhere in these parts of the divine nature. It is therefore impossible for human souls to be created out of the essence of God, by the action of God upon himself.

I may here remark, that if God could produce souls by acting on his own nature, these souls would not be created out of nothing, which is the point now under consideration.

Does God, then, create souls by acting on something which is not himself?

This could not be, according to most immaterialists, for they tell us there was a period when only God existed. Besides himself, there was neither matter nor spirit. Of course, then, out of himself there was no object to act upon. Now, as an exercise of power necessarily implies an object to be acted upon, it follows, that if there ever was a period when nothing besides God existed, nothing but God could have existed to all eternity.

All will admit that the creation of something out of nothing is an impossibility with finite beings; but many will maintain that such a creation is possible with God because he is omnipotent. I believe in the divine omnipotence; but what can omnipotence do without materials to work upon? What can it effect when set in operation (if this were possible) on boundless nonentity? In the arithmetic of morals, a thousand times nothing amounts to nothing, and this is an absolute and immutable truth in the multiplication table of God Almighty. The fact that our power is limited, and God's power is infinite, does not touch the question. No being, finite nor infinite, can think without a subject of thought. No being can exercise desire or love without some object to be desired or loved. None will pretend that God could exercise his benevolence upon nonentity. So neither can power act upon nonentity. Hence the production of souls out of nothing is an infinite and eternal impossibility.

I am thus led to the conclusion that an immaterial soul could not be created out of previously

existing immaterial substance, nor out of the souls of parents, nor out of the divine essence, nor out of nothing. And as an immaterial soul could not be produced in any other way, I am compelled to believe there is no such thing in existence.

As my sheet is not full, I will suggest whether the notion, that the soul was created by God out of nothing, is not utterly inconsistent with the doctrine of man's constitutional depravity. Here let me quote Wesley, who represents the thoughts of millions on this subject. "In Adam all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead; dead to God, wholly dead in sin; entirely devoid of the life of God; void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast, in sensual appetites and desires. This, then, is the foundation of the New Birth,—the entire corruption of our nature." Such is said to be the state of a human being "when he comes into the world." This is affirmed of the immaterial soul, and of it only; for immaterialists tell us the body possesses no quality of an intellectual or moral nature: every such quality belongs to the soul. Now, if the soul be made out of nothing, a human father can have no more to do with the production of the souls of his children, than with the creation of so many worlds. How, then, can a father's acts affect the moral nature and condition of the souls of his children; and the relation of these souls to God? To me this seems impossible. If the soul alone develops thought and volition, and if it be created by God out of nothing, then we must refer the first moral state of the soul to God, and not to Adam. If the soul is naturally destitute of holiness, God made it so. If the soul has in itself the germs of pride, malice, envy, bitterness and blasphemy, God put these germs into it. If the soul go astray from the womb, speaking lies, God interwove a principle of falsehood in its constitution. Whatever is natural to the soul must be referred to the being who gave the soul its nature, and not to the beings who were merely the instruments of providing for it a house of clay, in which it might pass a short term of existence.

THETA.

Mass., September 14th, 1849.

#### DR. I. F. LEE, AND THE BAPTISTS.

To the BAPTISTS scattered throughout the bounds of the Moriah Association, and elsewhere, greeting:—

Whereas the Meadow Branch Baptist Church has charged the undersigned with the promulgation of sentiments heretical, and subversive of the Christian system, thereby justifying themselves in his exclusion from their body, hoping that no church will receive the letter of dismission granted him upwards of two years ago, and which they are led to think he still retains, contrary to the wish of said church: Be it known unto you, 1st. That the sentiments, which the undersigned has promulgated, are not contrary to Scripture. 2d. They are not therefore either heretical, or subversive of the Christian system. 3d. As to the letter of dismission, he neither retains it still, nor

holds it contrary to the wish of the Church, and therefore cannot present it to any other church whatever. The letter then of the Meadow Branch Baptist Church is a misrepresentation from beginning to end. The undersigned might, in strict propriety, let the matter here rest, and demand the proof of their assertions, but he prefers an exposure of the misrepresentation, believing it will be acceptable to his friends, serviceable to his enemies, and instead of subverting the Christian system, establish the truth of those sentiments, and prove hermeneutically that they are the Revelation of the Almighty, and not the inventions of man.

The Meadow Branch Baptist Church was apprised of the fact, that he was not a member of their church at the time (Feb. 1849,) nor for upwards of twelve months previous; that he had disposed of the letter of dismission in the summer of 1847. What then, dear brethren, can you think of a church, who wilfully and deliberately publish that which they know is a misrepresentation? What could have prompted them to such an act? It has been said that it was *slavish*, *servile fear*—the fear of man—the fear of the Moriah Baptist Association! That if they did not exclude Dr. Lee, the Association would exclude them!! That is, if they did not exclude an individual who was not a member of their church at the time—an impossibility—aye, if they did not commit an impossibility, the Moriah Association would sever them from her sisterhood!! And this egregious folly was premeditated by a very few, (it is feared, not some of *that* few who are saved,) while the majority, an overwhelming majority, of the Association knew nothing of the plot. How strange! to bear false testimony against a neighbor, to indulge in wilful misrepresentations, to take fiction for fact, and fact for fiction; to take Scripture for heresy, and Bible sentiment as subversive of the Bible; and call all this orthodoxy! Strange as it may seem, it is nothing more than the Meadow Branch Baptist Church has done, under the penal law of the Moriah Baptist Association. Two or three very active agents in the plot believe that the *soul of man is the essence of God*! And that the wicked will be raised incorruptible, immortal—spiritual bodies. Glorious! For, saith one of these essences of Deity, Paul, in the 15th chapter of 1st Corinthians, is speaking of the resurrection of the wicked as well as the saints! Is this orthodoxy? If may be the Moriah Baptist Association's sentiments, but not surely the declaration of God. But what are these sentiments which the Meadow Branch Baptist Church, in common with the Association of which she is a beloved and pious sister, believe to be heretical and subversive of the Christian system, and a renunciation of which would be a great recommendation to an ordained minister of the glorious gospel of Jesus Christ? Let us look into that gospel, and examine and see if it contains such sentiments as Dr. Lee has openly promulgated. And if, after impartial and thorough examination according to the sacred canon, we find sentiments verbally, hermeneutically such as Dr. Lee believes and has promulgated, it must necessarily follow that they are scriptural, not heretical; and instead of subverting Christianity, they are in verity a part of that Divine system itself, *how subversive soever of the sentiments of those who reject the word of God*, and prefer the blasphemous idea that the soul of

the wicked is the essence of Deity, and therefore is undying, and must live forever!

To the law and the testimony. 1st. Dr. Lee believes and has promulgated the following sentiments, which the Meadow Branch Church pronounces heretical and subversive of the Christian system.

Gen. 3: 22: 'And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore,' &c. 23. The sentence of death is passed, and, in mercy, God expels Adam and Eve from Paradise, or the garden of Eden; for he did not wish them to live for ever in a state so wretched. The penalty of mortality was not remitted, for "dust thou art," &c., and the penalty of the law, death, *eternal death*, were it not for the interposition of mercy, through a Saviour, would have been inflicted on Adam and Eve.

Ezekiel 18: 40. 'The soul that sinneth, it shall die.' Rom. 6: 23. 'For the wages of sin is death.' 21. 'The end of those things is death.' 2: 12. 'For as many as have sinned without law, shall also perish without law'—16—'in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.' 1: 32. 'Who, knowing the judgment of God, that they which commit such things are worthy of death.' This, then, is the judgment of God, that the wicked are worthy of death—that they shall *perish* in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. What doth it profit a man if he gain the whole world and lose his own soul, his life? Or what is a man profited, if he shall gain the whole world, and lose his own soul—his own life?

Job 21: 30. 'The wicked is reserved unto the day of destruction—they shall be brought forth to day of wrath'—*death—eternal death*. Ezk. 18: 18, 24, 31, 32, 26. 33: 9, 13, 18. Matt. 3: 10, 12. 5: 29, 30. 7: 13, 16, 19. 10: 28. 13: 40, 50, 16: 23, 28. 18: 8, 9. Acts 3: 23. 8: 20. 2 Peter 2: 1, 17. Here it is declared that the wicked shall be destroyed—shall lose their life—be burnt up—shall perish—utterly perish. Again, John 3: 36. 'he that believeth not the Son shall not see life.' And again, Malachi 4: 1. 'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' From the foregoing passages it is evident that the final destiny of the wicked is destruction, everlasting destruction, death, eternal death. And we think we have the mind of the Lord when we say, that eternal death, and not eternal life in misery, is the judgment of God against the wicked. This we believe from the force of testimony more numerous and overwhelming, in one sense of the word, than that in favor of baptism being immersion. We have one solitary word to prove immersion, i. e. baptizo. This, with the phrase, going down into the water, &c., in Jordan, and buried with him in baptism, &c., constitutes all the proof we have, and all that we require. Let us now return to the future punishment of the wicked, and what hermeneutically is the testimony in its favor, and who is the author of that testimony or evidence by which we believe? Consume, devour, destroy, destruction, perdition, die, death, perish, utterly perish, everlasting destruction, eternal death, are the words

chiefly employed, when speaking of the future and final punishment of the wicked, &c. We would request then that you study them *hermeneutically*, and consult a Latin Dictionary. Look carefully and critically at the words, *consumo, destruo, devoro, destructio, perdo* (from *per* and *do* literally, to depart wholly,) *perditio* (from *perdo*, entire loss, utter destruction,) and then turn to Webster's large, and enlarged Dictionary, last published, 1848—and say whether these sentiments are heretical and subversive of the Christian system? But the public mind, says Mr. Forcible Feeble, is against the doctrine, aye, and the overwhelming prejudices of the churches. Yea, verily, adcs Deacon S.; and then how are we to alarm sinners, if we take away the fear of undying torture in eternal and devouring fire? Alas! the man who will yield to public opinion or the prejudices of the whole religious world, when that opinion and prejudice is contrary to the word of God, is not fit for the Church of God, and is a dishonor to the ministry. We know we have the mind of the Lord when we say, that it is not the fear of undying torture, but the goodness of God, that leadeth man to repentance.

All the classic Greek writers, all Lexicons, have been sifted and examined, minutely, thoroughly, to prove what? That *baptizo* means to dip, plunge, immerse. Must a man, then, renounce his reason, his knowledge of other words besides baptizo—deny the import and meaning of the words used in speaking of the punishment of the wicked—declare that the judgment of God relative to the wicked is heresy! and that the doctrine contained in the word of God is contrary to the word of God; and that God, therefore, does not mean what he says;—must a man do all this before he can be received again into full fellowship and fellow feeling with the Meadow Branch Baptist Church? The import of words must first be changed; all Dictionaries and Lexicons altered essentially—nay, even then the judgment of God remains immutably the same. Think you, brethren, that all the proofs in favor of the punishment of the wicked being that of utter destruction and not eternal life in misery, have been enumerated? Throughout the whole Bible there is not one passage, not one solitary phrase, that favors the common notion of immortality in sin, or eternal life to the wicked. No, not one text to show the soul is in its present condition undying or immortal. True, that immortality is promised to those who, by patient continuance in well-doing, are seeking for honor and glory and immortality, eternal life. These great and glorious blessings are promised to the saints, through Jesus Christ. They are not inherent in man—not even in the righteous, much less in the wicked. Nor are they conferred on mortals, before the resurrection. Corruption must put on incorruption—mortality, immortality; the natural body must be raised a spiritual body. When does this take place? At death? Nay, but in the resurrection.

Christ was manifested in the flesh, that he might destroy the works of the devil. This the devil himself believes. Art thou come to destroy us before the time? The belief of the Meadow Branch Church, then, is not so correct on this point as that of the devil. He knows the truth in this respect, believes it, and trembles. But the Meadow Branch Baptist Church denies the truth of God, and neither fears nor trembles, but unblushingly publishes to the world that the truth of God is heresy! Would to

God that they had the wisdom of the serpent, and the harmlessness of the dove.  
Meltonville, N. C.

I. F. LEE.

#### LETTER FROM BR. J. B. FRISBIE.

The writer of the following letter has been a minister, and traveling elder, we believe, in the Protestant Methodist Church, for a number of years. Some months ago our Six Sermons were put into his hands, if we recollect right, by Br. Catlin of Kingsbury, Ind., which he has examined with Dobney on Future Punishment, comparing them with the Scriptures, the result of which will be learned from his letter. Our Br. Catlin and other brethren in the west are doing their work faithfully in scattering the doctrine of immortality only through Christ, and that by a resurrection from the dead; thus showing the importance of the "second advent," as our only hope for a future life. We trust they will abide in this good work and not compromise it to please men.

SYLVAN, MICH., Sept. 7th, 1849.

BROTHER STORRS,—It is with pleasure I now inform you that I have closely examined your Six Sermons, and also Mr. Dobney on Future Punishment: able works, the truth of which nothing but prejudice, and a blind zeal for creeds, sects, and parties, can gainsay or resist. With much interest I have perused your valuable paper, and have been delighted with the discussions therein, and have faithfully compared them all with the Bible.

About seven years since I was fully convinced that the idea of the natural immortality of the soul was a heathen doctrine; but have believed that immortality was in Christ, by virtue of the atonement, for all, but am now ready to acknowledge that the Bible does not teach the immortality and eternal life (which I consider synonymous) for any but those, "who, by patient continuance in well doing, seek for glory and honor and IMMORTALITY, ETERNAL LIFE." It appears that Christ, by his obedience and death, *abolished death*, and brought *life and immortality* to light through the gospel: 2 Tim. 1: 10. It is strange, that some should labor to prove that life and immortality should be brought to light through the light of the impress of the heathens, or reason, or the light of nature. To "put on immortality," (1 Cor. 15: 53, 54,) does not look much like an immortal soul's putting on an immortal body, or a mortal body's putting on an immortal soul, but "this mortal shall put on immortality," in the resurrection. Under this I will place, "The soul that sinneth it shall die." Ezek. 18: 4 and 20. Also, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death." James 5: 20, does teach that a sinner's soul may die. Solomon says, "Man hath no pre-eminence above a beast" at death: Eccl. 3: 19. "The dead know not anything." David says, man without redemption is "like the beasts that perish." Ps. 49. "While I live I will praise the Lord—while I have any being"—"his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ps. 146: 2 and 4. I am not so clear on the intermediate state as I could wish. One reason why, I suppose, is, I had imbibed the notion that demons were the spirits of the wicked dead, according to Josephus, W. B. 7, sec. 6.

As to the destruction of the wicked after death, I feel very well satisfied on that point, at present. As sure as eternal life means future and endless life, so sure the opposite must be future and endless death, perish, and destruction, which are the common terms in contrast with life, eternal life, &c. Nowhere can I find that the wicked are to have eternal life, or that they are immortal, or are to put on immortality in the resurrection. For this is spoken only of brethren or Christians, who have sought immortality: Rom. 2: 7; they put on immortality in the resurrection. 1 Cor. 15: 50—54. "He that hath sown to the flesh shall of the flesh reap corruption." Now this I see is not the first death that we inherited in Adam. For, this is for our own deeds, and contrasted with life everlasting, which places it in the future, viz., the second death—"Death unto death"—"Utterly perish"—"End destruction"—"Destroy both soul and body in hell"—"punished with everlasting destruction." A word as to the resurrection, then I close this article. I came to the firm conclusion that if I could find proof in the scriptures that the wicked might rise mortal, that assuredly they would die again. No sooner had I come to this conclusion than this text came to my mind, satisfactory to the point—"Women received their dead raised to life again: and others were tortured, not accepting deliverance that they might obtain a better resurrection." Heb. 11: 35. The contrast is between the women's children raised by the prophet back to this mortal life, and the better, or immortal resurrection. If these worthies had accepted deliverance, it appears they would never had a better resurrection than a mortal one, and die again. This is in exact agreement with the text, "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." Here the contrast is between the life in this world and life eternal; which makes its loss one with death eternal. See Mat. 10: 39, Mar. 8: 35. Yours in the hope of immortality.

J. B. FRISBIE.

#### "INFANTS—SOUL AND BODY."

Under this caption, the True Wesleyan, for Sept. 1, takes exceptions to a sentiment of some of its exchanges, which is this, "the body of the infant is corrupt or fallen, and depraved. This depravity is hereditary; but the soul is a new creation of God, not derived from the earthly parent." The Wesleyan uses up this notion very handsomely, and says, "The Bible affirms that God is the Maker of the body as clearly as it does that he is the Maker of the soul." It adds, "'Abraham begat Isaac, and Isaac begat Jacob.' But if souls are not begotten as well as bodies, Abraham did not begot Isaac, or else the term Isaac does not include a soul. If men are not begotten, then souls are no part of men."

The Wesleyan overthrows its exchange in the argument, but demolishes itself along with it, for the doctrine of the Wesleyan is, that the soul is "immaterial, uncompounded, and indivisible."

Now if it is "immaterial," how does the action of matter, in generation, communicate it? And if it is *indivisible*, how could Abraham give or communicate a soul to Isaac? It could not be an offshoot from his own, for that would make his soul *divisible*, and the Wesleyan says it is "indivisible." We cannot see, if Abraham communicated Isaac's soul to him, but what it must still have been Abraham's soul in Isaac, if the soul is not divisible; and then we do not see how there can be more than one soul for the whole human family; and as that is "indivisible," it is a *family* soul: hence it follows that the action of any one man must be the action of the *family* soul; so if one man sins, it is a *family* sin, or if one man acts virtuously it is a *family* virtue. Again, as the soul is "indivisible," all men must have the same common destiny: say, for example, that if Abraham should be lost, Isaac must be lost, for the soul can't be divided; and so, whatever is the fate of the first man, Adam, must be the fate of all the men of his race, or else the soul must be divisible; and then, what would become of the Wesleyan's theory of its indivisibility? Happy for man, however, we have the assurance that Abraham, Isaac and Jacob are saved, and that proves Adam and Eve were, and that all their posterity must inevitably be so too—for "the soul is indivisible." Truly the Wesleyan has helped our opponents to a short and certain route to universal salvation. Can you get out of that dilemma, Br. Wesleyan, without abandoning your theory? The Examiner is open for your answer, and we will show you how we can equal you in "courtesy."

We see Br. Lee's difficulty. It all grows out of the assumption that the soul is an *entity*—a real being or existence—and not an *attribute*. The soul of man is an attribute of man, an inherent quality, that which pertains to man as man, as an *organism*. To use one of Br. Lee's own expressions, "The soul, whose very existence is *thought*." Never did a theologian better define the soul than he has done, fatal as it is to his entire theory, which he has labored to sustain in "22" articles in the True Wesleyan.

The question between the Wesleyan and its "exchange" stands thus: Are the souls [thoughts] of men, or of infants, a new creation of God, or are they propagated by generation from father to child?

According to Br. Lee, (see last Examiner) the soul is a "living consciousness," and "is known to exist only from its thoughts;" now, how little "living consciousness" does an "infant" manifest? and as the soul "is known to exist only from its thoughts," how will Br. Lee prove that "infants" have any souls at all? Does he know anything of their thoughts? He has said that "animals do not think;" that what appears to be the result of thought in them is only *instinct*. There are very few animals but what are quite equal in this respect to infants just born. After all, then, Br. Wesleyan, may it not be, according to your theory, that *infants* have no souls at all? So that you and your exchange may both be wrong.

The matter now seems to stand thus:—

The soul is *thought*, and can be known only by its thoughts:

But the infant is not known to think:

Therefore, the infant has no soul, so far as known. Is this position true? And if not, how will our Br. Wesleyan disprove it, without abandoning some

of his main arguments? Again, we say, the Examiner is open for Br. Lee's answer, with this proviso, viz., if we can possibly get funds to continue our paper. Now is a chance to prove our generosity.

## BIBLE EXAMINER.

PHILADELPHIA, OCTOBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5: 12.

BIBLE EXAMINER.—The present number of our paper has been delayed from two causes; first, absence of funds; second, our own absence from the city. Since our last we have visited New-England, and conversed with numbers of our friends, all of whom express the desire that we should continue to issue the Examiner; and are unanimous that the subscription price ought to be increased to one dollar per year; they assure us they will cheerfully pay that sum. Several persons have pledged themselves to be responsible for subscribers to the amount of the following sums for the coming year, viz:—

Adam Warthman, Philadelphia,	\$15.00
Jacob Johnson, Millville, N. J.,	10.00
P. Dickinson, Boston, Mass.,	10.00
R. E. Ladd, Springfield, Mass.,	25.00

Br. Wm. Swinburn, Patterson N. J., writes, that we may calculate upon six or eight subscribers there for next year, where there were only four the present. Here is a good and encouraging beginning. Let us now hear from all our friends at once; because, we wish to be able to determine how many papers we shall print monthly before we commence the new volume. To print more than are called for is a loss to us, and not printing enough we shall fail to supply new subscribers. Cannot our friends say at once for how many dollars they will be responsible during the coming year? They need not remit to us only as they obtain subscribers, but let us know how much we may *certainly* depend upon from you to help us through the next volume. A monthly issue is all we can promise at present. We have no funds on hand for the November and December numbers of the Examiner, yet we shall issue them during those months in full faith that the expense will be met.

THE TERMS of the Examiner hereafter will be one dollar per year. For five dollars six copies will be given; and for ten dollars thirteen. Having made this arrangement it is thought advisable to withdraw the offer of a "premium" made in the August number. The back numbers for 1848 and '49 will be furnished at the same price as heretofore. All communications and remittances relating to the

Examiner should be directed "Geo. Storrs, Philadelphia, Pa."

THE NEW HYMN BOOK.—We invite the attention of our friends to this work. We believe it to be at least equal to any other: modesty perhaps forbids us to say more; but, we should be glad to have it compared in the matter it contains and its neatness of execution with any other. It is free from sectarianism, and we believe can be used by "all christians." It contains 205 choice Psalms and Hymns; selected, but altered and abridged, of such character, we think, as are fitting to be sung in public assemblies. Lighter hymns may be used at other times; and a plenty such can be found in every place without our contributing to multiply them. Several congregations besides ours in Philadelphia have procured our "Christian Psalms." For price see last page.

### MORE ENCOURAGEMENT.

FROM BR. WM. SWINBURN.

PATTERSON, Sept. 10, 1849.

BR. STORRS.—Enclosed you will find \$2 from Br. Isaac Van Blarcom and myself, to be appropriated for the continuance of the Bible Examiner, to aid you through the present year. We think your valuable paper is worth one dollar a year, and we would prefer giving \$2 per annum if the paper could be issued weekly or semi-monthly. We think some six or eight subscribers could be obtained here another year, at \$1 monthly or \$2 published oftener. Your article in the last number, on the "signs of the times" was rich, and well worth attention. We should like to hear more on the same subject. My own opinion is, that the sons of Judah will not start for the land of their fathers until after the first resurrection. I feel fully satisfied that the battle of the great day has already commenced.

FROM EDWARD TURNER.

BLACKWOODTOWN, N. J., Sept. 21, 1849.

MR. STORRS.—Dear Sir.—Enclosed I send you \$1 to be added to what I paid for the Examiner the present year, being satisfied all the while you were publishing too low by one half or more. I should be sorry not to have the pleasure of reading the Examiner at even four times its present cost, and think a large majority of your subscribers would be of the same opinion.

I therefore, would suggest, that you should at once make an estimate of the cost for publishing the Examiner, together with a sufficient sum to pay all labor, expenses, &c. Then make a division of the deficiency amongst your subscribers, and I think there would not be one who would be dis-

satisfied with the amount extra they would have to pay, and would most gladly do so, rather than have the paper discontinued.

ADDITIONAL DONATIONS since our last to finish the present volume.

Adam Warthman, Philadelphia,	\$6.00
C. Thompson, Harrisburg, Pa.,	5.00
A friend in New York City,	3.00
Henry Harris, Free Union, Va.,	1.50
Joseph White, Heath, Mass.,	1.00
J. Simpson, and R. Malone, Richmond, Va.,	5.00
Various other friends,	2.00

### IMMORTALITY.

A REVIEW OF REV. LUTHER LEE.

This work is now being stereotyped, and will make about 120 pages. The subject of immortality is philosophically and scripturally discussed. The work discusses the immortality of the soul, the consciousness of the dead, and the destiny of the wicked. It will be ready for delivery about the first of November, at 25 cts. per copy, or five copies for a dollar in paper covers, and mailable. About one half the matter has appeared in the Bible Examiner, but the remainder will not be published in the paper as that course would very much delay the appearance of the book. Persons desiring the work will please address their orders immediately to JOHN T. WALSH, 63 Ogden street, Philadelphia, Pa.

J. T. W.

ALBANY AND UTICA, N. Y.—The Editor of the Examiner designs to spend Lord's day, the 21st inst., in Albany, and remain there till the latter part of that week; then go to Utica to spend Lord's day, the 28th, and continue there a few days. He will be glad to meet in either place those who desire to see him.

### NOTES ON "ATHANASIA."

NO. II.

Mr. Hinton uses Luke 20: 36, "Neither can they die any more," as a positive declaration of the immortality of all men. He makes the question our Lord answers to be one about the "future life," excluding its exclusive application to the resurrection. If so, the text does not prove a resurrection at all on his own principles, elsewhere laid down, that a word cannot have its literal and analogical meaning at the same time. Hence this text is fairly given up by him as proof of the resurrection, the term being used analogically for "future life," (see p. 427.) there may be no resurrection of the dead at all for all this text proves. Again, as the term "die" has an analogical signification, it may be, for all Mr. H. can prove from the text or context, on his theory, used to signify *misery*, or *unhappiness*. Then the text means, "Neither can they be unhappy any more;" and as he supposes he has proved its applicability to all men, or all the human

race, has he not proved all a universalist could desire? Thus all men shall be possessed of a future life—then they cannot be unhappy any more, "but are as the angels of God in heaven;" *Matthew*. This expression of *Matthew*, Mr. H. endeavors to avoid by saying it does not relate to their moral character or holiness; p. 437. If it has no relation to a resemblance in holiness, it has the appearance of excluding wicked angels from the possession of that which these men possess, or there would have been no need to say angels of God in heaven. But Mr. H. says, p. 436, "The point of similarity intended . . . is only that they will 'neither marry nor be given in marriage since they cannot die any more.'" Still we ask—Why contrast good and bad men with the angels in heaven? If all men are included, as Mr. H. contends, irrespective of character, why not all angels be the pattern without selecting the good only?

By Adam came death, by Christ came the resurrection from the dead: hence it follows—if the death of Adam was literal, the resurrection is literal; "not die *any more*" refers to a *like death*, and Mr. H. admits die in this text has "the sense of extinction;" p. 479: then the first death must have been "extinction" for the text plainly has reference to the first death by the words "*any more*." Further: if resurrection in this text is to be understood only as a "future life," as Mr. H. contends, and the soul does not die at all with the body, then the phrase neither can they die *any more* is without any obvious sense or force; for the words "*any more*" import that those of whom they are spoken had died *once*; but according to Mr. H., their souls had not died at all. Then these words are a *redundance*; and to prove Mr. H.'s view should have been omitted. But if they had been, it would still make the expression quite useless; for, it might as well be said of men in *this state* they *CANNOT DIE*, as the *future*; for death cannot touch the soul *now* according to his theory. There would have been much more force in the words, if Mr. H. is correct in his theory, to have predicated that *future existence* itself upon the deathless nature of the soul *now*; but as our Lord did base his argument for a future life on *resurrection*, as is evident from his adding the words "*any more*" to the expression, we are safe in concluding that Mr. H.'s exposition of the text is erroneous. Nor will Mr. H.'s definition of death help him here. Let us look at it. "Death," he says, "in its strict and primary import, signifies nothing more than that condition of an organized substance in which the organic functions have ceased;" p. 33. This then cannot be the death of which our Lord speaks, if Mr. H.'s theory be the true one, for the soul is necessarily spoken of according to him; and yet he admits that our Lord uses the term *die*, in this text in "the sense of extinction." Yet, he says, p. 448-9, "A dead man" is "a man in whom the functions of the animal organization are no longer performed . . . but the man still exists . . . nothing has occurred but the stoppage of certain organic functions, entailing a change in the condition, or mode of existence, of the being concerned. This is death," he adds. Such a death surely, Mr. H. will not pretend our Lord spoke of if he was talking of the *future life* before the resurrection, as he maintains; and yet it is most evident our Lord speaks of a *like death* to one previously experienced, when he adds the words "*any more*." Let us take

still another amplification of the meaning of death. Mr. H. says, "In the case of man, the cessation of the animal functions terminates his connection with this world, because it reduces him to a mode of existence to which this world is not adapted; but it involves no cessation of existence in either body or soul;" p. 479. Such a death as this our Lord did not speak of Lk. 20: 36; for Mr. H. has admitted that the term "*die*," there, is used in "the sense of extinction." In Mr. H.'s expression that the "cessation of the animal functions" in death "involves no cessation of existence in either body or soul," he makes an admission which will put him to the proof that the soul does not become equally unconscious as the body. Thus the body *exists*, though the animal functions have ceased: the soul also *exists*, but where is the evidence of its consciousness?

Again, Mr. H. says, "Death is a change in the mode of human existence, affected by the cessation of the organic functions, but one not interrupting the conscious being of the individual;" p. 136. Then we remark once more, that our Lord could not have been speaking of the future state prior to the resurrection, Lk. 20: 36, when he said "Neither can they die *any more*;" because, if the soul has any *organism*, it has not died *once*, if Mr. H.'s theory be true; hence, the expression "neither can they die *any more*" is inapplicable to the soul; therefore our Lord was not speaking of a "future state" prior to the resurrection. If Mr. H. chooses to take the ground that the soul has no *organism*, it does not help the matter; for that which has no organism is without beginning—is eternal—uncreated; consequently cannot be spoken of as though it was not "*any more*" subject to death, because it never did die, never was subject to death; and hence it would be useless to say neither can it die *any more*. Thus, whatever view we take of the subject, we are irresistibly led to the conclusion that our Lord spoke of the dead subsequently to the resurrection, and not prior to it; and therefore our friend Mr. Hinton loses all countenance from this text, that the dead are conscious, though they "exist"—and we readily grant that both soul and body exist after death—and he also fails to establish that all men will live for ever; or, to use his borrowed pagan sentiment, he has failed to prove that "Those who die are immortal, since they will not die *any more*." From this sentiment we appeal to the Scriptures, and especially to Luke 20, that it is the children of God, in the restricted sense of the phrase, and they only—and that after the resurrection—that cannot die *any more*, and therefore are immortal. For God calls himself "the God of Abraham, and the God of Isaac, and the God of Jacob," as quoted by our Lord, Lk. 20: 37, we apprehend, in the same sense that Paul uses it when speaking of the faith of ancient worthies, Heb. 11: 16, and says—"Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." In this connection Abraham, Isaac, and Jacob are specially mentioned, and Paul evidently refers to the same passage in Moses' writings as does our Lord in Lk. 20. Here is certain evidence from Paul that God called himself the God of these patriarchs in special reference to their faith and obedience. Did not our Lord assert the same truth? If so, the point is settled that he did not speak of all men. Luke 20.

Mr. Hinton says, p. 425-6, "The question framed

by the Sadducees must, in all propriety, be held to relate generally to the subject of a future life, rather than the fact of the resurrection of the body." And he adds—"This view is not at all inconsistent with either the etymology or the use of the term *anastasis*, which, when it relates to a future state, is by our translators uniformly, but sometimes unhappily, rendered *resurrection*."

We cheerfully admit that "our translators" have "*unhappily*, uniformly rendered *anastasis* resurrection." But "*unhappily*" for whom? Why, of course, for all who hold that "soul and body both exist" after death, and that the soul has a *conscious* existence. Truly our translators have done an *unhappy* thing for them; and left them no ground for the pagan notion before spoken of, that, "Those who die are immortal, since they will not die *any more*." That "the question framed by the Sadducees must be held to relate to the subject of a future life" BY A RESURRECTION *from the dead*, we trust is now sufficiently manifest; yet, lastly, we call attention to the fact that the question of the Sadducees expressly binds down the "*future life*," about which they inquired to the resurrection state. The question is thus stated by Mark 12: 23. "In the resurrection, therefore, WHEN THEY SHALL RISE, whose wife shall she be of them?" Now, if Mr. Hinton's theory be correct, this language certainly does not favor it; and of this it seems he must have been aware, as he takes no notice of it.

### SIGNS OF THE TIMES—NO. III.

#### "THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY."

It will be our object in this article to bring together the points in Revelation relating to that battle, with some remarks upon the events introduced. The first place where it is alluded to is in chap. 11, under the sounding of the seventh trumpet. That trumpet in our opinion commenced about 1789, at that convulsion in France which was followed by the career of Napoleon Bonaparte, and has continued to the present time. It contained the seven last plagues, which constituted it a "woe" trumpet. The last verse of the 11th chapter has these words, under this trumpet—"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices and thunderings, and an earthquake, and a great hail." This subject though interrupted by the three following chapters, is resumed distinctly in the 15th chapter 5th verse, in these words, which show the connection.—"I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." Then the seven angels are seen coming "out of the temple, having the seven last plagues," &c. These plagues were to "fill up the wrath of God" on the anti-christian powers; or, to "destroy them which destroy [corrupt] the earth," or land: that is, the inhabitants of those countries where the anti-christian powers, now to be destroyed, had carried on their abominations. Under the seventh trumpet, and during the time of the pouring out of the seven vials, "the nations were ANGRY." This we regard as the first intimation of the battle of the great day. The next direct presentation of it is in chapter 16: 13-16, or the work of the unclean spirits which go forth to gather the kings of

the earth to the battle; and it is said they are gathered together to a place called in the Hebrew tongue Armageddon. Here we may as well remark on the place before we pass to the other connecting points in the prophecy.

"Armageddon"—the mountain of Mageddon; or Mageddo, a city situated in a great plain at the foot of mount Carmel. Here king Josiah was slain in battle, (see 2 Chron. 35: 22-25.) here Barak and Deborah overcame Sisera and his great army, (Judges 5: 19.) It was a noted place for scenes of carnage; and hence is used, Rev. 16, symbolically for the place of the battle of that great day of God Almighty. Europe and western Asia have been the places where the blood of Jews and Christians has been shed like water. Europe especially has been the Papal slaughter-house. Europe then is the place symbolized by Armageddon—that is the valley of slaughter and judgment.

Having now connected two points concerning this battle, as presented in chapters 11 and 16, we are again interrupted by a view of the judgment of the great whore on the scarlet colored beast; but in that description, chap. 17, we are once more presented with some of the elements that go to make up the army of anti-Christ; viz., The ten horns—or kingdoms under Papal influence—which give their power and strength unto the beast, or papal civil power for a time; "These," all combined, "shall make war on the Lamb," &c., v. 14. Then our direct view of the battle is again interrupted by a presentation in a separate form of the judgment of Babylon, or the great whore, and with the joy that arises to the holy ones at her fall. Passing all this we come once more to an open view of the gathering and battle field with its result.

The scene opens at chap. 19: 11, and continues to chap. 20: 3. The whole is a symbolical representation. Let none forget this fact. From verse 11 to 16, is a representation of "The Word of God;" or, in other words, Christ. We have in a previous article expressed the belief that the armies opposed to Christ do not actually see him, or know that they are really fighting against him. Here we call attention again to chapter 16, where it is expressly said—"Behold I come as a thief." Come to what? Evidently, to the battle of that great day. Look at that text again in its connection. A description is given of the working of the unclean spirits, preparing the kings of the earth for that conflict. At this point the language, "behold I come as a thief," &c. is uttered; showing that it is something connected with the battle, and is accompanied by a caution to saints not to be drawn into the corrupting influences which will be everywhere in operation to turn off men's minds from a constant preparation for the final result. They are to keep their garments—keep far removed from the war spirit that will go forth from nation to nation, so that whoever shall allow themselves to fall into its current will become defiled and be stripped of those garments of meekness which characterize a christian; and thus stripped, his shame will appear; because he will be manifested to be destitute of the peaceable spirit of Christ, and thus demonstrated not to belong to him. "Blessed is he that watcheth and keepeth his garments" pure from the spirit of war, and the love of the world.

We now ask, how does a *thief* come? Not openly, but secretly; unseen and unsuspected by

those who are to be the victims visited. So Christ will come to that battle, and cause these angry nations to be gathered to the terrible conflict which is to result in their overthrow and ruin. "In righteousness does he judge and make war." These anti-christian powers have "made war on the saints" and on the truth for centuries; and done it in a most unrighteous manner: but the Lamb, now "King of kings," maketh war on them in righteousness, and in just judgment for their violence to his truth and his people. He now "treadeth the winepress of the fierceness and wrath of Almighty God;" a full description of which had been prophesied of in Isa. 63: 1 to 6, and now the time has come; but Christ comes to it as a thief—unseen—unknown by his enemies, while they will be made the instruments one upon another of executing the wrath. We may illustrate this secret presence of Christ in this battle by the case recorded in 2 Kings, 6: 15—17. The king of Syria had sent an army to seize Elisha the prophet. They came, "horses and chariots, and a great host, by night and encompassed the city about." And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, alas, my master! how shall we do? And he answered, fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man: and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

Here we see a great army from heaven, "even more for" Elisha than they were against him; but they were there "as a thief"—invisible to the opposing army—exerting an invincible power which made the victory sure. Thus we apprehend it will be in the battle of that great day. Christ, with "the armies of heaven" will be there, though invisible; but the war so far as physical power is brought into the conflict, will be that of the hand of every man "against his neighbor" or, one nation will be the instrument in executing judgment against another; and so in turn destroying each other. The scenery of calling the fowls of heaven to "the supper of the great God" indicates the greatness of the slaughter of that awful period. Then the fact is stated of the actual gathering of the kings of the earth and their armies to make war against Christ and his army. Next the "beast was taken;" by which we understand the scarlet colored beast, which we regard also as the "image to the beast which had the wound by the sword," chap. 13; being as we have said in a previous article, only another aspect of the same beast; or, the aspect given it a short time before it goes "into perdition;" and *with him* is taken "the false prophet which wrought miracles" or wonders—"before"—or in the presence of—the beast.

Before proceeding, it will be necessary to inquire, what power is symbolized by the false prophet? A false prophet is one who speaks in the name of the Lord when God has not commissioned him; see Deut. 18: 20-22. The character of a false prophet is accurately described in Acts 13th chap. in the case of "Elymas the sorcerer." He is "full of all subtlety"—withstands the truth—seeks to turn men from the truth—full of all mischief—an enemy to all righteousness—a perverter

of the right ways of the Lord, consequently a "child of the devil." See Acts 13: 6-10. This power corresponds well to the "two horned beast," Rev. 13: 11-18. We regard this two horned beast and the false prophet as identically the same power under two aspects. They both wrought miracles or wonders, before the beast. We are of the opinion that the Pope and Cardinals in the exercise of civil power are, or constitute the beast with its two horns like a lamb—a mild, Christ-like power, by profession, but speaking with its mouth like a dragon. The time was when the clergy generally had a voice in the choice of the Popes; and the emperors confirmed the choice; but some where in the twelfth or thirteenth centuries the Cardinals assumed the sole power to elect and constitute the Pope, and have held that power to the present time, or over 600 years, how near "666" we do not know. This dragon-lamb—this Pope and Cardinal beast, has "exercised all the power of the beast before him;" and has had all the characteristics of the false prophet described Acts 13th. This power, we think, is the false prophet taken *with the beast*, in "the battle of that great day of God Almighty;" and "these both are cast alive into a lake of fire burning with brimstone;" corresponding with "eating her flesh and burning her with fire," chap. 17, and denotes their utter and irrevocable destruction, so that they shall never recover; it is a final overthrow of that anti-Christian power with all its abominable delusions and superstitions; and then it follows that "the remnant," viz. "the kings of the earth" &c., "were slain with the sword," &c. These were made instruments, first, through hatred to the whole, of destroying her with all her appendages; and then are the sword, or agents in one another's destruction, till both the Papal power is ruined; and those nations overthrown; and their governments destroyed, who had been corrupted by her sorceries and abominations.

Having thus briefly noticed the fate of some of the powers engaged in the battle of that day, we must not pass by an other power concerned in the same conflict. This is liable to be done by separating the 19th and 20th chapters, which should be regarded as inseparable. The dragon power is most assuredly engaged in that war, though not mentioned in chap. 19; yet the 16th chap. clearly shows the dragon as a principal actor in the scenes of that day. It was out of his mouth one of the unclean spirits came that was to gather to the battle. We may depend, therefore, that that power will not be overlooked. The account of the battle in Rev. 19th should be read to the close of the 3d verse of the 20th chap. without interruption; thus we shall get the fate of all the powers engaged in the conflict.

We are now, then, to inquire what power is symbolized by the *Dragon*; after which we will notice its fate. In introducing this power, chap. 20, it is called "The Dragon, that old serpent; which is the Devil and Satan." The whole description here we consider symbolical; and not designed at all to represent a personal being usually denominated "the devil." This remark, however, is not to be construed into a denial of the existence of such a personal being; we only say, that in *this text* he is not the power spoken of. Dr. Eadie, in his Biblical Cyclopædia, a new English work, on the word "*Dragon*," says: "In the Apocalypse it

seems to be a symbol of the dark, malignant spirit of Evil, either in himself or in those human influences which he inspires or employs." On the "*serpent*," the same author remarks: "In Egypt and other nations the serpent was a common symbol of powers. Idolators regarded it as a personification of all evil." Kiersey, in his "*Cyclopædia of Biblical literature*," another English work of great merit and reputation, says: "They anciently represented all great destructive agents under the form of a *Dragon*, or *monster serpent*." He further remarks that there were temples built to Dragons, some of which were several miles in length, and built in a serpentine form."

As a sign of power, Moses seems to have used it when sent to Pharaoh; see Exodus 7: 9, where the Lord told Moses his rod should become a serpent—a dragon—before Pharaoh. The word here translated serpent is the same that is rendered *dragon*, Isa. 27: 1. It was the sign of Moses' power; received from God, to deliver Israel. The words devil and satan are the Greek and Hebrew words expressing the same thing; and literally signify "*adversary*," leaving it the connection to determine what particular adversary is spoken of. The expression, "the dragon, that old serpent, which is the devil and satan," therefore, signifies a dark, malignant power, which is to act a prominent part in the transactions of "that great day of God Almighty;" and which is to be the last disposed of in the conflict, and is not to be utterly destroyed at that time, but reserved for another period, hereafter to be spoken of. The question now returns—What power is it? We have said that the symbols by which it is represented only signify a malignant and destructive power. We now add, that we are not to suppose, because we find these symbols employed in regard to one destructive power, that that is the power always intended. If this were the case, we should have to confine its application wholly to the Imperial power of Egypt; for, in Ezekiel 29, the Lord expressly calls "Pharaoh king of Egypt, the great dragon." This passage goes to confirm the position that it is a symbol to denote an extraordinarily malignant or destructive power, and a power too that has specially been an oppressor of Jacob's posterity. Such was the Imperial power of Egypt; such was the Imperial power of Rome, and hence symbolized by a dragon, Rev. 12th; but in Rev. 19th and 20th we have come to a period where the symbol cannot apply to Rome; Imperial, nor to Rome Papal; the latter is described by other symbols, and the former had passed away. The Dragon, then, in chapters 16 and 20 is another power. To find this power, we shall again have to revert to the prophecies of the old Testament; we shall there find more in detail, a description of a part of this same battle of the great day of God. We turn then to Ezekiel 38 and 39. Let us examine some of the powers here introduced.

The 38th chapter commences thus—"Son of man, set thy face against Gog, the land of Magog, the chief prince of *[Rosh]* Mesheuk and Tubal." We have inserted "*Rosh*" on the authority of the Septuagint. The 6th verse speaks of "Gomer, and all his bands; the house of Togarmah of the north quarters," &c. These powers are among those that are found in the conflict described in that prophecy. These are all descendants of Japheth, as may be learned from Genesis 10: 1-5.

They peopled Asia Minor and nearly all Europe; called "The isle of the Gentiles," in the time of Moses; see Gen. 10: 5. "Gog," then, is to be found some where in Europe, and the Septuagint gives us the clue to the power intended, viz. "*Rosh*," or Russia. Gog was in ancient times the name of the king of the northern country, as Pharaoh was the common name of the kings of Egypt. Hence Gog is the name of a Dynasty of kings or emperors; and, if the Septuagint can be relied upon, it seems it is the Russian Dynasty. Russia has been a great oppressor of the Jews, and is still their greatest scourge; and, in this respect, is entitled to the appellation of "*the great Dragon*." Whether that power is literally to invade the land of Israel, as indicated, Ezk. 38 and 39, or whether the scenery is laid there only, because the legal inheritors of that land are the subjects of Gog's malignant operations, we need not now decide—time will soon determine that point—but that Gog, the chief prince of Rosh, or Russia, is one of the most active and malignant powers engaged in the terrible conflict immediately to precede the establishment of the reign of Christ on the throne of his father David, is clearly evident. It is not our design now to give an exposition of this prophecy in Ezekiel, but only to introduce it so far as to identify the power with that denominated the Dragon, Rev. 16 and 20. In further confirmation of this view, we have in Rev. 20, the fact that, when this power is loosed at the end of the 1000 years, the same powers are introduced into the scene as in Ezekiel, viz. "Gog and Magog." We stated, then, to the conclusion that the Dynasty of Russian Emperors is symbolized by "the Dragon, that old serpent, which is the devil and satan." The Russian Imperial power began to assume its present importance and form under Peter the Great, in the commencement of the last century. It has steadily marched on to its present greatness, and its dark, malignant character; and most unquestionably has a part to act in the battle of the great day of God Almighty, which is not to be passed over under the general name of "the kings of the earth"—*tees gees*—of the land, or Roman Catholic earth, or territory where that Romish power had held sway. Russia is not, and never was, of that land; but is, and always has been, a separate and distinct power, and also is of the Greek religion, which is hostile to the Papal authority and religion. The difference between the two religious systems may be seen by consulting the "*Encyclopædia of Religious Knowledge*," but we have not space to note it now.

If we are correct, then, in fixing upon the Russian Imperial power as the Dragon power, we are now prepared to contemplate its fate. The other powers, let it be remembered, are utterly destroyed in the battle; and the symbols employed denote a destruction from which there is no revival—their destruction as organized powers is final. Not so with the Dragon power; and this forms a sufficient reason for introducing its fate in a distant scene as found at the commencement of chap. 20. An angel is represented as coming down from heaven. By this expression, however, we are to understand nothing more than that the angel is a symbol of the agency that God shall choose to employ in accomplishing the work to be done. It is quite useless to speculate as to what agency precisely it is, that is symbolized by the angel, or that God will employ—time alone can certainly determine that. This

power is represented as being commissioned to bind and imprison the dragon—that is, to cut off and curtail his power so that it can perform no organised work of evil for a specified period: but the dragon is not to be destroyed now as the other powers are; and it will have a revival, after which comes its final doom.

The work now to be accomplished is represented by symbols easy to be understood. The dragon is bound—i. e. deprived of all his power; then he is shut up; i. e. kept securely: in the "bottomless pit"—*abussos*. This Greek word occurs only twice out of Revelation, and seven times in that book. It may be proper here to inquire as to the meaning of it. One thing is certain, it never means hell, in the popular sense of that term. The first place where it occurs is in Lk. 8: 31; and is there translated "the deep." Dr. Eadie, on this word, in his Cyclopedia, says—"Rendered in our version sometimes DEEP, and uniformly BOTTOMLESS PIT, either by itself or in connection with another term, in the book of Revelation. A deep without a bottom—a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which hew out in the rock, and descending far beneath the surface, formed a kind of under world. In the Apocalypse, it symbolises the abode and the doom of those powers which are hostile to Christ and his Church."

This definition may help us in further examining this point. In Rom. 10: 7, Paul uses the word thus, in speaking of our Lord—"Who shall descend into the deep?"—*abussos*? "That is," says the apostle, "to bring up Christ again from the dead." Here the word is used for the sepulchre—the tomb—the state of the dead. The other places where it occurs are in Rev. 9: 1, 2, 11; and 11: 17; and 17: 8; and 20: 1, 2. In the last place, which we are at this time considering, it is used to indicate, that as in a state of death a man is deprived of all power to accomplish anything, so the Dragon should be placed in such circumstances that he can accomplish nothing against those who had previously suffered from his malignity; and the world, under the reign of Christ and his associates in government, will remain unmolested till the end of the period specified; after which the Dragon power will revive for a short period, and then share the same fate that the beast and false prophet had done at the battle of the great day: which is symbolized by being cast into the lake of fire, and being tormented day and night for ever and ever; which language implies no more than the awful nature of the destruction of that power, and the perpetuity of its overthrow. Whether there be a personal devil, yea or nay, this text and context has nothing to do with his final destiny. It is an anti-Christian organism, national in its character, whose fate is here brought to view. In another article we may say more of the signs that "the battle of that great day of God Almighty" is now going on.

#### RESPONSE, TO B. B. JACKMAN.

BR. STORRS.—I noticed in the Examiner of July an answer from B. B. Jackman to my question in the number for May. As it is clearly seen that he has failed to prove when and how Christ is to ac-

complish the great object of his coming into the world, that is to destroy the devil and his works, I consider the question unanswered.

Friend Jackman, according to his article, believes that devils and sinners, or they that are filthy, will exist in a conscious state as long as God exists. Now he will not deny but that as long as these beings exist, the works of the devil remain also. He may say that the devil would be destroyed if confined. But, would that destroy his works while sinners were eternally sinning? Certainly not. John the Baptist speaks thus concerning the workers of iniquity, Mat. 3: 12, "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into his garner, but the chaff (filth) he will burn up with unquenchable fire." And St. John says, 1 John 3: 8, "For this cause the Son of God was made manifest that he might destroy the works of the devil."

He also speaks of the meaning of the words eternal and everlasting, and seems to believe that they are to be understood strictly literal throughout the bible; but if he will turn to Gen. 17: 8, and chap. 49: 26, he will find there, and in other places, that they are applied to things that have an end: and to make it still plainer to his mind you will please send him a copy of your Six Sermons, and charge to my account; which I think he will gladly and with much profit peruse. Yours for the truth,

E. W. KNIGHT.

ON THE COMING OF THE LORD.—Too little, alas! are we affected by the anticipation of the glorious appearing of our Redeemer and of our participation in that glory. Where is the praise, the gratitude, the joy, the holiness, that this anticipation ought to inspire?

Where the grateful praise to our Father for his wondrous love to sinners who deserved everlasting destruction, in making us "joint-heirs" with his best beloved Son to such an inheritance? Expecting soon the thrilling welcome to enter through the gates into the city, how should the incense of praise to the Rock of our Salvation ascend perpetually from the altar of our hearts! Hoping so soon to enter into the joy of our Lord; to see him as he is and be like him forever; why are our acknowledgements of obligation to him who has loved us and given himself for us, so cold and infrequent?

Where is the joy which the assurance of awaking from the dust, in the perfect image of our Saviour, to reign with him in the everlasting kingdom, is so well adapted to excite? Do not the felicities of the Holy City eclipse all the glory of this present world? Why then are we so much affected by the things which are seen and temporal and so little enraptured by those which are eternal? Can we not reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us? Why then are we so cast down in the hour of affliction and adversity? Why do we not rejoice in tribulation also?

Where is the holiness; the victory over the carnal influences of this world, and the powerful examples of holy living becoming the candidates for immortality in the presence of God and the Lamb? "What manner of persons ought we to be in all holy conversation and godliness" who expect soon to inhabit the city where nothing that defileth can enter?

H. GREW.

#### THE CROSS OF CHRIST.

Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor. Hold fast Christ, but take his cross and himself cheerfully; Christ and his cross are not separable in this life, however they part at Heaven's door.

To be crucified to the world is not so highly accounted of by us as it should be; how heavenly a thing it is to be deaf and dead to this world's sweetest music!

Make others to see Christ in you, moving, doing, speaking and thinking; your actions will speak of him, if he be in you.

Go where you will, your soul will find no rest but in Christ's bosom: Inquire for him, come to him, and rest you on Christ the Son of God; I sought him, and I found in him all I can wish or want.

Lose not sight of Christ in this cloudy and dark day; learn not from the world to serve Christ, but ask himself the way; the world is a false copy, and a deceitful guide to follow.

All come not home at night who suppose they have set their faces heaven-ward: it is a woful thing to die, and miss heaven; how many a mere professor's candle is blown out, and never lighted again. Many, now, take Christ by guess; therefore, I say, be sure you take Christ himself; his sweet working in the soul will not lie, it will soon tell whether it be Christ indeed whom you have met with.

The day of the Lord is at hand, when all men shall appear as they are: there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God.

I wish our thoughts were, more frequently than they are, upon our country! heaven casteth a sweet perfume afar off to those who have spiritual senses.

Go on in the strength of the Lord, and put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed; we employ not his love, and therefore we know it not.

More I can neither wish, nor pray, nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not half of what we love when we love Christ.

I would not have believed that there is so much in Jesus as there is. It is little to see him in a book; but to draw him to Christ is another thing.

That Christ and a sinner should be one, and share heaven between them, is the wonder of salvation; what more could love do?—*Rutherford's Letters*.

#### SINNERS AND THE ATONEMENT.

We find the sermon preached by Rev. B. I. Lane, of Cambridge, before the Massachusetts Conference of Baptist Ministers, in the Evangelical preacher. It deserves well the place it there occupies. Though we gave at the time an outline of this discourse, the following extract on pointing sinners to the atonement, will interest the reader.—*Reflector*.

Threatening may awaken fear and force submission, but it cannot beget love—it cannot reconcile the heart to that from which it has been estranged.

It is not in its nature to do so. We repeat, that we are not speaking against alarming the sinner, and pointing him to the coming wrath. It is important that we do so. The doctrine of the resurrection from the dead, and the final judgment, together with other great truths, must be often and carefully insisted upon. But we must go further. And the point on which we are insisting, does not, it appears to us, hold that prominent place in the ministry of most preachers, that it does in the Bible. It may be coldly stated, and a few passages of scripture in relation to it indifferently repeated; but it is not earnestly and affectingly dwelt upon in its place. When the sinner stands trembling upon the brink of woe, when he is appalled in view of the fearful miseries that await the wicked, it is not the time to point him to Sinai's lightning, or to a burning hell; but the love and compassion of God in the atonement should be exhibited, as the arm of God stretched over the pit of ruin to catch the helpless penitent. This is the top-stone of the spiritual temple, 'brought forth with shouting, crying grace! grace unto it!' This truth, clearly stated, understood and embraced, will complete the work of truth, and reconcile the sinner to God. He may be awakened, he may be convicted, but he will not, he cannot be converted—the affections of his heart cannot be won to the love of God by any other means than the melting tenderness of the gospel. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;' this is the word of reconciliation committed to us. In this word, illustrated and enforced in ten thousand ways, we have the grand instrument of genuine revivals. With this word, you may successfully assail the citadel of the 'strong man armed.'

When, my brethren, everything else fails to change the affections of sinners, and bring them to a cordial love and obedience of the gospel; when the ordinance of reason fails to make an impression; when the weapons of terror fall upon sinners' hearts as pebbles upon the shield of Achilles; when the battery of a coming wrath fails to bring one sinner upon his face, then, in 'burning thought and breathing words,' charge upon them from the humiliation of Bethlehem, the groans of Gethsemane and the deeper agonies of Calvary. Let

It come over their ears like the sweet breath of heaven, That breathes upon the flowers of Paradise, Gathering and giving odor,

that 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,' and you shall presently see the mighty effect of it in the inquiry, "Men and brethren, what shall we do?"

#### LETTERS.

FROM DR. FIELD.

JEFFERSONVILLE, Ind., Sept. 6, 1849.

BR. STORRS:—I have had a desire for some time to hear from you, but have had so little time for writing, that I have hitherto neglected to open a correspondence with you. If you are publishing a paper I wish to become a subscriber, and would be glad to have one of your books containing your Six Sermons, and some small essays on immortality.

Would it be possible to induce you to come west

on a missionary tour, and spend some time with me? I am exceedingly anxious to have the aid and co-operation of brethren who hold my views. Perhaps you know that I have been forced to constitute a new church here, on free and independent principles, which has been in existence now two years, and is in a prosperous condition. We number about one hundred. What say you to a tour West? If you cannot come, can you send a young man of good talents and character, to aid me in my labors? I need assistance very much. A preacher or two West, of bold and persevering character, could be sustained.

Yours, in the hope of immortality,  
N. FIELD.

If the Lord permit, we will endeavor to visit you and others, in the West, before many months. It has been on our mind to do so, if health and pecuniary circumstances would allow. We hope to answer the calls of old friends there before long.—  
Ed. Ex.

FROM BR. WILLIAM ONGLEY.

TOWN OF THORALD, C. W. Sept. 22, 1849.

DEAR BR. STORRS:—My wife joins with me in love to you and your family, praying the God of all grace to keep and preserve you all in perfect peace and blameless, unto his coming kingdom; we hope you will be made a blessing in preaching the word to the people in these last days. The subject of Life and Death, it seems to me, is the last truth to stir up the people; get them to see this, and they are ready to hear on the second advent of our Lord, and other Bible truths. It appears to me it was the first preached to Adam in the garden, by God himself, and it will be the last, connected with other truths. Myself and wife are holding meetings in Canada West, for the present, and are expecting our King before 1850 runs out. I suppose you think we shall be disappointed; if we should, we will continue to wait, but with earnest expectation, and would say come, Lord Jesus, and come quickly. Amen.

I remain yours, waiting for eternal life, when Jesus comes, to change these mortal bodies, and make them like unto his most glorious body.

FROM BR. ANSON WALKER.

NEW YORK, Oct. 1849.

BR. STORRS:—I read the welcome Examiner with interest and profit; and was pained to learn that there was any probability that it might be discontinued. I need not express my satisfaction as to its spirit, and the "exceeding great and precious promises" and blessings it is bringing to light from the darkness of sectarianism, together with the fearless and able manner they are set forth and defended; and it must, I think, carry conviction to every unprejudiced mind who will carefully read it. What but the spreading power and force of truth, the glory and consistency of the doctrines advocated in the Examiner, and their influence on the minds of men, has called out the True Wesleyan into the field against you? Others, less capable than the Editor of the Wesleyan, and more firmly bound in sectarianism, seem unwilling to lend a helping hand to sustain the downward tendency of immortal-soulism, but seem to choose to let it quietly wreck, as the "orthodox" of England have done, by as-

suming that immortal does not mean "positively shall live forever." From what I see here, I judge that the arguments of the Examiner are too conclusive to allow of many venturing into the field against you, lest they meet the fate of others who have made the trial; for surely the Examiner is conducted with ability enough to merit the attention of wise men.

#### TRIALS OF THE WORLD.

"This world is full of suffering; along the mournful air

The notes of sad complaining are ringing every where. Love shieldeth not its idols from death's unsparing darts,

And the whole wide earth is teeming with crushed and broken hearts.

Yet were no clouds of sorrow along our pathway driven,

This world would be a Paradise we scarce would change for Heaven.

"This life is full of trial, yet we know that One above

Looks ever down upon us with a sympathizing love, And pitieth our infirmities, though others may deride, For the heart hath not a sorrow with which He was not tried.

Oh let us then be patient, be meek and murmur not, Though clouds and gloom and shadows surround our earthly lot;

And when the heart repineth, think of that Holy One Who meekly bore and suffered to win for us a crown.

Then let us place the anchor of our confidence and trust

On the might of the Creator, the Omnipotent and Just,

Whose will we may not question, nor His hidden motives tell,

Yet rest in His assurance that 'He doeth all things well.'"

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# BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. IV.

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## FUTURE STATES.

By REV. REGINALD COURTNEY, A. M.

(Continued from page 102.)

### ON THE INTERMEDIATE STATE.

St. Paul's declaration that "we are come to the New Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to the spirits of just men made perfect," has, sometimes, been held to indicate an intermediate consciousness. Thus Dr. Watts argues in his "World to Come," "The Gospel or the Christian state brings good men into a nearer union and communion with the heavenly world and the inhabitants thereof, than the Jewish state could do. The inhabitants of this upper world, this heavenly Jerusalem; are here reckoned up: God as the prime Lord or Head; Jesus the Mediator as the King of his Church; the innumerable company of angels as ministers of his kingdom; the general assembly of God's favorites or children, who are called the first-born;—which may, perhaps, refer in general to all the saints of all ages past, and to come, whose names are written in the Book of Life in heaven; and particularly to the spirits of just men who are departed from this world, and are made perfect in the heavenly state."

It has been objected," continues Dr. Watts, "that the spirits of the just are not yet made perfect in heaven, because the apostle says, 'These all, i. e. the saints of the Old Testament, having obtained a good report through faith, received not the promises; God having provided some better things for us, that they without us should not be made perfect.' Now these had been dead for many generations, yet they received not the promises, nor were made perfect. Thus saith the objection. But the evident meaning is, that they lived and died in the faith of many promises, some of which were to be fulfilled, after their days here on earth, but were not fulfilled in their lifetime: they did not enjoy Gospel blessings in that perfect manner in which we do, since the Messiah has come, and, by offering himself, 'perfected for ever them that are sanctified.'"

In the sense which Dr. Watts has here given to the word, just men now on earth are as truly "perfected," as those spirits which he imagines to be so in an intermediate state. When it is said that they who are sanctified are "perfected," it is plainly meant that (though they are still required

to go on unto a further "perfection,") yet in as far as their redemption depends on, or rather consists in, the shedding of the blood of Christ, it is a work perfectly accomplished. But in general they are said to be "perfected," who have received their "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory," who have obtained all that God has promised to bestow. In this sense, as the context proves, the spirits of the just will be found to be perfected, when we, who are now emulating them on earth, are admitted, at the Last Day, into their joyful society. For the promises, which they are not to receive without us, are as yet future; are not to be realised, as Dr. Watts maintains, either on earth, by those who live under the gospel dispensation, or by disembodied spirits in the intermediate state; but by the saints of the old, not without those of the new dispensation, in heaven itself, after the Great Judgement-day. For St. Paul is plainly referring to that rest, (in the heavenly Canaan, the New Jerusalem,) which yet "remaineth for the people of God;" a rest, promised to the Jews, but to them in common with the whole Christian community of believing children of Abraham. In this view, he says, shortly after, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." We then who are now living by faith under the Gospel dispensation, have not received the promises, nor are as yet made perfect, nor shall be perfected until Christ comes.

It is indeed abundantly plain that the "promises" spoken of in the epistle to the Hebrews are all to be realized at the resurrection. The thing promised is "a city which hath foundations, whose builder and maker is God." And this city does not mean, as Dr. Watts supposes, that Christian Church, or that Gospel dispensation, which was established by the Messiah at his first advent. For they who died in faith, not having received the promises, sought (not merely spiritual privileges such as might be enjoyed in common by just men made perfect in earth, with just men made perfect in heaven, but) emphatically, a "heavenly country." Their hope was "to obtain a happy resurrection," to enter and enjoy "a kingdom which cannot be moved" after the removal of the present heavens and earth. Here they had not, nor have we, any continuing city; but we are still to seek, even as they sought, one which is "to come."

In the same view said St. Paul, I sacrifice all things, "if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfected." But he pressed forward, that he might obtain the prize, even that crown of righteousness which the Last day should bring him.

We are come to the spirits of the just made perfect, and to the other concomitant blessings, in this

sense—that we are invited now to realise faith by and hope, as far as we may, the blessedness to be experienced in the future world. Even now we are to act as if in the visible presence of our Judge, and of the myriads of attendant angels; as if the heavenly Jerusalem had already come down from God; as if in the society of all those blessed spirits who shall by regeneration receive their perfect consummation and bliss. In the same sense also are we come to Jesus the Mediator, and to the blood of sprinkling. The benefits of his mediation and atonement are as yet received by us only in part, as far as we may receive them by faith and hope; for we have not yet obtained our promised joint inheritance; our “crown of righteousness” is as yet laid up; our “kingdom that cannot be moved” still awaits the promised shaking of the earth.

It is remarkable that St. Paul mentions both the church of the first-born, and the spirits of the just made perfect. He appears to be viewing the same persons under two conditions, first, as members of the invisible church *on earth*\* in all ages; and secondly, as perfected in heaven. To the former we are already come in part; our communion with the latter is reserved for another world.

“To this end,” says St. Paul, “Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” Hence Calvin argues, that the dead must be in a state of consciousness;—“for he cannot be Lord except of those who are in being.” But God is not the God of the dead; and St. Paul’s words point rather to the resurrection. Christ is Lord of the dead, just as He is Lord of Death. He has the keys of Hades and Death, but has not yet unlocked their dark gates, nor disenthralled the souls in bondage to their power. “All power is given unto Him in heaven and earth,” but He has not yet “taken unto Himself His great power and reigned.” We must not judge our brethren, says the apostle; seeing that we are to live and die unto the Lord alone, before whose judgment seat both quick and dead shall stand.

“A testimony against them [who hold the sleep of the soul] is borne,” says Calvin, “in heaven, before God and His angels, by the souls of the martyrs, who with a loud voice cry from under the altar, ‘How long, O Lord, dost Thou not avenge our blood on the inhabitants of the earth. And white robes were given unto them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, were fulfilled.’ What, O slumbering spirits, are white robes to you? Are they cushions on which you may repose in sleep? The white robes suit not sleep. They must needs be awake who are clothed thus. Doubtless the white robes signify the commencement of that glory which Divine Goodness confers on the martyrs, while they await the judgment-day.”

Probably Calvin is perfectly right in this. And these martyrs are the same with “those that came out of great tribulation, and had washed their robes and made them white in the blood of the Lamb; and the same as “the souls of them that were beheaded for the witness of Jesus and for

\* Else why does St. Paul say that their names are enrolled in,—or, as it were, *booked-for*—heaven?

the word of God; \* \* who sat on thrones, and had judgment given unto them, and lived and reigned with Christ a thousand years.” And Calvin is probably correct also in his opinion, that St. John “sets forth a twofold resurrection; one of the soul, before judgment, the other when the body is raised.” For it is expressly said that “the souls of them which were beheaded, etc. lived and reigned with Christ;” and that “the rest of the dead” (souls surely?) “lived not until the thousand years were finished.” And what is a resurrection of the soul before judgment, or a soul’s living with Christ while the rest of the dead live not, but a restoration to life and consciousness?

Some have maintained that “the first resurrection” is corporeal: but even admitting this, it cannot be admitted, that when souls are said to live, it is meant that *bodies only* are restored to life, and that the souls were alive before: and also that, when it is said, “the rest of the dead lived not,” *corpses only* are intended. But in order to obtain from the above passages a proof of intermediate consciousness, continuing from the time of death, we must further believe that the first resurrection includes *all* the dead, who die in the Lord: whereas the Scripture speaks of martyrs alone.\* They will live, i. e. their souls will live for a thousand years before the rest of the dead are restored to life: but there is no ground for supposing that the souls and *bodies of all* the redeemed will enjoy a millennial reign; supervening upon an indefinite period of hopeful consciousness. It is appointed unto men once to die, and after this the judgment;—not two protracted states of intermediate life. The martyrs indeed shall be in a state to cry unto God, and receive white robes, for a little season before that judgment on their persecutors; on which, as it appears, the millennial reign of Christ shall ensue. But we need not expand this little season even in their case, much less that of others, into untold thousands of years.

Strange it is, seeing that death and judgment are in Scripture brought so near each other, that there are many who have familiarized their minds to the belief that two states must be passed through, and each of great length, before the deceased Christian encounters the final judgment seat, to “receive the things done in the body, whether they be good or bad.” Many expect to be in great bliss and glory, emancipated from the bondage of the flesh, and with Christ, immediately on their departure from this world; and hope to exchange this wholly spiritual state for a Millennial reign with Christ upon the present earth, before the second resurrection. And this their millennial state, in which the body is, as they suppose, re-united to the soul, is of course expected to confer on them an addition of happiness and glory. But let them consider well, what *further* bliss they reserve, in their imaginations, for their fourth state, after the judgment, when heaven and earth have passed away. In truth, they practically reserve none: but appropriate to themselves, in their second or third state, every particular form of blessing which God has

\* It has been observed that to those that were slain for the witness of Jesus are added those “which had not worshipped the Beast;” or as many as (*voluntaries*) had not worshipped. But these also are martyrs; for “as many as would not worship the image of the Beast were killed.” Rev. xiii. 15.

promised to confer at, and not before that time when the “blessed of the Father,” having been finally judged, “inherit the kingdom prepared for them from the foundation of the world.” Nay, in too many instances, they actually, apply to their supposed third state all the magnificent language in which the closing chapters of the Apocalypse describe the new post-millennial heavens and earth!

There yet remains one important passage, which is commonly held to convey the most direct proof, not of consciousness merely, but of peculiar happiness and glory, during the intermediate state. To the believing robber on the cross, who prayed, “Lord, remember me when thou comest in thy kingdom,” our Saviour replied, “To-day thou shalt be with me in Paradise.” Beyond dispute, the reward promised was not one that might be conferred at the general resurrection; for thus Jesus would merely be remembering the suppliant “when he came in his kingdom;” though in what it actually consisted is less evident. But be it what it may, nothing can be more presumptuous and unwarrantable, than to expect the same reward, or even any reward like it, for all believers in Christ. As well,—nay, less presumptuously—might we expect that all who “walked with God” should be translated with Enoch and Elijah, and never see death. For as far as we can judge, the faith of the penitent robber exceeding theirs; as it exceeded that of the apostles, and probably of every follower of our Lord. When the enemies of Jesus, to all appearance, prevailed, when he submitted to stripes, insults, and finally the most ignominious death, the triumph of the unbelievers was complete, and the last hopes of his followers seem to have faded away. One of them had betrayed him, another repeatedly denied him, the rest forsook him and fled. His enemies exulted in the proof, which, to their minds, his degrading death afforded, that he could not be the anointed of God; saying, If thou be the Son of God, come down from the cross and we will believe: that he should save himself was the only way they could imagine of his making good his pretensions. And accordingly one of his fellow sufferers reviled him in the same terms, “If thou be the Son of God, save thyself and us.” Then it was that the other malefactor not only rebuked his companion, and bore testimony to the innocence of Jesus, but acknowledged him as a triumphant sovereign about to enter upon his kingdom.

His faith stood a trial before which that of all the other disciples was shaken. Having once, on good and sufficient grounds believed on Jesus as the Christ, he remained unshaken in his trust, even at the moment when the enemies of the crucified King were filled with triumph, and his disciples with doubt or despair. \* \* Whether any of us does actually possess faith equal with this man can be known only to the All-wise God. But we may be sure that none of us can display equal faith with his, because the circumstances are such as can never occur again. To those therefore, who do not claim for all Christians a faith equal to that of the penitent robber, it must be a matter of comparatively small moment to attempt to determine what is meant, by being with Christ in Paradise.

In all probability however the Paradise intended is the same as is mentioned elsewhere in the New

Testament. “To him that overcometh,” our Lord declared by St. John, “I will give to eat of the tree of life, that groweth in the midst of the Paradise of God.” This is evidently a promise of a reward after the general resurrection, when the redeemed shall be permitted to eat of the precious fruit mentioned in the last chapter of the Apocalypse.

The same place of bliss was beheld in vision by St. Paul, who was “caught up into Paradise,” and there heard unutterable words. Into the same place the believing robber was probably admitted as soon as Jesus himself entered it. But notwithstanding the weight due to the expression “to-day,” it may be questioned whether our Lord entered Paradise before his ascension, or at the earliest, before his resurrection. For was he in the place to which St. Paul was “caught up,”—in a region belonging to those new heavens which are eventually to “come down from God,”—at the very time of his descent into Hades? Was he,—was his human soul,—at once above earth and below it, of whom St. Paul says that he who ascended “first descended into the lower parts of the earth?” This seems improbable; and therefore, if a strict interpretation of the expression “to-day” be contended for, there is no alternative but to place Paradise below, in that Hades, into which our Lord’s human soul most certainly descended. But this alternative would probably be found no less inconvenient: for it is hard to believe that our Lord’s human soul was in Paradise both when he was in Hades, and also when he left it; or to place it in the Hades which shall eventually be “cast in the lake of fire.” Paradise is *probably* above, and was entered by our Lord at his ascension. The question is certainly obscure; but whatever may be understood by Paradise, it can never be shown, that Christians in general have a better claim to be admitted to the privileges of the robber, than they have to be translated or transfigured with Enoch, Elijah, and Moses.

Questions may perhaps be raised,—whether the condition of souls in Hades was not changed for the better by the first advent of Christ? or whether the partial victory over death, obtained through His death and resurrection, operated *before* the event, so as to render the conquest of death, over the souls of those who died before our Lord’s coming, less complete than it would otherwise have been? Both inquiries are important in reference to the question of an intermediate consciousness. If such consciousness be, as has been maintained above, altogether anticipatory of resurrection, not necessarily or naturally consequent on death, they who died before Christ’s coming must have been unconscious, (at least until His coming,) unless His resurrection operated by way of anticipation. And that it did so operate is more than can be proved from Scripture. To Adam was given the promise “Thy seed shall bruise the serpent’s head.” The victory was ordained, but not accomplished; the Old Serpent Satan did not immediately feel his deadly wound. The liberation of the souls which were to pass into Hades was also ordained; but it does not follow that the power of the grave was then impaired, and “the gates of hell” shaken, and that the fetters forged by Death for souls yet unborn were then wrested from his hands.

And if Christ’s resurrection did not operate before the event, neither did it immediately after.

wards.\* "The whole creation," says St. Paul, "groaneth and travaileth in pain together *until now*;" that is, "up to this present time," long after the ascension of the Lord. It groaneth thus, every creature groaneth, waiting for the "manifestation of the sons of God," at the resurrection. "As in Adam all die, even so in Christ *shall* all be made alive, Christ the first fruits, afterwards they that are Christ's at his coming." Certainly this passage is unfavorable to the belief, that the death originally introduced through Adam is in *any wise* removed, through Christ, excepting at his second coming, at which the "dead men shall live."

Again it deserves to be considered, that since our blessed Lord himself, as has been argued above, "tasted death for every man, and through death overcame him that had the power of death," he must, as it appears, from the very nature of the case, have partaken of the full unmitigated penalty of death;—tasted of death, such as, but for his coming, it *would have been* to the soul of every child of Adam. If this be so, it follows that death is, to the soul of every Christian, what it would have been, but for Christ, to the souls of all men; unless we prefer to believe that the faithful followers of our Lord have, as we are nowhere informed, a *better* passage through the dark valley than their Lord himself!

But rejecting this supposition, we must needs conclude that death is now both such as it ever has been, and such as (allowing the supposition) it would have been, but for the Advent of Christ: not being changed as *yet*, in any degree, either in its nature or power, by his first coming, either at the time of his resurrection, or before that event: but still reigning over every deceased soul, forbidding it,—since the God in whom we live and move, and have our being, is not the God of the dead,—to live, to move, or to be.

### BAPTISM.

The following communication was received too late, last year, to be inserted in the December number, where we thought best to terminate a discussion which we had reason to think our readers did not care to have continued. Br. Magruder, however, thought it due to him that we should publish his "*final*" reply to Br. Grew. We have concluded to let them both speak once more, which will be considered the end of that controversy in our columns, for the present. All will understand, that these brethren are equally strong in the belief of *immersion* being essential to baptism: they differ only as to its necessity to salvation.

#### ESSENTIALITY OF BAPTISM DEFENDED.

##### REPLY TO MR. GREW. No. II.

In the hope that the reader will keep in view the *question in debate* between myself and Mr.

\* Except perhaps in the case of the comparatively few "saints which slept," who arose and came out of their graves after Christ's resurrection, manifesting *thus*, (and not by any mere change in their disembodied souls,) His power who now held the keys of Hades: and who, as there is reason to conjecture, never returned to the tomb.

Grew, I proceed to offer some reply to his "Response" (in the October number of the Examiner) to my first article.

It is not advisable to expend time and space in combating minor arguments, and seeking small advantages, in such a discussion as this. If *triumph*, instead of *truth*, were the object of our pursuit, such acts might subserve the purpose, but as I hope and believe the discovery of *truth*—that "pearl of great price"—and the vindication of God's ways to man, to be the great object of both, I shall not be tempted to turn aside from the plain and direct path before me. What, then, is the simple issue before us?

I maintain that the baptism or immersion of a believing and penitent subject, is one of the conditions of salvation from sins—pardon—regeneration—remission of sins—adoption as a child of God, &c. This Mr. Grew denies. Holding the affirmative, of course, the burden of proof devolves on me, and I accept the task, and appeal to the only infallible standard—the word of God—either directly expressed, or clearly implied. Here there can be no mistake. What, then, saith the Scripture? "How readest thou?" I cite the following passages from the sacred record, reserving comment for the present.

1. Mark xvi. 16. "Preach the gospel to every creature. He that believeth and is baptized shall be saved."

2. John iii. 5. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

3. Acts ii. 38. "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins."

4. Acts xi. 13, 14, in connection with Acts x. 43, 47, 48. The angel said to Cornelius, Peter "shall tell thee words whereby thou and all thy house shall be saved." And Peter said, in fulfilment of this promise, the "words"—"to him give all the prophets witness that, *through his name*, whosoever believeth on him shall receive remission of sins;" adding, (when he witnessed the descent of the Holy Spirit on these *Gentiles*) "Can any man forbid water that these should not be baptized?" . . . . and commanding "them, to be baptized in the name of the Lord," by all which "words" or commands (baptism included) he and "all his house" were saved, as promised in the 14th verse of the 11th chapter.

5. 1 Cor. xv. 2, in connection with Acts xviii. 8. "The gospel I preached unto you—by which also ye are saved," &c. Read 1 Cor. xv. with Acts xviii. 8: "Many of the Corinthians hearing believed and were baptized." Thus, they were "*saved*" by belief and baptism.

6. Acts xxii. 16. Ananias to Saul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

So far the testimony of the "Gospels" and "Acts," the historical records of the sayings and acts of our Lord and his apostles in the progress of their proclamation of the gospel "for the obedience of faith among all nations." I shall now cite the testimony derived from another part of the same record, addressed to persons differently situated, viz: that contained in the "Epistles," which, we know, were letters addressed to those who were already Christians. I shall show, from this authority, that these were addressed as those who had

been baptized, and were thus recognized as "*saved*," "*washed*," "*regenerated*," "*renewed*," become "the children of God," &c., with direct, plain, and undeniable citations and allusions to baptism as one of the means by which they had changed their state before God. "To the law and to the testimony" again!

1. Rom. vi. 2—5. "How shall we (Christians) that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life;" i. e. after baptism the "*newness of life*" begins, and not before.

2. 1 Cor. vi. 10, 11. "The unrighteous shall not inherit the kingdom of God—nor thieves, nor covetous, nor drunkards, &c. &c. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus," &c. Now these very *Corinthians*, we have seen, were "*saved*" by belief and baptism, according to 1 Cor. xv. 1, 2, and Acts xviii. 8.

3. Gal. iii. 27. "As many of you as have been baptized into Christ, have put on Christ." How, then, of those who have not been baptized into Christ? Have they "*put on*" Christ? Mr. Grew will hardly say so, I think. If not, then baptism is an essential condition of putting on Christ.

4. Ephesians v. 25, 26. "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." A plain allusion to baptism as a means of sanctification.

5. Coloss. ii. 12. "Buried with him in baptism, wherein also ye are risen with him," to that "*newness of life*" spoken of, under the same figure, in Rom. vi.

6. Titus iii. 5. "According to his mercy he saved us,"—(How? I ask,)—"by the washing of regeneration and the renewing of the Holy Ghost," &c.

Is not the "*washing of regeneration*" baptism? If not, what is it? Will Mr. Grew accept the learned Dr. McKnight's rendering—"According to his own mercy, through the bath of regeneration" (adding in a note, i. e. "THROUGH BAPTISM") "he saved us," &c.

7. Hebrews x. 22, 23. "Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Is not here an allusion to that preparation—baptism being a part of the process—which is essential to acceptable worship, "in the full assurance of faith?"

8. 1 Peter iii. 18—22. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

I pause here, and I submit it to Mr. Grew and

the candor of the reader, if this testimony from Holy Writ does not establish the position; beyond doubt or question, that baptism is essential to salvation? Peter declares above, that Noah was "*saved by water*,"—and immediately adds, so, too, baptism, of which the flood was the type, "*doth also now save us*." Yet Mr. Grew insists it does not save us. That we are saved without it. Well, I only reply again, Mr. Grew and Peter are directly at issue, and it is vain to escape this dilemma by his reply, "the question is, is Mr. Magruder's construction of the passage correct?" for it is not a question of construction. I offer no construction. I cite Peter's plain and positive declaration, "*baptism doth also now save us*;" and it is that Mr. Grew combats and denies. I hope he will candidly acknowledge the error, and not impeach the apostle's veracity. In any other than an unkind spirit, I beg my respected and intelligent correspondent to remember the solemn injunction in Romans iii. 4.

It would require more space than the "Examiner" can spare, to present a commentary on the several passages of scripture which have been cited above. I regret that the time fails me to show how they all, when fairly and intelligently construed, harmonize, and sustain the general conclusion.

In religions, as well as in all other controversy, extremes are apt to beget each other. Thus has it been with baptism. The Roman Catholics, the earliest apostates and corrupters of the truth—by administering the rite to infants and idiots—by the absurd practice of *clinical* baptism, and similar mummeries, drove the Reformers to the opposite error of undervaluing the ordinance, and denying its essential efficacy, even when properly administered to a fit subject; so that while the Romanist yet upholds its necessity, and even superstitiously magnifies its virtue, the Protestant, concluding the very opposite must be right, argues that it is wholly unimportant, and therefore either neglects it altogether, like the Quaker, or contents himself with the Paidobaptist apology of sprinkling, whilst the Baptist sectary, afraid of his orthodoxy, invents a compromise, by holding it important enough to be made a test of fellowship at the Lord's table, but not so essential as to interpose a barrier to fraternal relations in any other respects. This last, with strange inconsistency, rejects those whom the Lord has received; for if Christians, though unbaptized, and on that account denied his fellowship, it is not clear that, in his zeal for his sectarian badge, he has been driven to the exclusion of those who (being in Christ, as he allows,) have been recognized and adopted by the Master! Such are the consequences of a blind adherence to sectarian tenets, rather than the "word of the truth of the gospel."

Mr. Grew will pardon me, I trust, for presuming to say, in conclusion, that I think I discern the source of his error in regard to the subject in debate. It is of easy discovery, and belongs to all that class of disputants whose minds have reached a foregone conclusion, and, instead of following out the testimony to its legitimate results, look around for authority to support an opinion already embraced. He argues that baptism cannot be essential, because salvation is so often associated with faith as its instrumental cause. This is granted. But it is not thence to be inferred that baptism is excluded, any more than repentance,

holiness, the love of God, the blood of Christ, good works, &c. The truth is, that all these together, and no one or two alone, are so many means to an end. In the scriptures, we are said to be saved by faith, by grace, by hope, by baptism, by works, by the blood of Christ, by holiness, by the word, by the spirit, &c. Now, while Mr. Grew would exclude some of these—baptism, for example—I would insist on all as essential to the grand consummation. What God has joined together, I would not put asunder. To quote passages to show that salvation is by faith, and thus argue that baptism was a non-essential, would be as wise and pertinent as to cite authority from a work on architecture to prove that a foundation was a necessary part of a house, and therefore the walls and the roof were non-essentials.

A. B. MAGRUDER.

#### H. GREW'S REPLY.

By reference to my former articles, my friend will find my arguments to disprove his construction of some of the texts he has adduced in the present communication. I shall not repeat all these arguments. I submit it to his intelligent consideration, whether or not, as "an ally" to Dr. Thomas, he ought to show, if he can, the fallacy of my arguments, instead of re-quoting the texts and repeating the objectionable constructions. Other passages, however, are now quoted, which demand our impartial consideration. Far be it, that any of us should seek "triumph instead of truth." I desire to bring every theological opinion to the test of that word which abideth for ever: even the opinion, which consigns thousands of the holiest and most devoted servants of the Lord Jesus, since the days of the apostles, to the lake which burneth with brimstone and with fire, which is the second death! We must not shrink from the scriptural investigation of a tenet, although it clearly implies that such men as Martin Luther, Philip Melancthon, John Knox, George Whitefield, Philip Doddridge, and a host of holy men, who have willingly gone to the stake for the truth of the Lord Jesus, because they did not understand their duty to be immersed in water, will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power!"

Mark 16: 16, and John 3: 5, I have already considered.

Before commenting on other passages, I beg leave to call attention to a scriptural fact which may aid us in coming to the knowledge of the truth on the question at issue. We find two classes of passages in the holy volume. One class teaching us all Christian duties, and another teaching us what will certainly exclude us from the kingdom of God. These must not be confounded. Our Lord makes this distinction, Mark 16: 16, between faith and baptism. Many true Christians "suffer loss" by their prejudices against, and misapprehension of, some truths; yet they shall be saved. A man suffers inconveniences and delay, by not choosing the very best road to the place of his destination. This, however, is no proof that he will never arrive there.

Acts 2: 38 connects repentance and baptism with "the remission of sins." In the case of Paul, washing away of sin (in some sense) was connected with baptism. Col. 2: 12, rising with

Christ is connected with it. Peter, 1 Epis. 3: 21, connects it with salvation. Are we not, by other passages relative to the subject, to ascertain in what sense baptism is to be understood in these texts? Now it is a remarkable fact, that in every one, baptism is connected with something else, without which it would be worthless! In one it is connected with faith, in another with repentance, in another with "calling on the Name of the Lord," and in another, with "the faith of the operation of God." Yea, in the only passage which declares that the figure of baptism saves us, the inspired apostle precludes the idea of this "figure" saving us, in any other sense than figuratively, by saying, "not the putting away the filth of the flesh, but the answer of a good conscience towards God." Were Simon Magus, Ananias and Saphira, Demas, &c., saved by immersion in water, in any other sense than figuratively or professedly? I ask my opponents whether a "figure" (1 Peter 3: 21) saves really or figuratively? Mr. Magruder's comments and inferences on this passage are as unworthy of his good sense as of his Christian charity. He remarks, "Mr. Grew and Peter are directly at issue." What does Mr. Grew say? I say that baptism is a figure of our salvation, and that it does not really save us, nor is it absolutely essential to real and eternal salvation. What does Peter say? He says that baptism is a "figure," and saves us, but that it is "not the putting away the filth of the flesh (i. e. by water) which saves us, but the answer of a good conscience towards God." My friend objects to my question, "Is Mr. Magruder's construction of the passage correct?" adding, "I offer no construction." Is it no "construction," to say that the passage imports the essentiality of immersion to eternal salvation? Does Peter say this, or any thing which necessarily implies it? Let every candid reader judge. Mr. M. further remarks, "I cite Peter's plain and positive declaration, 'baptism doth also now save us,' and it is that Mr. Grew combats and denies." Mr. G. does not deny this. I admit it in the sense which Peter explains it in the entire passage. Mr. M.'s citation is partial. Why did he not fairly quote the whole of it? I deny my friend's inference that the passage implies that no man can be saved without immersion in water. For this he is pleased to represent that I "impeach the apostle's veracity!" Suppose that I misapprehend the apostle, in understanding him that the "figure" of baptism saves us only figuratively; is this impeaching his veracity? I ask, with Christian meekness, that Mr. M. would consider the fact, that, on a mutilated passage, withholding that part which supports my view, he bases, not only the above serious charge, but implicitly (by referring me to Rom. 3: 4) the more awful one, of being a liar against God! "Judge not that ye be not judged," &c.

Acts 2: 38. The plain and numerous promises of pardon to penitent believers in the scriptures refute my opponents' construction of this passage. I have examined their reply to this declaration, and endeavored to show the fallacy of it. It remains for them to prove that I have not done so.

Acts 11: 13, 14, in connection with 10: 43, 47, 48. Peter "shall tell these words whereby thou and all thy house shall be saved." What words? "To Him (i. e. Jesus Christ) give all the prophets

witness that through his Name, whosoever believeth on him shall receive remission of sins." Thus do "all the prophets witness" against my opponents, who teach that there are thousands who believe on the Savior, who never "receive remission of sins." The apostle indeed "commanded them to be baptized in the name of the Lord." May we justly infer from this that no man can be saved without baptism? What are the premises from which this inference must fairly flow? That the knowledge of, and obedience to, ALL the commandments of the Lord is essential to salvation. This is a false principle, for it is in manifest contradiction to scriptural precept and to scriptural fact. It is opposed to the imperative requisition to receive the "weak" (or ignorant) who are "in the faith" of the Lord Jesus. Rom. 14: 1, 3. It is opposed to the fact of the believer being recognized as a Christian by the apostle who, like modern trinitarians, had not a correct knowledge of the divine unity, (1 Cor. 8 chap.) a subject of much more importance than a correct knowledge of the figurative ordinance of immersion. The argument proves too much, and, consequently, proves nothing. You may as well quote Acts 2: 42, to prove that the Christian, who conscientiously declines the literal breaking of bread in commemoration of the death of Jesus Christ, understanding it (erroneously) merely in a spiritual sense, cannot be saved. On the same principle we must make the correct knowledge and practice of all things pertaining to the order of the Christian church essential to salvation.

1 Cor. 15: 20, in connection with Acts 18: 8, proves that we are saved by the truth of the Gospel. The declaration that the Corinthians "hearing, believed and were baptized," certainly does not necessarily imply that baptism is essential to salvation. Indeed if the declaration was, that they were saved by hearing, believing and being baptized, it would no more necessarily imply that they could not be saved without baptism, than the declaration that A. was saved from drowning by B. C. and D. necessarily implies that he could not have been saved without D.

Acts 22: 16, must be understood figuratively. The sins of Simon Magus were not really washed away by baptism. To have our sins cancelled or washed away and to be justified, are synonymous expressions. We are justified by faith, which precludes baptism.

Rom. 6: 2—5. It is preposterous to understand this passage otherwise than figuratively. The allusion is indeed to our literal baptism, but were we literally "baptized into his (Christ's) death?" Our immersion in water is figurative of our holy change, we die to sin and rise to "newness of life." So far from the figurative ordinance being essential to this holy "newness of life," it is an undeniable fact that among real Christians, we find some unimmersed more holy in their habitual walk than some of the immersed.

1 Cor. 6: 10, 11. Here are the persons enumerated who shall not inherit the kingdom of God. Alas! for our opponents, the unbaptized are not among them. It is well for the penitent believing thief and many others of the golly. It is for Mr. M. to inform us the reason of this important omission from this and every similar passage in the oracles of truth.

Gal. 3: 27. The question, "Have they (who

have not been baptized) put on Christ?" I not only answer in the affirmative, but affirm that some of this class do so, more than some real Christians who are immersed. They are indeed in fault, neglecting, through ignorance, to put on Christ in the ordinance of immersion. I ask my friend if he will deny, that those put on Christ, who "put off the old man" and "put on the new," who "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another?" I pray that he may put on Christ by forbearing his weak brother.

Eph. 5: 25, 26. I admit that baptism is, to believers, "a means of sanctification." This, however, is no proof that all other means, without this, are inadequate to that sanctification which is essential to salvation.

Col. 2: 12, I have answered.

Titus 3: 5. I have no objection to McKnight's rendering. "The bath of regeneration." I admit the allusion to be to immersion. But I ask, was their immersion real "regeneration," or was it a figure or profession of their previous renewal? Was Demas really regenerated by baptism? No man is qualified for baptism who is not previously regenerated.

Heb. 10: 22, 23, admits of a similar answer. Baptism is an important part of that worship which is "acceptable" to God; but this is not proof that it is so important that no worship can be acceptable without it.

1 Peter 3: 18—22, is answered.

You think that the Romanist "superstitiously magnifies (the) virtue" of baptism. Surely he may say, "Physician heal thyself."

I cordially unite with you in your charge of inconsistency against those baptists who make immersion "a test of fellowship at the Lord's table," but not "to fraternal relations in any other respect."

In my remarks on the term "born of water," B. Ex., Vol. III, page 116, you will find a reply to some of your closing remarks. You should have proved this fallacy of this reply, if you can. "I would insist" on obedience to all the holy principles, and also to all the ordinances of the Gospel, as essential to the perfect Christian. Blessed be God, he does not reject, or allow his children to reject, the "weak in the faith," because they are not thus perfect. You say, "what God has joined together, I would not put asunder." To this my inmost mind responds. The question is, Has God joined together, faith in his Son, &c., and baptism, not only as duties, but as duties essential to salvation? What is the fact? What has Jesus Christ done in relation to this matter? In the great Commission, when he sent forth his disciples for the salvation of a lost world, he joined faith and baptism as duties, and separated them as essential to salvation, reeking final and eternal condemnation on unbelief only. Mark 16: 16. You therefore, I think, join what Christ has separated, which is no less objectionable than to put asunder what he has joined.

I hold that God's promise of salvation to the believer in Jesus excludes every thing, as essential to salvation, but what is essential to faith in his Son. If not, his promise fails. Faith and love, i. e. obedience to all his known commands, are inseparably connected. Baptism is not so con-

nected. This is an important truth, overlooked in your argumentation. The pertinency of your final illustration depends altogether on the question, whether or not baptism is as essential to salvation, as the walls and roof of the house are to the existence of the house? "To quote passages" which show that baptism is a duty and essential to a perfect christian, and argue that without it no man can be saved, "would be as wise and pertinent, as to cite authority from a work on architecture, to prove that" a variety of things are necessary to a perfect house, and then conclude that if one of these is lacking, it is no house at all.

In the commencement of his article, my friend expresses his "hope," that "the discovery of truth" is "the object of both." I regret to perceive that, in the close, his charity takes wings. He sits in judgment on my motives, and traces my supposed error to a disposition "to support an opinion already embraced," instead of "following out the testimony to its legitimate results." I pray the Lord to grant us both a single eye to his holy truth.

HENRY GREW.

## BIBLE EXAMINER.

PHILADELPHIA, NOVEMBER, 1849.

### ENDLESS LIFE ONLY IN CHRIST.

"He that hath the Son hath life: he that hath not the Son of God hath not life."—1 John 5: 12.

**BIBLE EXAMINER.**—Our absence has prevented the appearance of the Examiner sooner this month; and now we have not half funds enough to pay the printer. Still we will redeem our pledge to issue the November and December numbers to complete this volume, trusting that the expense will be met. So far as we have conversed with the readers of the Examiner, there has been but one expression in regard to its continuance, and their willingness to pay one dollar per year for it, just as cheerfully as they have paid fifty cents heretofore. We expect to be able to interest our readers the coming year not less than the present, but of that they will be able to judge as we proceed. The greatly increasing interest on the immortality question in England will furnish us, we expect, with much matter of instruction.

Terms of the Examiner, for 1850, one dollar. For \$5 six copies will be sent, and for \$10 thirteen, to any address that may be ordered.

All communications and remittances designed for the Examiner, should be addressed, "GEORGE STORRS, Philadelphia, Pa."

**LATE VISIT NORTH.**—Since the last Examiner was issued we have visited Albany and Utica, N. Y. We spent about one week in each place, and had good and attentive congregations. Albany

is where we originally preached our "Six Sermons." In our visit there, now, we dwelt mainly on the prophecies. At Utica we had never preached on the question of immortality. We were residing at that place in 1837, when our attention was, for the first time, drawn to contemplate the possibility that wicked men might utterly perish, though we did not become settled in that view till 1840, some two years after we removed from there. We now felt a satisfaction in visiting that place; and the reception we met with from some of our old friends was truly comforting and refreshing. We know not when we have passed a few days with so much satisfaction. For the first time, in that city, we opened our mouth on immortality, eternal life, as no part of man's inheritance by creation or generation; but only a gift bestowed by God through Jesus Christ on those who by patient continuance in well doing seek for it. Truly, never did we realize more of the presence and blessing of God, for a few days, than in our ministrations at Utica; and we cannot but believe that the word spoken will prove a savor of life unto life to some who heard it. Two evenings, after our discourses, we gave full liberty for any who chose to question us; and about half or three-quarters of an hour was thus occupied each of those evenings, which, we trust, gave satisfaction to all, and tended much to give interest to the subject, as many questions were asked and answered.

**VOLUMES OF THE EXAMINER BOUND.**—We shall have the volumes for '48 and '49 bound in one immediately after the next number is issued. Those who may wish the work must send their orders soon, as it is only a limited number that we can now furnish for both years. The price will be \$1.25 single copy, or five copies for \$5.00.

"WHO WILL LIVE FOREVER?"—We have just received "A Reply to the Rev. John Howard Hinton's Criticism on Luke xx: 36, with an Appendix on the Signification of the terms Life and Death. By Edward White, Minister of the Church of Christ at Hereford," England. We presume we are indebted to the author, or Dr. Lees, Leeds, for the favor. Whichever it may be, he will please accept our thanks. We shall give a part if not the whole of it in future numbers of the Examiner.

We have yet much matter by the English writers on the immortality question, which has been necessarily crowded out this year, that may be expected in our next volume, and new matter is multiplying by the discussion in England.

**TO THE READERS OF THE EXAMINER.**—Two years ago I became associated in the editorial department of the Bible Examiner. I have now deemed it

best to withdraw my connection, and, in doing so, I desire to bid a kind farewell to all its readers. It is not necessary to enumerate the reasons of my dissolving this connection; and I will therefore detain you no longer, but most devoutly pray, that "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit may ever be with you." JOHN TOMLIN WALSH.

November 1st, 1849.

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## NOTES ON "ATHANASIA."

### NO. III.

Mr. Hinton maintains that "There are no texts that teach never ending existence to be the gift of Christ to his followers." "The phrase everlasting life," he says, "is unquestionably used to express the entire felicity of the redeemed; and it cannot, therefore, when so used, be understood according to a different analogy, that is, of never-ending existence." p. 133.

The question is not whether the phrase is sometimes used to express the entire felicity of the redeemed, but—is that its general or uniform use? We maintain that it is not; and that it is not its primary use. And we appeal to Mr. Hinton, himself, whether that phrase could alone, or by itself, without other texts of Scripture, prove the happiness of the redeemed at all? and whether we are not dependant upon more explicit declarations as to the happiness of saints beyond this state? The saints live now, but they are far from being always happy. Eternal life, then, for all that phrase alone can determine, may not be always happy. To quote a solitary text, in which Paul says, "Now we live if ye stand fast in the faith," to prove the phrase life is sometimes used analogically to signify happiness, and then come to the conclusion that "The phrase everlasting life is unquestionably used to express the entire felicity of the redeemed," is truly a summary way of coming to the conclusion that in the multiplied times in which the phrase occurs, it does not mean "never-ending existence." But to do Mr. H. justice, we say, his language is very guarded here; yet to us it seems strangely contradictory. He says, "the phrase is used to express the entire felicity of the redeemed, and when so used, cannot be understood of never-ending existence;" which language implies an admission that it is not always "so used." Pray, then, what does it mean when not so used? for he says—"There are no texts that teach never ending existence to be the gift of Christ to his followers;" yet the phrase eternal or everlasting life is either directly or indirectly used uniformly to teach something that is the gift of Christ, or the gift of God through Christ, to his followers. Pray what is it, if not never-ending existence, when not used for happiness? On this point Mr. H. has left us in the dark, and we must wait for light.

We now join issue with Mr. Hinton on his as-

sumption that "There are no texts that teach never-ending existence to be the gift of Christ to his followers." We begin with Rom. 5. Here the apostle "is unquestionably" speaking of death in the primary sense of the term. And for the sake of meeting Mr. H. fairly, we will let him have his own definition of the term. "Death," he says, "in its strict and primary import, signifies nothing more than that condition of an organized substance in which the organic functions have ceased:" p. 38, Rom. 5: 12.—The apostle says—"By one man sin entered into the world, and death by sin; and so death passed upon all men: \* \* \* \* Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression: \* \* \* If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness [followers of Christ] shall reign in life by one, Jesus Christ: \* \* \* as by the offence of one judgment came upon all men to condemnation [to death—"dust thou art unto dust shalt thou return:" see Gen. 3: 19, the only condemnation Paul could have referred to:] even so by the righteousness of one the free gift came upon all men unto justification of life; [the exact opposite of what came upon all by Adam's sin, viz. a resurrection from the dead;] as sin hath reigned unto death, [in the primary sense,] even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Here is plainly life and death contrasted. That the word death is here used in its primary sense, we presume Mr. Hinton will not call in question: life, then, must also be used in its primary sense. Let Mr. H. have its primary sense according to his liking, viz: "the active or living condition of organic substances;" and then it follows that the future active or living condition of the organic substances entering into the resurrection organism of the followers of Christ is a free "gift," bestowed "by Jesus Christ;" and that organism is said to be "eternal" to such as "receive" the grace of God, and the "righteousness," or holiness which is essential to ensure the eternal life promised. Here then, to our mind, nothing can be plainer than that the phrase "eternal life" is used to signify "never-ending existence" in a conscious state. If this were the only text to prove this point we should think we have fairly shown that Mr. H. is mistaken in his assumption: or, at least, it forms an exception to the uniform use of the phrase in the sense of "happiness," and leaves us at full liberty to use it generally, yea, uniformly, to denote eternal conscious existence, unless it can be shown that there are exceptions, and then these particular cases will not affect the general use of the term to express "never ending existence."

Thus far we have proceeded on the ground that Mr. Hinton's definition of the primary sense of the words life and death is the correct one, and have met him on his own ground: but we dissent entirely from him in the definition of those words. Our previous articles give our reasons for doing so on the word life; and as he, after defining what is the primary sense of the term death, p. 38, says,—"Life is no doubt its opposite," we do not judge it necessary to spend labor to show what is the primary meaning of the word death. We have attempted to show, in our first article, what is the primary meaning of the word life; if we were suc-

cessful in that attempt, as he has admitted death and life are opposites, we have equally established the point that his view of the *primary* meaning of the word death is erroneous: it is not merely the disorganization of organic substances, but the cessation of *conscious* existence. This being lost by the first death, is restored to men by Christ through a resurrection, but is *eternal* only to those who have become *righteous* under whatever dispensation they may have lived. Though they have never heard of Christ, their future life, by a resurrection from the dead, comes through and by him; and whether that life shall be eternal, depends upon whether they have "feared God and worked righteousness" according to the light they had. Christ came that men "might have LIFE, and that they might have it more abundantly;" even an *ETERNAL LIFE*. See John 10: 10.

### THE "TRUE WESLEYAN" AGAIN.

The editor of that paper, in his article which we copied into the August number of the Examiner, says:—

"If the soul is not immortal in its own nature, it must cease to exist by the operation of the laws of its being, just as the body does, and can need no destruction from the Almighty, any more than the body, to cause it to cease to exist. To argue that God can destroy the soul, as Mr. Storrs does, implies that it will not die of itself, without the direct exertion of Almighty Power to do it. The body is mortal, is a compound, an organism, and by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, without being destroyed by the direct operation of external force, as is implied when Mr. Storrs affirms that God can destroy the soul. On the other hand, if the soul is a simple spiritual essence, immaterial, un compounded, and indivisible, it must be immortal in itself, and must exist forever, unless actually destroyed by the Almighty Power that gave it existence."

There are several points here to which we wish to call attention. Br. Lee admits the *body* is not "immortal in its own nature;" and that "by the operation of the laws of its elemental and organic nature, must wear itself out and cease to exist, [be "annihilated?" *En.*] without being destroyed by the direct operation of external force," &c. Br. Lee here affirms too much. What is it but a plain declaration that the "body" "must cease to exist"—be "annihilated"—whether man had sinned or not! So Br. Lee fully gives up the natural immortality of man's body; for, the body would "die of itself, without the exertion of Almighty Power to do it," he says. According to this logic, "death" did not "enter the world *by sin*," as Paul tells us it did; for our logician plainly affirms that "the body must cease to exist [be "annihilated"] by the operation of the laws of its being." So it turns out that Paul was mistaken, and man's body would have died—"ceased to exist"—been "annihilated"—if sin had not entered into the world. Thus, after all, man was only *half* immortal at creation; then our opponents admit *half* we contend for; that's something gained in the argument, though we do not hold ourselves responsible for the position on that point Br. Lee has assumed. But as man naturally was only *half* immortal, let us see how Br. Lee disposes of the *other half*, viz., the soul.

He says—"The soul is a simple spiritual essence, immaterial, un compounded, and indivisible." We ask, where is the proof of this assertion? Of course it is in his *logic*, for it is not in the Bible. He says the soul is an "essence." What does he mean by "essence?" The essence of a thing is "the nature of a thing." Sometimes it signifies "existence." We do not know in which sense he uses the term; nor does it matter. He admits that the soul is created. If it is created, it is something that has "organism;" for the very idea of creation is *organism*: if it has organism it must be compounded; if it is compounded it is divisible, and Br. Lee's assumption falls to the ground. There is no way that we can see to avoid this conclusion but to deny that the soul is created; and we hope for the honor of Christianity he will not assume that pagan fable. We state the matter thus—If the soul is created it is an organism: if it is an organism it is compounded: if it is compounded it is divisible: if it is divisible it is not in itself immortal. And, if Br. Lee's reasoning is correct about the body, it follows that the soul will "die of itself—wear itself out and cease to exist," unless causes out of itself prevent it.

But, says Br. Lee in another part of his argument, if the soul dies with the body there can be no resurrection—it must be a new creation—it is another man. But we ask him to stop and look at his statement that the "body must cease to exist [be "annihilated"] by the laws of its being." Then at death, according to his own theory, and to use still his own phraseology, the body is "annihilated." If so, then on his theory, its resurrection is impossible—it must be a new creation—another body which the soul had never seen before; and for aught its own consciousness could determine might be entirely a new one; and thus his theory is as fatal to the resurrection of the *body* as he would try to make it appear ours is to the resurrection of the *soul*.

But his entire blast so far as aimed at us, or our Six Sermons, to use a phrase of brother Hinton, was "discharged into a sand bank." In other words—a creature of his own imagining. Br. Lee says—"Mr. Storrs affirms that God can destroy the soul by the direct operation of external force." His reasoning against us is all based on this expression, which he says, "is implied" in our position. If he had quoted us a little further his argument might have been saved. We add—"God can, if he will, destroy, or *cause to cease* to have existence the souls he has made." Now God can "cause to cease" from conscious existence any creature he has made by a direct act of power, or by withholding that power by which he upholds living beings. Does Br. Lee doubt this? We presume not. Our argument which he quotes, and labors to destroy the force of, had reference to only one point, viz. the assumed position of our opponents that "Nothing can be destroyed:" i. e., "no power can destroy any thing, and especially the soul." Without stopping at first to reason out the case that every created thing would go to destruction of itself if not upheld by its Creator, we dashed at once in the face of our opposers the *power of God*. "He is *ABLE* to destroy both soul and body." Remember it is what our Lord affirms, not "Mr. Storrs" only, as Br. L. insinuates. This blast, it seems, near put Br. Lee's eyes out; for to the end of his chapter, on that topic, he could

see nothing but the *power of God must* be used to destroy the sinner, if destroyed at all; which we did not "affirm." But we can excuse Br. Lee for not seeing it: the first bolt we threw from the Bible against the favorite theory he was trying to prop up, closed his eyes to all that followed.

But Br. Lee says:—

"If God should annihilate the human soul, it would require a simple withdrawal of that Almighty Power which he put forth when he created it, and which not only sustains every human soul, but the universe of both matter and mind. This mode of annihilation forms no part of the creed of destructionists; they argue their doctrine from the Scriptures, which threaten and describe the punishment of the wicked; and represent the loss of existence as a part of, and end of this punishment, and as the result of positive infliction and suffering; and hence, they rely upon the words, destroy, burned up, consumed, and other like expressions."

Without going into a labored argument, we will show the inconclusiveness of the remarks by supposing Abraham to have said concerning Sodom and Gomorrah—"If God should destroy those cities it would require a simple withdrawal of that Almighty Power which he put forth when he created them—therefore it is folly to talk of their destruction as the result of positive infliction and suffering." Because "it would require a simple withdrawal of Almighty Power" to destroy Sodom and Gomorrah, must God therefore have his hands tied so that he cannot bring about their destruction by "positive infliction and suffering?" Is this our brother's *logic*? If so, it is *not* ours. We believe as fully as he can, that "it would require"—*necessarily*—only "a simple withdrawal of Almighty Power" to affect the destruction of the sinner; neither would it have required any more to destroy Sodom, or the inhabitants of the old world; but is God shut up to this method to destroy men? or, *may* he do it with *open* marks of his abhorrence of sin by effecting the destruction of the ungodly by "positive infliction and suffering?" And if he has said he will do it in this latter way, shall our opponents say he "cannot do it?" Shall Br. Lee, or any one else, say—"God cannot annihilate [destroy] in *this way*?" But adds Br. Lee—"If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it." Suppose we were to admit that, would that prove that He who "made" it could not "act upon it" to destroy as well as to "make?" But we reply again, as in our previous remarks, to talk of *immateriality* being "made" is talking a palpable contradiction. Br. Lee further says—"God cannot dissolve that which is un compounded, or divide that which is indivisible." In this we are agreed. But the soul [using the term soul in Br. Lee's sense of a distinct entity] being "made" is neither un compounded nor indivisible.

Again he says:—

"The reader is requested to bear in mind that the question at this point, is not—would the soul fall back into non-existence, should God withdraw his creating and sustaining power? but—can the soul be burned up, or be annihilated by the exertion of power upon it?"

Thus he seems to admit that "the soul would fall back into non-existence should God withdraw his creating and sustaining power." Power then brought the soul into existence, by its "*exertion*;" but he affirms that God its Creator "by the exertion of power upon it" cannot send it back to

"non-existence." Has Br. Lee learned in the schools of immortal soulism to limit the Power of the Almighty! Or, did the dreadful text we shot in our Six Sermons—"God is *able* to destroy both soul and body"—so completely bewilder him that he knew not what he was doing? But we will not press him any further now, "lest he should be swallowed up with over much sorrow;" for sure we are he has made a fearful plunge towards Atheism in his attempt to save immortal-soulism, and has denied what he at first seemed to admit; for he said in the first quoted paragraph the soul "must exist forever, *unless* actually destroyed by the Almighty Power that gave it existence."

### SIGNS OF THE TIMES.—NO. IV.

LUKE 21: 23 to 36 CONSIDERED.

In this portion of Scripture our Lord speaks of things future relating to the Jews—their city—the Gentiles—signs to be witnessed—his own second coming—the redemption of his people, and concludes with solemn admonitions and cautions. To these things we "do well to take heed." A large portion of what our Lord here utters in prophecy, has since become *history*. The fulfillment of so large a part makes it certain, that whatever may remain unfulfilled will assuredly come to pass. This prophecy, in the part accomplished, is demonstration of the truth and divinity of our Lord's claim to be the Messiah, and establishes the truth of revelation beyond any attempt to overthrow it; and infidelity is as powerless for evil, to a sincere inquirer after truth, as the foaming waves dashing against the rocks of Gibraltar. Said the Saviour: "There shall be great distress in the land and wrath upon this people"—the Jews. Did it not happen exactly as prophesied? Will any one pretend to deny but that unparalleled distress fell upon that people? Let them read the history of the Jews, particularly from the time Jerusalem was "compassed about with armies," in A. D. 67, to the siege and fall of the fortress of Masada, A. D. 74.

Luke 21: 21, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

"They," the Jews, "shall fall by the edge of the sword;" that is, in war, many of them; not all. Hundreds of thousands of them did thus fall. The remainder of them were "led away captive into all nations;" thus the prophecy has had an exact fulfillment; and the Jews are a standing and perpetual monument, that Jesus, whom their nation abhorred and rejected, is in truth the Messiah of whom Moses and the Prophets spake. They bear an unwilling testimony to this great gospel declaration, that Jesus of Nazareth was approved of God, and is the anointed Saviour. But the prophecy goes on to say,—"Jerusalem shall be trodden down, [i. e. be made subject to, or be under the government] of the Gentiles, [i. e. other nations, as distinguished from the Jews,] until the times of the Gentiles be fulfilled." So it has come to pass. From the days of the destruction of Jerusalem by the Romans, no Jew has held power or authority there, and much of the time has not been permitted even to approach the city; or, if there at all, only in the most abject condition. "The times of the Gentiles," of course, is an *appointed* time,

indicated in some other prophecy; most likely in the book of Daniel; but of that we shall not now inquire; it is sufficient for us to know, that the time of Gentile rule over Jerusalem has its bounds beyond which it cannot pass. Our Lord next proceeds to give signs which were to indicate to the watchful and sincerely inquiring mind, that this treading under foot was about to terminate. These are as follows:

Luke 21: 25, 26, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them, for fear and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken."

The signs in the sun, called in other places the sun being darkened, are supposed by some to have had a fulfilment in the dark day of 1780. We cannot, with present light, assent to that view. The darkening of the sun on that day was not on the prophetic land at all. It was confined mostly, if not wholly, to the United States, and was witnessed only by a small part even of these. The phenomenon, or signs, according to the analogy of prophecy, must appear in the prophetic earth, or land. This, at most, embraced only the old Roman empire, which was in its imperial glory when this prophecy was uttered. If then, these signs in the sun and moon are to be witnessed in those literal orbs, we are compelled to the belief that they are future. We suggest, however, a different interpretation; which, if not correct, is at least very remarkable.

We learn from Genesis 1: 14-18, that the lights in the firmament of heaven were not only to divide the day from the night, but "for signs;" and that the sun was "to rule the day," and the moon and stars to rule the night." Hence, in very early times, the people of God used them as signs of authority and dominion. Thus, we find Jacob interpreting Joseph's dream of the sun, moon and eleven stars, making obeisance to him, as an indication that the father, mother, and his other sons were to do him homage, or become subjects to Joseph. Whence this conclusion, but from the well known fact, that these heavenly bodies were signs of power and authority? The sun was the sign, or symbol of the highest authority; which, in the case before us, pointed out Jacob the head and supreme ruler of his house, or tribe. The moon denoted the next in authority, viz, the mother of the family; then came the stars—the sons, or rulers of an inferior class. This use of the sun, moon, and stars is seen throughout the Jewish prophets, and we may therefore conclude such was the design of our Lord in the text before us, Luke 21.

We now proceed to an inquiry as to what ruling powers are denoted by these luminaries in this prophecy. We conclude we are to look for them in the Roman empire; and that which most naturally presents itself, as symbolised by the sun, is the imperial power of Rome, which was holding its sway at the time the prophecy before us was uttered. That the sun is used as a symbol of that power, by the "faithful and true witness," Rev. 8: 12, is admitted, so far as we know, by all commentators. This point established, then, in symbolical language, the darkening of the sun, or signs in the sun, will signify signs of its decay and ex-

inction. Centuries ago there were signs of the decay of the imperial power of Rome, but its extinction did not occur till the present century. That power was removed by Constantine to Constantinople. There it continued till 1453; when, in the eastern empire, it gave place to the moon power, of which we shall soon speak. Before the imperial power was displaced in the east it had been restored in the west by Charlemagne, A. D. 800. In the western Roman empire it continued down to the days of Napoleon Bonaparte. The earliest date that can be given to its extinction is 1806, when Bonaparte overthrew the Emperor of Germany, or Austria, in whom resided this power at that time. It may, however, be doubted whether that time is the proper point at which to date its extinction, as Napoleon claimed and exercised this power as the "successor of the Cæsars." If then, it was continued in him, as seems most likely, it was not finally extinguished till the battle of Waterloo, 1815, which sealed the fate of Bonaparte, and put an end, as we believe, forever to the imperial Roman power. If this view of the subject be the true one, we have the first and most prominent sign of the times of the Gentiles being about to end directly before us, and in our generation. Let it not be forgotten, that the signs given us in this prophecy were to be marks of the end of Jerusalem's bondage to other nations, and the signal of the near approach and reign of David's son on David's throne.

We now proceed to inquire after the power symbolised by the moon. Let it be remembered it must be found in the old Roman earth, or land; and it must be second in magnitude to the Imperial. Thus situated, we are at no loss to designate the power, viz, the Mohammedan. It is remarkable, that the "Crescent"—the increasing moon, is the standard of that power. And further, that this power has held possession of Jerusalem ever since A. D. 636, with the exception of about one century that it was in the hands of the Crusaders. This power waxed stronger and stronger for a long period; but within the last century it has given "signs" of waning—and what is remarkable, in about six years after the extinction of the Roman imperial power, in 1815, the Mohammedan, or Ottoman power began to wane and fall with a rapidity that made even her enemies afraid. From the commencement of the Greek revolution, 1821, a series of calamities fell upon this moon power, that marked her certain and speedy downfall. She now gives "signs" of soon being turned to blood, or, of having her light, as a ruling power, extinguished. Here, then, is another sign of the end of "the times of the Gentiles," and of the establishment of the kingdom of God.

Having thus prepared the way, we can have no hesitation in saying, that the various monarchies of Europe are the powers symbolized by "the stars." Just prior to the times of the Gentiles ending, and the establishment of the kingdom of God on earth, under the reign of David's son, on the throne of his father, there would be "signs in the stars"—or indications of these lesser monarchies being extinguished. Here we need hardly enter into any details. The late convulsions in Europe, though they seem at times to be at an end, proclaim, with a trumpet tongue, that this part of the prophecy is being fulfilled before our eyes, which leaves us in no doubt as to the point in earth's his-

tory which we now occupy. Every throne in Europe has been shaken within the past two years in a manner that indicates they are soon to fall, like stars from heaven, to rise no more; but more on this point as we proceed.

"And upon the earth, [epi tes ges—in the land—same words used in verse 23—signifying same territory ruled by sun, moon, and stars,] distress of nations, with perplexity." This prophecy is being fulfilled in the history of the nations occupying the old Roman Empire. The cause and effect of those things is next spoken of. "The sea and the waves roaring." We have no idea that this language has any reference, as a sign, to any literal commotion of the ocean; but, like the sun, moon, and stars, is a symbol which we will try to search out and apply. By turning to Isa. 17: 12, we read thus: "Wo to the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations that make a rushing like the rushing of mighty waters!" [That is, "the waves" of the sea.] "The nations shall rush like the rushing of many waters." So the destruction of Babylon is represented by the figure of the sea coming up upon her; see Jer. 51: 42. So also of Tyrrus, Ezek. 26: 3, see Psa. 93: 3, 4; and particularly Rev. 17: 15, where "many waters" are expressly declared to signify "peoples, and multitudes, and nations, and tongues."

Thus then, "the sea and the waves roaring" is a symbol of an uprising of the people, who have long been the victims of lordly, kingly, and imperial misrule and oppression. When they rise up like the waves of the sea, lashed to fury by winds, their despotic rulers will find themselves, like a time worn and dilapidated ship, unable to stand the storm; yet there may be, for a short time, a calm, but the storm will gather strength. If we cast our eyes over Europe and mark the events of the past two years, have we not beheld a rising up of the people—the multitudes? And, what has been the cry of this rising mass? Has it not been republicanism! Self-government? No more despots! Down with thrones! And, what is the effect of this uprising of the masses? "Men's hearts failing them for fear," &c. What men's hearts are these? Not all men's; but a specified class, viz: The great men—kings, nobles, lords, despots of every class. This is evident from what follows, which is the reason assigned for the fear, viz: "For [gar—a causative conjunction—because,] the powers of heaven [the sun, moon, and stars,] are shaken." The sea and wave-like convulsions of the people shake down those symbolic powers, and overturn them, carrying consternation and horrible fear among the tyrannical dynasties of Europe, who have revolved in their political heavens so long as to think the people only lived for them, and not they for the people. And while they found the political heavens so convulsed that their power seemed ready to come to end, their hearts failed them for fear. At this moment they are far from feeling assurance of quiet: they "are like the troubled sea."

We now ask our readers, whether the signs in the sun, moon, and stars, the sea and waves roaring, are not being manifested before our eyes? And may we not know with certainty, that the times of the Gentiles are ending? Ought we not to enquire what is to come next? Or, what is before us? This, however, will be the subject of future remarks.

### TRUTH ALWAYS IN HARMONY.

When our Lord stood before Pilate he made this glorious declaration: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Truth is always in harmony; men's opinions are often discordant. That view of revelation which makes harmony must be the correct one; and the correct view of revelation will equally harmonize with the known works of God as manifested to the understanding, or reason of man. If this were not the case it would not be revelation, but the very reverse—darkness—mystery—secret.

To harmonize the Scriptures we should always remember, that there are two agencies—God's and man's—or God's free grace, or favor, and man's free will. In all that pertains to our deliverance from sin, and ultimate salvation, God's free favor lays the foundation, without which there could be no deliverance from sin and death. That foundation being laid, men must build thereon, or their free will must co-operate, else they will fail to attain unto the salvation offered. In the common affairs of life all men see and acknowledge these truths: all understand, if God had not given soil, the sun, rain, and suitable seasons, no effort of man could fill store-houses and barns: and they are equally sensible, that with these gifts of the God of providence there would still be a failure if men refuse to co-operate with God in bringing forth the fruits of the earth. The works of God and man in the common affairs of life have their counterpart in the work of salvation, or deliverance from sin, and the attaining unto eternal life: and he who does not bear this in mind will be ever erring in regard to what is truth, and may err fatally. There is a Covenant of Grace. God is one, and the primary party; but, in order to the full establishment of that covenant, man must become the other or second party. Each has a part to act: both are essential to the full accomplishment of salvation.

Dividing truth, and magnifying one part to the neglect or denial of the other, is injurious, if not fatal. This has always been the policy of the adversary. "Cast thyself down; for it is written, [a truth,] He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here is an artful attempt to magnify God's faithfulness and care, so as to cover up the obligation, of the confiding party, to be always found in the ways of obedience. This promise of protection could only be claimed in the path of obedience to God, or in the performance of that part he has assigned us to act—in other words, God's grace and man's agency are essential and inseparable; and he that does not understand this and practice upon it will never attain deliverance from sin, nor gain eternal life.

We may contemplate this subject in relation to the remission of sins. The Scriptures represent, that we have remission of sins through the blood of Christ: Eph. 1: 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And other texts of like import; particularly Revelations 1: 5—"Unto him that loved us and washed us from our sins in his own blood." Baptism, also, is represented as being "for the remission of sins;" see Luke 3: 3 Acts 2: 38, &c. Some men exalt

one of these truths to the neglect or denial of the other: at least, they so magnify one, or the other, as to obscure the opposite, and thus "divide the living child." by not understanding the object either of Christ's blood or our baptism.

By not understanding the object of Christ's "shed blood," they magnify it into the "paying our debts," or "dying in our room and stead;" and by not understanding the design of baptism, it is made the point on which hangs all our salvation, and as the only means by which to wash away our sins. The blood of Christ and baptism are both important; but, we apprehend, for a very different reason from that assigned for the magnified views attached to them by those partisans of whom we are speaking. They are both important, because they are both seals; one on God's part, the other on our part, of the Covenant of Grace; one of the promises of which, is "REMISSION OF SINS." Does any one ask, for what did Christ come into the world? And for what did he shed his blood? The answer is—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And again, "Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers;" Rom. 15: 8—that is—to confirm, on God's part, the Covenant of Grace; for the promises made unto the fathers, referred to, were gospel promises, and circumcision was the seal, on the part of the fathers, of this gospel covenant; this, however, we shall not attempt to show particularly now; but we will here refer to the language of Peter, Acts 3: 25, 26. "Ye [Jews] are the children of the prophets, and of the covenant [singular, i. e. one] which God made with our fathers, saying unto Abraham, and in thy seed shall all the families of the earth be blessed;" [surely that is the Gospel Covenant]—"unto you, [Jews] God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Here, then, it is plain what covenant and what "truth of God," Christ came to confirm. Christ died, or shed his blood, to confirm that covenant that was made with Abraham, in its now still more ample development. Thus, the Saviour saith, Mat. 26: 28. "This is my blood of the new testament, [covenant] which is shed for many, [all the families of the earth] for the remission of sins." This blood sealed, on God's part, the new covenant—the covenant of grace—which contained the promise of "remission of sins." This was one of the grand objects of Christ's coming into the world: other objects we may notice at another time. When we are baptised we set our seal to that covenant, and confirm our faith in the truth of all the promises God has made in that covenant; one of the first of which is, "I will be merciful unto their unrighteousness: their sins and iniquities will I remember no more," Heb. 8: 12.

Another grand object of Christ's advent is expressed in the text we have quoted from Acts 3: 26. "God having raised up [brought into the world, or raised up unto David, see Chron. 17: 11; raised up to manhood] his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." God sends his Son to do what? "Pay our debts!" Is that the way he was to "bless" men? Was he sent to bless men by dying in their "room and stead?" No. How then, did God send him to bless men? By turning them away from their

iniquities. That is the only way in which God can bless any man permanently. Sin is a curse—the way of sin is the way of "death" by an unchangeable law of nature's God. Sin is violence done to the order infinite wisdom, goodness, and love has established; and must necessarily result in death. No sober, reflecting man doubts this, so far as his physical nature is concerned. A constant violation of our physical constitution tends certainly to dissolution, or death. The repeated and continued violation of the law of our moral nature tends to its insensibility—to brutalizing it—consequently, to its extinction, or death. We can only be blessed by being turned away from our iniquities.

What is iniquity? Every thing that is contrary to love: "God is love;" the opposite to love is opposition to God, or, is iniquity. The love which is the fulfilment of the law, relates to God and our neighbor, or fellow men. Jesus Christ is the great example of both. Every departure from his example is a departure from love, and hence a departure from God, who is love; and it is iniquity. Our Lord, Jesus Christ, not only taught love to God and man by precept, but example; and we are taught to "walk even as he also walked," 1 John, 2: 6.

Any violation of the principle of love—the God-like principle—tends to death or extinction of being. Do you ask how? We answer; by benumbing or deadening our moral sensibilities and searing the conscience, till the man sinks down to the state of a mere brute; governed by no other law than that of the flesh, or animal nature, which has now so completely mastered him, that, like a brute he lives; his moral nature having become so near extinct that it has no control over his animal nature, and he is "carnal, sold under sin," which, "when finished, bringeth forth death," or extinction of being—he shall "be as though he had not been," Obediah, 16:—or, "be destroyed forever," Psa. 92: 7.

On the other hand, if our moral nature predominates, and we "keep our bodies under," [See 1 Cor. 9: 27.] by patterning after the example of love set us by Christ—or, learning of him who was meek and lowly in heart—our moral nature rises—becomes the all controlling power of our being; and thus we are brought to life eternal, by being turned away from our iniquity. But this life eternal is not of debt; it is "the gift of God through Jesus Christ, our Lord."

### AN INQUIRY.

Jeffersonville, Ind. Oct. 8, 1849.

BROTHER STORRS.—How do you reconcile Matthew 25: 31—41, with your views of probation after the advent? I am an inquirer after truth, and am desirous of more light on this subject.

N. FIELD.

### REPLY TO BR. FIELD.

If our theory, that the age of Messiah's reign, to follow the present order of things, is inconsistent with the text of which you speak, the theory of the non-resurrection of the wicked, till the end of that age, is equally irreconcilable with it. But, in our mind, Mat. 25: 31—41 indicates the entire period of Messiah's judging or ruling the world on "the throne of his glory" till he has finished

the work of judgment, by a demonstration of the equality of his government, in the reward of his followers and the destruction of his enemies; which will not be accomplished in a day or year; nor, probably, in a "thousand years." One of two things is certain to our understanding, viz: Either there is to be a state of trial to those "left of the nations" after the advent, or the second advent will not occur for a very long while to come. The latter we do not believe, and therefore we are shut up to the former: and if that point is not capable of demonstration, we confess we despair of demonstrating any truth of the Bible—to us nothing is clearer.

### "GOG AND MAGOG."

DEAR BR. STORRS.—I have for some time had in my possession a manuscript copied from the "Hebrew Archives," which I had intended sending you for publication some time since, but neglected it until now. I have had it re-copied, thinking at this particular juncture of affairs in Europe, it would prove highly interesting to your readers, especially so as coming from a Jewish source.

Respectfully,

Philada., Oct. 25, 1849.

A. B. WOOD.

Translated from the French.

THE EMPEROR OF ALL THE RUSSIAS—GOG AND MAGOG.

Extract from a discourse delivered by Rabbi Carrillon, of the Reformed Synagogue of Spanishtown, in the Island of Jamaica.

"There is but little ground for debate, but that the prophecy of Ezekiel, relating to Israel's last enemy, points conclusively to Russia, unless a radical change, from which, may God preserve us, takes place in the mind and in the political constitutions of Europe, we need not fear that any other nation than Russia will oppress the Hebrews. On the contrary, indeed, the Hebrews are continually making new advances in the esteem and friendship of all other people, both Christian and Mahomedan. Gog is pictured to us as a man filled with the ambition of subduing the whole world, and we do not know, in the existing state of affairs, any nation of Asia or Africa which conceives a project so bold. America is out of the question, and the power is equally balanced among the other nations of Europe, the majority of them friends of peace, they hold in horror every species of warfare and of conquests; even those who are not actuated by religion, public opinion and the arts and sciences. Russia is the single empire which has the disposition, and can command the means of undertaking a like campaign; and it is worthy of remark, that a prophecy is in vogue in Russia, its origin I know not, predicting that at a certain future period the Russians will become Lords of the Universe. True or false, this prophecy has a tendency to fortify them with courage, and of itself already bears witness into what extremities they are inclined to plunge in this gigantic struggle. In

addition to these, there are several other reasons which induce us to believe that Russia is the empire predicted by Ezekiel, and the chief reason is drawn from the description of the country itself. In the tenth of Genesis we find the children of Japheth to have been Gomar, Magog and Madai—Javan, Tubal, Mesech and Tiras; and the sons of Gomar, Ashkenas, and Riphth and Togarmah—from them the Japhethal nations are descended, that is to say, the Chinese, Tartars, Greeks and Persians; the Germans of the North, Muscovites and other Slavonian races; and these are the very people whom Ezekiel names as forming the sources, or as being the tributaries from whence Gog is to issue. In chapter 39th the Prophet says, 'turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal.' The general name of the country in Scripture is Magog, and the name of its prince is Gog; but the country itself is divided into three principalities, Rosh, Meshech and Tubal. The Prophet afterwards tells us that the prince described will be accompanied with a powerful army, composed of divers nations, of the same names as those which are mentioned in Genesis, as being descendants of Japheth and Gomar; and the most of these nations the subjects, or allies of the prince of Rosh, Meshech and Tubal, are represented to us as coming from Northern countries. We remark that the name of Rosh is not to be met with anywhere among the sons of Japheth. We know, however, that the first Czar of Great Muscovy was called Rosh, and that it was from him the empire derived the name it now bears. We know also that in former times Russia was divided into three independent States—Russia proper, or, according to some authors, Muscovy in Europe—Muscovy proper, or Russia eastern and southern—and Tobolsk, or northern Russia. The three States were finally united under the common name of Russia, and they held in subjection several nations of the Tartar and Slavonian origin. Persia itself may be considered as a dependency of Russia, or the Emperor of these three States united of Roshy, Muscovy and Tobolsky, this being the true pronunciation, and of the tributary and independent countries, is called in Scripture Gog, and his empire Magog. It is very probable this name has been given to the State because the population descends in a great measure from Magog, and Gog seems to be an abbreviation of the name of Magog, and is applicable to the chiefs of this empire. The names of the three States that compose this empire are mentioned in Scripture word for word—"Son of man, turn thy face towards Gog, of the country of Magog, the Prince of Rosh, Meshech and Tubal;" Rosh is Russia—Meshech Muscovy—and Tubal Tobolsky. Another combining circumstance is, that no other country is made up of so many other different nations. The prophet further tells us that these diverse nations which will march under the colors of Russia, will be armed after the fashion of the ancients, with shields, bows and arrows, and with javelins and lances, for as we are aware, notwithstanding her wide extent, Russia cannot raise an army exceeding 5 or 600,000 men in number, who are drilled according to the tactics of modern warfare, while the great mass of her troops still use arms of various kinds of darts, which were only in use among the ancients. Under still another aspect, the prophecy may be applied to Russia. It is, moreover, foretold, that of a sudden

such revolts will burst forth from the numberless army of Gog, that, using the expression of the prophet, *every man's hand will be raised against his brother*. This portion of the prophecy is eminently applicable to Russia; for it is almost certain that Russia, engaged in a universal war, on the first reverse will witness Poland and all the portions she holds under the yoke turning their arrows against her. It is thus almost established by evidence, that Russia is the country of Magog, and that Nicholas or one of his successors is the Gog announced by the prophet, and that there is reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer, that we may not be overwhelmed by a torrent of events, as a thief taken in the night!"

### LETTERS.

BR. R. L. PATRIDGE writes:—

*Marysville, Ohio, Oct. 9th, 1849.*

BR. STORRS.—For the edification of ourselves and the furtherance of the cause of Christ, we trouble you again for books. Our brethren in the distance have persuaded us out of those volumes of Dobney that we received, even before we had read them, and consequently we now send for more. I am very sorry that my present circumstances will not permit me to make a donation to the Examiner; but you may look for a subscription from me and some others for the next volume at \$1.

BR. JOHN HUTCHINSON writes:—

*Oshkosh, Wis., Oct. 7th, 1849.*

BR. STORRS.—I would say for your encouragement, that through your Six Sermons and Dobney on Future Punishment one Congregational Minister, John Ingersal, in Milwaukee, has been brought into the truth. He has preached two sermons on "No immortality out of Christ." Truth is at work on this great and important subject in this region. I believe, with you, in the return of the Jews and probation after Christ sets up his everlasting kingdom. To me these truths are as clear as the sun at noon-day.

HENRI ST. CLAIR writes:—

*Lafayette, La., Oct. 8th, 1849.*

MR. STORRS.—Dear Sir:—Enclosed you will find two dollars, the amount due you for one copy of "Dobney," five copies of Six Sermons, and Bible Examiner for 1848 and '49. I am very much pleased with the Examiner. It has thrown a light on some passages of the Bible, and altogether strengthened my belief and faith. Myself and wife have been believers in the doctrines [of the Bible] as taught by you for more than three years;—not without opposition you may well believe;—we have read the Examiner faithfully, and I trust with some profit. I have circulated your Sermons, since I received them, to the best of my ability, and I think the truth is spreading; people are investigating the subject. You may count on me for the subscription for three copies of the Examiner from the beginning of volume three. I do sincerely hope that you will be able to sustain the paper.

BR. N. BOND writes:—

*Cleveland, Ohio, Oct. 7th, 1849.*

BR. STORRS.—I have read the Examiner a part of the time since its first publication; but moving from place to place, I have not seen all you have published—but have read sufficient, comparing it with the word of God, to fully establish the truth to my mind that the great principle you are endeavoring to establish and defend in the Examiner (viz: the doctrine of life and death,) with kindred doctrines are second to none taught in the word of God, and show to my mind most clearly the wisdom, benevolence and justice of God. The personal reign of Christ with his Saints on the earth is a doctrine which stands out very prominent and clear in the word of God. I have been a confirmed believer since 1840 that the Kingdom of God was near, even at the door. The great battle I believe is commenced; and events will thicken and hasten until no doubt will be left. As a snare shall it come on all them that dwell on the earth.

DR. N. FIELD writes:—

*Jeffersonville, Ind., Oct. 8, 1849.*

BR. STORRS.—We are much pleased with the Examiner, and wish you success in its publication. I hope it will be liberally patronized and that it will become the organ of a growing and intelligent body of people scattered abroad who are advocating the true doctrine of immortality. It should be made a medium of an interchange of views, around which the friends of truth should rally. The principles we advocate are rapidly extending.

EXAMINER FOR 1850.—Our friends will please bear in mind that one number more completes the present volume. We have decided on continuing the paper another year; but we shall adhere to our terms of payment in all cases in advance. If any, therefore, do not receive the Examiner for January, 1850, they will understand the reason is—we have not received the subscription price for it. We invite all our present subscribers to continue their favors to us. Agents should not fail to remit money in their hands before January. The following pledges have been made to the Examiner for 1850, since our October issue:

Henry F. Johnson, New York,	\$5.00
J. B. Frisbie, Sylvan, Mich.,	5.00
Henry Grew, Philadelphia,	8.00
Wm. Mayell, Albany, N. Y.,	3.00

Business Notices.—For price of books see the Examiner for October.

Br. Joseph Cherry 462 Washington St., New York, is acting as Agent in the sale of Dobney on Future Punishment.

Br. C. Swartwout, Utica, N. Y., is Agent for the Examiner in that city, and has for sale Dobney—our Six Sermons, and the Christian Psalmody.

Dr. Perkins, Albany, N. Y., has Dobney and the Christian Psalmody for sale, and will act in receiving subscriptions for the Examiner.

Br. Henry Grew, of this city, has published a new edition of his pamphlet "On the Intermediate State of the Dead"—a very valuable work, of 24 pages, 12mo. Price, five cents single copy, or 83 per hundred. He can now supply any amount ordered.

Br. Henry Heyes wishes us to say, that his Post Office address is Springfield, Mass: care of R. E. Ladd.

All orders for Walsh's Review of Luther Lee must be addressed to John T. Walsh, 83 Ogden St., Philadelphia. Price 25 cents, or five copies for \$1.

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Jesus does not foretell its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought "that it was he which should have delivered Israel."

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. xxvi. 27, 33? "I, even I will chastise you seven times for your sins; . . . and I will bring your land into desolation . . . and will scatter you among the heathen." Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, "Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him." Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until "He comes whose right" the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, King of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. "A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand." Dan. ii. 38. God has taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom

of God takes its place (casting it on its feet); and, as this is the same time at which Israel is to be delivered, (for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled"), we here get our second clue. viz.: these two events, noted of the Scriptures of truth—"Times of Gentiles," and "Treading of Jerusalem," are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the "Head of Gold" ignored "The God of heaven," the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan. iv. 23,—and, (pre-figured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and "give honor to the Most High, whose Kingdom is an everlasting Kingdom." Dan. iv. 34; for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i. e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, "Lo, this is our God, we have waited for Him and He will save us." When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

But, some one will say, "If the Lord intended that we should know, He would have told us plainly and distinctly how long." But, no, brethren, He never does so. The Bible is to be a light to God's children;—to the world, foolishness. Many of its writings are solely for our edification upon whom the ends of the world are

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Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

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"We would take him back if we could secure his good behavior. I will see," said the Superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?"

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VOLUME XX.

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PUBLISHED MONTHLY

*FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS,  
SECTS, CREEDS, OR PARTIES.*

GEO. STORRS, EDITOR AND PUBLISHER.

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*"One Mediator between God and men, and the man Christ Jesus, who gave himself a ransom for all, to  
be testified in due time."—1 TIM. II. 5-6.*

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NEW YORK.

WM. H. SPENCER, PRINTER, ROCHESTER, N. Y.

1875-6.

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NEW YORK, SEPTEMBER, 1876.

No. 12.

## THE BIBLE EXAMINER.

This number completes the twentieth volume of the EXAMINER; also, its *fifth* year since its *revival*, or since the EDITOR took his present advanced position on the Government of God and His designs concerning the human race. He heartily thanks his gracious Lord and Master for the divine aid and comfort he has received in this new field of theology; and he thanks those friends who have so nobly stood by him, and aided him in his work, while he has been battling against the false conceptions of good and bad men in regard to the DIVINE administration over the children of men. By strict economy, and the careful use of funds that friends have furnished, the Editor has been kept clear of debt to this time; and to-day owes no man anything "save love and goodwill." He has the happiness to know that many have been emancipated from both their old and more recent traditions, and have been led to see the character and government of God in a light that has relieved their minds from a life-long burden concerning that portion of our race who have been supposed to have left this life in an utterly hopeless condition. They have learned that God has His "*due time*" to make known His great love to "*the world*," or to all men,—the entire race,—and that "*due time*" is not confined to *this life*, but reaches forward into "*the ages to come*;" or "*the endless succession of ages*;" so that "*all shall know the Lord from the least unto the greatest*;" for "*God will have all men to come unto the knowledge of the truth*;" which truth embraces the fact that "*Christ gave Himself a ransom for all men*," and "*is the propitiation for the sins of the whole world*;" and that "*He will see of the travail of His soul, and be satisfied*." But, believe it who will, He never will and never can be satisfied to have one of the race perish hopelessly, without having made known to them "*the only true God and Jesus Christ*," whom God "*sent into the world to give life to the world*," that none should perish except by their own "*wilful*" rejection of the "*LIFE-GIVER*" after they have received the knowledge of the truth."

The EDITOR intends to commence volume xxi. immediately, and trusts it will be no less inter-

esting than previous ones have been. He would be glad to retain all the previous subscribers, but has no expectation of that, as some are still behind in payment for the past volume; which, while they offer no excuse for non-payment, indicates that they have no interest in the object of the Magazine; and the Editor does not wish to impose on them by sending it, and paying the postage himself. His practice uniformly has been, in years past, to discontinue all such when the volume closes.

A large number have received the EXAMINER the past volume on the "Club" principle. All such will now be discontinued unless they renew by complying with the offers as set forth in this and the last month's issue, or pay as single subscribers.

Individuals who have taken from two copies up to thirty, should notify me immediately what their wishes are as to the number to be sent them of Vol. xxi.; and *old* subscribers who have paid in full for the past should notice, without delay, as to their wish with respect to having their subscription continued. They may not be able to pay now, but they can say what their intention is, at a cost of only one cent for a "Postal Card." These matters may seem small to an individual, but they are of great importance to the Publisher: he need not tell *how*.  
EDITOR.

## QUESTIONS OF INTEREST.

QUES. 1. "Do you believe that Christ is coming personally on this earth to reign?" M.

Ans.—I do, without a doubt. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever." Luke i. 31-33. David's throne was never in any other place than on "*this earth*;" and his reign was a literal, visible, and tangible matter, and no fanciful or spiritual affair. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Here is no *spiritual* going away, nor will it be a *spiritual* coming back; but the *same* Jesus. To call it a spiritual return, is to set at nought the testimony of the angels, and unsettle all divine testimo-

ny; destroying faith. Those who reject the literal return of Christ, sooner or later, are led to reject the literal resurrection of the dead. The denial of this doctrine destroys all rational faith in Christianity itself. If Christ is not *personally* to return, all other testimonies concerning His work of redemption are thrown to the winds, and are but chaff to disappoint our hope.

But, thank the Lord, the foundation standeth sure: Christ will come personally from heaven; for He said to His friends, "Ye have heard how I said unto you, I go away and come again unto you." John xiv. 28. Just as certain as He went away bodily and personally, so certainly will He come again "in like manner."

QUES. 2. "If so, when and where?"

ANS.—As to a definite answer to the inquiry "When?" I have none to give; except, it is *near*; and "in such an hour as ye know not, the Son of man cometh." Matt. xxiv. 44. As to *where* He will reign, that admits of no doubt to the mind of faith. It is on David's throne, and in Jerusalem: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem; and He shall judge (rule) among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks . . . and learn war no more; . . . and the Lord shall reign over them in mount Zion from henceforth, even for ever." Micah iv. 1-7. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 23. Then, "The kingdoms of *this* world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever." Rev. xi. 15. For then, to the Son of man "was given dominion, and glory, and a kingdom, that all people, nations and languages, should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." Dan. vii. 14. This kingdom is to be "*under* the whole heaven" (verse 27); and not in some other location.

It may be said, "That makes Christ's reign too material." Yes, too much so for those who deal in fancies, and construe everything by spiritualistic ideas. They might as well tell us the Jews were justified in rejecting Christ at his first advent, because He did not come to them riding on a *spiritual* "ass;" for the prophet had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9. See John xii.

14. This was a matter altogether too *material* for the proud Pharisees, and they wished Jesus to stop the shouting of the multitude, and said, "Master, rebuke thy disciples." It was too much for them to have such a literal fulfilment of the prophetic utterance.

The same spirit and misapprehension exists now among a large portion of religionists. They turn everything relating to the return of Christ from heaven into some spiritualistic fancy; and are so deluded, both priests and people, that the second Advent of Christ will "come upon them unawares," and take them "as a snare." Luke xxi. 34, 35. Let us "beware" lest we, also, are led away with the delusion of a spiritual coming of our Lord, and a spiritual reign instead of a literal one. Just as certain as Jesus, the Christ, was literally on earth, He will be here again literally. Just as certain as He literally suffered on earth unto death, just so certain will He also reign literally on earth: and if "we suffer with Him, we shall also reign with Him," and "be glorified together with Him." 2 Tim. ii. 12, and Rom. viii. 17.

As certain as the kingdoms of this world have been literal, so will the kingdom of God and his Christ be a literal one, and will supersede these worldly kingdoms, which have all been conducted on selfish principles, for the aggrandizement of the few, while the interests of the many have been but little regarded: war, strife and violence have prevailed, with all their horrors; but the kingdom of God and his Christ will root out and for ever annihilate these evil principles and practices, and "every man sit under his vine and fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah iv. 4. Ed.

### THE ORDER OF THE RESURRECTION.

Some seem to suppose my views embrace a simultaneous resurrection of all classes to be revived from the dead. So far as I now recollect, I have expressed no such idea; for certainly it is not my belief. "Every man in his own order, or band, or cohort," is Paul's idea (1 Cor. xv. 23); that is, Christ is the head of the first-fruits, and first in the resurrection; "afterward, they that are Christ's at his coming:" that completes the first fruits, or the "*Body* of Christ"—the "joint-heirs with Christ," who are then "glorified together" with him (Rom. viii. 17). This constitutes "the first resurrection" (Rev. xx. 5, 6). These are pronounced "blessed and holy," and "on such the second death hath no power."

At this point commences the reign of Christ

and his saints, made immortal, on the earth; or the establishment of the kingdom of God spoken of in Dan. ii. 44, which will "break in pieces and consume all these" earth-born kingdoms that have ruled over men with oppression and wrong; those rulers and their dominion shall "become like the chaff of the summer threshing-floors; and the wind" will carry them away; their reign is eternally ended.

This view of Daniel's prophecy, and that in his seventh chapter, is confirmed by all the other Prophets since "the world began." This kingdom of God is "never to pass away, but shall stand forever;" yet it has various stages in its progress, and is divided into an "endless succession of ages." (Eph. ii. 7; iii. 21.) See *Macknight's translation*.

The first of those "ages to come" is that, at the commencement of which, Christ and his saints (who cannot "die any more") "take the kingdom" and their reign on earth begins, and "the kingdoms of this world" (Rev. xi. 15) "become the kingdoms of our Lord and of his Christ." Here begins the "age to come," next following the present age. At that point the resurrection of those who "are Christ's at his coming" takes place, or has taken place: "This is the first resurrection" (Rev. xx. 5, 6), "neither can they die any more" (Luke xx. 36); they "shall not be hurt of the second death" (Rev. ii. 11); because they are "blessed and holy" and "overcame" in their day of trial, and are now immortal, and therefore deathless like their Head. No others of the race are raised from the dead at that time. "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) This text I once thought spurious, but was several years ago convinced that it is genuine.

No resurrection of dead ones will probably occur during that age of "a thousand years;" but that period, whether literal or symbolical, will be devoted to the establishment and administration of the first perfect government earth has ever witnessed. The "righteous Branch," for David's throne, will be King on that throne, and "He shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) "In His days Judah shall be saved, and Israel shall dwell safely" (Verse 6). "The law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge (rule) among many people," (the "left of all the nations," Zech. xiv. 16, and Isa. lxvi. 18-20), and He shall "rebuken strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they

learn war any more; but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah iv. 2-4.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem:" (verse 2-8.)

In this article it is not my object to show extensively the work to be done in the age next to come, but merely to hint at it as a work to be accomplished before the rest of the dead shall live again." To show that work, in its fulness, as revealed by "holy men of old, who spake as they were moved by the Holy Ghost," would lead us into the examination of a host of prophetic utterances, wide as the Bible itself. Not until the work of reducing "the left of all nations" to a perfect harmony, and a perfect subjection to Christ and His "joint heirs," or, the wilfully rebellious of that age are cut off (Rev. xx. 8, 9), will any of "the rest of the dead" live again.

After that period, commences the work of disposing of such as had no part in "the first resurrection." Whether all of them will be called forth to a final trial at one and the same time, is not made known, nor is it material to know; yet, as an *opinion*, it seems likely Paul's idea of coming forth, viz., "every man in his own order," *cohort* or *band* (such is the idea of the text), is the true notion of the resurrection to follow "the thousand years."

It may probably take place in classes; either as regards nationalities, character, circumstances of previous life, more or less enlightened, childhood or age, or some likeness of previous condition; and that each class will be disposed of before another is called forth; but that all who left this life in ignorance of God's love to "the world," and that Christ "gave himself a ransom for" them, will hear that testimony "in due time;" that is, in God's own appointed time, without regard to men's *traditions*; such traditions ever have made, and do now, make void the counsels of God; but they will have an end when the developments of "the ages to come" shall manifest "the exceeding riches of God's grace in His kindness towards us through Christ Jesus" (Eph. ii. 7), and "the unsearchable riches of Christ" shall be so made known as "to make

all men see what is the fellowship of the mystery which from the beginning of the world (ages), hath been hid in God, who created all things by Jesus Christ," (or "according to the purpose of the ages," etc.)

The foregoing remarks are designed merely as an outline of my views on the subject, to prevent misconception as to my position on the question of the dead living again. Ed.

### ADAM IN PARADISE AND OUT.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast; all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR's love, or the unbounded happiness God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course,) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would never have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness; I make peace, and create evil: I the Lord do all these things." (Isa. xiv. 7.) The introduction of evil, then, was of God's appointment; but SIN is another matter. Man's SIN was in not *waiting* God's time for the knowledge of the evil: he ate before the injunction was removed, and learned evil in a way to make it far worse to him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest good of the race, in the end.

Of this latter fact, God gave, on the spot and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The Seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i. 29); "bruise the serpent's head" (Gen. iii. 15); "destroy the works of the devil" (1 John iii. 8); "destroy death" (1 Cor. xv. 26; Heb. ii. 15, and Rev. xx. 14.)

\*Adam's transgression has been magnified by

theologians, and God represented as exceeding angry, taking vengeance on the whole race for the one offence of Adam, etc.; all of which representations give a false view of the MAKER's character and designs toward the race. True, Adam and all his posterity were excluded, temporarily, from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life and a deliverance from death. All this was promised, it is true, under a *veil* in that dispensation; but no less real on that account, as God has more or less veiled all his promises and designs toward the children of men; which veils are removed in His own time. The exclusion of man from the tree of life, and subjection to death, as, also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained, to the dishonor of the CREATOR, as if he had been a blind adventurer who undertook a work which he had neither skill nor power to accomplish and did not know what the result would be. Such thoughts of God, the CREATOR of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development—"his eyes were" not "opened" to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself: or it might relate to an action which was not wrong in itself, but made so by a command. Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by the command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his MAKER's time for withdrawing the prohibition, he would have come to the knowledge without the entrance of *death*. Adam's sin, then, was not of the highest character; i. e., it was not doing that which was evil in itself; but it was evil because he was commanded not to do it; he sinned not against a *moral* precept, but against a *positive* one; yet this was sufficient to "open his eyes" to a knowledge of good and evil, though the act was not, in the design of his MAKER, to fix his final state; as a RESTORER was provided "before the foundation of the world" (Eph. i. 4, 5, 9, 10), and proclaimed immediately after the trans-

gression (though veiled) in the declaration of the triumph of the "seed of the woman." (Gen. iii. 15.)

Man sent out from Paradise, goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delights, to which he had a promise of restoration after a season of painful trial, which, under Divine grace, shall prepare him for a higher enjoyment than he ever could have possessed without it. Ed.

### THE PERSONALITY OF CHRIST.

I would like to know your views with regard to the personality of Christ; the nature of the relationship of the Son to the Godhead bodily. If He be not God, one with the Father, how could He give His glory to another? What is your view of John i.? B.

#### RESPONSE BY THE EDITOR.

I am always glad to give light where I have it; but I have seen, heard, and read so much on the great controverted question, "Who is the Lord Jesus Christ?" that I have become settled that none of the contending parties—whether Trinitarians, Arians, Unitarians, or Socinians—know anything about it, so far as their theories are concerned; and they are all striving to do that which our Lord and Master has plainly said is one of those things which is not revealed, and, therefore, cannot be known; and yet each of the contending parties assume that they do know, and so put themselves "in the seat of God;" for Jesus saith, "No man knoweth who the Son is but the Father" (Luke x. 22; and Matt. xi. 27).

I may be met in relation to these texts, by the opposing parties, with "home-made Scripture." They quote it thus: "No man knoweth who the Son is but the Father, and he to whom the Father revealeth him." Will these parties turn to these texts and see if they can find their reading? I know they cannot. The whole verse, Luke x. 22, reads thus: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." Matt. xi. 27, is in nearly the same words, and expresses the same thing; both show that the knowledge of "who the Son is" is confined to the Father alone: and that *no man* knoweth this secret.

After laboring for years on the puzzling theories of the different contestants, and looking over their contests in the church for long centuries past, and seeing the fruits and bloody persecutions which had attended these controversies,

and contemplating the spirit of proscription and the uncharitable spirit that has been produced by them, near twenty years since I became settled that all these contending parties are at war with each other from a disregard (whether ignorantly or not, God knoweth; I do not,) of the words of our Lord Jesus Christ; they wish to know, or profess to know what he said, "No man knoweth but the Father." Their controversy is with Christ himself, and is an assumption (whether wilful or not I know not; God knoweth) of knowledge belonging to the "Father" alone. Hence, the fruit of such controversy has been to fill the church with a spirit of hatred and persecution, instead of love and good will to all who accept Christ as God's appointed Redeemer and LIFE-GIVER.

As to myself, I have no test theory on this question. I have an *opinion*; but an opinion is not faith; hence, I have hitherto never put my opinion in print. It is much easier to give an opinion than to prove who the Son of God is: for *that* "no man knoweth." Hence, there is no evidence by which to demonstrate that the opinion is correct. I have not the slightest objection to giving my opinion, so far as I am personally concerned; yet if it is given, how many would at once seek to enter the arena of controversy on the subject; and I have long since determined that I will never state my opinion on the question and allow myself to be drawn into controversy about it for the reason that "No man knoweth who the Son is but the Father," and therefore, to state an opinion as to who he is, and attempt to defend it for truth, would be to act in disregard of our Lord's words, just as all Trinitarians, Arians, Unitarians, and Socinians are doing, and have done for centuries past; for they all pretend to know who the Son is, and just what relation he holds to the Godhead.

Now, perhaps my inquiring friend will be more puzzled than ever. Very well; I can help him out of it, if he will follow my direction, so that his mind will be at perfect ease on the whole subject, as mine is. It is simply this: Receive every inspired declaration of the Bible concerning Jesus Christ, unquestioningly. "But how shall I reconcile *this* declaration with *that* which seems to speak opposingly?" you ask. I answer: Do not attempt it; let both stand, and receive them as they read, and allow no man to put a construction on them to alter, or to attempt to harmonize them, as they will call it. Remember, this question of *who* the Son is, is the great mystery of the Bible; and because it is so, and no man knoweth who He is, therefore, receive *what* ever inspiration saith of Him, and leave the ex-

planation with "the Father," if he ever chooses to make it. Perhaps He never will, any more than He will explain His own self-existence. Be content, then, and not strive to be "wise above what is written." Receive Christ as having "all power in heaven and in earth given into His hands:" so that, by the Father's appointment, "He is able to save to the uttermost all that come unto God by him." Let alone all those sectarian and anti-sectarian speculations as to who the Son is, as they gender not only inexplicable puzzles, but strife, hatred, separations among Christians, and destroy love, and thus make us unlike God, and so unfit us for that pure and holy society which is to be established in the kingdom of God. Pursue this course, friend "B.," and you will find rest on this subject that is impossible to find in any of the labored and laboring theories in christendom, which have so long rent the body of Christ, been the reproach of Christianity, and shed the blood of martyrs.

May "the grace of our Lord Jesus Christ, and the love of God, and the communion [*koinovia*]"—the fellowship of the Holy Spirit, be with you all. Amen" (2 Cor. xiii. 14). "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship [*koinovia*] of the Spirit . . . fulfil ye my joy that ye be like-minded," etc. (Phil. ii. 1, 2).

Ed.

**MICHAEL AND CHRIST NOT IDENTICAL.**—Nearly thirty years since I gave my reasons for rejecting the idea that Michael and Christ are identical. To my mind they are clearly two distinct persons. Whoever reads Dan. x. 5-14, and believes that Daniel saw in vision the coming Messiah, and heard him say, "Michael, one of the chief princes came to help me," must be satisfied that the two are distinct persons. Jude tells us Michael is "the archangel," (verse 9); that is, he is the chief or head angel; and Paul informs us "The Lord himself shall descend from heaven with a shout, with the voice of the archangel," etc.; clearly making a distinction between the two; and besides, Christ is not an angel *in nature*; for, "He took not on him the nature of angels;" an expression unmeaning if he was already an angel; and Paul saith, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels said he [God], at any time, Thou art my Son?" etc. (Heb. i. 4, 5, and ii. 16.)

These testimonies settle the fact that Michael is an angel, and Christ is not; hence the standing

up of Michael is not the same as the advent of Christ, however near it may approximate that event.

Ed.

**"TIMES OF RESTITUTION."**—"Times," Acts iii. 21, is *chronon*, marking a succession of events, and not *kairos*, a point of time, a fixed, definite period, as in verse 19. (See Acts xvii. 30). *Chronon* includes, necessarily, *protracted* time, and often a long time: (see Matt. xxv. 19; Luke viii. 27, xx. 9; and John v. 6). Sometimes *chronos* has the qualifying term *mikron*, *little*, connected with it; (see John vii. 33; xii. 35). This expression shows that there is a *long chronos*; and when expressed, as in Acts iii. 21, signifies a protracted period, without defining its length, but, implying a long time; besides, the term *achri*, translated "until" in the text, gives the plural form to *chronos*, making it *chronon*, and hence utterly forbidding a *short* period. "The times of restitution," therefore, is a protracted period. It commences with the heavens unveiling Christ on his return *from* heaven to earth, and terminates with making all things new (Rev. xxi. 5, 6); and "it is done." "The ages to come" will continue to succeed each other, as the ages past have done, until, "in the fulness of times" He shall "gather together in one all things in Christ, both which are in heaven, and in earth, in Him" (Eph. i. 10).

Ed.

**ELD. JOHN FOORE, Kansas,** writes: I cannot possibly see how any man can evade the truth we hold with regard to the fact that every one of Adam's children shall have *one* opportunity for an endless life. It appears to me, that none but a sectarian bigot can desire to disprove this glorious truth. Brethren, the views, held by Bro. Storrs and others, on this subject, are just as far ahead of the "Non-resurrection" view, as the doctrine of "Life only through Christ" is ahead of the "Immortal soul" theory. Go on, Bro. Storrs, and proclaim it. I do think our dear brethren will soon get their eyes open, and will lend a helping hand, and subscribe for a periodical that will show forth the love of God to a dying race. I will do all in my power to advance the cause. I send herewith the pay for two new subscribers.

**NOTE BY THE EDITOR.**—I thank Bro. FOORE for these words of encouragement, and for the remittance. The credit is given to the new subscribers on the EXAMINER forwarded from January, 1876.

The following essay is No. viii, of a series of essays, taken from a work entitled "Eruvin, or Miscellaneous Essays on subjects connected with the Nature, History, and Destiny of Man," by the Rev. S. R. Maitland, D. D., F. R. S. and F. S. A., Second Edition. London, F. and J. Rivington. 1850. As time will permit, I will endeavor to send one or more essays from the work for the benefit of the readers of the EXAMINER. I would be, however, understood thus far;—whenever I send copies of articles, it by no means follows that I identify myself with every expression of the writer's thoughts, but only, that I sympathize and agree with the main position he takes.

H. BRITAIN.

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### THE KINGDOM OF MESSIAH.

*First offered to the Jews—parable of the marriage of the King's Son—present dispensation—destiny of the heathen—heirs and subjects of the Kingdom.*

All power, both in heaven, and in earth, is given to Him who is the Redeemer of man. "By Him are all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by Him and for Him."

But He has many crowns; and one of them I believe to be that which He receives as *Messiah*—the Redeemer of man. The Kingdom of Messiah, received from the Father is, I think, represented in the Scriptures as the reward of the sufferings in the redemption of man. For this "joy which was set before Him, He endured the cross, despising the shame." (Heb. xii. 20.) "He had humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name which is above every name." (Phil. ii. 8-11.)

A Kingdom, then, distinct from His other sovereignty, belongs to Him in His character of Messiah. What is revealed concerning it, we may find a future opportunity more fully to enquire; for the present, we may observe, that a share in the Kingdom is offered to *some* of the human race, to whom the Redeemer will appoint a Kingdom, even as His Kingdom has been appointed to Him by His Father. I am not speaking with reference to any particular view respecting the Divine decree, when I say it is offered to *some*, of the human race; but am merely stating a matter of fact; for by far the greater part of mankind have received no offer of a participa-

tion in that Kingdom. It is offered only where the Gospel (emphatically called "the Gospel of the Kingdom") is made known.

[Note: "Jesus went preaching the Gospel of the Kingdom," (Matt. iv. 23; ix. 35), and He declared that before the end should come, "the Gospel of the Kingdom should be preached in all the world for a witness to all nations." (Matt. xxiv. 14.)]

The high privilege of inheriting this Kingdom, as co-heirs with the Messiah, I imagine to have been originally granted to the descendants of Abraham, in the line of Isaac. They were, as our Lord declares, "the children of the Kingdom." (Matt. viii. 12.) To them alone, (until they had actually rejected it) was that Kingdom ever known; and to them alone, was the doctrine of a redeeming Messiah revealed.\* Their law nowhere commanded them to make known the dispensation which was revealed to them, and the people of Israel, while they were forbidden, under the heaviest penalties, to join in the idolatry of their neighbors, received no commission to make known the Kingdom of God to surrounding nations. Their law indeed provided for the reception of "a stranger," who should offer to join himself to them; but it did not direct that any means should be used for making proselytes, or bringing strangers into the congregation of Jehovah.

Something perfectly analogous to this may be found in the conduct and command of our Lord, previous to His rejection by the Jewish nation. "I came not," said He, "but unto the lost sheep of the house of Israel;" and though (as in the cases of the Centurion, and the Syrophenicean woman) he did not reject the prayers of Gentiles, yet he did not go to seek them, and he forbade his disciples to do it. He sent them forth and commanded them, saying, "Go *not* into the way of the Gentiles, and into any city of the Samaritans *enter ye not*; but go rather to the lost sheep of the house of Israel." (Matt. x. 51.) They, though then as sheep without a shepherd, were the children of the Kingdom; and it was not until they had rejected that Kingdom, and it had been "taken from *them*," that it was ever made known to the rest of the world.

Our Lord, who at other times had withdrawn from the populace, when they desired to make Him a King, on one occasion openly assumed that character. He came to them in the manner in which it had been predicted their King should come, and He did so in order to fulfil the prophecy. That was, as He expressed it, (Luke xix.

\* I would say "fully revealed."—H. Britain.

44), "the time of their visitation," and as they knew it not, the things which belonged to their peace, were thenceforth hidden from their eyes.

Thus, when He came to those who were, in a peculiar sense, "His own," and "His own received Him not," the command was given to preach the gospel to "every creature;" and the fall of the seed of Abraham became the riches of the world.

This matter may, I think, be well illustrated by the parable, in which our Lord compares the Kingdom of heaven to the celebration of the marriage of a King's son. In that case the entertainment was not provided or intended for all the king's subjects. The invitation was given to a certain part of them; and it was not until they had refused to come that the servants were sent forth into the streets and lanes of the city, and afterwards, with a more extended commission, into the highways and hedges. They were commissioned to bring *indiscriminately*, any whom they might find; but it was not intended that they should bring in *all* the subjects of the King, but only *so many* as that the house might be filled. (Matt. xxi. 1: and Luke xiv. 10.) It was obviously not the intention of the King to call in the whole population of his Kingdom, but only so many that the wedding might be furnished with guests. (Matt. xxii. 10.)

To apply the parable to that Kingdom of heaven, respecting which it was professedly delivered by our Lord, I would say, that it appears to me that the period during which our Lord offered Himself and sent out His disciples, to those to whom exclusively He came—and which He has called the time of their visitation—answers to that in which the servants are represented as going forth to inform those guests who had been already invited, that the supper was ready. The rejection of Christ by the Jewish people, answers to the refusal of the guests. The sending forth of the servants with more extended commission, was (when our Lord delivered the parable) prophetic of that commission which He meant to give to His disciples, and under which the Gentile church has been, and is being collected, and upon which she now acts. I am not fond of pressing resemblances too close, but I cannot help imagining some reference to what certainly has been the case. The servants were sent first into the *streets and lanes of the city*. They executed their commission, and returned saying, "Lord it is done as thou hast commanded, and yet there is room." They were then directed to go out into the *highways and hedges*, and compel those whom they should meet to come in. Is it fanciful to suppose that, in this two-fold commission,

some allusion is made to two periods—the first, that long period in which the preaching of the gospel was confined almost entirely to Europe, or at least, to what was once the Roman Empire, and the second, a period but recently begun, in which unprecedented exertions are making to spread the knowledge of the Gospel of the Kingdom over the whole world? It may be fanciful, but I seem to recognize in the missionaries to Greenland, to Otaheite, to New Zealand, to the Indians of the East, and of the West, to the Caffre and the Hottentot, those servants who were sent into the "highways and hedges." But whether this is well founded or not, we see, I think, in the sending forth of the servants to seek guests indiscriminately from all the King's subjects who had been hitherto uninvited, a clear reference to the bringing in of the Gentile church; and learn, perhaps, something of the reasons why that Church has been formed, and of the extent to which we may expect it will be increased.

Following the language of the parable, I should say, that from the time of the rejection of the Jews to the present moment, the marriage supper of the Lamb *has waited*, because there are not so many guests brought in as those for whom it has been provided, or, in other words, because God has not yet "accomplished the numbers of the elect." In the meantime the table is gradually falling from the highways and hedges. Gentiles are taken to fill up the place of the Jews; and, perhaps, those who are thus brought into the Kingdom of heaven from that *filling up* or "fulness of the Gentiles" of which the apostle speaks; and when that fulness shall have come in—when the table shall be furnished with guests—then shall be celebrated the marriage supper of the Lamb. Such appears to be the expectation of those who pray that God "would speedily accomplish the number of the elect, and hasten His Kingdom." "When the fulness of the Gentiles shall thus have come in, all Israel shall be saved, for the Redeemer shall come out of Zion; their God and their King shall be seen upon the throne of David, and upon the Kingdom, to order it and to establish it with judgment and with justice, from thenceforth, even for ever."

In the meantime a dispensation exists, in which there is no difference between the Jew and the Greek—whosoever hears the Gospel of the Kingdom is invited to share the glory of the Redeemer, to come, whether from the East or the West, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of God. The servants of the King are sent forth to call, nay, to compel, whomsoever they may meet, "the poor, the maimed, the halt, the blind, the good, and the

bad." It is impossible that they should exceed their commission, for it is to "preach the Gospel to every creature;" and whosoever will, is invited to come. The guests, drawn from the highways and hedges, stand (as it respects their character of guests,) in the same situation as those who were at first invited. The wall of partition between Jew and Gentile, by which the order from the common-wealth of Israel was shut out from the Kingdom of Messiah, is broken down; and, whatever national distinction may remain in Christ Jesus, so far as relates to *all* the privileges of the sons of God, "neither circumcision availeth anything nor uncircumcision."

It will be obvious, that I consider those persons to whom the Gospel of the Kingdom is made known, as persons *specially privileged*; as receiving an offer not made to all, of glory and blessedness intended for only a part of mankind; and as being raised in that glory and blessedness, to a state to which it was never intended that the whole human race should use, either on the supposition of man's continued innocence or of his redemption. "They are not of the world," but are given to the Redeemer "out of the world," which, by the Father's love, and by His own good will, He came to redeem, that they may be with Him sharing His glory, and heirs with Him of that Kingdom which is the reward of His work. They are raised above the nature and destiny of man, being "equal to the angels." I must again recur to the parable, as affording the most concise and clear illustration of my meaning. Those whom the messengers met with, were called to a dignity never intended for all the subjects of the King, and to which all his subjects never had been, and never would be invited. Those whom the messengers did *not* meet had no offer, no knowledge of this dignity. So far as *that* was concerned they remained precisely where and what they had been. They had not *this* honor offered to them by the King; and, on the other hand, they did not incur the responsibility laid on those to whom the offer was made. Thus too the gospel of the Kingdom, wherever it goes, takes with it a responsibility commensurate with the glory which it offers. It is a "savor of death" as well as "of life." "He that believeth not shall be damned." Everlasting fire, prepared for the devil and his angels, (but not that I can find, prepared for all mankind,) becomes the portion of him who despises the offer of eternal life, and rejects the Gospel of the Kingdom when it has once reached him. It tells him that there is no other name given under heaven whereby he may be saved, except the name of Christ, and that if he neglects by faith and re-

pentance to seek the kingdom of God and His righteousness, the only alternative is the damnation of hell.

I apprehend, however, that neither of these alternatives applies to him who has never heard of the Kingdom of God. That the Gentiles who are without the law and the gospel, and never heard of either, can only be saved through the work of Christ, admits of no question; but I doubt not that they will be restored to life, and redeemed from the effects of the fall, by Him in whom all the nations of the earth shall be blessed, and who is "the Saviour of all men" though "*specially* of them that believe."

With respect to those persons who shall have passed through life without having ever heard the sound of the Gospel, the Scripture affords us but little detailed information; and why should we expect it? To recur again to the parable (which I only do for illustration), is it likely that the invitations originally given for the guests, contained the purposes of the King towards those who were *not* invited? Is it probable that the messengers who were sent out were directed, or enabled, to tell those whom they met, the intention of the King toward those whom they should *not* meet? Surely it is not. When they met *any* man, their business was to call him to the supper, and explain to him the danger of neglecting the invitation, and not to tell him what would have happened to him if he had not met the messenger. It was safe for them to tell every man that he was bound, on pain of the King's displeasure, to obey the summons—that every one who did not obey it would be counted a traitor and a rebel, and punished accordingly. They might safely declare this; for though there might be thousands of subjects who might not come—who it was never intended should come—and who might nevertheless, be guiltless in the matter, yet their proclamation must be true to every man who heard it.

So with the Gospel of the Kingdom; it is strictly true, and can lead to no error. To say, "He that believeth not shall be damned," because every one who hears it is, by the very circumstance of hearing it, brought out of the number of those who may plead ignorance, or rather, of those for whom common sense and Scripture plead, on the ground that they cannot "call upon Him in whom they have not believed, nor believe in Him of whom they have not heard, nor hear without a preacher."

I repeat my belief, then, that the everlasting fire, prepared for the devil and his angels, is the portion of those only to whom the Gospel of Christ has been offered and by whom it has been

rejected. I am anxious to be clearly understood on this point, because some who have maintained the salvability of the heathen have been accused (and I will not say always unjustly) of lessening the responsibility of those to whom the Kingdom of God is made known; and have been hard pressed by some parts of the Scripture, which, on their principles, they have been unable to answer. I do not however, feel embarrassed by them. I believe as fully as any one, that no man can enter into the kingdom of God unless he be born of the Spirit—unless by repentance and faith in the sacrifice of Christ, he is justified in the sight of God—and receives from Him even in this life, the spirit of adoption, which only can enable him to call God Father, and which is the earnest of his inheritance. But the reader will recollect that I do not expect the unevangelized heathen to be heirs of that Kingdom. All that I expect for them is redemption from the effects of the fall, and how far I suppose this to extend, may be seen by referring to the third and fifth essays. The heathen who have never heard the Gospel, though *redeemed* and *restored*; (and of the force of these terms I hope to speak in the next essay) will, I apprehend, remain men not raised above the original state of man; and though, as flesh and blood, they cannot *inherit* the Kingdom of God, yet, when flesh and blood shall no longer imply sin and sorrow, they may be the *subjects* of that Kingdom.

But the privilege of those who are sons of God, and equal to the angels, is much greater—so high that I feel safe only in stating it in the words of Scripture. It were tedious to cite all passages in which it is said, that they shall *receive a kingdom* and *reign* (see James ii. 5; Matt. xxv. 34; 2 Tim. ii. 12; 1 Thess. ii. 12; Rev. iii. 12.) “Do ye not know,” says the apostle, “that the saints shall judge the world?” “To him that overcometh power shall be given over the nations.”

Many commentators, indeed, tell us that, by the saints judging the world, we are to understand that they shall be assessors with Christ at the day of judgment, and join in the sentence which condemns the ungodly to perdition. If they mean by this that the saints will *approve* and *assent* to the sentence, as contradistinguished from their disputing its justice, or opposing its execution, it really seems to be saying little or nothing. We might as well call all the spectators in a court of justice *judges* if they concur with him who is properly the *judge*, because he has the power of deciding. If they mean anything more than this—anything that can, fairly, and according to the proper use of words, be

called *judging*—it seems to me, that they join the Socinians in asserting that *such* judgment (namely, the final judgment, or the eternal state of man,) may be, and, in fact, is to be, committed to mere creatures.

The ideas, however, which we commonly attach to the words *judge* and *judgment*, are by no means those which are necessarily, or even properly, implied by the original word. The title of *judge* suggests to the mind of an English reader, simply one whose office is to try criminals, or to hear and decide suits at law. This, however, though undoubtedly included in the idea of the original word *judge*, is not its full meaning; but one that is accidental. The reader will immediately remember that the *Judges* of Israel held an office very different from that of our Judges. Their office was (as far as it could be) that of a King, or to say the least, a Governor or Ruler. “The Lord raised up Judges which delivered them out of the hand of those that spoiled them.” “When the Lord raised them up Judges, then the Lord was with the Judge, and delivered them out of the hand of their enemies. (Judges ii. 16–18.) Thus we find shortly after, that when the children of Israel had served Chusnan Rishathaim eight years, the Lord, in answer to their prayers, raised up a deliverer in Othniel (who had been before signalized by his military powers, Judges i. 13), “and the Spirit of the Lord came upon him, and he *judged* Israel and went out to war, and the Lord delivered Chusnan Rishathaim into his hand.” The same military character is recognized in his successors, Chud, Deborah, Gideon, Tola, Jephtha, Samson, and, in fact, the whole of the Book of *Judges* shows that by a Judge we are to understand one who exercises the function, though without bearing the name of a King. The Lord was their King, and that title was not as yet given to any other; but when the rebellious people desired a King, they did it in these very terms: “Make us a king to *judge* us like all the nations. And the thing displeased Samuel when they said, Give us a King to *judge* us. Here it is evident that the whole royal function was meant; and the meaning of judgment is further evident from the 9th and 11th verses (1 Sam. viii.) where our translators have rendered it “manner.”

From this it is evident that “to judge” is, in the language of Scripture, very commonly “to reign;” and, where it may be applied to any exercise of regal authority, it does not appear to me to express any one in particular. When, therefore, I read, that those who suffer with Christ, “shall also reign with him,” I take it to mean the same as that, “thrones shall be set

and judgment given to them,"—when it is said, "the saints shall *judge* the world," it seems to be equivalent to saying, that they "shall *reign* on the earth,"—when our Lord said, "I appoint unto you a *kingdom*," it was that they should "sit on thrones *judging*."

Let me not be misunderstood as denying the fact of a general judgment in the sense in which we commonly use that word. All that I am contending for is that although there will be such a judgment, yet that is not all that we ought to understand by the words which relate to *judgment* and *judging* in the Scripture. What we commonly understand by judging is a part of the royal office in every monarchy, though in all human governments it must needs be executed by deputies, and it may be so, if it please God, in that great judgment. He to whom all judgment is committed, may appoint that judgment to others whom he may render capable of exercising it; but I must say that I see no proof or probability of this; and that it does seem to me highly improbable, that in *that* judgment, *men* should be in any proper or intelligible sense, *judges* or *assessors* with the great Judge of all.

Another point is worthy of our attention. If the saints expect a *kingdom* and *reign*, they are not themselves the *subjects* of that kingdom.

Undoubtedly, men and angels—all created beings are, and ever must be, subjects of the blessed and only Potentate, the King of kings, and Lord of lords, in the sense of inferiority and subjection to sovereign and infinite power. Again, it may be truly said, that believers in Christ are the *subjects* of that kingdom of grace, which He rules as Head of all things to His Church. This dispensation, however, is "the patience of the saints;" it is in this period that they suffer with Him. When they reign with Him, in whatever other sense they may be *subjects*, they cannot be subjects of that kingdom which they rule. Let me repeat, that I am not so absurd as to deny their infinite inferiority in all states and circumstances to Him who is God over all, blessed for ever: I only mean to state, they do not form (if I may so speak) the *population*, but the *government* of that kingdom. If they inherit a kingdom, and reign, they must, in respect to that kingdom, have subjects; and these, I imagine, will consist of "the nations of the saved," of whom I have already spoken, or of the race of man redeemed by the Saviour of all the world from all the consequences of the fall and replaced in a world restored to its original goodness by the "restitution of all things."

Acts of severity are seldom acts of policy.

## THE WICKED DEAD.

BY ELD. S. W. BISHOP.

It is urged as an argument against the doctrine of future probation for the dead, by that class of Adventists who claim that none but the righteous will be raised, that the Scriptures plainly teach that the wicked dead will not have a future life. I shall not attempt to dispute this position at all. The controversy between me and this class, is not whether the wicked dead will be made alive; but the question is, what class of humanity now in death are to be reckoned "wicked dead?" There must be some definite rule by which this question can be correctly decided. That the entire race, as a race, are under sin, possessed of a sinful nature, a nature that always prompts to evil, and which if followed will lead into sin, is plain. I think, in the teachings of the holy Scriptures. It seems needless to quote Scripture in proof of the correctness of this position. Those who require testimony on this point, will please read the following quotations. (Rom. viii. 6-9, 13; vii. 19-24; iii. 9-18; Eph. ii. 2, 3.) These Scripture quotations prove that every member of the race is under the power of sin.

Are they sinners in that sense that if dead when Christ comes, they are excluded from a resurrection because they are wicked? It would seem strange if this be true, when it is certainly true that they are in no way to be blamed for being in this condition. "The creature was made subject to vanity, not willingly." (Rom. viii. 20.) The EMPHATIC DIAGLOTT translates as follows: "For the CREATION was made subject to frailty, not voluntarily." MURDOCK translates the text, "For the creation was subjected to vanity, not by its own choice." It is perfectly evident that the creature here referred to, is the race of men, and that with respect to their coming under the influence of sin, or a sinful nature, their choice was not consulted at all. They are not therefore, criminal on account of being possessed of a fallen, or sinful nature. Never can any member of our race become wicked in a sense to exclude him from the Divine favor until he has knowingly transgressed the divine law. "The wages of sin is death," I fully believe; but mark, "the *strength* of sin (to kill finally) is the law." (1 Cor. xv. 56.) It is the law that works wrath; and where there is no law there is *no transgression*. See Rom. ~~ix~~ 15. There is no knowledge of sin without the law; no man, therefore, can be an actual sinner till he gains a knowledge of the Divine law, and with that knowledge trans-

gresses, or breaks that law. See Rom. iii. 20. The inspired John gives the definition of actual sin in plain, and simple language. It is this: "Sin is the transgression of the law." (1 John iii. 4.)

All men out of Christ do evil, commit sinful acts; but, "Sin is not imputed when there is no law. (Rom. v. 13.) It must be perfectly evident to all who will read the last quotation, and kindred texts, that it is not only true that individuals and classes have been, and are now destitute of the knowledge of the Divine law, but there was a period when *the race*, as a race, were destitute of law, and therefore, could not be on probation for an endless life. That period was "from Adam to Moses." There were individual exceptions, it is true; but this was the rule. The same idea is plainly brought out by St. Paul in other portions of his writings and teachings. When this apostle came to Athens, he stood on Mars Hill, and reprov'd the Athenians for their idolatry; but he did not reprove them unreasonably. His doctrine is plainly this: up to the time of his presentation of the Gospel to that people, they were in ignorance of the true God, and Jesus Christ; and, consequently, in their case "God winked at," (over-looked, EM. DIA.) their sin of idolatry; "but now He commandeth all men everywhere to repent." (See Acts xvii. 26-31.

This principle of making men accountable only so far as they have knowledge of the Divine law is brought out in the declaration to Israel that God will punish them for their sins because, unlike any other nation in that dispensation, God made known to the nation of the Israelites, His character and laws. (See Amos iii. 1, 2; Deut. iv. 32-35; vii. 6-9; Psa. cxlvii. 20; Acts xiv. 15, 16.)

Thus, I establish the position, beyond the power of refutation, that no man, either dead or living, is "wicked" in such sense as to exclude him from the Divine favor, unless he has knowingly, and with intent there-unto, disobeyed the Divine law. All, then, who have died out of Christ, are not wicked dead. If they are, and are, as the result, excluded from a resurrection, then all who have died in infancy are hopelessly dead; for, they are not in Christ, either by nature, or by faith. "If any one be in Christ, he is a new creation; the old things have passed away; behold! they have become new." (2 Cor. v. 17, EM. DIA.) All who are in Christ have experienced the above change; infants have not experienced, neither can they, while infants, experience such change; therefore, infants are not in Christ. There is no possible way that they

can get into Christ except that they come to years of knowledge; hear of Christ, and "believe in Him." If all who fail to get into Christ in this life, are thereby deprived of a future life, then no opportunity will ever be offered infants to get into Christ, and thereby secure an endless life. This is forbidding the resurrection of a class that none believe is wicked.

With this view of the matter all is confusion. When my brother quotes texts that really prove that "the wicked," the wilful transgressor of God's law shall not be raised to a future life, I believe those texts just as firmly as he. When I am referred to such texts as the following, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead;" (Prov. xxi. 16,) I can very readily see that no man can wander *out of* the way of understanding, unless he has first been in that way. If he has been in the way to life, and wilfully apostatized from that way, he will not come from death, of course.

If I am referred to John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life;" I very readily answer, I most fully believe it. Yea, I believe it just as it reads. But I do not believe that a just God will exclude any man from life *because* he does not believe on the Son, when no opportunity, whatever, has been given him to gain even a knowledge of the Son of God. To assume this, is to charge God with partiality, and infinite injustice.

When again I am referred to John vi. 40, and am told that none are promised a resurrection at the last day save those that believe on Christ; it is not proof to me that those who have never had an opportunity to believe on Him, either in this, or past dispensations, will *never* be raised from the dead. They may not be raised at the last day of this dispensation; but if impartial justice rules God's acts and decisions, they as well as others, will be granted an opportunity to believe in Christ, and have an endless life, though the granting of that opportunity necessitates their resurrection from death.

When the text is quoted that reads, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and quoted to prove to me that millions of our race will be eternally cut off from life, for failing to comply with the above named condition, who have never had the smallest opportunity to even hear that there is a Christ; those who quote Scripture for this purpose have attempted the accomplishment of an impossible work. I shall believe the text as it stands, and doing so, I know it contains a con-

ditional offer; clearly implied, of life, endless life; and the man that tells me that such a text teaches any will be deprived of life as a penalty for not eating, when all opportunity is taken from them of eating, is either self-deceived, incapable of logical investigation, or so wedded to a theory as to completely becloud his understanding.

Once more. When Editors of religious papers, professed religious teachers, or any body else, quote such texts as the following, to prove that all who do not form a life union with Christ in this life—even the unenumerated millions who have never heard that there is a Christ—are eternally cut off from life, I pity their folly. Here is the text; “He that hath the Son hath life; and he that hath not the Son of God hath not life.” The text is true, and the great principle enunciated in the text is indeed a principle of truth. The only truth intended to be taught by that declaration of Scripture is this, There is no eternal life to any save through Christ; and therefore, he who is not in Christ, is wholly destitute of even a hope of eternal life.

What has such a text to do with proving that there is no future probation for those who have had no opportunity to know of, and believe in Christ in this life? The text, to every comprehensive mind, develops a conditional plan, of life through Christ, instituted by a God of infinite love, wisdom, and justice; and contains a notification that those who do not obey the condition, will fail of life at last. It must require a large amount of ecclesiastical legerdemain to so twist, and turn texts of the above character as to make them to appear to teach that the wise, loving, and just God, who formed the plan, will doom to eternal death countless millions for failing to comply with the conditions of this plan, who never have been favored with a single word, or conception, that there is such a plan. Some among us have been called “crazy,” “cracked,” “demented,” and other delicate (?) names by Adventist Ministers; but I feel to thank God, with a heart filled with love to Him, and with admiration of the glorious plan, that we are sufficiently sane never to adopt *such* conclusions from *such* texts, as I have given above. A man that will admit that God has offered salvation to the entire race, through the plan He has devised in Christ, and then claim that He will damn thousands of millions of the men and women He has made, because they have not complied with the conditions of that plan, when they have lived and died in utter ignorance of even the existence of such plan, and even of the God who arranged

it, ought not to complain if he is supposed to be laboring under some mental disability.

The man, however, who will *intentionally* “wrest the Scriptures” in an attempt to sustain such a theory is a blasphemer.

This is, however, the kind of warfare that is waged against us by non-resurrection Adventists; and the texts I have quoted are a sample of the Scriptures they quote, in their textual effort to prove that none will be raised from the dead, except such as form a spiritual union with Christ in this life. I have asked for such texts but none can give them. I have never found a man, or woman, that has attempted to point out to me one positive declaration of Scripture that probation for all the race ends with this life. I have been urged instead, to believe their expositions, glossings, and explanations of texts; I have been told that God has given some of them the truth while on their knees, and shown them that I am wrong. I have nothing to do with their expositions, or explanations; and I have not the slightest faith in any new revelations, whether they come through Shakers, Mormons, Spiritualists, or Adventists. They are all trash to me, and although I am cast off wholly from the sympathies of my former brethren, for doing so, I shall cast all this chaff to the winds, and rest wholly on the plain reading of the word of God in settling the question as to what I believe. I may have to suffer in consequence of pursuing this course, for Adventists are as sectarian and bigoted as any other *ists*; but if I do suffer for the truth's sake, it makes *that* more priceless in its valuation, and my suffering will, I trust, work for my good in preparing me for a high and holy calling in the great work that will be done in “the endless succession of ages.” That time of suffering will be short; for, it is but a little way before us, and our Priest-King will sit, and rule in justice, love, and power, on His father David's throne; and we, having, like the Captain of our salvation, been made perfect through suffering, shall reign side by side with Him, and minister in the priestly office, till the great work is accomplished, in bringing this earth back in harmony with Him who first spake it into being.

When that time shall come, and we shall stand redeemed, immortal, and enshrouded in the “eternal weight of glory;” and as successive ages roll away, and we see millions added to millions as the trophies of our joint work with Christ in “subduing all things unto Himself;” till at last on every hill, in every dale, o'er all the mountains, and throughout every valley, yea, over all this planet the kingdom of Christ and His Bride, His Queen, shall be extended by the

joyful consent of those who have become its willing subjects, a multitude that cannot be numbered; O, how shall our hearts glow with such joy as cannot now even enter into our imagination, or heart to conceive, at the contemplation of the most bitter trials through which it was necessary for us to pass in order to fit us to fulfil this mission, do this great work, and reach this great culminating point of exaltation and glory.

In the strength that God giveth, with such prospects before us, we will gird the armor more tightly on, grasp more firmly the sword of the Spirit, and fight the battle through; fight against all the odds against us; leave the Sanballats, the Tobias, and the Geshums, to grumble, and find fault, and scold, and talk infidelity, and commit sacrilege in the plains of O, no; while we keep faithfully about our great work, till our Elder Brother shall say to us, Come up higher. That voice will, in a very little while, be heard. Yea, the voice that will speak to life from the dead, all the elect now sleeping; speak into immortality all the chosen ones of Christ, and then shall we be crowned to reign with Jesus in a Kingdom that shall never end. Amen.

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### THE WORK OF REDEMPTION PROGRESSIVE:

OR, "AGES" EMPLOYED IN ACCOMPLISHING IT.

The Christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the *gospel* of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the *first* advent between the *law* and the *gospel*, but still only a change of dispensation from the Gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts iii. 21), is not a forced doctrine, but a *necessity*. He will also see that as yet, no one has entered the "world

[*aión*, or age] to come," nor *can* until *this one* ends.

And that therefore, the Adamic death is but a *sleep*; and only when "they that sleep in the dust of the earth, shall *awake*," do they enter upon a future life.

Probation to a restored human family . . . is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but *is* consistent with the statement so universal in the Bible, that they are *not dead*, but *sleep*. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" &c.; "They that sleep in Jesus, will God bring with Him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but *sleepeth*."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the "*second death*." And it is a clearly Scriptural position that no man can die the *real* death, without committing that one sin which is, "unto death;" "There *is* a sin unto death; I do not say that ye shall not pray for it" (1 John v. 16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of fiery indignation" (compare Heb. vi. 4-6, and x. 26, 27.) A sin Jesus says, "Can be forgiven, neither in this world; neither in the world to come." But one must sin *wilfully* after having been brought by the Holy Spirit, to the knowledge of the truth, before they *can* commit the sin "that is unto death." But God has declared that "He *will have* ALL men come to the *knowledge* of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to *all*; and a universal *restitution*; and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate." (Ezek. xvi. 55.)

There is much positive scripture, to be adduced, to prove that there is to be probation in the world to come, for all who have not been brought to the knowledge of the truth in *this* world, and committed the unpardonable sin. Christ gave Himself "a ransom for all, to be testified *in due time*." (1 Tim. ii. 6.) God "is the Saviour of all men, *specially* of those that believe." (1 Tim. iv. 10.) Not that He saves all men *eter-*

nally; but He will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have *their sins forgiven*, before they can "fall away" into that fearful condition for which "there remaineth no more sacrifice." "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me *every* knee shall bow, and *every* tongue confess." (Isa. xlv. 23.) Paul in reasoning "that Christ both died and rose, that He might be Lord both of the dead and living. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if He ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. xix. 7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the *law*; while the Christian church have, with as little authority, claimed all for the *gospel*. If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the *narrow way*," would remain unfulfilled. But He has said that "He will be for a stone of stumbling to *both* the houses of Israel."

The salvation under the *law*, was for a class, and not for all mankind. The salvation under the "Gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and *few there be that find it*. Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows

the second advent; the salvation of the *world* does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me" (John xvii. 9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them *also* which shall believe on me through their word; that they *all* may be one. . . in us; that the *world* may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for His own, His bride, *all* that will believe through the word of the twelve, that *they all* may be one with Him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe. And, to show that this *is* the true order, the marriage is placed at the *end* of the Gospel dispensation.

The positive proof that there is an opportunity for the *world* after this present dispensation ends, after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. xv. 45-49. The apostle, be it remembered, is speaking not of the individual, but of the *race* of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostle's reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male or female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with *Him*. And to suppose the apostle is speaking of only the "second man" and his *wife*, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, *precedes* the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," *precedes* that of the "second man." And God does not perfect separate individuals, but works by *dispensations*. . . . Hence, "David hath not ascended into the heavens" (Acts ii. 34); nor has any man, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (John iii. 13.) And the

second Adam does not *begin* the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when His wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the re-generation, when the Son of man shall sit on the throne of His glory," will *He* multiply and replenish the earth with a *spiritual* family; "and a nation shall be born in a day." And the evidence is conclusive, that *when* He sits on the throne of His glory; *when* "the kingdom is the Lord's, and *He* is the governor among the nations," "All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only *when* He *comes* in His glory, and during the sounding of the seventh trump, that "the kingdoms of the world *become* the kingdoms of our Lord (Rev. xi. 15), and He thus becomes "the governor among the nations." Hence, it is after the marriage of the Lamb; after this present dispensation is ended; and in the "world to come," that the conversion of the *world*, is due.

If God has been *trying* to save "the world before the "second man" and his wife were perfected [in opposition to His own pre-arranged plan], He has taken a strange way to do it. Why, for more than two thousand years, did He let the human family go down in death [for death reigned from Adam to Moses], with no effort to bring them to the knowledge of the truth? Why, if He was trying to save the *world* under the *Jewish* dispensation, did He make it "unlawful to give the children's meat to the dogs?" Why should Christ *command* His disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not?" They were dying day by day, and if modern ideas be *true*, were going to hell, to eternal torment; and Christ, who was about to give His life for the world, would not *allow* the "bread of life" to be given them; and excused Himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution;" and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of *love to the world*; "all men," "every man that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a pre-arranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of *time* had come, God

sent forth His Son, made of a woman, made under the law, to redeem them that were under the *law*;" and until the day of Pentecost, He made no provision for any other class. He did not come, at His first advent, to save the world; for He was sent only to those under the law. He did not even *pray* for the world, "I pray not for the world." (John xvii. 9.) He took upon Him our nature, "that He might taste death for every man; and "gave Himself a ransom for *all*; to be testified *in due time*." (1 Tim. ii. 6.) And this "due time," is after His second advent . . .

The Gospel is designed [now] to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, . . . exalted above angels, principalities, powers; "know ye not that ye shall judge angels?" But the gospel dispensation must end, and a new order of things commence, before the *world* can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can "all know the Lord, from the least to the greatest," and "the knowledge of the Lord cover the earth, as the waters do the sea," in *this* dispensation?

When the "second man," Christ and His body, are complete; *then* begins the process of re-generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah iv. 8.); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living."

Then, indeed, when Christ "takes to Himself His great power and reigns," the nations will be subdued under Him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the *world* will learn righteousness." (Isa. xxvi. 9.) And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest." (Rev. xv. 4.)\*

\* Note. The word "judgments," in Rev. xv. 4,

"Come and let us reason together, saith the Lord." If God has been trying to *save the world* during the gospel dispensation, He has made as great a failure as during the *Jewish* age. And if He was *not* trying to save the world during the Jewish age, nor for the thousands of years prior to that, if He did not then care how many human beings went to hell, what put the happy idea into His heart, even at *this* late day, to send Jesus to suffer and try to save a *few*; for under the Gospel, He *claims* but few, "narrow is the way, and few there be that find it?" If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; *then* it was a cruel thing to send Christ; for *now* there is no other way, "or name given among men, whereby we *can* be saved." And with all the dark ages under the papacy, there has not been one million in a hundred millions, since the Gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the Gospel before every human being on this earth.

Is God's arm shortened that it cannot save? Does He not care for perishing men? Or peradventure He sleepeth, and must be awaked; or on a journey, and left the eternal welfare of His children to a few church societies, trusting that *they* will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent His disciples with a world wide commission, to gather out from all nations a chosen people; but it is *not* true that He commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." (Mark xvi. 16.) The Greek [*katakrino*] "damned," occurs eighteen times, in sixteen of which it is rendered *condemned*. "The men of Nineveh shall rise in judgment with this" in the Greek, is (*dikaionai*), and means *righteousness*; and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. xxvi. 9, (*mish-pah*) has precisely the same meaning. The same word occurs in Psa, cxii. 5. "He will guide His affairs with discretion," [margin, judgment.] Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth, when He is the governor among the nations, the inhabitants of the world will learn righteousness.

generation and shall [*katakrino*] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matt. xii. 41.) This has no connection with eternal torment, but means that the repentance of the Ninevites is a precedent which will condemn, or put to shame the nonrepentance of the Jews. In the next verse, the queen of the south is to condemn that generation. The Jews condemned Christ by rejecting Him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restore what was lost by the first Adam, they must of necessity restore this rejected class. And there is to be not only a restitution, but a *re-generation*, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an example of wickedness; and "as suffering the vengeance of eternal fire" (Jude vii.); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . When thy sister Sodom and her daughters, shall return to their former estate: and Samaria and her daughters shall return to *their* former estate, then thou and thy daughters shall return to your former estate. . . . Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elders, and thy younger; and I *will give them unto thee for daughters*: but not by thy covenant." (Ezek. xvi. 53-61.)

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, *they* are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth His power."

Because God has "foreordained and *predestinated* certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death

for every man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of *His* hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, *specially* of those that believe." (1 Tim. iv. 10.) And the fact that "He gave Himself a ransom for all, will be testified *in due time*" (1 Tim. ii. 6); and this dispensation is only a preparation, "that in the ages to come, He might show the exceeding riches of His grace, in His kindness towards us, through Christ." (Eph. ii. 7.)

There is a second *life*, as well as a second death. "As in Adam all *die*; so in Christ shall all be, made *alive*," and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for *such*, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are *parables*, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to *nations*, or churches, but never to individuals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this *re-generation*, or reproducing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God are equal, and His foreordinations, and denunciations, refer only to this present forfeited Adamic life; and *would* have been eternal in all their consequences, had not Christ, when there was no arm to save, stepped in, and as the second Adam, taken upon Himself to reproduce and restore what was lost in Adam. This being true, the *other* class of texts have some meaning, Christ tasted death for *every* man: He gave Himself a ransom for *all*; He is the light that lighteth *every man that cometh into the world*.

There are *myriads* of men who have come into the world and passed out of it, who never saw

this light; "How can they *hear* without a preacher; how can they preach unless they are sent?" And if that is true, they must receive that light hereafter.

Some think this is too good, that if the threatenings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair opportunity; men will cease to fear, and a great inducement to repentance will be lost. Indeed! then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance. —Dr. N. H. Barbour.

### DRUIDICAL RELIGION: ITS MODERN PERPETUATION.

If the reader will turn to Gen. xiii. 18, he will find it written, "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." On referring to the Septuagint version, the phrase rendered "in the plain of Mamre" is *pura tiu drun mambree*, "in, or among the oaks of Mamre." The word "drun," oaks, has the same root as the word druid; and it is well known that druidical worship was offered in the vicinity or under the umbrage of the oak-tree. A similar phrase is to be found in Gen. xiv. 13; also, in Gen. xviii. 1, it is said, "And the Lord appeared unto him in the plains of Mamre."

This reads in the Septuagint "*pros tee drui tee mambree*," in or among the oaks (*drui*) of Mamre. It is among the oaks of Mamre that Abram builds an altar to the true God; it is there also God appears to him. It is in Beersheba Abraham planted a grove or tree (Gen. xxi. 33), "and called there on the name of the Lord, the everlasting God." It is under an oak by Shechem (Gen. xxxv. 4.) Jacob hides the strange gods, and "beneath Bethel, under an oak," "Deborah was buried. (Gen. xxxv. 8.) Joshua writes the words of the agreement made between Israel and God, and then "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord." (Josh. xxiv. 26.) An angel of the Lord comes and sits under an oak in Ophrah, and addresses Gideon as he threshes wheat by the winepress (Judges vi. 11.); and on the rock under the oak the repast prepared by Gideon is consumed (19-21). It is in the same chapter (25-32) the fact of the altar of Baal having a grove by it is clearly stated.

As the worship of the eternal God was con-

nected with altars under trees, so also the worship of false gods, was also carried on in connection with trees. It is needless to refer to the passages bearing on this worship in their entirety, the Bible student will easily find them. Suffice it to say, that Ezekiel (vi. 11-14.) says, when speaking of the punishment of Israel (ver. 13): "Then shall ye know that I am the Lord, when their slain men shall be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols." And (Hosea iv. 13): "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms; because the shadow thereof is good."

It will have to be gleaned from other sources as to the doctrines taught by the false worshippers; but in connection with the true worship, it is known from Gen. iii. 24, that the way of "the tree of life" was kept by cherubim, so that man might not live for ever in sin; and the tree of life does not come within the range of man until the New Jerusalem descends from above, and the throne of God and of the Lamb are set in it. (Rev. xxii. 1-4.)

It has been shown that the term "drui" is first found in the Scriptures in connection with altars and worship to God. Pliny (lib. 16. cap. 44.) derives Druides from *drus*, an oak. The Celts called the oak *Deru*. Diodorus (lib. 6 and 51) mentions that the Druids were called *Saronides* (*saron*, an oak); so also Bochart. The Greeks anciently called the oak *saron* or *sarnnis*. (See Pliny, lib. 6, cap. 5.) The Druids used the Greek letters.

In the *Encyclopedie Nouvelle*, article "Druidism," writer Jean Raymond, *Lucan*, addressing the Druids, says, "According to you, the shades go not into the silent realms of Erebus, and into the pale kingdom of Pluto; the same Spirit guides, in other worlds, other limbs. Death, if what your hymns contain be true, is nothing but a period in a long life."

*Pomponius Mela* says, "The only doctrine which was popular was that of the immortality of the soul."

*Cæsar* says. "The Druids tried to persuade others that souls do not perish, and that after death they pass from one world to another; and they deem that this excites men greatly to courage, causing them to despise the fear of death."

*Diodorus Siculus* says, "The Gauls deposited

letters written to the dead by their friends, so that they should be read by those who had gone before."

*Valerius Maximus* found it an ancient custom of the Gauls, "who agree, as it is known, to lend each other money, mutually to be repaid after death, because they are persuaded that the souls of men are immortal."

To the same effect also *Pomponius Mela*, who also states that "there are Gauls who place themselves voluntarily upon the funeral pile of their friends, so that they may continue to live together after death."

The oak was considered as a tree symbolical of the Divinity, and the mistletoe as the image of man. The mistletoe, living upon oak of a different nature to itself, and by means of it; which was like man living from God, and by means of Him, although by nature different from Him.

That God was known is manifest; for, in the religion of the Gauls, Hesus was the supreme God; this word signifying, "I am He who is." Both *Polyhistor* and *Ammianus Marcellinus* say that *Pythagoras* obtained from the Druids the precepts of his philosophy; and, *Aristotle* (so *Dio- genes Laertius*), with *Celsus* (so *Origen*), considered the Druids of Gaul the instructors of Greece, and the wisest and the most ancient of nations. And, later on, *St. Cyril of Jerusalem*, in his treatise against the Emperor *Julian*, when sustaining that the belief in the unity of God had existed among the strange nations before being spread among the Greeks, alleges the instance of the druids, whom he places on the level of the disciples of *Zoroaster* and *Brahma*.

The Druids are however stated to have originated from Thibet, by *E. Pococke, Esq.* (See his "India in Greece," pp. 100-3 and 68, for this and the subsequent remarks.) "The river *Duras*, *Dras*, or *Draus*, of Thibet, flows through a valley of that name in Ladakh, at a short distance north of the northern frontier of Cashmir. Rising on the 'Bultul' or 'Khantal Pass,' it flows northward to the Indus, which it joins opposite to the valley of the Morul." And by this river *Dras* were settled the *Dryopes* (*Druo-pes*) or chiefs of the *Dras*; the people of the land of the *Dras* were the *Drui-des*. The symbol of the of the Druids was the crescent, because the chiefs were of the *Indu-Varisu*, or Lunar race. Situated also near to the *Dras* are the *Himala Mountains*, from whence is derived the word *Himmel*, or "Heaven." And rising from these mountains is the *Ganges* or *Heaven's River*; the *Ganges* be-

ing named also the Sverga-apaga—(*Sverga*, heaven, and *apaga*, a river.) Another also of the rivers of North-Western India, the Indus, has its rise in its longest and principal stream north of the Kailas Mountains, which gave the term “Koilon,” heaven, to the Greeks, and “Cœlum” to the Romans.” Mount Kailas is regarded in the Hindoo mythology as the mansion of the gods and Jura’s paradise.

This writer enables us to trace the origin of the Druidic teaching to its primary source. The emigrants from the east carried with them their doctrines into the western countries in which they afterwards settled, or amalgamated with the original occupiers.

Some of the Druid doctrines then are:—1. Death is a period in a long life; 2. The immortality of the soul; 3. That the dead have “gone before” into another life; and, 4. That men do not cease to hold intercourse with each other after death. The least attention to these statements, and the most casual comparison, will enable the reader to perceive the identity between Druidic teaching and the religious teaching of the present day. As a well-known writer has rightly said, “Much of modern Christianity is but a spurious form of ancient Druidism.”

There are, so to speak, three waves of religious thought prominent in the earth. The wave of Buddhism, whose ultimate is annihilation; the wave of Brahminism, whose ultimate is the continued conscious existence of man at death; and the wave of Christian doctrine, whose ultimate is the conscious existence of the saved from the time of resurrection from the dead.

And the whole destiny of the human race hangs on the truth contained in this last position. “If there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith also vain. But, now is Christ risen from the dead, and become the first fruits of them that slept.”

“For since by man—death; by man also—the resurrection from the dead.”

H. BRITAIN.

## MERCY IN JUDGMENT.

EZEKIEL XX.

This chapter is, in my opinion, one of the most extraordinary and most valuable in the whole Bible. It gives a short epitome, as it were, of the dealings of the Almighty with his own especial people; and, so to speak, recapitulates

for our instruction and profit the past history of the Jews. It at the same time lays down principles and modes of dealing with us which, read either in the light of history or of revelation, are seen to be true and just. I purpose, therefore, in this paper, to draw attention to the leading features of this highly interesting and instructive chapter.

We find, then, that certain of the elders of Israel had come “to inquire of the Lord” through the prophet Ezekiel. To these men—as representatives of the people at large—the Almighty at once and most justly replies,—if I may so far paraphrase the words used: “What is the use of your coming to know my will? you would not do it if you read it in the skies.” From this we may draw the very legitimate inference, that those who do not act up to the “light that is in them,” and strive at least to *obey* what they believe to be the truth, will never be able to attain to further truth or higher knowledge. Truth is not to be attained merely by the intellect,—not that I would for a moment disparage intellect, as it is the instrument whereby truth is conveyed to us,—but it is quite clear that moral sympathy with goodness and a holy life are absolutely requisite to clear away the clouds that darken the intellectual vision. The intellect, like the eye itself, can only see clearly when it is not obstructed by anything that produces darkness. So it was with these Jews who came “to inquire of the Lord.” The darkness caused by the unrighteousness of their lives, by their prejudices, and by their spiritual pride, would not have permitted them to see, as it were, even the sun in its splendor. To them the words of the prophet Amos would fully apply—“Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.” How can it be otherwise? How is it possible for those who do not sympathize with God and strive at least to do his will to attain any comfort from him? The manifested presence of God among such would be, to say the least, disagreeable to them.

We may, if we please, quarrel with the method God uses in this matter, but we cannot deny the fact; namely, that indulgence in sin *habitually* has a terrible tendency to produce *demoralization* of the soul. It should be observed, however, that this applies chiefly, if not entirely, to those who *know* the truth but keep it back through the unrighteousness of their lives. The prophecy of Ezekiel, here referred to, was given to men who acknowledged Jehovah as their God, and who could not therefore plead ignorance or inability to understand what the will of God was.

Having, then, refused to grant any consolation to these wilful despisers of God's commands, the prophet goes on to remind them that as a nation they had from the very first refused instruction, and he begins by showing them the iniquities of their fathers. I myself strongly hold that nations, *as nations*, do bear from time to time most unmistakably the righteous visitation of the sins committed by former generations of those nations, and I think all history bears out this view. Wilful wrong-doing in the case of nations is visited ultimately with punishment on the nations as such; but as this visitation is often delayed, it must come upon other individuals than those who actually committed the offence. Take for example the French Revolution. Who can fail to see that it was the just judgment,—I may say, the natural and inevitable result,—of the conduct of the rulers, and to a great extent no doubt of the people also, during the two or three centuries preceding? What *could* possibly have resulted from the iniquities of France as a nation during that period except some such awful visitation? Other instances might be adduced, but I think it unnecessary to adduce them. The laws of God are fixed and unalterable. He visits the sins of the fathers upon the children to the third and fourth generation, whether in the case of individuals or of nations. Let it never be forgotten, however, that He rewards the good—not to three or four, but—to a thousand generations.

The prophet then goes on to tell them, that when God had made Himself known to the people in Egypt, He required of them, as a necessary preliminary to further action, that they should “cast away the abominations of their eyes, and no longer defile themselves with the idols of Egypt.” It then became necessary that they should be removed from their idols, and in the separation and silence of the desert they were brought, as it were, face to face with God. There, in the presence of fearful sights and wonders, the Israelites received the ten commandments, every one of which was in itself righteous, true, and necessary for their happiness. The institution of the Sabbath was then also made to be a sign between God and His people, and this in many ways, would have been of unspeakable advantage to them had they really obeyed the command to observe it. How full of comfort and hope, for instance, to the slave and the oppressed were the words: “that thy manservant and thy maid-servant may rest as well as thou.” It is, I think, probable that by means of such institutions as these that God was preparing them to recognize the truth which no other nation did,

namely, that even slaves were their own flesh and blood. It even appears to have been in a great measure with a view to this that God caused the people to go down into Egypt, and there to feel the claims of the oppressed on their fellow men. “Ye know the heart of a stranger, for ye were strangers in the land of Egypt.”

Again, however, did the Israelites refuse to obey: “they despised my judgments, . . . and my Sabbaths they greatly polluted.” Thus was the Lord again compelled to defer the time of their entrance into the land of Canaan; but even yet He would not destroy them, but suffered forty years to elapse in order that the whole of that generation might naturally die out. We have here, I think, a proof that when the author of the Epistle to the Hebrews tells us to beware lest we “come short”—as the Israelites did—and so are unable to enter into the true Canaan; he does not mean that all who may thus “come short” are to be cast into hell. What the disobedient Israelites lost—and justly lost—was the promised land of Canaan; but they were not by any means cast off as God's people. Moreover, even this exclusion was not declared until these very people had shown themselves *completely* unworthy of it. They were *pardoned* for their rebellion, but they had themselves become quite unworthy of the honor to which God had called them. Compare, on this point, Numbers xiv. 20: “And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I swore unto their fathers.” How *could* such a generation have become lights of the world? They were utterly unfit for it. Yet again does Jehovah give the people a chance. “I said unto their children in the wilderness, walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. . . . and hallow my Sabbaths.” But again it was to no purpose, for the children were as bad as the fathers. Now, therefore, it became necessary to let them follow their own ways and see for themselves what horrors they would have to perpetrate if they followed the idols of Canaan. Righteously and justly, then, did the Lord allow them to be “polluted in their own gifts, in that they caused to pass through the fire” all their first-born, and sacrificed them to the idols of Canaan. But the object of all this was (verse 26) that God “might make them desolate, to the end

*that they might know that Jehovah was their God."*

Having now vindicated God's dealings with the people, the prophet answers the elders who came to inquire of him in words of indignant and noble rebuke. "Thus saith the Lord God; Are ye polluted after the manner of your fathers? . . . For when ye make your sons to pass through the fire, are ye not polluting yourselves with all your idols, even unto this day? . . . As I live, said the Lord God, I will not be inquired of by you." As one reads one feels how righteousness, justice and truth go along with the burning words of the prophet, and that it would have been utterly useless, and worse than useless, for the prophet to have told them anything else from God.

Can we not see how righteous was the indignation of the prophet,—would not even a wise earthly father have used the same language with a view to bring to repentance a rebellious child? What else remained for the prophet but to say, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." All this, let it be remembered, being spoken to men who "when they had slain their children to their idols, then they came the same day into God's sanctuary to pollute it." (Ezek. xxiii. 39.)

Thus, then, Israel was clearly warned, over and over again, of the consequences of their acts, but they would not hear, and so at last the wrath of God—long withheld in mercy—came upon them and took them away. But even this is done in mercy; for there are times and seasons when nothing but a wholesome severity will check disease; yet God promises that when they have been driven out of their own land and are scattered among the heathen, and so are brought, as it is here figuratively and expressively called, into "the wilderness of the people;" that then He will plead with them as He pleaded with their fathers. He will in fact give them another opportunity and bring them again under "the bond of the covenant." And thus, purified by suffering, they shall again become His people, for it was assuredly in love and mercy that he would not suffer them to become,—as they wished,— "as the heathen to serve wood and stone" (ver. 32.)

Israel, then, as a nation, purged of the wilful and obstinate rebels who shall not enter into the land of Israel (ver. 38), shall be at length restored and reinstated in the Divine favor. I have used the words "wilful and obstinate rebels," because it distinctly appears that they are those who after having gone into captivity still refuse to serve God and to do what they know to be right.

Let it be observed that in all this prophecy Ezekiel has been addressing only the disobedient,—to God's true servants and saints he says not a word. I conclude, therefore, that the saints are not here alluded to. They, like Ebed-melech the Ethiopian, and others, preserve their lives and their real liberty and are never actually captives at all. *They* are the heirs of the kingdom, and become kings and priests unto God: of them Caleb and Joshua are types; *they* did enter into the promised land, (though all that generation died in the wilderness,) and became princes and rulers in Israel. But there is no reason whatever to believe that those of the Israelites who died in the wilderness were therefore cursed and rejected for ever. On the contrary, the fact that God distinctly declares He *pardoned* them is proof positive that they were not. They lost the great reward, no doubt, but they were not even in this life without many blessings. The presence of God was still manifested to them, they still eat "angel's food," and were not without many a token of their Father's love and care.

Surely in all these marvellous ways of the Almighty towards his people it is impossible not to see that he was sowing among them the seeds of a better and more glorious life; in other words was *educating* them for the future. True it is that in this world the lesson was not learned, or at least only very imperfectly; but if the promises of God are ever to be fulfilled we have every reason to hope that the experiences of life will not be thrown away, but that with many,—may we not venture to hope with most,—they will bring forth better fruit in a new stage of existence. Why are we to be always told by theologians, that the passage in St. Peter about Christ preaching to the spirits in prison, has no reference to futurity? Why are we required to twist and pervert the plain straightforward words used by that Apostle to make them accord with the orthodox doctrines? Can we not thankfully and hopefully believe that the same God who dealt so marvellously with His rebellious people of old,—as the prophet Ezekiel here details to us,—has yet in store for them other dealings and other purposes of mercy in the next life? In this world, notwithstanding their numerous rebellions, He *pardoned* them for all that they had done, though he did not permit them to share the lot of Caleb and Joshua who had remained faithful; why then are we forbidden to hope that he will "do them good in their latter end?" Professing Christians too often look continually on the dark side of things. Surely it becomes them to trust in that God who in spite of their

sins has been merciful to them; and not to repress the heaven-sent instincts of their hearts. Passages of Scripture are numerous enough in which a future restoration of mankind, *as a race*, is more than hinted at; and, to my mind at least, the very fact that God does not spare to punish when it is necessary, is in itself a proof that he destines mankind as a whole to a happier future existence.

One further lesson this chapter teaches us, and it is one of the greatest possible importance. We find that when Ezekiel had thus spoken to the elders of Israel, and through them to the whole people; though they listened to all that was said,—as we learn from Ezekiel xxxiii. 31: "They come unto thee, . . . and they sit before thee as my people, and they hear thy words, but they will not do them,"—yet they made light of the prophet's words and professed to think that he was not speaking what was literally true, but only the language of hyperbole or of parable. To guard against any such idea the prophet is instructed to tell them that it is a real literal fact (xxxiii. 33), and that they will one day be forced to acknowledge it.

I draw from this and other passages, the inference that God is terribly in earnest when he threatens, and that though he may in mercy restrain his righteous indignation, yet if rebellion is confirmed and obstinate, vengeance will at last inevitably follow. All the suffering in the world, and the misery that follows sin, are clear proofs that God does not and will not speak in vain. "Hath he said and shall he not do it?" God does indeed mean what he says in regard to the infliction of righteous punishment. Yet if this be true, how much more is it true in regard to that in which he delights, namely, forgiveness, mercy and love? Hath he promised these and shall he not perform? Surely his very punishments, so little pleasing to him, so reluctantly sent, are in themselves proofs that he will infinitely more abound in mercy when the hour of punishment is past. "His anger endureth but a moment," but "His mercy endureth for ever."  
—Selected.

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I bless God to-day that he has raised up and prepared just such instruments as it has pleased him, and through them has brought to light and life the BIBLE EXAMINER. And O, how cheering the thought that its writers and readers, in general, are Bible examiners. This

was the feeling of my heart, while reading in the Herald of Life, letters on "the Ages to Come," by "J. C. D." Surely, "God is love;" and taking this exalted standpoint, the argument of "J. C. D." sinks into nothing before one "Thus saith the LORD." How powerfully the Word of God rushed into my mind after reading the articles. O that "D." could have taken that glorious standpoint, and looked at Rom. xi. With what compassion and love would he exclaim, "Poor broken off branches! broken off through unbelief! there is hope for you; though now sleeping in the dust of the earth. For the fulness of the Gentiles is almost come in; then there will be no more blindness; and so all Israel shall be saved: *as it is written*. There shall come out of Zion the DELIVERER, and turn away ungodliness from Jacob: for this is my covenant unto them, *when I shall take away their sins*." (O bless the Lord forever, that sins will be forgiven after the great Deliverer comes.) "As concerning the Gospel, they are enemies for your (Gentiles) sakes: but as *touching* the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye (Gentiles) in times past have not believed God, yet now have obtained mercy *through their unbelief*: even so have these (broken off branches) also now not believed, that through your mercy they also may (future tense) obtain mercy. For God hath concluded them all in unbelief, (why?) that he might have mercy upon all. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." But I bless God for what he has shown us of his ways so far, and for the light that is growing brighter and brighter. O, to think of our narrow views! how short sighted! we even act and write as though God's great plan, concerning man and redemption, was about finished; a little more and things are wound up! Not so, to me; it seems but the early morning of God's plan of love and mercy to fallen man. Let us look at the beginning. Gen. i. 1. "In the beginning God created the heavens and the earth." Is this God the Father? Let us see: Heb. i. 1, "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son whom he hath appointed heir of all things, *by whom* he made the world." Verse 8. "But unto the Son he saith, (he, the Father), Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," etc." "And, Thou, Lord, *in the beginning* hast laid the foundation of the earth; and the heavens are the works of thy hands." Again,

see Col. i. 15-20. The apostle, speaking by inspiration of the Son of God, says, "Who is the image of the invisible God, the first-born of every creature: for by him (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were *created by him*, and for him: and he is before all things, and by him all things consist." "And he is the head of *the body*, the *Church*: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; (i. e., unto the Father), *by him I say*, whether they be things in earth, or things in heaven." Here we see that there is much to be done. The Father *has* done and will yet do great things by Jesus Christ; it seems that the body, i. e., the church, is not yet complete; that some heirs of glory are yet to come in; and when that is done, then comes the glorious resurrection of the body; for, it is evident that the Head will not reign without the body; for it is written of Christ, that he is to put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; and that is more than a thousand years after the first resurrection. And as Christ said to the church of Thyatira, "But that which ye have already hold fast till I come: and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received of my Father. And I will give him the morning star."

It seems *now* but a little more than the dark genesis of the Church of Christ. She must be born from the dead and married. She is now espoused unto *one* husband, that she may be presented as a chaste virgin to Christ. But when married, she will be the Bride, the Lamb's Wife. John the revelator says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen *is* the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God."

Amen. Bless the Lord. *Then*, "the Spirit, and the Bride will say, COME. And let him that heareth say, *Come*; and whosoever will, may Come, and take of the waters of life *freely*." Bless the Lord forever, and let all holy things say, AMEN. The objector may say, To whom will they say. Come? We will let Jesus tell. (See John xvii. 20-23.) "Neither pray I for these (the disciples) alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee; that they also may be in us; *that the world* may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, *even as we are one*: I in them, and thou in me, that they may be made *perfect* in me; that *the world* may know that thou hast sent me, and hast loved them as thou hast loved me."

Bless the Lord forever. It is the *perfect* oneness of God and Christ, and His church or Bride, that shall give the world the true knowledge that God sent Jesus into the world to save it. And that he *so* loved *the world* that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. We read that, "Of the *increase* of his (Christ's) government, and peace, there shall be no end." Mark, the *increase*. So we see that God's plan of love, is broad enough, and long enough, through Jesus Christ, to save every creature that it is possible to save, and fill the universe with holy inhabitants.

May God forgive all that through ignorance wrest the Scriptures to prove that there will be no "Ages to come," in which God will "shew the exceeding riches of His grace, in His kindness" toward his people "through Jesus Christ." That God may preserve us blameless unto his coming, is the prayer of your sister in the Lord.  
August, 1876.

FROM PROF. J. F. HUBER.

BRO. STORRS: Please find enclosed \$5, for four copies of the next Volume (21st) of the BIBLE EXAMINER to be sent to me as hitherto, that I may have the delightful privilege of spreading the precious truth contained, advocated, and scripturally circulated, as it richly deserves.

Many a *single* article, editorial and from able correspondents, is abundantly worth more than the yearly subscription price, and subscribers would be amply compensated by the attainment of most interesting, important, cheering and God-honoring truths in relation to the eternal

succession of ages to come, exhibiting the Divine character, as it really is, transcendently glorious, merciful and gracious, tender, compassionate, and loving beyond all human conception, and worthy of our highest admiration, and the profoundest gratitude, trust and love of all intelligent creatures.

May the Lord continue to give you much grace, wisdom, strength, support and success in the further prosecution of this, your special work of labor, and may the pages of the "EXAMINER" be enriched still more and more to the glory of God, to the conversion of sinners, and the edification of saints, and their increase in knowledge and grace, as well as in usefulness, happiness and joy.

August, 1876.

BRO. BLAIN wishes me to say, that his "health is not much changed; hopes that rest and cooler weather may renew" his "strength so as to do something more for our blessed cause." He sends the following letter from Ohio, to him, for insertion in the EXAMINER.

ED.

DEAR BRO. BLAIN: Having, years ago, read "*Death not Life*," and being interested therein at the time, and having gone, as I thought, *alone* far beyond that, so much so that my brethren could not bear with me, and I could not be induced to give up my search for the whole truth, they threw me in the back-ground and left me; but a short time ago, the Lord, in a singular way, put into my hands a work published by you, entitled "*HOPE FOR OUR RACE*," and, thank God, I found I was not *alone*; that God has some, reserved yet who have not bowed the knee to Baal. I do not know as this will reach you, but if it does, and you will send me your pamphlet "*New Light*," I will forward you the price when I know what that is. My motto is, "Buy the truth and sell it not." If this reaches you, you may hear from me again. I am like yourself in years, but once in two or three weeks I speak to a small congregation who have their eyes somewhat opened to the truth.

Truly, yours,  
Ohio, August, 1876.

SILAS COOK.

ELD. BLAIN says, "correspondents must wait for replies" from him," or accept short ones."

ED.

ELD. WM. M. DARROW, Pennsylvania, writes: It is with pleasure I respond to your call in the EXAMINER for July, that "The time seems to have come when further help will be needed, or another suspension must take place" of the EXAMINER. To me, it seems as if it could not be that its visits to my home must cease; nor do I yet believe that the lovers of truth will decline to support it, and not pledge themselves till enough is raised to keep "the only true God" honoring cause alive. I will pay my subscrip-

tion early. May the God of all grace bless you and yours; and we all have an abundant entrance into His everlasting kingdom.

AZRO AND ELIZA A. B. BENTON, of Vermont, write: We still *read* and *prize* the BIBLE EXAMINER the same as ever, and believe it unfolds such deep truth of God's word that but few, comparatively, among us are willing to give their attention, time, or money to "buy it;" but of those who have, we think they will "sell it not;" and hope their number will greatly increase. It is in our hearts to use our influence in spreading this light, as we have opportunity, by lending and giving our numbers of your Magazine, as we have done very earnestly. Hoping that God will sustain, bless, and continue your labors till Jesus comes to consummate our joy in the *Hope of the Gospel*.

MARGARET SMITH, Maryland, writes: I have been a reader of your Magazine for several years, and would greatly miss it. I think it excellent for unfolding Bible truth. I am daily being more confirmed in the doctrine advocated in the EXAMINER that "GOD IS LOVE."

ERRATA —Please correct the following errors found in this volume, viz:

Page 41, 4th paragraph, last line, for "*not*," read *most*.

Page 155, 13th line from bottom, 2d col., insert the word, *not*, after the words, "the penalty is."

Page 177, 2d col., last line, for "*legalized*," read *beleagured*.

Page 196, 1st col., 8th line from top, insert the words, *another to*, after the word "giving."

Page 199, 1st col., 18th line from top, insert the word, *not*, before the italic word "*inherit*."

Page 248, 2d col., 3d line from bottom, for "*Dukelos*," read, *Onkelos*.

Page 251, 1st col., 11th line from bottom, for "*nations*," read, *motives*.

Page 272, 2d col., 27th line from bottom, for, "and *that*," read and *not*.

Page 292, 2d col., 26th line from top take out the word "*not*."

Page 314, 2d col., 19th line from top, for "*yet*," read, *not*.

Page 319, 2d verse, first line of Poetry, for, "words," read, *worlds*. Same page, 2d col., in DIBBLE's letter, 12th line, for "a proof," read *reproof*. In the same letter, 3d paragraph from the end, 1st line, for "long," read, *love*.

Page 335, 1st col., 27th line from bottom, for "larger," read, *longer*.

Page 335, heading of Bishop's article, instead of "THE LIFE," read, *No Life*.

Page 336, 1st col., 2d line from bottom, instead of "promises," read, *premises*; and on the next page, 3d line from top, for "poles," read, *pales*.

I do not pretend these are all the errors of this volume, but such as most affect the sense.

EDITOR.

HENRY A. TROEGER, Illinois, writes: In order to help you in spreading the truth we have concluded, in renewing our "Club," to pay full price for the EXAMINER, as we cannot see it go down: and it seems to me that all, who have received light and comfort through it, ought, if able, to be willing to pay \$2 per year for it. Please continue our "club," as heretofore, and find our subscriptions enclosed for the next volume. I am still unable to work; but our blessed Master most gloriously keeps his precious promises. Yours, "looking for the blessed hope."

#### BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine will be bound immediately. Those who wish to avail themselves of it should inform me immediately, as I have not as many to bind as of previous volumes. The price will be \$2 including postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume.

GEO STORRS.

POSTAGE.—The new law on printed matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except circulars, one cent for each two ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "From."

#### LETTERS RECEIVED TO SEPT. 1.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

S. S. Call for Martin A. Cott, Polly G. Pitts, Capt. J. B. Marthen (2), Mrs. I. G. Maltby, W. A. Hart, B. Browne, Mrs. M. Coons, N. M. Catlin, James Austin, Mrs. D. Bush, Mrs. A. Andrews, Eld. J. Parry, J. F. Lee, M. D., Edward Turner, Jas. A. Barney, J. Fondy, M. D., Eliza Gay (I credit you in full for Vol. 21: send me your new address), Abel Robinson, Jacob Grim, F. C. Upton, S. B. Eggleston, Geo. W. Fick, Mrs. Sarah Kent, R. L. Partridge, Dr. R. Willard, Edmund Wolcott, Eld. J. Blain, Mary A. Beasley, Dr. S. R. Breed, R. R. Gaither, John T. Cate, C. Swift, Delos Johnson, Eld. S. W. Bishop, Mrs. A. H. Oliphant, Prof. J. F. Huber, Aaron B. Curry, Martha A. Hause, Geo. Atkinson, Chas. Angle, D. C. Blakeman, John Bigwood, J. N. Jerome, Margaret Smith, Henry A. Troeger, Mrs. A. R. Goddard, A. McCord ("All right"), A. F. Cressy, S. P. Goodsell, Eld. H. Rockwell, P. E. Newton, S. B. Emmons, Warren Putnam, Mrs. Martha J. Turner for G. R. Hudson and Young Men's Christian Association, J.

D. Sheridan, John W. Adams, Wm. Valentine, Augusta Goodwin, Amy Cobb, Dr. E. C. Balcom, Fanny M. Young, D. L. Osborn, Eld. S. W. Bishop.

#### PARCELS SENT TO SEPT. 1.

Mrs. E. Morse, H. C. Burk, Mrs. Eleanor Chase, Capt. J. B. Marthen, Mrs. Mary Coons (by Exp.), Edward Turner, Delos Johnson, Dr. S. R. Breed, Eld. S. W. Bishop (2 par.), Eld. J. Blain, S. B. Emmons, Hugh Baker.

#### The Editor's Post Office Address.

Let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me, should be drawn on Brooklyn, N. Y.

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VOLUME XXI.

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# THE BIBLE EXAMINER.

PUBLISHED MONTHLY

FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS,  
SECTS, CREEDS, OR PARTIES.

GEO. STORRS, EDITOR AND PUBLISHER.

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*"One Mediator between God and men, and the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM. II. 5-6.

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1876-7.

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without respect to Traditions,  
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GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.



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GEO STORRS.

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By some misfortune, the 16 pages forming the middle portion of the BIBLE EXAMINER for August were printed so as to make it impossible to use them in the regular issue. I have had them put up separate at an expense to myself and printer of near \$15. They are full of excellent matter. Any person who would like to scatter them, can have them by sending sufficient to prepay the postage, which will be about three cents for five copies. If any one feels able and is disposed to send something to help us in the loss, it will be thankfully received; but no claim will be made for them.

Ed.

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T. J. BARDWELL, Kentucky, writes: Please continue the EXAMINER to me. It is a work I highly appreciate and would not do without it for the price of it.

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G. B. MARTIN, Iowa, writes: I fully believe the doctrine the EXAMINER teaches; especially on the future hope for our race, and the kingdom of Jesus and his glorified Bride. O glorious day! O blessed hope! My heart leaps forward at the thought. How I long for the time to meet the Saviour. It is 50 years since I embraced the hope of the gospel. I was then in my 19th year, and I have felt every inch of the ground that I have ever taken. My object has been to know and understand the truth and to obey the Lord from the love of the truth and obedience to it. I have had much persecution from those who did not love the truth. My motto has been to obey the Lord; do right and not wrong. I think the time has come for the saints to lift up their heads; for their redemption draweth nigh.

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, OCTOBER, 1876.

No. 1.

## THE EDITOR OF THIS MAGAZINE.

As the twenty-first volume of the BIBLE EXAMINER is now being entered on, and as many may be readers who have had no knowledge of the past way in which the EDITOR has been led, it is thought best to give a brief statement of his past and present positions in theology. To most of the readers of the EXAMINER there will be nothing new in the statement, though it is presumed they will not be displeased to see the facts re-stated at the commencement of this new volume, and at the time when the EDITOR is within two months of "four score" years.

GEORGE STORRS was born in Lebanon, N. H., December 13, 1796.

The way in which the LORD has led his servant hitherto, has been to him mysterious; but it has been one, also, of very great mercy. His earliest desire from a child, was to be a Christian; and sixty-one years have now passed since he first experienced joy and peace in believing in Jesus. He then "saw men as trees walking," and knew but little of man's nature or of God's designs in relation to him. He "thought as a child;" he "spake as a child;" and he wonders now, surrounded as he was by the popular theology of those days, at the marvellous loving kindness of God, who caused the light to shine on his heart to deliver him from the iron views of that period when the blessed God was represented as "foreordaining whatsoever cometh to pass," and as having determined "the eternal torment of immortal souls before he ever gave them being." Gradually, the first part of these ideas was dispelled from His servant's mind; and as he constantly prayed that God his Saviour would unfold the glories of His truth to his mind, he found more and more that the perfections of God, as revealed in His word, must shine on that word to enable us to obtain a true knowledge of man and the destiny his Creator designed for him.

Relieved perfectly from the fatalism of those times, and beholding the truth that "God is LOVE," he commenced preaching, about fifty-two years since, at the age of twenty-seven. For fifteen years, nearly, he held and promulgated the views of immortal souls and endless torments,

the then prevalent doctrine; still feeling that theology of that stamp was difficult to harmonize with the great central truth—"God is LOVE." It never occurred to him, however, that there could be any doubt of the correctness of it. He was sincere in his belief, but had learned it more from "standard authors" than from the Bible itself. He was led, by the providence of God, into such intercourse with all classes of professed Christians as tended to remove sectarian exclusiveness from his mind.

In this state of mind, thirty-eight years ago last May, for the first time in his life, he was led to entertain the idea that, possibly, "man's soul" was not inherently immortal, and that the annihilation of the wicked might be true. That subject became one of close and constant study, by the Bible alone, for something over three years, and resulted in the full and firm persuasion that inherent immortality and endless misery were both utterly irreconcilable with the Bible teaching—unharmonious with the great central fact—"God is LOVE," and hence to be rejected; and thirty-six years ago, or in 1840, GEORGE STORRS repudiated and renounced such doctrines, as of human invention and unworthy of belief. So much was then settled in his mind; and on those points he has never had a moment's doubt from that day to the present hour. Thus terminated about one-half of his Christian life. Two years later, or in the spring of 1842, he preached and published "SIX SERMONS" on the immortality question, which was his first public effort in that direction, though he had, one year previously, published "THREE LETTERS" on the subject, written to a prominent Methodist minister, while progressing in his investigations. The "SIX SERMONS" have since been revised, and would be now much further revised if he felt called to issue another edition with his present views.

He now just began to understand that the Bible was "The Book" from which he was to learn the perfections of God, man's nature and destiny, and the way to life eternal; also, that the literal and plain record was to govern, or rule, and the figurative and symbolical were to be made to harmonize with such testimony. Thus studying the Bible, he soon learned "the dead know not any-

thing," and that a future life was dependent upon a resurrection from the dead; still supposing, however, that the wicked dead would live again, but die a second time.

From this view he was led to advance to the position that a future life was a matter of *promise, a free gift*, and bestowed only on such as were connected with the LIFE-GIVER, by being made "partakers of the divine nature" (2 Pet. i. 4) by faith, or a belief in Jesus, the *spiritual Adam*.

This position he felt compelled to take from two considerations; *first*, his foundation principles seemed inevitably to lead to that conclusion, as man had no life principle in himself by which to be revived when once dead; *second*, as "the wages of sin is death" (Rom. vi. 23), it appeared wholly inconsistent, in the government of God, to suppose that He would, by an act of power, bring men into life from the dead, not as an act of mercy, but simply to deprive them of life a second time; which seemed to partake of the spirit of revenge rather than as an act of justice; certainly no mercy or love could be conceived of in such an administration. To this conclusion he was led by the idea, so nearly universal, that in no case would there be any hope of a change in any man's moral condition in a future life; and that, if one not in a spiritual union with Christ, was made alive from the dead he must unavoidably die again.

On this ground MR. STORRS stood for about fifteen years, or till the winter of 1870-1. During that winter he was confined to his bed several months, and his life despaired of. For three months he could neither read nor hear reading, and part of the time was unable to see company. His thoughts were now almost wholly turned inward and upward. The ways and word of God occupied his mind, freed from all foreign influences; and he dwelt much on the promises of God, especially those to Abraham, Isaac, and Jacob. The result of his meditations had led him to a firm persuasion that those promises were to have a fulfilment in a fulness and a literalness that had never before entered his thoughts, and a flood of light broke upon his mind, on the great scheme of human redemption, which filled him with "joy unspeakable and full of glory." (1 Pet. i. 8.) Christ now appeared as the GREAT RESTORER; and His saints, made immortal by a resurrection from the dead, "as workers together with Him" in the great and glorious "Restitution of all things" lost by the first Adam; of which restitution "all the holy prophets" had "spoken since the world began," commencing with the Edenic promise of bruising the serpent's head by the "seed of the woman." In Eden was

the RESTORER first spoken of and the foundation laid for the hope of the race: evil shall end. The work of the RESTORER will never cease till the race (the mass of it) will be delivered from sin and all its consequences; a work worthy of its Author; and which, though it may occupy "ages to come," will as certainly be accomplished as that God "cannot" make *oath* to a "lie."

The great error of all religious sects and parties lies in the assumption that every son and daughter of Adam's race will have had a final probation in the present and past ages, and that there is probation for none of them in "the ages to come;" whereas, a personal trial is secured to every one of them; and that trial does not commence till God's *remedy* for sin and death is proclaimed to them, and they are placed in circumstances to avail themselves of it; then, if they wilfully reject it, they die for their own sin and live no more. That there is no probation to any of the race in another age or life, is an unfounded assumption, having not a single testimony in the word of God for its support. It is one of those "traditions of men" which "make void the word of God," and the authors, however unintentionally, are corruptors of the testimony of God, which he has confirmed by an oath.

The marked epochs of Mr. Storrs' life have been as follows: (1.) His conversion, at the age of eighteen. (2.) His deliverance from the Christian fatalism of that period, and the commencement of his public ministry, at the age of twenty-seven. (3.) His emerging from the popular doctrine of inherent immortality and endless torments of the wicked, at the age of forty-four. (4.) At the age of about sixty he was led to embrace the idea, that apart from a spiritual union with Christ none would be revived from the dead; overlooking the fact that such could only be the case of those who had wilfully rejected Christ after having received the knowledge of him. Another fact was also overlooked, viz., There is a *human* as well as a *divine* union with Christ. As the *Son of man*, He is "the head of every man" (1 Cor. xi. 3), and that union is never dissolved except by a wilful rejection of Christ as the LIFE-GIVER. (5.) His advance into the full and unwavering belief of a perfect and literal fulfilment of the Edenic and Abrahamic promises of the end of evil, and a perfect probationary state to every man, woman, and child of the race, in some of the ages past or to come, in this life or a future one. This last advance occurred at the age of seventy-four.

These epochs live in his mind with unfeigned gratitude to God and his Christ for the light, liberty, and glory so richly bestowed on one who

has nothing to boast, only, "that, by the grace of God, I am what I am;" and all these manifestations have come to the recipient through the boundless love and mercy of a covenant God: to His name, and the name of our LIFE-GIVER, be all the glory of all that is good and true in him who has been the happy partaker of this grace.

In advocating the view last named, GEORGE STORRS designs to spend the remainder of his days of pilgrimage. How soon those days may now end, he knoweth not; and whether it will be by "falling asleep in Jesus," or by a translation, at our Lord's return "*from* heaven," he cannot tell; but he certainly feels, more than ever, an earnest desire that the remainder of his present life may be so spent that he shall have the assurance, in himself, that he "seeketh not his own, but the things that are Jesus Christ's." Time is too short to seek any object less than the glory of our LIFE-GIVER, whose coming from heaven to glorify his redeemed people cannot be far off. Of that fact, no doubt has rested on his mind for the last twenty-eight years; yet no fixing of definite time, hour, day, or year, for that event, has had his approval since 1844; nor can it have, unless events hereafter shall indicate clearly, more than anything yet advanced has done, the truth of such time-fixing. He is willing, however, that others should express their convictions on that subject, provided they do so in a charitable manner, not making it a test question. He will try to do and teach whatever he is satisfied the Lord calls him to, till his work is done. To this end he commits himself into the hands of God our Saviour, feeling fully assured that He is too wise and kind not to do all things in the best possible manner for all who put their trust in him.

EDITOR.

### THE MYSTERY OF THE AGES.

"According to the revelation of the mystery, which was kept a secret since the world (*aionois*, the *ages*) began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."  
—Rom. xvi. 25, 26.

A mystery is something hinted at, or but imperfectly known, not clear; obscurely presented, yet may possibly be found out by careful study; or it may not be understood except by a further revelation from its author.

The mystery of which our text speaks is thus set forth in Eph. i. 9, 10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Him-

self: "That in the dispensation of the *fulness of times* He might gather together in *one* all things in Christ, both which are in heaven, and which are in earth; even in him."

Thus, it is now revealed that God's purpose was, from the beginning of the ages, to make his Son the uniting power both in heaven and earth, to make *one* family of angels and men in some future age or "dispensation;" and that His purpose embraced "all in heaven and earth." But this purpose of "His good pleasure" was for several ages so imperfectly revealed as to be called a "mystery." True, it was implied in the declaration in Eden that the seed of the woman should *crush* the serpent's head; and more fully expressed in the promises to Abraham, Isaac, and Jacob, that in them and their "seed all the families of the earth should be blessed;" yet, it would seem that the families of Israel became so removed in mind from the spirit of these "exceeding great and precious promises" that they appropriated them wholly to themselves, and supposed the Gentiles were no better than "dogs," and would have no part in the salvation of God.

Hence, the great offence to the Jews was that Jesus was proclaimed as "the Saviour of the *world*;" the Gentiles as well as of their own nation, who had in their sins and pride monopolized all the promises of God, to the exclusion of all other people. It was still a mystery to them that those whom they stigmatized as "*Gentile dogs*" should ever have part in God's love and plan of redemption. But the truth was made known to the Apostles, and primitive believers, that God's love was a love extended to "all men, everywhere," and of every class; and they acted on this belief wherever they went; and regarded the entire human family as "*of one blood*," and as the subjects of the redemption by that *one* "blood of Jesus, the Christ," the Son of God, "who gave Himself a ransom for all" men; to "be testified in due time;" that is, in God's time.

But at length came the "Apostacy;" and the *professed* Church became, like the Jews of old, persecutors of all men who did not conform to their customs and creeds; so again, all those outside of their organizations were counted as *reprobates*; another name for "*dogs*;" and the mystery of the Jewish times returned and overspread what was called "the church;" and she has wandered on in darkness as to God's love to "*the world*;" and by fire, temporal and eternal, and wrath, manifested towards those dissenting from her faith, have endeavored to make converts to their apostate theories and practices. Thus have they departed from and lost sight of the revelation of

God's purpose to gather together all things in Christ in "the dispensation of the fulness of times;" a period yet future, and not to be realized till after Christ's return from heaven, and after various dispensations, or "*ages to come*."

They have "shut up the kingdom of heaven against" the vast multitude of "men;" and they "neither enter into" the spirit of that kingdom "themselves, and they that are" so doing, they "*hinder*" by their ignorance of or hostility to the truth that the mystery has had a revelation, in the person of Jesus Christ and his Apostles, that "God will have all men to be saved, and come unto the knowledge of the truth" that Jesus Christ shall "be made known to all nations *for the obedience of faith*." And until this is done to each and every son and daughter of the human family their final state cannot become unutterably fixed "according to the purpose of God's good pleasure, which he purposed in Himself," "*before the ages began*."

The ages past and present, are only the "*Introduction*" to "the ages to come,"—the time in which God has been preparing the materials for the grand work "To make *all men see* what is the fellowship of the *mystery*, which from the beginning of the world" (*aionon*, the *ages*) "hath been hid in God, who created all things by Jesus Christ:" or, if any one likes the expression better, "*for Jesus Christ*." And then we see a reason why "God purposed to gather all things together in one in Christ, both which are in heaven and in earth." (Eph. i. 9, 10, and iii. 9.) When Christ takes the kingdom and the marriage of the Lamb has taken place, God will "pour out His Spirit upon all flesh;" then the "SPIRIT and the BRIDE will say COME;" and the angel (the Bride of Christ, *after* the marriage) will be seen to "fly in the midst of heaven having the everlasting gospel to preach . . . to every nation and kindred, and tongue, and people;" (Rev. xiv. 6); a work that has never yet been done and never will be till the Bride is glorified with Christ, her Lord and Head. ED.

### A QUESTION.

"Is the resurrection one of penalty and punishment for sins committed in this present life?"

P.

So far as I see, at present, there is no such resurrection as one of penalty, strictly speaking; that is, there is no revival from the dead *for the sake* of punishment, or as a punishment. All who ever rise from the dead arise in God's *remedial* plan of mercy. Punishment may follow it, as a necessity, to awaken in them a sense of the evil

of being out of harmony with God; but it is dictated by love, and designed for their good to prepare their minds, by repentance, to accept God's provided Redeemer, who "tasted death for every man and gave himself a ransom for all, to be testified in due time" (Heb. ii. 9, and 1 Tim. ii. 5, 6). To those embraced in the resurrection to which I here refer, that "due time" never did come in this "present life;" but God's plan and designs of mercy are not to be defeated by death, as it passed upon the race from Adam the first. He provided the Second Adam; and, "In Him was life, and the life was the light of men" (John i. 4); and, also, "The bread of God is He which cometh down from heaven, and giveth life unto the world" (John vi. 33). As broad as was the death that followed the one that sinned, so broad is the life to be restored; "for, as by one man's disobedience *the many* were made sinners; *so* by the obedience of one shall *the many*" (the same all men) be made righteous" (Rom. v. 19). By the sin of Adam, all men were treated as sinners, though not *actual* sinners, but death reigned over all: so by the obedience of the Second Adam, all men are to be treated as righteous, though not *actually* righteous, but the death by the first Adam is "abolished" by the Second Adam; for "According to God's own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished (*annulled, abrogated*) death, and hath brought life *and* immortality to light through the Gospel" (2 Tim. i. 9, 10).

To me it is evident, death by Adam does not and can not hold one of the human race. If they come not up from that death, it is because they have had God's *remedy* for sin made known to them and have wilfully refused to use that healing power: they were not held because they were mortal, but because they refused the Son of God, in whom life and immortality was treasured up for them.

I repeat it, therefore, there is no revival from the dead but one of grace or favor. To those not kings and priests, it is that God shall cause His love to them to be made known, and the "ransom" Christ made should be "testified" to them; and with them, it is God's "due time" that this testimony should be made, and decides their final destiny; and is, hence, called "the judgment; the day of judgment." "He hath appointed a day, in the which he will judge *the world* in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 31). All men—all "the world"

that God "loved"—"all" men for whom Christ "gave himself a ransom," are to be judged by having these facts laid before them, and to know that God is both just and merciful; "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9): hence, has made sure by promise and oath that all men, everywhere, should hear of His love, and have an opportunity to be benefitted by it, and thus be blessed with the means of life and bliss eternal, and which shall result in such a state, unless forfeited by "despising the riches of His goodness, forbearance and long suffering" (Rom i. 4).

ED.

### PROMISES TO BE FULFILLED.

"Unto you, *first*, God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities" (Acts iii. 26).

These words of the apostle Peter were prefaced thus: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (verse 25). The doctrine here developed is, *First*: God's purpose and promise was to bless all the race of Adam. *Second*: In order to this, He determined to do it through Abraham and his seed. *Third*: That seed must "*first*" be prepared. *Fourth*: To be prepared every one of them must be blessed by being "turned away from their iniquities." *Fifth*: Till this seed is thus prepared the work of "blessing all the kindreds of the earth will not begin in its perfection. *Sixth*: the present dispensation is, therefore, only PREPARATORY to the work of carrying out God's promise and oath to Abraham. *Seventh*: This fact accounts for the darkness that has prevailed hitherto over the mass of the human race. *Eighth*: Hence, it is certain that the coming ages will be probationary to those who in the previous ages have been left in a benighted state. *Ninth*: Also, that the blindness will be removed "*first*" from all Israel; and, "All Israel shall be saved; as it is written, There shall come out of Sion the DELIVERER, and shall *turn away* ungodliness from Jacob" (Rom. xi. 26); "turning away EVERY ONE of you from his iniquities."

Has this work been done in the past? No. Will it ever be done? Yes, just as sure as the voice of inspiration has uttered the language above written. Objectors may fill the air with the cry of "impossible," and say, "the vast majority have died in their sins, and cannot be

reached." God himself shall answer such: "Behold I am the Lord, the God of ALL FLESH: is there anything too hard for Me?" (Jer. xxxii. 27). Yea, God saith, "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth: and I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first: and I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me; and it shall be to ME a name of joy, a praise and an honor before ALL NATIONS of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In *those days* and at *that time*, will I cause the BRANCH of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In *those days* shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The LORD our Righteousness" (Jer. xxxiii. 6-9, 14-16).

Such testimony cannot be set aside in any impartial mind, unwarpd by creeds and unbiased by prejudice. It plainly speaks of God's promises in such language as cannot be made to apply to any other period than "the kingdom of God," or the reign of Messiah on the "throne of his father David" (Luke i. 32).

The work then of blessing all the kindreds of the earth cannot be commenced in its fulness till the present dispensation ends, and Jesus returns from heaven, Abraham and all that are Christ's at his coming are made immortal, crowned kings and priests, and Judah and Israel are turned away from their iniquities. Then, and not till then, the work of blessing all the families of the earth, all nations, and all the kindreds of the earth, will begin in its perfection, and "the veil that is spread over all nations" (Isa. xxv. 7) will be destroyed or taken away. At that point of time the kingdom of God is set up, and supersedes all the previous kingdoms of the earth; for, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom,

and all dominions shall serve and obey Him" (Dan. vii. 27).

What "blindness in part hath happened" to most professed Christians to suppose that the point where the materials are prepared for the work of subjecting "all things" to Christ, and that God "might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him" (Eph. i. 10); that just at this point the work should cease! Everything is prepared to fulfil, in all its glory, the promise and oath to Abraham, the whole work is to cease! Truly, such a conclusion looks as if the CREATOR was like the man who was "intending to build a tower," but not having "counted the cost," was "not able to finish it" (Luke xiv. 29). Rest assured, the GOVERNOR of this world will meet with no such disaster. He knew the end from the beginning. He will perfect His work, and do all His pleasure.

ED.

### THE MIGHTY DIFFERENCE.

The difference between a gospel which only relates to one's personal salvation, whether it is a salvation from endless torments, or from the second death, or a salvation from the grave, (meaning a resurrection), and the salvation which relates to the work of blessing our race, under the government of Christ, the Second Adam, in "the ages to come," is a difference which no tongue nor pen can describe. The first is made up of selfishness and fancy, mingled, it may be, with a degree of love to God; the other is Christ-like, which, while it looks to "the joy set before" us, is actuated by love to *the race* for whom Christ died, and willingly endures present crosses and trials that thereby they may be fitted to reign with Christ in blessing "all the families of the earth" when the kingdom is established on the earth and under the whole heaven. This latter view expands the heart, exalts God, fills its possessor with love to God and to those whom God so loved (viz., "the world") as to give his Son, that by faith in him they might have eternal life. It rises far above the narrow selfishness which cares but little for the rest of the race, for whom Christ died, if they can only be made happy themselves. Like the Jews, of old, such cannot bear the idea that the ignorant people and nations, who never have had their advantages, should have the means of knowing and being benefitted by the Gospel they have possessed, because, possibly, those people who have died

without the knowledge God has, of his grace, favored themselves with. It is time this narrow spirit was banished from Christendom: a spirit which dishonors God reproaches His government, and ties up the hand of the immutable JEHOVAH, who has sworn, by himself, that he has no pleasure in the death of the sinner, and who has given his Son "a ransom for all, to be testified in due time." To multitudes, it will be declared in "the ages to come," and will be done by those who have so improved the present and past ages as to be prepared to be "kings and priests" in the future.

ED.

### POVERTY'S MOAN, AND BLESSING.

A lover of Jesus, to whom I have sent the EXAMINER *gratis* the year past, sent me a letter which deeply affected my heart, and made me feel that the poor, who want the EXAMINER must and *shall* have it; whatever it costs the Publisher. She writes thus: "BRO. STORRS: With a sad heart I write you. For a long time I have felt it duty to write to you in regard to the non-payment for the EXAMINER. No doubt your ears are daily saluted with the cries of the poor: but let me tell you, my brother, your sister, who is now writing, is very poor; scarcely has the comforts of life; my husband's health is very poor, expecting every Spring and Autumn to see him go down with consumption. Nothing but poverty would have kept me from paying you for your most valuable Magazine; but I cannot ask you to send it to me any longer without pay. You have been very good in sending it so long free; but you will get your reward in 'the ages to come,' which we shall enter soon, as the signs of the times indicate. I hope you will accept the small remittance which I send you" (50 cts.) "remembering the 'widow's mite.' Your sister, whose prayer is, 'Thy Kingdom Come.'"

NOTE BY THE EDITOR.—No, my sister, I cannot "accept" it, nor retain it; it must *go back* to you, and tell you, that Jesus has seen thy offering and "accepted" it; and I will take Him for your surety in the matter, and a hundred more in like circumstances, and not fear but what I should be an "hundred-fold" the better off for so doing. May the LORD be thy support and COMFORTER.

If any one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee.—*Selected.*

### "FOLLOWING AFTER TRUTH:"

"*Being Extracts from the Published Writing of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*"

[NOTICE BY THE EDITOR OF THE BIBLE EXAMINER.—I have called attention to this work in some late numbers of this Magazine and given short extracts; but in giving the whole work to my readers I have thought it important that the entire "INTRODUCTION" should precede the main body of the work; especially is this important that it may be seen from which of Mr. DUNN's works the various articles are taken, as that will give a better insight to the subject of which he treats. It is hardly possible to give a more interesting summary of the subjects to which this Magazine is devoted than will be found in these writings.]

#### INTRODUCTION.

Whether the thoughts embodied in the following pages are worth preserving in this or any other form may perhaps be questioned; but as several of the books which contain them are now out of print, and as some of these productions have found no inconsiderable number of appreciative readers, both in England and America, it can scarcely be deemed altogether impertinent to endeavor by selection and arrangement, to give to the whole a unity which, although actual, has not always been visible in detached portions.

The works referred to came out in the following order:—

- 1.—"THE COMFORTER, OR JOY IN THE HOLY GHOST" (1856, 2nd Edition, 1857).

The main object of this little book was to correct certain errors which, in the opinion of the author, had gathered round the doctrine of the indwelling Spirit. The point specially urged in it is that the action of the Spirit of God upon the soul of man is not on the intellect, but on the heart; or, at least, *on the intellect only through the heart*; that His work is not, as St. Basil puts it, "to give intellectual light by affording illumination to every rational faculty in the investigation of truth," but to cleanse the human spirit by removing pride, prejudice, and uncandid habits, and thus *to purge the eye of the mind*.

- II.—"THE SPIRIT OF TRUTH, A SUPPLEMENT TO THE COMFORTER," (1857.)

This was intended to expound what is called in Scripture "the unction of the Holy One;" to show the connection which subsists between objective truth and inner life; and to set forth the

reality of the distinction between the Church and the world.

- III.—"THE STUDY OF THE BIBLE," a series of Chapters intended to promote Truth and Unity (1862, 3rd edition, 1870).

This volume points out various hindrances to the profitable perusal of the Holy Scriptures; specially such as arise from wrong views regarding the illuminating Spirit, and from forgetfulness of the fact that the most important truths revealed in the Bible are by no means the most obvious.

It asserts that Scripture, like nature, only *whispers its secrets* to the trained ear and lowly heart; that the book in which the word of God is embodied must, in order to be understood, be studied *as a whole*; that if the New Testament throws its radiance backward upon the Jewish economy, the Old Testament no less *projects* a light upon the Christian dispensation that can be found only in the law and the prophets; that so far from the *visible Church* being the appointed expounder of Divine truth, it is altogether unrecognized in Scripture as an organization; that what we call Christendom, and sometimes rejoice in as the kingdom of God upon earth, forms no part of the Divine purpose, so far as that purpose was revealed to the seers of old.

- IV.—"THE DESTINY OF THE HUMAN RACE," a Scriptural Inquiry. (1863, 2 vols. cr. 8vo., later edition in one volume.)

This book, in six parts, deals with its great subject as one which must be referred entirely to Scripture. It embraces the consideration of a variety of questions which are, in turn, examined by the light of Divine revelation; and it leads to the conclusion that brighter prospects are presented to us in the Bible as to the ultimate condition of the masses of mankind than are usually recognized by orthodox divines.

- V.—"THE SONG OF SONGS, AN ALLEGORY AND ITS INTERPRETATION." (1864.)

The song is here supposed to consist of four eclogues, viz., I. The new-born soul going after Wisdom. II. The wooing of the soul by Wisdom. III. The espousals of Wisdom and the soul. IV. The blessedness of the union.

- VI.—"THE RIGHTEOUSNESS OF GOD," as taught by the apostle Paul in the Epistle to the Romans. (1865.)

The appendices to this volume, which consist of brief essays on "Human Ignorance of Divine Things;" on "Future Retribution;" on the doctrine of "Election;" and on a "Promised Restoration," bring out fully the author's views on eternal punishment and on Divine sovereignty;

—the *immediate* salvation of the *few* being regarded as intended to secure the *ultimate* restoration of the *many*.

VII.—“ORGANIZED CHRISTIANITY,—Is it of Man or of God?” (1865, seventh thousand, 1875.)

This little work treats generally of the Primitive Church and of modern ministry.

VIII.—“LIBER LIBRORUM: its Structure, Limitations, and Purposes,” a friendly communication to a reluctant sceptic. (1867.)

The inspiration and Divine authority of Scripture, its difficulties, and its interpretation here pass under review, and are accompanied by observations on “the Verifying Faculty,” on Tradition, and on Bibliolathy.

IX.—“THE KINGDOM OF GOD THE KINGDOM OF THE RESURRECTION,” or Humanity restored by Christ: an answer to the question, “What is the Gospel?” (1868.)

The title expresses the character of the volume. It is intended to show that the kingdom of Christ is an objective one, and not merely “a spiritual reign;” that so far as it has yet existed upon the earth, it has been only preparatory and subjective; that it involves the complete accomplishment of God’s original design in creation; and that it will include the reconstitution and gradual restoration of humanity in the fear and favor of God,—physical, mental, moral, and spiritual perfection.

X.—“WHAT I HAVE WRITTEN:” a Letter, explanatory, and defensive, regarding the Future of the Human Race. (1869.)

XI.—“THE CHURCHES: a History and an Argument.” (1872.)

In this work the idea of Protestantism as purely individual Christianity is carried out in its logical development. It maintains that the Christian societies we find in the New Testament, though divinely organized, were provisional, and lost their *raison d’être* when inspired men had disappeared; that since then all associations between Christians exist only *jure humano*, and are most useful when we recognize that they are optional.

Under the title of “CHRISTIANITY IRRESPECTIVE OF CHURCHES; Thirteen Letters to an Italian Nobleman,” the substance of the above volume has been translated into French, Spanish, and Italian, editions of which have been circulated in these countries.

XII.—“FACTS, NOT FAIRY TALES.” Brief notes on Mr. Matthew Arnold’s “Literature and Dogma.” (1873.)

A supplementary note contains remarks upon the Sermon on the Mount, with brief references

to the writings of Mr. Greg, Mr. Herbert Spencer, Mr. Leslie Stephen, and others, so far as they bear on our Lord’s discourse.

XIII.—“HOUSEHOLD COMMUNION; its Restoration the only Effectual Protest against Romanizing Error and Sectarian Exclusiveness: with an apology for the Isolated.” (1874.)

XIV.—“THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY: Thoughts on Aggressive Christianity.” (1875.)

The object of this book is twofold. It is intended to set forth the limitations of our responsibility in relation to the ungodly, and to promote the reconsideration by qualified persons of much that is embodied in evangelical theology.

XV.—“THE REVELATION OF ST. JOHN; simply analyzed and briefly expounded.” (1850.)

This little book embodies the “Book of the Unveiling, an exposition with notes.” (1833.)

XVI.—“THE INTERPRETER:” a monthly periodical, published during the years 1860, 1861, and 1862, and written *exclusively* by the author of the preceding works.

XVII.—“SUNDAY MORNING,” published during the years 1870, 1871, and 1872.

The above, with sundry reviews, magazine articles, and tracts, comprise those writings of the author, from which extracts are taken.

That the present as well as other states of being will eventually be found to have been to every man more or less *probationary* can scarcely be doubted. As a man sows, so must he reap. But it by no means necessarily follows, as most persons seem to suppose it does, that therefore probation is the one supreme object of life; that eternal issues hang on the few and short years of every one of us; that this sad and brief period is considered by God of sufficient importance to decide man’s character and destiny *for ever*. Still less does it follow that this is the case whether the human being lives but a few hours, or whether he painfully drags out in ignorance and misery his allotted threescore years and ten; whether he is born a savage, or introduced at birth into a highly civilized community; whether he is taught letters, or abandoned to ignorance; whether he is trained in virtue, or schooled only in vice; whatever, in short, may be the character of his youth or riper years, whatever may have been his advantages or disadvantages—moral, intellectual, or spiritual.

Such, however, is, without doubt, the common belief among Christians; grounded, as it is supposed to be, on the direct teachings of Scripture,

and therefore held to be in perfect harmony with the character of that God who is *there* revealed to us in Christ, as absolutely wise and good, loving and pitiful, His tender mercies being over all His works, and His kindness *enduring for ever*.

It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few now hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost for ever. And the remark is doubtless a true one if taken with the requisite limitations.

That persons in the forlorn condition supposed *may be saved* is frequently admitted as a *possibility* by Evangelical Christians, and sometimes cherished as a *hope*; but it is by such rarely believed in as a revealed fact; the very admission of a possibility in the case is commonly regarded as dangerous,—the hope a very questionable one.

It is considered to be so because all such expectations are thought likely to lessen the anxiety we ought to feel on the behalf of lost ones, and to deaden the zeal we desire to quicken, in support of missionary undertakings. *Why*, it is said, should we think it needful to have any decided opinion on a question the solution of which is concealed? Surely it is better to content ourselves with the assurance that the Judge of all the earth will do right, and under that conviction endeavor to fulfil the obligations imposed upon us to carry the glad tidings of salvation to every child of Adam, than to speculate on the future lot of any man, or to perplex ourselves with mysteries that are insoluble.

This mode of disposing of the question is certainly a very plausible one, and would be worthy of universal acceptance, did it not generally *assume* everything that a thoughtful man finds reason to doubt.

I. It assumes that Scripture distinctly teaches—which is by no means the fact—that, allowing possibly for special circumstances of an unfavorable kind, every man's eternal destiny is decided by his conduct and character *here*; and wherever the gospel of Christ is preached, by his belief or unbelief of the message.

II. It assumes that Divine revelation, as embodied in Scripture, is not sunlight, but twilight; that it discourages instead of approving minute investigation into what it *hints* rather than asserts; that it makes no appeal to the reason or understanding of a man;\* that it does not ask or expect his approbation, as a moral and reasona-

ble creature, of what God does;\* that it is *intended* to leave on our minds the impression that the condition of the world is an unsolved mystery,—that human life is to a great extent an enigma; that faith is opposed to perception; that it is a greater thing therefore to *believe* in the Divine wisdom and goodness, than it is to *see* the absolute accordance of all His doings with that which He has taught us is right.

It assumes that Scripture, instead of being given to stimulate and to guide inquiry into the ways and character of God, is simply intended to calm and pacify us by assurances of His wisdom and love; that, in short, Christ was not given to remove the clouds and darkness which, under the old dispensation, hung over the Divine procedure, but to reconcile us to continued obscurity; that it is therefore *better* to say, in the power of faith, "Righteousness and judgment are the pillars of His throne"—whether we are able to perceive it or not,—than it is to be joyful because God hath "made known unto us the mysteries of His will, according to the good pleasure which He hath purposed in Himself," and thus enabled us to *perceive* the righteousness we are called upon to approve and adore.

III. It assumes that as this world of ours, in its present state, was the scene of the Saviour's humiliation, so, without any second advent of the Redeemer, will it, by the universal spread of the Gospel, one day become the theatre of His triumph; that His glorification therefore will be spiritual, and not personal or visible; that He will have "the heathen for His inheritance, and the uttermost parts of the earth for His possession," whenever that portion of mankind which may, at the given period, be living upon the earth shall universally acknowledge His sway.

IV. It assumes, therefore, that, *for the accomplishment of this Divine promise*, the resurrection of the innumerable dead who have lived and departed hence since the creation is not necessary; that when any one generation of Jews, for example, shall cordially own Christ as the Messiah, the declaration of Paul will be fulfilled, and "all Israel shall be saved;" that the arrival of such a period of universal belief will be "the dispensation of the fulness of time,"—the age in which God by His Spirit will thus gather together in one all things in Christ,"—i. e., all things then living on the earth,—the innumerable myriads of the lost having nothing to do with the question.

V. Finally, and as a consequence of the foregoing, it assumes that the Church, with the Bible in its hands and the Holy Spirit as its sustainer

\* The following texts should be considered:—Matt. xv. 16, xvi. 3; Mark vii. 18; Ephes. i. 18.

\* Ezek. xviii. 29; Luke xii. 57.

and guide, is *the appointed agent* for the salvation of the world; that the advent of the Comforter, as the fruit of Christ's work and His special gift, was intended to meet, and will eventually meet, all the wants of humanity; that therefore the personal and visible reign of Christ is needless, and the expectation of it unwarranted; that, although this theory seems to involve the eternal ruin of the vast majority of mankind, it becomes us to bow before the inscrutable, and again to say, "Shall not the Judge of all the earth do right?"

Such are the assumptions which quiet, and in the main satisfy, not only those who have good reason to believe that their own eternal happiness is secure, but—strange to say—are perfectly satisfactory also to an innumerable multitude who seem glad to rest in a vague belief that—come what may—God will be found too kind to inflict any serious punishment *on them or theirs*, for the offences they may have committed in a world like this.

The leading object of the writer has been to show that *these suppositions—however time-honored—are unwarrantable*; that they are not fairly deducible from Holy Writ; that they are, in fact, *inconsistent* with what God has therein revealed.

The design of the present volume is to concentrate what has thus appeared, and to exhibit its bearing on that great cardinal truth which is the key to all mysteries, viz., that human life is educational: that reaping as we sow is the universal and inexorable law of God's creation; that development in goodness is capable of being hindered and thrown back by human perversity; that God's law is imperative,—retribution being an essential characteristic of the Divine government; that such retribution is, *as a rule*, disciplinary, and may, for aught we can tell, stretch through untold ages; that the love of God, manifested in the gift of Christ, does not interfere with its operation; that the end of that manifestation is to save *the race* from utter destruction, and to exalt an elect people to the higher dignities of the eternal world.

The *present* salvation of *the few* thus becomes a means, and not a hindrance (as the doctrine of reprobation supposes), to the *ultimate* salvation of *the many*.—EDITOR.

## I.

### INSPIRATION.

#### PRELIMINARY.

THE Bible, properly speaking, is a *record* of the various Divine revelations God has made of Himself to men, rather than a revelation itself.

It simply makes known to us *what* "holy men of old spake" when they were moved by the Holy Ghost, and what Christ and His apostles taught when they were upon the earth. And it does this because such God-breathed communications are in the highest sense "profitable for doctrine, for reproof, for instruction, and for correction in righteousness."

Knowing that *theories of inspiration* are the real difficulty with many in admitting the claims of the Bible, the writer has felt it needful to be *definite* on this subject. That some may be unwilling to allow all that he has advanced is probable enough, but this is no reason for withholding a careful consideration of what he says.

It will be observed that the author distinctly denies that inspiration, properly speaking, is a thing of *degree*. That which is really inspired of God he insists must be infallible.

Nor does he think that any real difficulty is disposed of by maintaining, as many do, that the Word Incarnate typically represents the written word, both alike being, in the same sense, human and divine. This could only be true if everything in Scripture was as perfect and God-like as Christ was when veiled in humanity, which no one pretends is the case.

To open our Bibles and to read them as if the book in its present form had dropped from the skies, however apparently reverential, is mere superstition, and alike stupid, ignorant, and mischievous. On the other hand, to submit the volume to what is called "modern historical criticism" *without regard to its peculiar character*, is to commit a folly almost sure to end in blind unbelief.

That interpretations may occasionally deform, and mistranslations sometimes pervert what is written, must be allowed, but the character of the book is not thereby affected. It must stand or fall by the truthfulness or otherwise of the claim it makes to be received as the only authoritative record we have of God's dealings with man *in the past*, and the only guide in reference to what may be expected *in the future*.

It becomes needful therefore to ascertain, and to define, as distinctly as possible, what is meant by Inspiration *when the word is used in reference to Holy Scripture*; to notice the Limitations under which it is placed; to mark the extent of the claim made for the Inspiration of the Bible *in the Book itself*; to inquire whether or no God has given to man a verifying faculty, and a principle by means of which he can separate the inspired from the uninspired; to insist upon the necessity, under all the circumstances, of a Divine teacher, since without spiritual insight it is

impossible that the spiritual should be discerned; and to show that the apparent paradox which seems to be involved in such a statement is not essentially different from that which meets us in other departments of life. Such is the order of thought here followed.—EDITOR.

#### DEFINITION.

Inspiration is that process by which God, *for an end*, not only communicates to certain men facts or truths, the knowledge of which could not be attained in any other way; but also the ability to teach others, without error or defect, the truths thus revealed. Inspiration, therefore, properly so called, implies both reception and utterance, the capacity to receive, and the power to communicate Divine truth authoritatively and infallibly. That which is not infallibly true cannot be a revelation from God. That which is not communicated to man without any admixture of error cannot, properly speaking, be the word of the heavenly Father.

By an inspired MAN, then, I understand one who has received, by a direct inbreathing of light and truth from God, *a message to others*; a commission involving an obligation sometimes to speak, sometimes to write, sometimes, under providential guidance, to record faithfully a fact or conversation or discourse; sometimes, under like conditions, to narrate a history; sometimes to compile and edit existing documents; sometimes to write letters; and sometimes to predict future events.

In the execution of such tasks, *infallibility* will doubtless belong to all that has been directly revealed from above; to all prediction founded thereupon; and to all that is communicated by special command; but not, by any means, of necessity to everything that has thus providentially been preserved from oblivion.

The person so commissioned may thoroughly comprehend his own words, or he may have the depth of meaning involved in his utterance concealed from him. He may, like Luke, write only because "many having taken in hand to set forth in order a declaration of things surely believed," it "seemed good" to him to write also; or, like Daniel, he may record words respecting which he is obliged to say, "I heard, but I understood not." He may, like Paul on one occasion, feel that he speaks "by permission," and not by commandment; or, like the same apostle at another time, he may claim to express himself "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." He may speak with authority, and

demand audience as a messenger of God; or he may beseech and entreat, as a fellow-sufferer, that his words may be received with a loving heart, since love alone moves him to utter them. He may be altogether unconscious that he is writing for all time, foreseeing the wants of all generations, and supplying the Church with spiritual nourishment for two thousand years; or he may have some slight and dim intimation that this is the case.

Let these things, however, be as they may, it is indisputable that, if inspired in this high sense, the man is gifted with all that is requisite to enable him to execute the Divine commission faithfully; which he can of course only do by receiving from Him who gave it such *light* as may be needful to enlighten others—such *supernatural guidance* as may be required to preserve him from important error.

The way in which this may be accomplished is no concern of ours. To what extent such men unite with the Divine Revealer; how far they themselves accurately understand that which they communicate to others; or how far they are merely passive instruments in the hands of God, it is impossible for us to know, nor is it of any moment that we should have an opinion on the subject. What we want to ascertain is, not *how* apostles or prophets received that which they have recorded, but whether *that which they say* is their own or God's; whether it is merely a human judgment, or a Divine and therefore authoritative message. For if the teachings be only the words of men so purified and morally elevated that their instructions are weightier, more God-like, more profitable than those of other men if they who speak or write have not received that which they tell us is from God, *as a message to be delivered*, they have not been inspired at all, in the only sense which ought to be attached to that word when we connect it with Holy Scripture.

It has already been said that we have nothing whatever to do with *the mode* in which inspired men may be supposed to have received the Divine gift. Perhaps we have as little concern with *the precise form* in which they embody the thought that has been given them, whether it be in prose or poetry, in narrative or in epistle, in parable or in lengthened discourse. All that we want to be assured of is, that certain teaching may reasonably be confided in as Divine and therefore infallible,—that it is, in short, pure truth without error or alloy. If this assurance cannot be had, it is but folly to attach the importance to the Bible we do, or to seek guidance of men who lived and died eighteen hundred

years ago, rather than in the highest spiritual intuitions of our own souls.—*Liber Librorum.*

#### LIMITATIONS.

The doubts and difficulties which so many feel in the present day regarding Scripture have, I think, been greatly aggravated by the loose way in which some good men have allowed themselves to make use of the term Inspiration.

An instance is before me. I find an eminent Nonconformist minister thus delivering himself in an address which has been widely circulated, and, so far as I know, without calling forth a single remark or remonstrance. He is speaking of preachers, and his thoughts find expression in the following words:—"There are times," he says, "when we (the ministers of the Gospel) are conscious of a strangely vivid and intense apprehension of the eternal and Divine. A power which is not our own takes possession of us. We cease to originate our own thoughts. We listen in silence to supernatural teaching. The people know when these visions have come to us. The words which we speak under the inspiration of the Holy Ghost move the very depths of their spiritual life." Again, "What we need to know must be revealed; it cannot be discovered. Without the immediate teaching of the Spirit we may be lecturers on Christian doctrine and ethics, but we are not ambassadors of Christ."

The assertion here is that preachers, either in speaking or in their studies—for it is not quite clear which—are sometimes inspired; and to such an extent that they cease to originate their own thoughts, and listen in silence to supernatural teaching. A power which is not their own takes possession of them. The people *know* when these visions have come to them, and are assured that they are spoken *under the inspiration of the Holy Ghost*, by feeling that the words uttered move the very depths of their spiritual life.

Of the delusions that may come upon any of us in the study, little can be said, for one man cannot enter into the consciousness of another; but everybody knows how common these delusions are. They have been revealed again and again in the biographies of saints, both papal and protestant.

The experiences of *hearers* under sermons are, however, not so difficult to arrive at. They vary, of course, and that to an extent which is sometimes ludicrous. But who ever heard a sane and sensible man say that *he knew*, by the power of words that had moved the depths of his spiritual life, that his minister had experienced Divine

visions, and that he had been speaking under the inspiration of the Holy Ghost? Such fancies, whether in the minds of minister or people, are simply the fruits of excitement, and nothing more.

Equally objectionable is it to hear pious men say, as they too often do when differing from others, "The Holy Spirit has taught me this or that; God fulfils His promise in my experience, and guides me into all truth." This is arrogance, not humility, and as in the case of the preacher, proceeds on forgetfulness of the fact that the Holy Spirit never acts directly *on the intellect*, except under conditions which are miraculous, and peculiar to prophets and apostles. A contrary view necessarily destroys all tangible distinctions between inspired and uninspired communications.

That holy angels may sometimes *suggest* good and true thoughts, just as bad spirits constantly suggest falsehood and evil, is very probable; but in all such cases these suggestions are to us what we are to them. Nor is it possible to determine with any degree of positiveness the particular thoughts which come to us through this agency. It may be a very humbling and painful truth, but I believe *it is a truth*, that modern ministers of the Gospel have no right to suppose that they enjoy the immediate teaching of the Spirit; they are by no means "ambassadors of Christ" in the proper sense of that phrase; they are, in short, whether they admit it or not, neither more nor less than "lecturers on Christian doctrines and ethics," who found thereupon exhortations to faith and obedience.

In the Bible God has revealed all truth needful for man's deliverance from evil, and just as any one comes to that book in a right spirit free from pride and prejudice, from selfishness and sectarianism, not governed by inferior motives, not moved by the desire that such or such an opinion may be confirmed by Scripture, but only anxious to know what the Book says; in other words, just so far as he is purified by the Spirit of God, and his will is brought into harmony with the Divine will, is it possible for him to attain wisdom.

On the other hand, just in proportion as he comes to the written Word under the influence of self-will, of conceit, of bigotry, or of uncharitableness, and just so far as he is biased by a given theological system, will he be liable to delusion and darkness. That which was promised to the apostles was not in the same sense promised to others. The Lord led them into all truth *by direct revelation*, that they might be the instructors of the Church in all ages. The Lord

leads men now into truth only in connection with the subjection of the will,—by giving them a loving candid, and fearless spirit; by purifying and elevating their moral natures, and by bringing them, *in this state of mind*, into heartfelt contact with the revelations of Scripture.

Inspiration, then, is something very different from either genius or piety, whether single or combined. It is not at all akin to what we sometimes call the inspiration of the poet, of the painter, of the sculptor, or of the musician. I am far, indeed, from disputing that the Giver of every good and perfect gift may justly be regarded as endowing men of genius with all that distinguishes them from their fellows; but when I speak of Holy Scripture as inspired, I use the word in a much higher sense than this. I regard that book—so far as it is God-breathed at all—as inspired in such an exceptional way as to remove its revelations altogether out of the rank, even of the highest of merely human compositions.—*Sunday Morning.*

#### EXTENT OF THE CLAIM.

We have now to inquire what—in relation to its inspiration—the Bible says of itself. Does it, or does it not affirm that everything contained in the volume as it stands is inspired, and therefore infallible?

The first passage that will probably suggest itself in this connection to most persons, is found in St. Paul's second epistle to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be made perfect, thoroughly furnished unto all good works." So the words stand in our Authorized Version, and the text, as is well known, is often claimed as positively asserting that *everything* contained, whether in the Old Testament or in the New, is inspired of God.

But does the writer affirm this? Clearly not at all; for at the time Paul wrote, no such book as the New Testament was in existence. He could therefore only refer to the Old. Further, the words of the apostle as given in our version do not express his meaning. Paul does not say that *all* Scripture (whatever may be included under that designation) is given by inspiration or "God-breathed," but that *all Divinely inspired Scripture*—all Scripture, that is, from God—is profitable.

The apostle had, in the preceding verse, been telling his "son Timothy" that the Holy Scriptures, with which he had been acquainted from

his childhood, were able to make him wise unto salvation through faith in Christ; and he now adds, "All Scripture given by inspiration of God is profitable *for the perfection of character.*" To suppose that he here means to affirm that the catalogue of the Dukes of Edom given us in the first book of Chronicles, are to be placed side by side with the prophecies of Isaiah or the utterances of the Psalms, that *both* are "God-breathed," and alike given "that the man of God may be perfect," surely savors far more of superstition than of piety.

Nor is this all. For the supposition that the apostle intended to say that all Scripture (meaning thereby all that was then embodied in the Septuagint, *from which he habitually quotes*) was given by inspiration of God, is to make him assert the inspiration of the Apocrypha, for there is every reason to suppose that some at least of the books now known as apocryphal were, although not in the acknowledged Hebrew text, recognized by the Hellenistic Jews, and therefore by the men with whom Paul came more immediately into contact. It is generally supposed that these books obtained a place in the Greek Scriptures about 130 years before Christ.

The only copies of the Scriptures in existence for the first 300 years after Christ either among the Jews or Christians of Greece, Italy, or Africa, contained these books without any mark of distinction that we know of. Origen at great length vindicates these parts of the Greek Version, asserting that they were true and genuine, and made use of in Greek among all the churches of the Gentiles, and that we should not attend to the fraudulent comments of the Jews, but take that only for true in the Holy Scriptures which the Seventy had translated, for that this only was confirmed by apostolic authority. The absence of any list of inspired books in the writings of the apostle, and the fact that he commonly quotes from the Greek Septuagint without remark, certainly favors the opinion that St. Paul did not intend to say that *every writing* then regarded as Scripture was inspired.\*

That Holy Scripture is not unfrequently *limited* by Christ himself seems clear. He sometimes

\* "The absolute infallibility of the sacred books throughout was set up by Protestantism as a counterpoise to the infallible authority asserted and claimed by the Romish Church. Protestantism sought to recover, by means of the outwardly authoritatively and entire infallibility of books, what it had lost by rejecting inspired councils and Popish infallibility." (Tholuck, quoted in Davidson's Introduction, p. 372.)

speaks of it as if it were confined to "Moses and the prophets"—that is, to the revealed law of God, whether given by Moses or by later inspired teachers. After the resurrection we find Him expounding as Divine "all things written in the law of Moses, and in the prophets, and in the Psalms concerning Himself;" but in no part of the Lord's teaching can there be found a word to justify the assertion that everything contained in the Old Testament from Genesis to Malachi ought to be regarded as equally authoritative and infallible.

It is also singular that while inspiration is affirmed generally of prophets and apostles, and specially of some it is nowhere claimed either generally or specially for historians, or for the entire volume of Scripture. Everything, indeed, indicates that the claim of inspiration, and therefore of infallibility, is limited to those portions of the Bible which are revelations from heaven, or essential to their comprehension.

Under the head, then, of inspired Scripture may be classed all that we are told of God beyond what may be gathered from His works and providential government of the world; all the information we have as to our future destiny; every prophetic intimation; every elevating and purifying truth which man could not otherwise reach. From it may be excluded, without irreverence, the merely historical, *however true and useful*; genealogies, however important in their place; poems or proverbs, however wise, which are but expressions of human experience; references to physical phenomena ordinarily expressed in colloquial language; and all acts or utterances which are not in accordance with the spirit and temper of the Lord Jesus.

There are unquestionably in the Old Testament things which, however needful to a true delineation of men and times, are not in themselves intended for our imitation, and have no tendency "to make the man of God perfect." It is not presumptuous to say of such portions that, whatever may be their value, they are not, properly speaking, inspired. Nor is it any answer to reply that from all these portions a devout mind can gain instruction, for "sermons" may be found "in stones;" but this does not make the stones inspired.

How important then is it that the first beginnings of doubt should be *honestly* dealt with! How foolish to think or speak of the acceptance or rejection of "the Book" as a light thing! It is impossible to hide the fact that the truth or falsehood of the Bible, its worth or its worthlessness, is the great question of the day. It is not too much to affirm that the life or death of

modern society hangs upon the issue.—*Liber Librorum.*

#### VERIFYING FACULTY.

We now approach that portion of our task which demands of us a *principle*, by the help of which we may, without weakening faith in Scripture as a whole, separate its parts, and distinguish between that which is Divine and that which is human.

Such a principle will assuredly not be sought for in vain if it is recollected that *all inspired Scripture is congruous*; not only in the sense of being in itself suitable and pertinent to the purpose for which it was given, but also as being in harmony with all that is revealed of the character of God: further—and for this statement we have inspired authority,—that the congruity thus existing *is capable of being discerned* by every spiritual man who is faithful to the light bestowed upon him.

If this be granted—and it is difficult to see how the admission can be refused—we have at once a *test* by which everything assumed to be inspired of God may be tried without presumption and with little probability of mistake.

Before attempting to apply any such test, however, it may be necessary to show that God *intended* that His children should thus discriminate; that He has given them all that is needful for the accomplishment of the work; and further, that with regard to Scripture He has made the fulfilment of this duty no unimportant part of their moral probation.

If, therefore, it be said, as it probably will, that any attempt to draw a distinction between different parts of the Bible—to separate the inspired from the uninspired, the Divine from the human—renders the Book as a whole useless to simple Christians, inasmuch as they can perceive no such differences, it is enough to reply that *this is not the fact*, since that which was true of the *oral* is equally true of the *written* revelation.

The exhortation of the apostle John to his converts, "Beloved, believe not every spirit, but try the spirits whether they be of God," supposes an ability in every spiritually enlightened man, whether hearer or reader, to discern between that which is of God and that which is not. "Ye have an unction from the Holy One," says the aged saint, and in the power of this unction, "ye [the poorest of the flock] know all things." I myself, he says—and if he, other inspired men also,—"have not written unto you because ye know not the truth, but because ye

know it. The anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (1 John ii. 20, 27.)

We call this "the verifying faculty," and regard it as being neither more nor less than *reason enlightened and sanctified by the Holy Spirit*. To vilify reason, as so many good but ill-instructed Christians do, is a folly which would be unpardonable if it did not commonly arise from sheer ignorance or weakness of mind. As Butler truly says, "reason is the only faculty we have wherewith to judge concerning anything, even revelation itself." Its duty in relation to Scripture is to judge, "not whether it contains things *different from what we should have expected* from a wise, just, and good Being, but whether it contains things plainly contradictory to wisdom, justice, or goodness,"—in other words, to what elsewhere God teaches us of Himself.

Of course all this goes on the assumption that Divine teaching is addressed to men who have at least some moral sympathy with its utterances; that the words of God are spiritual words; that the sheep *know the voice* of the Good Shepherd. In a limited sense, much of this is true of every book the tendency of which is elevating. All moral teaching worthy of the name addresses itself to the *consciousness* of those to whom it speaks. Only as it comes in contact with a prepared mind; only as it proves an interpreter of floating and half-formed thought, or is the expression of feelings before but partially recognized or understood, does any book of this kind produce permanent impressions or prove of much real value.

But this is true of the Bible in an altogether pre-eminent degree; for this book, whether it reveals new truth or whether it explains a man to himself, is like the sun in heaven, seen in its own light. Not that all truth is in this way made plain to all persons; but that everything essential to the growth in goodness of the man who reads is by a mysterious affinity, recognized and laid hold of for the soul's salvation from evil. The softened heart responds to words which awake no echo in other breasts. It is always so. The words of Him who spake "as never man spake" only elicited scorn from the great mass of those who heard them uttered. The seed and the soil must be adapted to each other, or there can be no living product. The spiritual faculty may be dormant, the "God-consciousness" all but dead, being completely overridden by "self-consciousness," yet the possession of it is always recognized.—*Liber Librorum*.

#### THE DIVINE TEACHER.

That there is a Divine Teacher of man's spirit,

and that it is possible for a man's spirit to have converse with that teacher, is a truth which would remain true if the Bible and all its revelations were to be annihilated; but the recognition of this truth would still be of no practical use to any man who was unwilling to listen and obey. It matters not whether we call the special faculty by which man attains to a knowledge of the Divine, a spiritual gift or a verifying power: the fact is the same; without it all is dark alike in the Bible and in the highest intuitions of the soul. Tenets may be drawn from Scripture by any man, but living truths only by prepared hearts. It is the forgetfulness or the denial of this fact which renders so much that has been written on "the verifying faculty" in man unsatisfactory; since, according to the moral state of each individual, does the application of the phrase in question embody a great truth or involve a pernicious error.

"The conditions," says Mr. Maurice, "which are required for arriving at the knowledge of Divine truth are surely stern conditions! It is a strait and narrow way which leadeth to life. There must be a continual waiting for light; a distrust of our own assumptions; a readiness to be detected in error, certain that God's meaning is infinitely larger than ours, and that other men may perceive an aspect of it which we do not perceive; a belief that He is fulfilling His promise that all shall be taught of Him in ways which we cannot imagine; a dread of shutting out any truth by our impatient notion that it must contradict some other: a determination to maintain what little has been given us in the hope of its expansion, and never to contradict, if we understand ever so little, what may have been given to another; a resolution to hold the ground on which we stand, without judging him if he cannot yet see what this ground is. Hard it is to form these habits of mind. . . . I cannot help perceiving that this mind, the mind of the little child, the mind which our Lord demands of us, has been exhibited by many scientific men who have been censured and scorned by the religious world of their day, and has been sadly deficient in their accusers."

Without *spiritual insight* nothing is discerned which takes hold of the spirit or influences the character. Until this is received truth itself is but an *opinion* to the man who comes in contact with it. It does not vitalize because it is not itself vital. It is only a human judgment, and, whether true or false, has little if any moral power in it. It is dead, being alone. Not until opinion is transfigured—not until it quickens into life, does it

become a truth, and grow, and bring forth fruit.

But another consequence follows. Looked at in this way it is of no moment that either the instructed or the uninstructed man should be able to say regarding each separate passage of Scripture, *This* is inspired, *that* is not. How can he indeed? The revelation itself is not a thing *apart* from daily life, but *through* its various relations: how then *can* any man undertake to separate in each particular the supernatural element from the natural which it irradiates and explains? To regard anything of the kind as necessary either to confidence or to edification is absurd; as absurd, in fact, as it is to maintain that "we require an exercise of judgment upon the written document before we can allow men to trust in their King and Saviour." Every one knows that this is not the fact; that in all time the multitude never have, nor ever can enter upon any such inquiries; that the masses must either believe in Christ directly as an actual person related to them, and recognized by them in their inmost souls, or they will not believe at all. They listen to the announcement that Christ is their Redeemer, and they believe the good news *just in so far as it finds a response in their own spiritual necessities and consciousness*. Into evidence about documents they cannot enter.

And why should they? The analytical chemist, when called upon to do so, separates the constituent parts of the very atmosphere he breathes; but for all the practical purposes of life he well knows that such a process is altogether needless. Forgetful of his science, he rejoices in the free air of heaven just as the peasant does, and thanks God for its vitality. So is it with Scripture. The critic may doubt or may be satisfied as to the precise place which such or such a passage ought or ought not to occupy in relation to other portions of Holy Writ, and there are times and seasons when such considerations are both proper and profitable. But *he* can scarcely be regarded as a wise man who, coming to the Bible for strength or consolation, for instruction in righteousness, or for help in the perfecting of his character, does anything else than open his heart to its Divine teachings, and rejoice like a little child in the sunshine it can shed around his path. *Ibid.*

#### A PARADOX.

But here a paradox appears. It is this—The light of which we speak—the quickening and elevating power in the strength of which we are to recognize the Divine—is never attained except by spiritual culture effected through the instrumentality of the revelation itself. The Book to

be recognized and obeyed must itself have more or less educated the consciousness which is to accept it. The word is "the sword of the Spirit;" and the same Lord who says, "He that is of the truth heareth My voice," says also, "I am the truth." It follows, therefore, that before any man can judge of truth, he must receive "the truth," believe in it, and be more or less educated by it.

Yet, after all, this is not more paradoxical than the kindred fact that before a man can judge as to the merits of a great artist, he must, to some extent, be educated by the artist; or, to take a wider illustration, that a man must himself become civilized before he can perceive how great a blessing civilization is.

That this way of looking at the matter makes the evidence for the truth of the Bible mainly subjective cannot be disputed; but nothing else in the present day appears to have much hold on men. It may indeed seriously be doubted whether it is now possible to bring forward any evidence, in favor of miracles for instance, which could reasonably be expected to satisfy an unconcerned spectator, and still less an opponent.

In the days of our Lord and His apostles the miracle was evidence that the teacher was from God. Now the doctrine must give probability to the miracle. The mere fact that "wonders were wrought" by the apostles, could this be demonstrated, would of itself avail little to convince any man of the truth of what they taught. Nor perhaps *ought* it to be otherwise. It is only when coupled with other considerations, such as the character of the Christian miracles, their simplicity, benevolence, and unselfish ends, that the force of the argument founded on them comes to be felt. Well and wisely has it been remarked that "the entire series of miracles recorded by the evangelists, consummated as they were by the miracle of Christ's resurrection, occupy a place of perpetual efficacy in relation separately to each of the great purposes for which the Lord of life came amongst us, viz., as Saviour of the world, as Redeemer of His people, and as Conqueror in the world of spirits." In each of these particulars the miracles attest His mission, and are in all respects congruous with His teaching. The *observation* of these characteristics is the result of the application of "the verifying faculty" to the miracles of the New Testament generally.

As for the pretence—for it is really nothing better—that to give up *anything* in the Bible is in effect to give up all; that if a line is to be drawn *anywhere*, its place must be fixed by the caprice of the reader; it is enough to observe that the real question is *not* how much or how

little may be regarded as human in Scripture, but on *what ground* the distinction in question is proposed to be made. Reason, it is granted, is not in itself adequate to judge as to what is or is not worthy of God. Taste, caprice, preconceptions of any kind, have nothing whatever to do with the matter. If the rebuke to Baalam or the deliverance of Jonah is to be rejected, because it seems incredible or grotesque that an ass should speak, or a whale disgorge its living burden, we adopt a principle which certainly leads to the *construction* rather than to the reception of a Divine revelation. But, if on the contrary, we confine ourselves to the test of congruity; if we accept or reject *only on the ground* of the harmony or want of harmony which a statement has with other revelations,—with all that God has taught us, whether by the servant or by the Son, regarding His own character and will: if we do this in dependence on the teaching of that Spirit which, as an unction from the Holy One, is given to “the lowly heart and pure;” if we but follow the example of those early Christians who tried the spirits whether they were of God or not, we may be quite sure that the danger supposed is altogether imaginary, and that “the honest mind, calmly seeking after God’s truth in the spirit, He approves, will not be at a loss to make sufficient distinction between religious or ethical truth, and departments belonging to the natural and human.”—*Liber Librorum*.

### A “DARK QUESTION.”

BY ELD. S. W. BISHOP.

I was very forcibly struck on reading the following language uttered by Dr. Livingstone, Missionary and explorer in Africa. He gives an account of the death of the great African chief, Sebitnane. He says of him, “He was decidedly the best specimen of a native chief I ever met.” He adds, “The deep dark question of what is to become of such as he must, however, be left where we find it, believing that, assuredly, ‘the Judge of all the earth will do right.’”

Why did this question seem so deep and dark to the good doctor? I answer, for two reasons.

1. Dr. Livingstone had been educated to believe, and he doubtless did fully believe, that there is no probation for any of our race beyond the present life. 2. No one is promised salvation except he believe in the Christ of God. In the wilds of Africa, where no Christ had ever been preached, he finds a fine specimen of noble, generous hu-

manity: he sees this noble chieftain close his eyes in death, with no knowledge of the way of salvation, and, therefore, without faith in Christ, the one and only condition of salvation in the plan that God has made. He reflects that Sebitnane, and all like him, have never rejected Christ, for they never heard that there is a Christ. How then can it be anything other than “a deep, dark question,” as to what is to become of such as he, with all men who, like Dr. Livingstone, are accustomed to deep thinking? It troubles them as the doctrine of endless suffering has troubled many great minds that have been touched by the love of God. They cannot harmonize the act of inflicting such punishment with the revealed character of God. It does not harmonize with the little, even, of the love of God shed abroad in their own hearts by the Holy Spirit. Every tender feeling nourished into emotions of deep love, under the powerful working of the Divine Spirit, rises in rebellion against the idea that our great All-Father, the very fountain of that love which softens our hearts towards our fellow-mortals, will doom to perpetual torture the great mass of the intelligences he has made. This system is made vastly more distasteful to them when they contemplate the fact, as the great Doctor doubtless did, that all, save a little few of those who are, as they believe, doomed to endless woe, pass out of this life destitute of all knowledge of either God, or Christ, or the Gospel; and that because it is impossible for them ever to obtain such knowledge in this life. Such men cannot help being troubled. They may bid such thoughts begone from their minds, but they will only depart to return again with renewed force. The same ardent love for the lost in heathen lands, that moved Mr. Livingstone to leave the pleasures and endearments of his Christian home in England, and dwell among the savages in the wilds of Africa; to give his all, yea, his life at last, in the hope of benefitting those savage men; this, coupled with a mind addicted to deep thinking, did compel him, and will compel every man like him, to turn this dark, deep question over in their minds continually.

When such thoughts take possession of such minds, they can never be wholly driven out. We read such sentences as those we have quoted from Dr. Livingstone, and we are apt to look upon them as the mere flashing out of a casual thought; but this is not the true state of the case. Such men do not utter careless remarks on important subjects; neither do they think superficially.

When deep questions weigh so heavily on their minds that they can endure silence no longer, they speak; and, often, there is contained a vastness of meaning in a few words uttered. It was thus with the great and good Dr. Barnes, on the doctrine of future punishment. He had, evidently, turned the matter over and over in his mind, until his sympathies, and all his great heart of love utterly revolted at the picture of future endless woe, drawn in the creed of his own church; and his soul was so chafed under the burden of its own doubts and fears, and so agitated under its own unsatisfactory attempt to harmonize the character of God with the popular standard of "orthodoxy" on that subject, that he seemed *impelled* to speak. He did speak, and that too in words that were almost painful to read.

In the midst of such great perplexity, there is, thank God, a bright ray of light shining through the darkness with which we are surrounded. Yes, there is a path that leads out of the mist and fog that has for centuries hung like a pall of gloom over all christendom. There is indeed hope for the race. Satan will not wholly despoil and gather to the eternal prison-house of death nearly all the human intelligences a God of infinite love has created. Dr. Livingstone accomplished but very little indeed in Africa towards saving the benighted men, yea, hardly anything towards their Christianization, as all will see by reading his works. Surely Ethiopia has not yet stretched forth her hands. Small indeed is the work that has been done in saving men in heathen lands, by mission labor, in comparison to the vast multitude that have gone down into death unblessed by gospel light, and unsaved by its divine power. If all efforts to Christianize—to save the world—were to end with this life, how vast the failure. How could Christ "see of the travail of his soul and be satisfied?" It would be no more than one grain of wheat gathered to the garner of life, to a million left to rot in the plains of eternal death. Satan gets the million, and God, with all that he has done, with the great expenditure, the vast outlay he has made; the infinite fountain of love that has been unsealed; the tears of the Son of God; his special love shed in his mission of mercy to our earth; his groans uttered while here, "a man of sorrow and acquainted with grief;" his agony in Gethsemane; the darkness and gloom of his death upon the cross; the power manifested in raising him from the dead; for all, *He* gets only the one,

while Satan carries off the million into the yawning maw of endless death. The above view of the final consummation of God's great plan of love, cannot be the true one. No; surely God has spoken, and it will come to pass. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." (Isa. xlv. 22, 23)

So certain as the oath of God is sure, the multitude will at last be gathered to the other side; and when Christ shall fully manifest his great love, that love "whereby he is able to subdue all things unto himself," a "great multitude that no man can number, of all nations, and kindreds, and people, and tongues," will praise God and the Lamb for salvation to an endless life. When that great multitude shall cry "as the voice of many waters, and as the voice of mighty thunderings," saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb;" then all the angels round the throne, in unison with the elect Bride, will respond an immortal AMEN; and they will sing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

And will not every heart, even in this imperfect state, touched with that principle of divine love, that will, over there, be consummated in immortalized perfection, love to contemplate the wondrous victory that will at last be achieved over sin and death; yea, over all the works of the *de-evil*? Will any, on the altar of whose hearts burns the love of God, feel disturbed because they fear that the number of the saved will be too great? Will those whose hearts are wholly sanctified, and "filled" with the holy unction, manifest anger, and grow fearful, lest he who "came down from heaven," led a life of suffering; bore the frowns and scoffs of the very men he came to save; who he though rich, "for our sakes became poor," and finally in darkness, and in agony inexpressible,—agony such as drew from his sacred lips that awfully impressive sentence, "Eli, Eli, lama sabachthani?" as he gave his life for the world on the cross of Calvary—fearful, I say, lest at the consummation he shall reap too great a harvest of souls?

Will any of the loving children of our loving Father, scold because that in the great day of the final completion of the work of saving the

race, when "the fatted calf" is killed; will they fear there will be too many at the feast?

Ought not *all* to rejoice rather that God has arranged a plan so broad, and will conduct its maturing with so much wisdom, that finally it shall cause "all the ends of the earth to remember and turn unto the Lord; and "all the kindreds of the nations to worship joyfully before him?" (Psa. xxii. 27.) Will it not bring joy and gladness to every child in whom dwells "the mind of Christ," to know that when "the Lord of hosts," shall make a feast "unto all people" in mount Zion, there will be no meager attendance of guests; but "all nations he has made will come and worship before him, glorify his name." (Psa. lxxxvi. 9.) "When he shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously?" (Isa. xxi. 23.)

It would be strange if all truly Christian hearts did not beat in unison with that of Christ. They surely would if no human clogs hampered their impulses of love to their fellows, and held them under restraint. We now "see though a glass darkly." Tradition and a false religious education has dimmed our spiritual vision; but, thank God, the scales are falling from our eyes, and it is only a little in the future and "we shall see as we are seen, and know as we are known." The veil is now on the hearts of of many of the good; but the holy seer speaks of a time which will surely come, when the Lord of hosts will "destroy the face of the covering cast over all people, and the *veil* that is spread over all nations;" and then all the immortalized ones will rejoice for endless years that the plan of God is so vastly more comprehensive than many believed it could be; that it saves such a great multitude. We feel assured that we are rapidly nearing the day when it will indeed be true that—

"Our home shall be where love's star set not,  
But shines through the long sweet years,  
Where the pangs of parting are all forgot,  
All vanished life's bitterest tears.  
The night of weeping will soon be past,  
Sins' story ere long be told,  
And the worn and earth-weary find rest at last,  
With the King in the city of gold."

And when we catch a view by faith of that city of foundations, our hearts cry out,—

"Roll back on your hinges, ye jewell'd doors,  
Till our souls shall your beauty know,  
Till heaven bursts thro' her starry floors,  
And strews all her lights below;

Till the glow of a thousand suns comes down,  
And the sheen of a silver flood  
Shall deck our sad earth with a golden crown,  
Till it flames like the hill of God."

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## THE PURPOSE OF GOD IN CREATION AND REDEMPTION.

During the present month of May, 1876, I have had the pleasure of an intercourse with an evangelist of the church designating itself the "Catholic Apostolic Church." After some conversation with him, he commended to my notice a work, which, he said, he valued next to the Bible, above all works: and, with which he cordially agreed as to its contents. I procured it. After reading much that had to do with the organization of this church, and also many valuable remarks on prophetic subjects, I came to the paragraphs which I now send for others to enjoy with myself. I own I was equally delighted as surprised with the statements that were made. Thank God! that comfort is given to us every now and again from unexpected quarters.

After writing of the period prior to the termination of the thousand years, the writer thus continues:

"It is when the thousand years have expired and when Satan's career has ended and the great white throne is set, that the resurrection of 'the rest of the dead' takes place; that is, of all the human race who were not counted worthy to be raised *from* the dead when Christ came. These all now 'live again.' The sea gives up the dead that have slept beneath its waves; the earth gives up those it has covered; death and Hades give up their dead, i. e., both body and soul, and death and Hades are cast into the lake of fire. Perhaps there may be evil angels who have the power of death and Hades; who are cast into the lake; but, be that as it may, death and the place where the spirits of the dead were confined, have no more power over Adam and his sons. And if any are condemned to die, it is to another and a second death; for from the first death Christ had rescued them all.

"Who are they who are condemned to the second death? All who are raised from death at this general resurrection? All who were not counted worthy to be raised at the first resurrection? By no means. We are told that then all those raised at the last shall be judged by the

things written in the Books, and that then also the Book of life is opened, and only those whose names are not found therein are adjudged to the second death. What a wide door for God's mercies is opened here! No man is condemned to the second death for Adam's sin. All men were indeed sentenced to the first death in Adam for Adam's sin; and, if Christ had not redeemed them from it, that death would have been eternal. But He redeemed mankind. Men talk idly who argue that He only redeemed the elect. 'As in Adam all die, even so in Christ shall all be made alive.' And none are condemned to the second death but those who have brought that dreadful sentence on their heads by wilful sin and crime against God and man, and their own conscience. We are told the following certainly are adjudged to it: 'The fearful, and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars;' these are not found in the book of life; their names have been erased. But myriads of the sons of Adam will be found written in that book, who, not being counted worthy to take their places among the *rulers* of the kingdom, were not raised at the First Resurrection, but now find their place among the *subjects* of it, among the nations of the saved. Among these will be the countless number of the children of all nations, who have died before committing sin. The Church, in its ignorance of the kingdom, its forgetfulness of it, and of the gradations of position in which men, 'every man in his own order,' are to be placed in it, did not know what to do with the children of the unbaptized, or what place to assign them. They saw they were not of Christ's body, and so could not reign with him; so they invented for them a limbo of their own; something neither heaven, nor earth, nor hell; neither darkness nor light; neither happiness nor pain. Many of them even included in this the children of Christian parents who might die before they could be baptized, thus putting the children of baptized parents, unbaptized by accident only, in a level with those of unbaptized parents. But Christ hath ransomed all, 'to be testified in due time;' and that time will be at the resurrection of all; when it will be made manifest that if any are not suffered to abide on the ransomed earth, and among ransomed men, it is because they have brought upon themselves a sentence to a worse and second death, from which there is no redemption. Thus all who are then raised from the dead, and who have not by their sins forfeited that life restored, shall dwell

on the new earth for ever; not as the *rulers* of it, but as the *ruled*; not the kings of it, but the subjects; not the priests of it, but the worshipping congregations. And in that new heaven and in that new earth there shall be no more death, (the last enemy that shall be destroyed from off the earth is death); neither sorrow nor crying out; nor shall there be any more pain. Those things that Satan brought into God's world shall, by God, be put out: 'and there shall be no more curse.' The promise to the seed of Abraham shall be fulfilled; 'All the families of the earth shall be *blessed* in him;' 'the leaves of the tree of life shall be for the healing of the nations.' God shall be all in all. 'His tabernacle, His dwelling, shall be with men.'

"There is, however, some change as to the heavenly Jerusalem in the new earth, making its situation different from what it had been during the millennium. The heavenly Jerusalem shall then be on the earth; the nations of the saved shall walk in the light of it; and they and their kings shall bring their glory and their honor into it. God's kingdom is then indeed established on the earth, and his will done on the earth as in heaven. God's Zion and Jerusalem, His habitation, His *desired rest*, is at last attained to; and shall be settled firm and immovable; all nations shall be blest in Him, and 'all nations shall call Him blessed,' and 'His servants shall reign for ever and ever.'"

The full title, etc., of the work from which the above extracts are made is, "The Purpose of God in Creation and Redemption: and the successive steps for manifesting the same in and by the Church." Author's name is not given. Fourth Edition. Publisher: Thomas Laurie: 38 Cockburn St., Edinburgh, 1872.

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## THE RIVER OF LIFE, AND THE TREE OF LIFE.

REV. XXII. 1, 2.

The Holy City being intended to represent the glorified Church, and not its dwelling place, no inhabitants are mentioned: just as in the parable of the ten virgins no bride is mentioned, because the wise virgins are included in that body which will constitute the Bride of Christ. But the water of life, and still more the tree of life, — especially the distinction between its fruit and

its leaves, the latter alone being available for "*the nations*,"—compel us to assume that the city had inhabitants, although in the application no distinction can be made between it and them. Those who drank of that water, and ate of that tree, would be preserved in "life." What life? Let us take the tree first; because as to that we have solid ground to stand upon.

"The tree of life" in the garden of Eden is universally admitted to have been the means—whether the story be understood literally or symbolically—of preserving man in immortal vigor. It was not, as some imagine, that eating once of would have secured him against death for ever, else Adam might have been cursed with an immortality of wretchedness by first eating of the tree of life, and then of the forbidden tree; its virtue lasted only while he continued to eat of it. When, therefore, God drove him out of the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," he was beginning to execute upon him the threatened sentence, "In the day thou eatest thereof, thou shalt surely die." In this first fundamental use of the expression, "live for ever," no one supposes it to mean—be holy and happy for ever: the tree of life answered no such purpose, nor was it any such "spiritual life" that the flaming sword barred Adam's approach. Cut off from the tree of life, he must necessarily *die*; that was all.

In Rev. ii. 7, this tree re-appears: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Has it changed its meaning or purpose? Is "spiritual life" the reward bestowed upon those who overcome? Surely it is only by *possessing* such life that they *can* overcome. "Ye *have* your fruit unto holiness"—that is overcoming,—*"and the end everlasting life"* by having perpetual access to the tree of life. In this message to the church of Ephesus is promised—not the restoration on repentance and faith of what Adam actually lost when he fell, but the restoration hereafter to the Christian victor of what Adam, and consequently his descendants, lost by being debarred from the tree of life—immortality, or eternal life.

In the New Jerusalem we see that promise fulfilled. There is the tree of life, growing in rich abundance, and bearing fruit all the year round, in the very midst of the city,—the symbolic pledge that its inhabitants can never "die any more," that "they shall never perish, but have everlasting life."

Then is this all? Certainly not. Immortality, being promised as a blessing, must necessarily be one of holiness and happiness,—as is constantly affirmed. Nor can there possibly be any other; inasmuch as the whole creation is to be reconciled to God by Christ (Col. i. 16–20), so that any creature who is to live for ever must share in that reconciliation. To give eternal life, therefore, to a fallen creature like man includes his being brought into moral harmony with God; and, although the two things can never be separated, "life" is spoken of in Scripture with special reference, sometimes, to the fact of our living for ever, and sometimes to its essential condition. Both are, no doubt, represented by the water of life, and the tree of life, in the Holy City. We may take them together, and say, that as our present bodily life is sustained by what we eat and drink, the water of the river and the fruit of the tree afford a symbolic pledge that all our wants to all eternity will be abundantly supplied; that we "shall hunger no more, neither thirst any more." (Rev. vii. 16.) Or, perhaps, the water, being mentioned first, may be intended specially to denote the preservation of our moral character from injury or decline,\* and the tree of life, by its manifest reference to that in the garden of Eden, may point more emphatically to the assurance that they who believe in Christ shall never perish, but have everlasting life. We shall be better able to judge of this when we have considered the particular description here given of them.

First, we are told that the purity of the stream rendered it "clear as crystal." In one sense the water of life offered to us now is as clear as God can make it. "Ye are complete in him, who is the head of all principality and power,"—in him "who of God is made unto us wisdom and righteousness and sanctification and redemption." But it is very difficult for us to *see it* "clear as crystal;" our own imperfect vision, our own defilement, our manifold infirmities, the tears which dim our eyes, the world, the flesh, and the devil that we have to struggle against, if they do not discolor the water, are very apt practically to interfere with its perfect transparency, and hinder us from obtaining a clear view of its marvel-

\* This is somewhat confirmed by its apparent meaning in Rev. xxi. 6; xxii. 17. If we are right in understanding the "thirst" to be an earnest longing for reconciliation with God, the water which quenches it must be "the word of reconciliation" bringing to those who believe it a sense of present forgiveness.

ous depths. There we shall be able to gaze upon it, look down into it, drink of it, without let or hindrance. The salvation realized now is enough to quench our thirst, to make us lift up our head and go on our way rejoicing; but "the salvation to be revealed" will be something vastly better still,—“clear as crystal,” full as a “river, the streams whereof shall make glad the city of God.”

Then we observe that this river was not a natural one, having its source in some earthly spring, but “proceeded out of the throne of God and of the Lamb.” The throne, not the thrones. The life then enjoyed will flow directly from union with God in Christ fully manifested; not suffering, but reigning; not subduing his enemies, but sitting on his throne. The topstone will have been already put to the triumph of grace; but Divine power, exercised by him who is still the “Lamb as it had been slain,” will forever be needed to sustain our whole being in the highest condition of life. The Lamb will still be our Shepherd, and lead us to the inexhaustible fountains of living water. Let us drink now of the life-giving stream which flows from the cross, that we may hereafter have access to that which will proceed out of the throne. The water will be the same, the Giver of it the same, those who drink of it the same,—yet all, how changed! Unbroken continuity with infinite development.

And now as to the Tree of Life. It is said to be growing “in the midst of the street thereof, and of the river, on this side and on that side.”

Our translation is misleading; as it suggests the idea of the tree standing both in the middle of the street, and in the middle of the river—the former of which is highly improbable and the latter absurd. Its position was in a middle place between the street and the river. The river itself ran down the middle of a broad street, and on each bank, throughout its whole length, was seen in rich luxuriance the tree of life. The singular number is used merely to show that they were all the same kind of tree: as we might say of a certain place, that nothing but *the oak* will grow there. “The street of the city,” in chap. xxi. 21, probably means the entire roadway. Here, however, one street only is spoken of, no doubt the principal street of the city, and probably the only one that St. John saw. The other streets which, from there being twelve gates, must have existed, are not mentioned; and therefore, on the principle that is required in the interpretation of parables and other illustrative

teaching, we must exclude them from view, and so far as concerns the river and tree of life, regard this as the only street in the city. The points to be noticed then about the latter are its close connection with the river, its abundance, and its accessible position to the inhabitant.

Its position by the river side marks the intimate connection between the moral and the physical aspects of eternal life. In Christ we have “life and immortality,” salvation from sin, and salvation from death, “our fruit unto holiness, and end everlasting life.” The two cannot be separated. There is no eating of the tree without drinking of the river, or drinking of the river without eating of the tree. And therefore in their application the two figures are not always sharply divided, but as already observed, the one often includes the other. In the New Jerusalem the advantages represented by them both will be secured for ever: neither sin nor death can ever enter.

In Eden there was but one tree of life, and that in the midst of the garden. In the New Jerusalem there is an abundance of them; their boughs hang richly laden with fruit, directly in front of every house. As the crystal clearness of the water represents the surpassing excellence of the life enjoyed there, so does the multiplication of the tree indicate the superabounding of that life through out the whole body. There is no need to penetrate into the depths of the garden; it stands before every one's door. Endless differences there will doubtless be amongst that multitude which no man can number; but the water and the tree of life will be equally accessible to all.

And the supply will be unbroken. The river will never be dried up, or the tree be without fruit. The former possibility does not so readily occur to the mind as to require any direct assurance. But the latter does; for naturally a tree yields its fruit at only one season of the year. And therefore we are told that this tree “yielded her fruit every month,” which would practically come to there being always fruit on its branches. How carefully we have now to store up the fruit we gather from this tree, as provided for us in God's word! And how often, when we want to use it, do we find it very far from as fresh, or as refreshing, as when first plucked. It is our own infirmity no doubt; but it is only a too real and disappointing fact. Some text, or truth, seemed at one time so full of juice, that we fondly imagined it would be an infallible specific for the rest of our lives. But we put it to our lips again,

perhaps when we most sorely need it, and alas it yields scarce a particle of moisture. That, the exact spiritual diagnostist will say, is because we do *not* get it to our lips, or at least not fairly between our teeth. Well, be it so; but it comes very much to the same thing. Thank God, a time it coming, when the fruit will not require all this laborious and sometimes very partially successful watching and tending, but will drop fresh into our mouths day by day; when we shall not need such constant efforts to "keep ourselves in the love of God," such wrestling in prayer, such strainings of faith, such patient searching of the Scripture, such care to lay it up in our weak hearts and treacherous memories. Now we eat of the tree of life growing on the field of battle, then we shall eat of it "in the midst of the Paradise of God;"—that Paradise which will be at once a garden and a city, combining all the repose and loveliness of the one with all the life and splendor of the other.

"The home to which I am hasting  
Is not in some silent glen;  
The place where my hopes are resting  
Is a city of living men."

Yes; but that city will be as peaceful and fresh as the sweetest glen, and we shall be able to enjoy the society of its living men, without any of that weariness or excitement that so often makes silence a relief to us.

The "twelve fruits" are understood by some to mean twelve different kinds of fruit, one appearing each month. But this is very unlikely. In marked contrast to the "all trees for meat" of Ezek. xlvii. 12, care is taken here to specify that the trees were all of one kind; "the tree of life;" and it would be exceedingly incongruous to imagine the same tree bearing a different kind of fruit each month of the year. Besides, although it would naturally enough suggest the idea of variety,—a most tempting thought in connection with the future life of the glorified church,—we should feel somewhat embarrassed and dissatisfied at that variety being represented by a regular succession, year after year, of the same fruit, always appearing in the same month, and then disappearing for eleven months. The twelve fruits are explained in the following words to be the twelve separate growths of fruit, which appeared every year—"bearing its fruit each month." It is not "twelve *manner* of fruits," as in our version; nor is the second clause a separate statement, as we give it, but an explanatory one attached to the first.

We must not, however, omit to notice that the fruit of this tree is the only food which is men-

tioned as being provided for the inhabitants of the city. And there are some peculiarities about fruit as an article of food which may be worth observing in this connection. It is the most delicate and delicious of all food; to appreciate it indicates a refined taste. It is also obtained with the least amount of labor; and its production is the most free from any disagreeable associations. Bread, and edible grain of every kind, is obtained by a long succession of toilsome and tedious processes. Roots have to be dug out of the earth, and rendered fit for human food by cleansing and cooking. Animal food necessitates death, and a good deal more of what we like to think about as little as possible. While fruit, under favorable circumstances, is easily grown, easily gathered, and requires no artificial preparation. On the other hand, it is the least able to sustain life. Men can live on any other kind of food for a considerable time, and on some permanently: but confine a man to fruit, and he will sink directly; there is not substance enough in it to repair the waste that is consequently taking place in the human body. Now the resurrection body being incorruptible, we can scarcely think that it will need any material food whatever, notwithstanding the fact of our Lord having eaten and drunk with his disciples.\* But whatever may be thought of that, it is worth notice, that when the maintaining hereafter of our whole being in immortal vigor is represented under *the emblem*—it is of course nothing more—of a constant supply of food, it is of a kind the least suggestive of waste or decay. Whether we shall eat and drink or not, we are here *represented* as doing so; but only fruit and pure water.

Our life, of every kind, will be sustained then, as it is now, by union with Christ; a union to which our concurrence will still be necessary. We shall have to keep on for ever appropriating Christ to ourselves. To live *by* Christ, we shall have to live *on* Christ. But we shall not have to "eat his flesh, and drink his blood:" we shall not have to "*labor* for the meat which endureth unto everlasting life." It will not be a work of toil, and effort, and conflict; there will be no doubts, or fears, or unbelief; no dangers to guard against, or temptations to overcome; all that will be at an end forever. We shall just eat of the tree of life, and drink of the river of life. Fresh fruit, and fresh water. No images more pure or simple, more refined or refreshing, could be drawn from

\*. The difficulty is greatly lessened if we adopt the view maintained by Stier and others, that our Lord's body underwent a spiritualizing process during the forty days between his resurrection and ascension.

anything which even conduces to our bodily sustenance.

But the value of this tree is not limited to its fruit: there is "healing" in its "leaves." The inhabitants of the city require no healing; but there are "nations" still in the flesh who do; and to them the leaves will bring it. This rebukes the narrow view of "the manifold wisdom of God" displayed in Christ's redeeming work, which would confine it to one method of application, and divide the human race simply into the saved and unsaved. There is such a division undoubtedly; but there are many others. — far more perhaps than as yet we have the least conception of. Fruit and leaves each proceed from the life of a tree: but the former is a higher result of it than the latter. The glorified church and the saved nations will both live by means of the tree of life; but its fruit is for the one, its leaves for the other. All who have any kind of access to it, and none else, will share its immortality; for if the healing power of its leaves be absolute, they must infallibly preserve from decay and death; but all will not draw the same kind or degree of virtue from it: some will eat of its fruit, others only be healed by its leaves.\* If it be asked, whether the saved "nations" will always *require* "healing," we must fall back upon the far-reaching scope of these last visions. As in Old Testament prophecies, events connected with the Messiah's two advents are often grouped together, without any reference to the long interval between them, and in a way that sometimes gives them a very inconsistent appearance (e. g., "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn," etc. Isa. lxi. 2), so here we find set forth in perhaps a single word processes that will begin at the Lord's second coming, and extend indefinitely to an eternity of which we at least can see no end. At first the nations will need healing in the fullest sense of the word; as time advances the leaves will be less and less required; until at last, if required at all,—as judging by analogy from the fruit we may suppose them to be— they will act

\* In Ezek. xlviii. 12, there is the same distinction, but with a different meaning. "The fruit thereof shall be for meat, and the leaf thereof for medicine." There we have the various applications of Christ's work to the same persons; here we have its various applications to different persons. Scripture frequently uses the same figure to denote several things. In Ezekiel's tree the fruit and the leaves are both required to produce a combined result: in St. John's, the fruit produces a certain result in one class of persons, the leaves another result in another class of persons.

only as a safeguard against any possible recurrence of moral or physical evil. Every disease will have been cured, every organ made to fulfil its proper function, and the world will only have to be kept as it is, until— what? We can not say. Some have speculated on the multiplication of the race ceasing, and others on distant worlds being peopled from its teeming population. We knowing nothing about it; and it is useless to guess. There is time enough for that. What we can see is sufficient for any present purpose. As far as the eye can penetrate, all is bright and clear in the distant future. We *know* that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And on that our minds may rest with entire contentment. Nothing less ought to satisfy us; nothing more need be demanded. As to the glory of the elect Church indeed, much more is revealed; but as to the future of the human race, we know little or nothing beyond the fact, that it will share in the universal harmony of all creation. "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

SAMUEL MINTON.

—*The Rainbow.*

### WAITING.

O Jesus! thou knowest I'm waiting,  
And longing and watching for thee,  
And moments I reckon as hours,  
Until I thy coming shall see.

I ask for the time of thy coming,  
And when will this watching be o'er;  
I'm listening, Lord, for thy knocking,  
And ready to open the door.

I thought yesterday night thou wert coming,  
On hearing a knock at the gate;  
'Twas only a message to tell me  
A little while longer to wait.

To wait in the spirit of patience,  
And watch in the spirit of prayer,  
And gird up my loins and be ready,  
To meet thee, my Lord, in the air.

O may I be found at thy coming  
Prepared for the gracious reward,  
To share with the saints in thy glory  
And dwell evermore with the Lord.

—*By J. G. W.*

## GENTILE TIMES: WHEN DO THEY END?

BY CHAS. T. RUSSELL.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."  
—Luke xxi. 24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought "that it was he which should have DELIVERED Israel."

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev xxvi. 27, 33? "I, even I will chastise you seven times for your sins; . . . and I will bring your land into desolation . . . and will scatter you among the heathen." Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, "Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him." Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until "He comes whose right" the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. "A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand." Dan. ii. 38. God has taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom

of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled"), we here get our second clue. viz.: these two events, noted of the Scriptures of truth—"Times of Gentiles," and "Treading of Jerusalem," are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the "Head of Gold" ignored "The God of heaven," the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan. iv. 23,—and, (pre-figured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and "give honor to the Most High, whose Kingdom is an everlasting Kingdom." Dan. iv. 34; for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i. e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, "Lo, this is our God, we have waited for Him and He will save us." When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

Bat, some one will say, "If the Lord intended that we should know, He would have told us plainly and distinctly how long." But, no, brethren, He never does so. The Bible is to be a *light* to God's children;—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are

come. As well say that God should have put the gold on top instead of in the bowels of the earth; it would be too common; it would lose much of its value. So with truth; but, "to you it is given to know the mysteries of the kingdom."

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; a time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, "watch, that ye may be accounted worthy to *escape* those things coming upon the world."

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

*W. Philadelphia.*

### RAGGED TOM AND HIS SURETY.

One Sunday afternoon a big boy stood at the door of a Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The Superintendent said,

"We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home; he will be lost if you do not take him back."

"We would take him back if we could secure his good behavior. I will see," said the Superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?"

A pause followed; the elder boys shook their heads. They said they knew him so well. The others did not care for him.

But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The Superintendent soon heard his little voice saying, "If you please, sir, I will, sir."

"You, Tom! a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again I'm to be punished for him."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the Superintendent, looking to the door; and the big boy, with downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the school, the Superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?"

"O, he is just gone up stairs with a great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"O yes, sir."

The Superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best boy."

The Superintendent kneeled by Tom's side, and they all prayed together.

God heard them. The big bad boy became one of the best boys in the school. God raised up friends for "Ragged Tom," who put him to school, and after that sent him to a missionary college. He is now a missionary, and is preaching to the Africans about Jesus, who became the surety for sinners.—*Church Union.*

THE LIGHTS IN THE TUNNEL.—I was travelling upon a road which I had never passed over before. There was a long train of cars crowded with passengers. In the afternoon, while there yet remained an hour of daylight, I noticed the lamps were being lighted. We journeyed on, and I watched their faint glimmering flames; scarcely could they be distinguished in the bright light of day. I wondered why they were lighted so early. Suddenly we passed into darkness. Then the lights shone with a strong, steady ray.

All through the tunnel they burned brilliantly. How dependent we were upon them! Could it be possible they were the same flames which a few minutes before burned so dimly? Yes, they were the same, only brought into view by the surrounding gloom.

How like God's promises, I thought. When the sun of prosperity shines upon us, we may greatly undervalue them. But when adversity and affliction enclose us with thick shades of night, our faith bursts into a strong and steady flame, and chases away the darkness and gloom of despair. We feel how weak and feeble we are. We cannot take one step without the light which comes from above to guide our wandering feet. Our souls rest upon God's promises as our only hope. Without them we should be in deepest night. Let us have true and living faith, and we may rest secure that when we need its cheering ray it will not desert us, but become a burning and shining light to guide us on our journey to the promised haven of rest.

## LETTERS AND EXTRACTS.

FROM HELEN ROBERTSON.

BRO. STORRS: We are certainly living in wonderful times, and not the least wonderful part is, we see the word of God so visibly fulfilled with regard to the Jews. I have been reading a pamphlet lately, of their history during the last eighteen hundred years. Almost every nation in the world, has tried its utmost to exterminate them, but they have lived through it all, Jews as much as ever. The set time to favor them has truly come. God is doing it all, still He tells them, "I do it not for your sakes, O house of Israel, but for my holy name's sake." How true! Israel's still uncompleted guidance is the grandest poem of all time!

I made a statement in my article published in the June No., which I wish to correct. For some reason I did not notice it. Speaking of God's promise that He will remember the people and remember the land, I say, "When will He remember them? When they turn to Him with the whole heart."

The word is plain on this point. God caused them to be led captive into all nations because of their sins, and *there* He remembers them and says, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols I will cleanse you. A new heart also I will give

you. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth, that brought up the children of Israel from all lands where He had driven them. I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them; and I will bring them again into their land that I gave to their fathers." There they are to look on Him whom they have pierced. Lord hasten it in thy own time.

*Wisconsin.*

MRS. JAMES A. BARNRY, Conn., writes: As I received to-day \$2, for washing, I will send it to you right off, lest something else might come up that I might want, and you would not get it. Wearied with my week's work, I laid down to rest, and I thought of the BIBLE EXAMINER and said to myself, "Why not send the \$2 to Bro. Storrs?" I rose and took my pencil, and here is the money. I do praise God for this new light that is now shining on the revealed word of God. I am continually searching the Word: it never seemed so clear as now; and though we are "*reprobates*" to some of the Adventists around here, yet the Word of God keeps us company. Twenty-one years ago I fell in love with the mercy of God. From my earliest childhood the blessed Jesus wrought so on my mind as to cause me, at six years of age, to long to be a Christian. But, Oh! the thought of the endless ages of woe to those who knew not God filled me with horror! When the bell tolled for the death of any one, I would ask my godly mother, "Were they Christians?" If she said, "No;" off I went alone; and while the tears would flow, my imagination would picture their agony, and almost hear their shrieks for help, and no help! I thought it was a solemn thing to live; and I had such exalted views too of a holy, and sinless life, and seeing so much in myself of the opposite character, I did wish I had never been born; why could I not have been a bird, beast, or insect, so that death would be the end of me? But, *no*; I was an accountable being and must meet God, the relentless being! I cannot begin to describe my anguish. When, in after years, I heard the Advent faith, I took my Bible, and began at Genesis; and one thing after another convinced me of its truth, and I fell in love with the mercy of God: and though years have come and gone, that Book has not grown old, like other things; but, better and better. Spiritualism tried to over-

throw my faith, and once nearly cost me my life; persecution has cast its envenomed darts at me, and I, like David, cried night and day unto God; for, my feet well nigh slipped. Pray for me, that God may seal me His.

Since writing the foregoing, we have received the August EXAMINER, which tell us you have sent it hitherto, *gratis*; for which, after all the good and comfort that we have received, a "thank you," will not satisfy us, if it does you. No, as long as we can earn anything, and are well, consider us your life subscribers. But if sickness, poverty, and keen want, stare us in the face, and you feel that "it is more blessed to give than to receive," we will, with thankful hearts, receive. I would sooner cease to eat than that new found light should cease to beam on our pathway: and we are striving to emit light to others on this more than blessed way; and it is spreading, gladdening other homes besides our own. This year's EXAMINERS, though we would have been so glad to have kept them, are scattered miles apart; and it is uncertain as to our ever being able to collect them again. But as there is a power of good in every seed of Divine truth, so we pray that it may leaven the whole lump. May the Lord, out of his rich treasure house, bless all; both Editor and Printer, correspondents, and dear old Sister Pitts, is our prayer.

August 12, and 17, 1876.

CHARLES A. HASTINGS, Springfield, Mass., writes: I regard the BIBLE EXAMINER as the best periodical I take. It seems to strike me nearer the truth, as I understand it, than any of the others; as God's love extends to all the world, and He is no respecter of persons and it is necessary for all to know Him, "the only true God and Jesus Christ, whom He hath sent," to obtain eternal life. If they have not had that knowledge clearly in this life, I cannot oppose the thought of their living again to receive it: yea, more, God's love covers that result. We who have formerly believed that no one would live from the dead but those who had in this life received the indwelling of the Holy Spirit, I think were in error. There are only *two* BIRTHS brought to view in the Scriptures, the natural and the spiritual, and Christ is the first *born* from the dead,—the first-fruits of them that slept;—He was not the *first* one who lived again after having once fallen in death; this was not called a *birth*: hence, there may be, yea, it seems there *must* be many who will *live* again. They who are *born* from the dead receive a spiritual birth: this is immortal, incorruptible, eternal life; "and this life is in His Son:" and those who thus come in,

connected with the first-fruits, (as the apostle James says, "We are a kind of first-fruits"), become the associate kings and priests with Christ; they are "the Bride, the *Lamb's* wife," to be sharers in His glory, in and of "the ages to come:" for which I am praying and patiently waiting.

S. S. CALL, Iowa, writes: Opposers find we have more Scripture to sustain us than they had supposed, and they are yielding to the evidence presented. Some are stubborn; but they dare not meet us to investigate fairly and honestly. Thanks be to God who giveth us the victory through our Lord Jesus Christ. I do not care to have any controversy for the sake of the mastery. No, *no*; but for the truth's sake, and to give light, and to help others I will do it cheerfully. O, it is comforting to know God is no respecter of persons. Bless His holy name for the assurance He has given. We can look up to him now without feeling that He is a tyrant and despot; but as to a benevolent benefactor. Praise His name forever and ever.

A man, in Minnesota, to whom the EXAMINER was sent the past volume, wonders who sent it, or where it came from. He says, it is a welcome visitor, and he thanks the donor for it, and sends \$2 to pay for this volume and says, he will subscribe for it another year soon as possible.

ABEL ROBINSON, Kansas, writes: I feel thankful that you intend still to publish the BIBLE EXAMINER. I do love it. We do not see alike in some things; still, I believe we are one in spirit. I do rejoice in the light and consolation its teachings have brought to my mind. I rejoice that the Son of David is not only the Saviour of those who hear and obey now, but that "in due time" *all* shall hear the good news. I shall always remember the love to God, and the rejoicing that sprang up within me, some years ago, by these glad tidings brought to me by some old EXAMINERS sent to my wife's father, from Mrs. P. Pitts. How men can oppose these plain teachings of the Bible I cannot see. I find but few who feel the importance of knowing the truth: they cannot leave the traditions of men for God's truth. I hope nothing more may befall them than that they may be saved, "though as by fire." My thanks are due you as Editor, to the writers, and to all who assist you in sending forth the BIBLE EXAMINER. I hope G. R. LEDERER will still favor us: his expositions are joyfully received.

August, 1876.

DR. R. WILLARD, New Jersey, writes: It may

be proper that the aged have a word of testimony, setting forth God's goodness through personal experience in former life. Your periodical is too precious to encumber with auto-biography; and yet God's leadings are always full of instruction if we heed them. In reviewing the past, I think I see His gentle guidings in all the way; and especially in these last days of religious scramble. My incentives have been great, mercenarily, (while in Mexico), to embrace Catholicism, and to avail myself of many vague speculations; but through mercy I am this day untrammelled (as I hope) of spurious and hurtful "isms;" and, having found favor of God, hope to grow in grace and knowledge of the truth as it is in Jesus: Amen. Through Divine favor, I have passed my 82d year; and life is still sweet. Oh the wonders of His grace, and the counsels of His will; as they develop, they magnify His wondrous love! How rich the doctrines set forth, from time to time, in the "EXAMINER." Let the fiery pillar guide, I pray.

August 20, 1876.

J. D. SHERIDAN, Iowa, writes: I hope you may have strength and material aid given that shall enable you to continue the BIBLE EXAMINER; for I feel it would be a great loss to me to be without its visits. I am still resting with entire and implicit confidence on the word and promises of Israel's God, that in and through the Seed of Abraham all the families of the earth will be blessed in the coming ages, and dispensations of God's love and mercy which He has made known to us by giving His Son to be "a propitiation for our sins, and not ours only, but for the sins of the whole world." Oh may the Father of mercies hasten the glad day when every member of the body of Christ—the promised Seed—shall be perfected by a resurrection out from among the dead; so that "the groaning creation itself," may be "delivered from the bondage of corruption into the glorious liberty of the children of God." Yours, in the hope of Israel, and in the patient waiting for God's Son from heaven.

WM. VALENTINE, late of Albany, N. Y., now in Conn., writes: Since I came here, on the 14th of Sept., my wife died at Fishkill Landing, at her sister's, and I was so feeble in health I could not attend her funeral. We had lived together 37 years. Her faculties by epileptic fits, had resulted in her becoming a monomaniac, and fled from me imagining me her enemy. No one without this experience can begin to conjecture my

grief. Now, all in the world is nothing to me: all looks dark, lonely and dreary. Yet, God is with me, and scourgeth every son whom He receiveth; for which, as well as all the good I have received from His hands, I still praise his holy name. Brethren, pray for me.

ELD. H. ROCKWELL, Conn., writes: I bless the Lord that through you as the agent and the EXAMINER as the instrument, and the entrance of the word, which is light, an oppressive cloud of theological doubt and difficulty has been removed from the dark horizon of my vision; so that, as formerly, I saw "men as trees walking," now I see clearly. If it should finally prove I am mistaken, I will ever praise God for the sweet peace already given, and count it one of my comfortable mistakes. May the Lord help us to search the Scriptures; for in them we think we have eternal life.

GEO. H. WATERHOUSE, Lynn, writes: I can say, without a doubt, the interest in the work of Christ and his saints, in "the ages to come," is on the increase. I think nearly all our subscribers (over 30) will renew. I wish I had the means to have all that you and Bro. Bishop have written on "*Fatalism*" put into a tract. I would scatter them widely. I do not think that we in Lynn, have done as much as we ought to support the EXAMINER. I know it is "hard times," but I will give \$— for its support the year to come, and more if I can. If all the friends of the EXAMINER will do what they can, by the help of the Lord, it will be sustained.

W. H. BARNES, Missouri, writes: I am still alive. To God be thanks. My health is only sufficient to allow me to sit up a short time at once. God bless the efforts made in the EXAMINER for the honor of His name. I would try to contribute something to its columns, but poor health and crippled hands will hardly permit it. My prayer is, that God may bless and prosper it, and strengthen, nerve, and protect its Editor until He shall say, Thy mission is done, rest till the crown is given. Praise God for the light He has been and is shedding on our world. Your brother in hope of life when our LIFE-GIVER comes.

S. BATTEY, Kansas, writes: I do not see how I can do without the EXAMINER. Each number comes laden with precious thoughts on the reign of our blessed Saviour on David's throne. O

blessed day when the knowledge of the Lord shall fill the earth, and all shall know Him from the least to the greatest, and peace and joy be the common lot of man; when sin shall be made to cease; and man live in harmony with his maker, co-operating with the blessed Saviour in carrying out the great plan of salvation in the ages to come; the earth restored to her Eden state, and new glories shall be unfolded to our enraptured vision. Glory to God in the highest; on earth peace and good will to men.

WM. H. SMITH, Ohio, writes: I have been a reader of the BIBLE EXAMINER for four years; and can truly say, it has been as a light shining in a dark place, with the different theories with which I have been surrounded, while seeking after truth. It has been a lamp to my feet and a light to my path; and I sincerely hope it may be continued, and that others may be led to see the goodness and mercy of God to a fallen race.

Our aged Bro. ROCKWELL writes me, that my old and tried friend GEO. STORER, of New Britain, Conn., has "fallen asleep in Jesus." So one after another of our tried ones are taken from us by the hand of death; but the hand of the REDEEMER will restore them in "due time." Then sorrow will be turned into joy.

THE DEIST AND THE QUAKER.—A GAY young man, travelling in a stage coach in London, forced his deistical sentiments on the company by attempting to ridicule the scriptures; and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company and particularly to a grave Quaker gentleman, who sat silent in the corner of the stage. "Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as soft as thine." This grave rebuke reduced the young man to silence.—*Selected.*

#### The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

#### LETTERS RECEIVED TO SEPT. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

L. Von Eschen, George P. Blackwell, L. H. Whitney, Isaac S. Small, Henry Shedd, C. A. Hastings, Lucy W. Shaw, Wm. H. Smith, S. C. Kemp, Edward Elliot, Sally Dillingham, S. W. Bishop, Timothy Wright, Lucretia B. Lamb, R. R. Gaither, S. Battey, Julia A. Abbe, J. W. Dye, W. K. Everson, D. Calkins, Henry Dunbar, S. S. Call, Abby A. Perry, W. H. Barnes, T. T. Jenks, L. S. Montrose, Willis Jones, Timothy L. Robbins, M. K. Chandler.

#### PARCELS SENT TO SEPT. 26.

Lucinda H. Whitney, Timothy Wright, R. R. Gaither, S. Battey, T. L. Robbins, Wm. E. Caswell.

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Whole No. 314



# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he en-  
dorse every expression in articles *selected* from other periodicals.



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## EDITOR'S NOTICES.

 The Editor of this Magazine intends, "if the Lord will," to spend Sunday the 12th of this month in Lynn, Mass.; Monday the 13th will visit Salem; Tuesday the 14th will visit Chelsea.

 Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

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## BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound*. Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be \$2 *including* postage.

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GEO. STORRS.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the

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To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

## CORRESPONDENCE.

A SISTER, in Massachusetts, sends for several copies of the BIBLE EXAMINER, and asks: "Are you coming this way soon? if not, do you know if Bro. Bishop is, and when? If possible I would try and get a Hall for an evening or two, that the people might choose between the God of the Bible and the one preached in the churches here. Strange the representations! Now I have had so much light thrown upon the Scriptures, through the pages of the EXAMINER, I can hardly sit still while the preachers talk as they do."

NOTE BY THE EDITOR.—I would be glad to visit Massachusetts, but fear I shall not be able to do so at present; and it is doubtful if Bro. Bishop can. We must all have patience with those who see not as we do in regard to the Divine character and government; remembering the time ~~was~~ when we were as they are, and "were by nature ~~children~~ children of wrath even as others;" and if "God, who is rich in mercy," hath opened our eyes to see the glorious light that now shines on our pathway, He may, He *will*, "in due time," cause them also to see the great and glorious things He, of his grace, has given us to see a little in advance of them.

MRS. A. LOGAN, Illinois, writes: Our interest in the BIBLE EXAMINER is such we could not well do without it. It is the only medium we have to explain Bible truth to us. The letters and extracts, as well as the Editorials, are always interesting. Sister Pitts' are especially so, as she is a dear old pilgrim.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, NOVEMBER, 1876.

No. 2.

## "THE EASTERN QUESTION."

THIS question is one that is receiving much attention, both in political and religious publications. I have refrained from writing or publishing much on the subject, because so much speculation has been indulged in by various writers which seems only designed to produce excitement without soberly contemplating Scripture facts and drawing conclusions from them so as to harmonize Scripture with Scripture. To carry out their theories large portions of Scripture are entirely overlooked, or set aside as "*conditional* prophecy;" and hence are said not to be regarded as utterances for which a fulfilment is to be looked for.

Such is the virtual course pursued by many religious writers on the subject before us: they are in a *hurry* for the "battle of Armageddon" and the consummation of all things. They evidently do not consider the importance of looking at other prophecies relating to the close of this age or dispensation, and the opening of the one to succeed it.

The most scriptural and rational article on the "Eastern Question" that I have seen is that by Dr. LEASK, which was copied into the BIBLE EXAMINER for August last, page 442-3. Let those who have seen that article look at it again. In addition I will suggest a few things more.

If the present complicated state of affairs in the East is to bring on the finale of *this* age, a much longer period will transpire before the consummation than these hurrying teachers seem to have any idea of. Israel and Judah are to be restored to Palestine and made "*one nation in the land upon the mountains of Israel.*" (Ezek. xxxvii. 21, 22.) "Thus saith the Lord God." Let those who dare, take the responsibility of denying it. That the Turkish or Mohammedan power, or rule, will be overthrown before, or at the time, this occupancy of Palestine by Judah and Israel occurs, is a matter that cannot be doubted by any who accept the prophecy as a verity.

If, then, the present conflict in the East is to result in the downfall of the Turkish power, as

possibly it may, it seems to my mind the programme will be, Russia will take and hold Constantinople, and that England, in self-defence, will be obliged to take and hold Palestine, either by force of arms or by compromise with Russia; and when she has possession of Palestine her first work will be to *people it*. By whom can this be accomplished so readily and effectually as by Judah, i. e., the Jews; and Israel, i. e., the Anglo-Saxons?

Palestine in possession of Judah and a portion of Israel, undisturbed in their work by any foreign power, would in a few years attain that condition described in prophecy by those who, seeing their prosperity, speak thus: "I will go up to the land of *uncalled* villages; I will go to them that are at *rest*, that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and to take a prey, to turn my hand upon the desolate places that are now inhabited, and upon the people *gathered out* of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezekiel xxxviii.)

Such is to be the early prosperity of Judah and a portion of Israel on their return to the land "wherein their fathers have dwelt." This prosperity will excite the jealousy of "Gog," or Russia, then holding its seat of empire at Constantinople; and Palestine being "in the *midst* of the land" formerly under Turkish rule, Russia, or Gog, will seek to extend its empire over all the territory which had, in former years, been the Ottoman empire; and hence determines war on what, to his mind, was a helpless people, who though rich, are at ease.

The result of that war is recorded in Ezekiel 38 and 39. It may be that is really the Armageddon war, and would be in or near the literal place, from which that name is derived; which name comes from MEGEDDO, a city situated in a great plain at the foot of Mt. Carmel: here king Josiah was slain in battle (2 Chron. xxxv. 22-25); here Barak and Deborah overcame Sisera and his great army (Jud. v. 19). It was a noted place for scenes of carnage. And as Gog and his mul-

titude of adherents are to invade Palestine and meet with a terrible defeat and slaughter, as described in Ezekiel 38 and 39, by the *direct* interposition of God; is it not likely, *that is the time*, and the great plain of Megeddo the *place* of the "battle of Armageddon?"

I do not affirm that my suggestion is the truth in this matter; but to me the idea seems more in harmony with the Scriptures than any other I have seen. Let my remarks be read in connection with Zechariah xii., and it will be seen Judah is *first* to be gathered, and that a great battle is to be fought concerning Jerusalem; and the suggestion is made that a multitude, like that spoken of Ezek. 38 and 39, is to be engaged in the war and meet with a similar fate; and that it is then that Christ is to be manifested to Judah, or the Jews, as it is hinted He will come Rev. xvi. 15, at the Armageddon battle. Please read Zech. xii. before laying down this article, and compare it with Ezek. 38 and 39; and, in concluding, do not fail to read carefully Ezek. 39, from verse 17 to the end, and see if there is not ground for the conclusion I have arrived at on the question concerning the Eastern troubles and the transactions concerning Judah and Israel, as connected with the Armageddon battle. That battle will surely come; but, perhaps, neither as soon nor in the place many expect. God does not do his work in such a hurry as many suppose; and "a thousand years" with him are "as one day" with us. So, let us watch and pray and wait.

ED.

### "DEVILS, DEMONS," ETC.

A friend writes: "There are some texts I cannot seem to harmonize with your views on the above subject. We read, in 1 Tim. iv. 1, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Now I wish to know what these seducing spirits are. Are they not the same as those that work miracles? It looks to me so: and can it be that God sends holy angels to seduce and deceive people?"

My friend's difficulty is in relation to the *agency* employed in the work of seducing and deceiving people. Is there any more difficulty in supposing that the agents are *holy* angels than that they are *wicked* angels? If God *permits* wicked angels to live, and sustains them in life, and allows them liberty to go about secretly to seduce and deceive people, is he not as much a partaker in the deception as if He allowed

good angels to do the same thing? Both classes live by his sustaining power, and neither can perform miracles without his permission. What difference then does it make whether the agent is good or bad, so far as the Divine Government is concerned?

The persons who "depart from the faith" are given up, because of their apostasy, to be deluded. The apostle says, "*Because* they received [or, *retained*] not the *love* of the truth that they might be saved: for *this cause*, God shall send them strong delusion, that they should believe a lie," etc. (2 Thess. ii. 10, 11.) Here he shows that God himself *sends* the delusion *because* of their wickedness in preferring lies to the truth: they had the truth by which they might have been saved; but they "departed from the faith;" and God, in righteous judgment, sent them "strong delusion." His will was that they should have lies seeing they preferred them to the truth. Could not His will be carried out without employing a personal *spirit* devil? If not, then such a devil is a necessity in the Divine administration and does the will of God. Would not holy angels do it better? The theological devil would gladly and joyfully perform the work; but it may safely be doubted if God would intrust him to do it, seeing he is such a cheat as theology represents him to be; besides, it would imply *harmony* between God and the theological devil.

DR. ADAM CLARKE, on the phrase "seducing spirits," says, "Many MSS. and the chief of the Fathers have, *spirits of deceit*; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts: pretenders to *inspiration* and false teachers of every kind belong to this class."

The apostle John cautions us to "try the *spirits* whether they be of God: because many false *prophets* are gone out into the world." (1 John iv. 1.) Here we see who the "seducing spirits" are. They are "false *prophets*" or teachers; and those who have had the truth but do not *love* it so as to cleave to it with all their hearts; and having "departed from the faith" become *demons*, devils, i. e., spirits of evil, or evil spirits; and being deceived themselves, they are left to deceive others who do not love the truth.

Thus we find a multitude of evil spirits or devils; but they are spirits of evil men in the flesh, and not the invisible, intangible, spiritual beings of the theologians. You can see them in the streets and lanes of our cities by the thou-

sands every day; and they "go about like the roaring lion seeking whom they may devour." They are men who do not love the truth, and are given up to believe lies, for the present, and are condemned to "come short of the great salvation" which is to be "brought unto" the faithful believer "at the appearing and kingdom of our Lord Jesus Christ." They come not into the number of those of whom Jesus says, "To him that overcometh will I grant to sit with me in my throne," etc. (Rev. iii. 21.)

I might enlarge on this subject to almost any extent, but I have no desire to do so, and must refer those who wish to look more at the subject to my pamphlet advertised on the last page of this Magazine. Ed.

### LOVE AND JUSTICE IN HARMONY.

THE LORD says, "There is no God else beside me: a just God and a Saviour." (Isa. xlv. 21.) Here justice and love are combined: in fact, they are always inseparable in "the only true God." Love leads: justice follows: both are pledges that no insupportable burdens are laid on man. Love supplies all necessary means for man's highest welfare. Justice sees that man is perfectly informed as to the best manner of using those means and protects him in their use, and prevents any requirement of responsibility where the action of man is the result of unavoidable ignorance. Love requires obedience to the CREATOR. Justice provides that man shall know precisely what is required of him and his liabilities. Love appoints *death* for disobedience, because to live in disobedience is to live out of harmony with God; and, of course, in a state of unhappiness. Justice sees that death (extinction of life) only is inflicted on the transgressor. Justice never did and never can allow a punishment to be inflicted not clearly expressed in the law.

Love provided two heads of the human race: one of the animal, and the other of the spiritual development; thus carefully providing against a final failure. The first head failed of perfect obedience. Love and Justice united in carrying into execution the death sentence, and "death passed upon all men, in whom (Adam) all had sinned." (Rom. v. 12.) But the race, as such, had not personally sinned. They were "made subject to vanity (death), not willingly, [i. e., for personal sin] but by reason of him [God] who subjected the same in hope." (Rom. viii. 20.) From this death Justice and Love united in the deliv-

erance; and in due time, the Second Head of the race ("the head of every man is Christ," 1 Cor. xi. 3) "appeared to put away sin by the sacrifice of himself" (Heb. ix. 26); and, "therefore, as by the offence of one" (the first head—Adam) "judgment came upon all men unto condemnation (to death); even so, by the righteousness of one (the second head—Christ) the free gift came upon all men unto justification of life." (Rom. v. 18.) Here, again, Love and Justice unite; just as extensive as was the condemnation is the justification. Love consigned the race to death, not for any fault of the posterity of the first head; and justice united in it because it was to be removed by the Second Head, in due time, and prove a benefit to the race in the end; placing them all, in some of "the ages to come" (Eph. ii. 7), in a position to secure an endless life with an experience well calculated to enable men to see, as they never could otherwise have seen, the value and glory of life, and the exceeding riches of God's grace in Christ, the Second Head of the race. And no one of the race, "who lays hold on the hope set before" them—Christ Jesus—will ever complain but that Love and Justice are both glorious attributes of our CREATOR; and will see the perfect harmony that exists between them and eternally extol both, finding that the Lord is "a just God, and a Saviour." Justice will be seen, not as that horrible and merciless attribute which theologians have represented it to be, but a shining perfection, which really had as much to do with our final salvation as Love itself; for, "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9.) Ed.

### "ALL NATIONS."

THIS phrase is resorted to by some persons to avoid the conclusion that the promise and oath of God to Abraham covered all families and individuals of the race. They say, "It was nations only that were to be blessed in Abraham's Seed." Well, have *all nations* been thus blessed? It is plain they have not; many nations have become extinct without any knowledge of Abraham's "Seed." To such the oath and promise has never yet been fulfilled. Then it must be in the future. To avoid this conclusion, they say, "It is to be fulfilled to the nations who are living on the earth when Christ comes to reign: then the living nations will be blessed, but not those who died before that time." This, it seems to

me, is "limiting the Holy One of Israel;" for He makes no such limitation, even in regard to nations; besides, it assumes that probation ends with all men with this life, without regard to the ignorance of men, however unavoidable it may be. The "Good News" of God's love "to the world," and His provision of a REDEEMER, is to be proclaimed "to every creature" before they can be saved *by faith*, or condemned *for not believing*. (Mark xvi. 15.) And this is to be proclaimed "in all the world." Who is authorized to say, that means a *part* of the world; and that in some obscure corner of its history?

While the phrase "all nations" is frequently used to signify those living in some particular period, it cannot be so applied in the promise and oath of God to Abraham; for, in that sense the promise and oath have failed, because not fulfilled in Abraham's day nor in that of his Seed; for many nations have gone out of this life since Abraham's day without the blessing. And though it is true that all the living nations will be blessed under Messiah's personal reign, that does not cover the promise and oath, for no such restriction is given in the pledge of God to Abraham; it is an unqualified pledge of blessing to all. That we may see the fulness of the promise, even to nations, let us present a few texts from prayers and prophecy. "God be merciful unto us, and bless us, . . . that Thy way may be known upon earth, Thy saving health among all nations." (Psa. lxxvii. 1, 2.) "All nations shall serve Him; . . . all nations shall call him blessed." (Psa. lxxiii. 11, 17.) "Thou shalt inherit all nations." (lxxxii. 8.) "All nations whom Thou hast made shall come and worship before Thee, O Lord." (Psa. lxxxvi. 9.) "Praise the Lord, all ye nations; praise Him all ye people." (Psa. cxvii. 1.) "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations: He will swallow up death in victory." (Isa. xxv. 7, 8.) "It shall come, that I will gather all nations and tongues: and they shall come and see my glory." (Isa. lxvi. 18.) "That all people, nations and languages, should serve and obey him." (Dan. vii. 14.) "Who in time past suffered all nations to walk in their own ways." (Acts xiv. 16.) "And hath made of one blood all nations of men for to dwell on all the face of the earth." (xvii. 26.) "By whom we have received grace and apostleship for obedience of faith among all nations for His name" (Rom. i. 5.) "The preaching of Jesus Christ, accord-

ing to the revelation of the mystery, which was kept secret since the world began, but now made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. xvi. 25, 26.) "The Scripture foreseeing that God would JUSTIFY the heathen through FAITH, preached before the Gospel [the *glad tidings*] unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) "All nations shall come and worship before Thee; for Thy judgments are made manifest." (Rev. xv. 4.)

Thus does it appear that ALL NATIONS are embraced in God's promise and oath to Abraham. Then, if it can be shown that some of the nations which are now dead, or extinct from the earth, are embraced in this promised blessing, it follows that the promise extends to all.

Let us see what saith the Scriptures. What about

#### EGYPT, ASSYRIA, AND ISRAEL?

Please read Isa. xix. After great and terrible judgments on all three of these nations, the Lord speaks of their restoration, and concludes thus: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance."

Here are national restorations; and as to Israel it is plain from Ezek. xxxvii. it includes the dead as well as the living; for God says, explicitly, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: and ye shall know that I am the Lord when I have opened your graves . . . and brought you out of your graves."

#### WHAT OF SODOM?

"O," says one, "she is set forth for an example, suffering the vengeance of eternal fire." These words, so far as sound is concerned, may seem conclusive as to the final state of the Sodomites. But they are not to be considered alone, nor their sense to be determined by human traditions. "The full sense intended by the apostle," says Dr. Bloomfield, "seems to be this:

'They are publicly set forth for an everlasting example [in their fiery destruction] of the punishment God sometimes inflicts for sin in *this* world.' etc., "*Prof. Stuart.*"

Is this their final state? *First*, What does Jesus say? If Sodom had had the advantages of Capernaum "it would have remained until this day: but I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. xi. 23, 24.) Is here not a clear intimation of mercy for Sodom? The same language is repeated by the Saviour to his disciples, when he sent them out to preach, concerning the cities that refused to hear them.

*Second*: What is the prophetic utterance about Sodom? The language cannot have any just application except to the dead of that city, for none of them escaped death. To the Jews of Ezekiel's time, God spake thus: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. . . . Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations. . . . When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters Sodom and Samaria return to your former estate, then thou shalt return to your former estate. . . . Nevertheless I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant: then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant." (Ezek. xvi. 48, 51, 55, 60, 61.)

#### WHAT OF MOAB?

"As I live, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom." (Zeph. ii. 9.) "Moab shall be destroyed from being a people, because he hath magnified himself against the LORD: fear and the pit, and a snare shall be upon thee, O inhabitant of Moab, saith the LORD. . . . Yet will I bring again the captivity of Moab in the latter days, saith the LORD." (Jer. xlviii. 42-47.) Here is a nation destroyed, etc.; yet it is not a final destruction, for God says, He will bring again their captivity in the latter days: so that nation, though first destroyed, is still to be blessed in "due time"—God's time.

God hath said in prophecy, "All nations whom" He has "made shall come and worship before" Him (Psa. lxxxvi. 9.) To confine this to one age or dispensation, or to a few out of all nations, is, clearly, to limit the plain testimony of the Bible, and to narrow down the great plan of human redemption, and give over to *devil* the great mass of the race of men; and thus the RESTORER fails to "bruise the serpent's head," and leaves the work not even half done; Christ never subdues all things" to himself (1 Cor. xv. 28); and God's "will . . . which he purposed in himself that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. i. 9, 10), also, fails of accomplishment. Against a theory which leads to such a result, let all men and women, who believe God "cannot lie," put in their protest. It breeds infidelity in all its forms; and already some of its advocates deny that Christ "tasted death for every man," and say that the command to "preach the Gospel to every creature" means no more than "the world" that was covered by "Cæsar's decree." (Luke ii. 1.) Yea, some of the opposers of the view advocated by me, have gone so far as to affirm, that "Christ was once offered to bear the sins of *many*—NOT ALL—Heb. ix. 28;" thus falsifying the testimony not only of the text referred to, but others, plain and positive, that He did bear the sins of all; thus—"the LORD hath laid on him the iniquity of us all." (Isa. liii. 6.) How extensive was the work? "He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole* world" (1 John ii. 2.) Paul says, "For as by one man's disobedience *the* many were made sinners, so by the obedience of one shall *the* many be made righteous." (Rom. v. 19.) So of the text Heb. ix. 28: "Christ was once offered to bear the sins of *the many*," (so it is in the original); yet our opposers make Paul contradict his statement in Rom. v., and also in Heb. ii. 9, where he says, "that He by the grace of God should taste death for every man." On no other ground could the Gospel be preached "to every creature" without being a deception to all for whom Christ did not die or become the propitiation for their sins. Christ bore "the sins of the whole world:" and there is but one sin for which any one of the race will finally "be damned;" that is, "The sin of UNBELIEF;" or, a wilful rejection of Him who "bare our sins in His own body on the tree." (1 Pet. ii. 24) Let all men know there is life in Christ

for "every man;" and the one sin for which there is never forgiveness is the sin against the Holy Spirit, which God gave to His Son without measure (John iii. 34); and wilfully rejecting Christ, when clearly made known to us by the word and Spirit, is the sin for which there is no forgiveness: it seals the person's doom.

ED.

### THE TABERNACLE OF DAVID.

THE tabernacle of David to be set up, the apostle James tells us, (Acts xv. 16), is that which had previously "fallen down" and was in "ruins." The original words, in Hebrew, translated *tabernacle*, are defined by Prof. PICK, as follows: "1st. *Mishkon*, the Tabernacle which God commanded Moses to make, [Exod. xxv. 8, 9], as a pattern for the Temple. 2nd. *Ouhel*, a tent, Tabernacle of the Congregation. It is also a tent attached to the Tabernacle, where Moses and the Elders transacted all public matters. It is the tent which was covered with the pillar of the cloud (Num. xii. 5, 10.) 3rd. *Sikkoth*, the name of an idol, literally, a *protector*. 4th. *Sokkoth*, an awning, a shelter from the heat."—*Bible Student's Concordance*.

The most natural construction to put upon the phrase, "The Tabernacle of David," is, "The House of David;" and David in his expression of gratitude to God for His promises to him said, "Thou hast spoken of thy servant's *house* for a great while to come" (1 Chron. xvii. 10, 17); that is, of David's royal house, including his throne and kingdom. This throne was originally in Jerusalem, on Mount Zion, and embraced the kingdom of Israel, east of the Mediterranean Sea. That kingdom was overturned, (Ezek. xxi. 25—27), and its throne cast down to the ground. Compare Ezek. xxi. 27, with Psa. lxxxix. 44, where, speaking of David's throne, prophetically, it is said, "Thou hast made his glory to cease, and cast his throne down to the ground."

Thus the throne was to "fall down" and be in "ruins," and the kingdom to be "overturned," and so remain "till He come whose right it is," then God said he would "give it to him;" of course, to "build *again* the ruins thereof and set it up," as James says; and to this agree the words of the prophet Isaiah; speaking of Messiah he says, "Of the increase of His government and peace . . . no end, upon the throne of David, and upon his kingdom, to order [Heb., *koon*—"to set firm, to establish"—Prof. Pick:

"to re-establish it"—Septuagint) and to establish (Sept., *support*) it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. ix. 7.)

Here, then, is a building again and a setting up of the Tabernacle of David that is fallen down: such a setting up and building as has never yet taken place, and is, evidently, the thing that the apostle James speaks of, Acts xv., which was future when he spake, though the *time* was unknown to the apostles; as Jesus told them (Acts i. 7), "It is not for you to know the times or the seasons, which the Father hath put in his own power" for restoring "the kingdom *again* to Israel;" which restoration includes the setting up *again* the royal house—throne and kingdom—of David. Such there seems to be no reason to doubt is the true meaning of the language of James, Acts xv. 16.

ED.

### "THOUGHTS ON CHRISTIAN WORK, AND ON OUR CHRISTIAN CONDITION: IN THREE LETTERS."

Such is the title of a pamphlet sent me, a short time since, by HENRY DUNN, England. He will please accept my thanks for this contribution. I shall give the readers of this Magazine the benefit of the same as early as possible.

I hope to have more contributions from the same source. Mr. DUNN, it seems by his note to me, finds his physical strength impaired. He writes, "My health is very uncertain, and my energy not equal to that of some of you Americans."

He is, I believe about two years younger than myself, and six the junior of Bro. Blain. He is, however, much older than either of us in the great work in which we are all engaged. It is a remarkable fact, in this country, that a large number of *aged* people are the joyful receivers of the views we hold on "*the ages to come*:" they feel to praise the Lord for the wonderful deliverance they have been granted from the burden of old traditions about the Government of God. Bless His name.

ED.

WM. H. SIMMONS, Yates Co., N. Y., writes: My age is 75: sick and confined to my room; not been able to sit up half my time for six months; do not expect ever to be any better. The EXAMINER is a welcome visitor in these my lonely hours. I am too weak to read much at one time; but I find it is too good a Magazine to fail for want of support: it must be sustained, and its Editor supported in his old age. Enclosed find \$5 for another year. Yours, in love for the truth.

## "FOLLOWING AFTER TRUTH:"

"*Being Extracts from the Published Writing of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*"

### II.

#### STRUCTURE AND CONTENTS OF HOLY SCRIPTURE.

##### PRELIMINARY.

*As Spirit Speaking only to Spirit*.—Scripture stands alone. "Other writings," as Professor Jowett has well said, "merely ask for the comprehension of their statements, the exercise of a clear logical faculty; these 'mediating,' between two worlds, the visible and the invisible, often seem to indicate much that can be powerfully felt in the heart, although scarcely, if at all, capable of being translated into words, and demand *sympathy*, as an essential condition to the right understanding of passages, beyond the power of philosophy to analyze, yet full of meaning to *him who catches the accent*."

Explain it as we may, there is a sense in which the words of Scripture are frequently as Divine as the thoughts they embody. If faithfully translated, it matters not what may be the version, the words, like the wheels that Ezekiel saw in vision, rise with the Spirit that inspires them. "Whithersoever the Spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: *for the spirit of the living creature was in the wheels*."

And so it comes to pass that at the same time, and in all languages, "each in his own tongue wherein he was born," Christian men are to be found pondering words which, as they dwell upon them, glow with a new and warmer life, and at length become, as it were, *transfigured* before them in celestial radiance. Thus it is that Scripture, in the expression of a truth as much as in the revelation of it, vindicates its own divinity. It refuses to be confined within the limits of the human understanding, yet never transcends the consciousness of the renewed soul; for the Spirit in the Word, and the Spirit in the believer, are One; and all forms of communion between God and man harmonize. Hence it is that to the poor, the suffering, and the ignorant, Scripture commonly so speaks, that the heart is affected long before the mind is clearly informed, and men live on truths which they are yet utterly unable to express in words.

We are confirmed in this view of Scripture when, examining the *structure* of the book, we note, as the author from whose writings we are ex-

tracting does, the combination of unity with diversity in its contents, and the differences that exist between the Pentateuch, the History of the Jews, Sacred Prophecy and Poetry, and the leading features of the New Testament.—EDITOR.

##### THE PENTATEUCH.

Scripture, as we all know, is a collection of tracts, the work of above thirty authors, who utter what they have to say, not contemporaneously, but in succession, and along a vast line of time, say 1,600 years. Yet, in spite of this, we all feel it to be ONE BOOK. We do so because we cannot fail to see, as Mr. De Quincey says, that "all the writers combine to one end, and lock, like parts of a great machine, into one system." On this peculiarity the argument has been founded—and it is a weighty one—that, inasmuch as concert in the writers was impossible, the unity in question places the Bible in position altogether distinct from that of any other book; and seems at least to justify the assumption that its preparation under Divine direction, is in some sense or other, and in a very high sense too, a great fact. Internal evidence in support of this assertion is abundant.

The first sentence that meets the eye consists of ten pregnant words: "In the beginning God created the heavens and the earth;" words that involve an utter denial of the pagan doctrine of the eternity of matter, and an equally positive denial of the Pantheistic theory that God is but the soul of the universe. For they affirm most positively, first, that in some far distant period—how distant we know not—the world in which we live had a beginning; and next, that He who created it is altogether distinct from it, a personal God, endowed with almighty power and infinite wisdom. On this assertion all subsequent revelation clearly proceeds.

Other records of the world's earliest history have we none. The question is therefore an important one, Can this be depended upon? The momentous point is, *not* whether everything recorded is to be taken in its most literal acceptance, for this is not essential to trustworthiness; but whether the narrative can be depended upon in that *higher sense* which implies the *truest impression* that, under the circumstances, could be produced on mankind as a whole. This is essential. If a writer intentionally leaves a false impression, his work is fraudulent and worthless. Further, if a narrative be in spirit untrue, nothing stable can be built upon it; for what is any erection worth that rests only on a quicksand? But—and to this attention should be specially

directed—the Biblical narrative as given in the Book of Genesis, and throughout the Pentateuch, is either a *foundation* or it is nothing. All that follows evidently rests upon it. Its essential accuracy is taken for granted by every subsequent writer, and if the truthfulness of it be even doubtful, the entire volume of revelation is doubtful too.

Whether it is to be invariably regarded as a literal record of events or not, it is essentially historic. Its morality is of the highest; its general truthfulness self-evident; its simplicity and beauty unrivalled; and it everywhere involves the supernatural.

Short of an absolute denial of the supernatural in all its forms, which is simply to deny or to limit God, to refuse Him the character of a free agent, and to cut Him off altogether from direct communication with the creatures He has made, it is impossible to find any good or reasonable ground for denying the general credibility of the Pentateuch. But so long as we retain belief in a God at all—that is to say, in a personal God, having a character, and therefore capable of being known and loved—the *possibility* at least of the supernatural must be admitted. On the other hand, “if Christianity be true historically, its miracles included, and if indeed ‘Christ rose from the dead according to the scriptures,’ then the writings which bring such facts as these to our knowledge will take a place of *authority* in our mind and conscience which, practically, and as to their influence in determining our faith and our conduct, *must be very nearly the same, whatever may be the theory or the opinion we adopt among the many that have been advanced concerning inspiration.*”

It must, however, be borne in mind that no portion of Scripture was written for Englishmen only, nor yet for the men of the nineteenth century alone. It has no exclusive message to the practical, the scientific, the learned. It is addressed to men of all ages, of all temperaments, in all the various stages of civilization and culture, and the problem to be solved in producing a written account of the origin of the world was this: How can the information be best communicated, so as to be equally adapted to the condition and necessities of each and all? It may be that this could be effected only by divergence from the literal, by the occasional use of a form of speech more likely to convey a *true impression* than any plain prosaic matter-of-fact statement could possibly do. Be this, however, as it may the value of the Bible is by no means dependent on these things; and one scarcely knows which most to wonder at—the malice which re-

joices to declare that the authority of Scripture is overthrown if a discrepancy can be discovered or the folly of those Christians who seem to stake Divine revelation itself on the verbal accuracy of either text or translation.—*Liber Librorum.*

#### JEWISH HISTORY.

Jewish history, although the history of a peculiarly governed people, and therefore of times in which God *more obviously* interfered with human affairs than He now does, is but history after all; and there is not a hint in Scripture which should lead us to imagine that it was composed under any other conditions than those which belong to the historian everywhere, who seeks and finds providential guidance in his work.

*The Jews, indeed, lived under a theocracy*,—but this phrase is often supposed to imply more than it really does. The theocratic form of government under which the Jews long lived by no means involved either a *continual miraculous interference* on their behalf, or preservation from any of the errors to which mankind are liable. Rather was it *such a presence among them as admitted the possibility*—whenever they were in a right state of mind—of the will of God being ascertained on any given question. When they neglected, or ceased to care for Divine direction it was obviously withheld. Scripture affords abundant proof that even before the monarchy the people were often left to their own devices.

Still we have a right to suppose that the men who were officially called to write or edit the transactions of the nation were truthful men, honorable and honored by their countrymen, and endowed with high talent if not with special gifts from above.

Further, Jewish history is in some important respects different from any other history. *There* the most secret thoughts of a man are oftentimes unveiled, the most plausible pretences are laid bare, and the most positive decisions are given as to the moral quality of the transaction recorded. In such cases we are left in no uncertainty as to the view God takes of an action, or as to the judgment He pronounces upon it.

All this, of course, implies that however human or fallible the narrative itself may be, inspiration is more or less diffused throughout *every part of a history which is intended to show forth the living God moving and acting for definite ends among the children of men.*

It is this *diffused* element in the Bible that gives to the book the importance it possesses. It is this breathing of the Divine—a peculiarity shared by none other—that justifies the regal de-

mand it makes on the submission of men to its decisions.

There is not, however, within the whole compass of Scripture a word to show that Jewish history was inspired in the sense of the writers having what they wrote supernaturally revealed to them, and their being, as a consequence, infallible. The marvellous fidelity with which the faults and the crimes of the greatest and best of the kings are recorded, however humbling to the individual whose life is described, or to Israel as a nation, certainly indicates in the writers a subjection to truth and to God perhaps nowhere else to be met with; but this does not alter the fact that what they were called upon to record was frequently not the result of any special Divine communication, but related to matters within human cognizance, and therefore attainable by care and industry.—*Ibid.*

#### PROPHECY AND POETRY.

That there runs through Hebrew prophecy a long series of predictions, which can by no alchemy whatever be interpreted otherwise than as relating to a distant future, and to a coming King under whom the world should be happy, no one can doubt. Nor is it easy to sever this great monarch from "the seed of the woman" that was to bruise the head of the serpent, from that descendant of Abraham in whom "all the nations of the earth" were to be blessed, or from the Prophet whom the Lord said unto Moses He would "raise up of his brethren" like unto him.

It is this, and the good time connected therewith, which imparts to the Bible so peculiar a tone and color. It is this, as Dean Stanley truly says, that gives to it that hopeful, victorious, triumphant character which distinguishes it from the morose, querulous, narrow, and desponding spirit of so much false religion, ancient and modern. "To one far-off Divine event the whole creation moves." That event—the restoration and happiness of the race under the Messiah is the ever-recurring theme of the Jewish prophets. With a striking prediction of the glorious time when this "Sun of righteousness shall rise with healing in His wings" the last of the seers closes at once his own message and the Old Testament.

These prophecies may occasionally be very obscure or very coarse; they may at one time descend to a familiarity that startles us, and at another rise to a sublimity that is actually overpowering; it may often be exceedingly difficult to separate the voice which refers to its own day from that which points to a far distant future; but whether clear or dark, whether familiar or

sublime, whether referring to the near or to the distant, they stand alone, as compositions unmatched; in beauty without a rival; in purity unapproachable; at once terrible and tender; often mystic and mournful, yet ever redolent of joy and triumph.

The Psalms occupy a position of their own. The Psalter is, as Tholuck says, the book from which "piety, whether Jewish or Christian, if genuine, has derived more nourishment than from any other source. In the greater portion of reformed churches the Psalms serve as spiritual songs; the Catholic priest daily prays them in his breviary; and, bound with many editions of the New Testament, they form the book of devotion of Protestants. When our Lord instituted the Holy Supper, He sang psalms with his apostles. He testified to His disciples that the traits of His fate were delineated in the Psalms. He referred His opponents to a prophetic psalm as inspired by the Holy Ghost. The extent to which His humiliation and exaltation were, mirror-like, beheld by Him in the Psalms may be illustrated by the fact that, even on the cross, when expressing the desertion of His soul, He used not His own words, but adopted the language of His typical ancestor."

In this, as in other poetic books, all historic references accord with previously recognized documents. The doctrine or ethics of the Psalms is in exact accordance with that which had preceded them. Herder says, "There is no attribute, no perfection of God left unexpressed in the simplest and most powerful manner in the Psalms and the prophets." Throughout indeed the Old Testament the typical or prefigurative continually appears, "every pious man who suffered for God's cause under the ancient economy, but triumphed at last, being regarded as a type of what should be fulfilled in Christ; just as the entire sacrificial institutions as well as other phenomena have a like reference."

But does it follow, if this typical character be admitted, that everything in Scripture must be from first to last inspired of God? I cannot see why this should be assumed. That the Bible, in consequence of the peculiarity of its structure, its mysterious unity, the perpetual murmur of the Infinite which is ever issuing from its pages; in its revelations and its reticence, in what it says and in what it withholds, is singularly unlike any other book, cannot be disputed. That the Divine breath animates it as a whole; that the Divine mind has controlled its formation, just as the same Divine mind controls and regulates all our affairs; that just as each separate human life, while perfectly free, is yet continu-

ally directed by an unseen hand (a thread of the supernatural running through it), so this written embodiment of the life of Humanity growing through the ages is moulded by One who has made it what it is, is certain. But how this fact should be supposed to carry with it the infallibility of every utterance in the sense of perfect accuracy as to dates and numbers, and absolute approval of every action recorded which is not distinctly disclaimed, it is assuredly difficult to see.

Paley justly observes, "This is to make Christianity answerable with its life for the circumstantial truth of each separate passage, for the genuineness of every book, and for the information, fidelity, and judgment of every writer in it."  
—*Ibid.*

#### THE NEW TESTAMENT.

That the New Testament opens upon us as a *development* of the Old can scarcely be denied by any honest man. When John the Baptist appears, his message is, "Repent: for the kingdom of God is at hand." But no one asks the question, "What kingdom?" because they fully understood him to be speaking of that which had so long formed the theme of prophetic anticipations. Their views regarding this kingdom might be, as they certainly were, in many respects very defective, for they looked forward to it apart altogether from any moral or spiritual change, and supposed that it would be "of the earth and earthy." Nevertheless it was this gospel of the kingdom, purified indeed from carnality, and connected with the resurrection, that the apostles were directed to preach, first to the Jew, and then to the Gentile; themselves ever living by faith in the happy expectation of the Redeemer's return, to "build again the tabernacle of David, and to set it up, that the residue [the rest or remainder] of men might seek after the Lord."

Like its predecessor, the New Testament advances step by step as a communication from God. Christ, who is its Alpha and Omega, not only claims to have received from the Father all He taught, He distinctly states that what He had thus received He communicated to His apostles. "I have given unto them the words which Thou gavest unto Me."

No statement can be more explicit or more authoritative; for it at one and the same time extends and limits the Divine communication.

It *extends* it to what the apostles should teach after their Lord's departure; and in so doing it assures us that we may rely not only on what He taught them while in the flesh, but on what He

communicated to them after He was risen and glorified. It is an *endorsement*, so to speak, of that which was ultimately expanded and developed by them in their epistles to the churches; it is an *authentication* of that mysterious prediction which concludes the whole.

It *limits* Divine teaching to the men who received what they taught directly from the Lord. It does more; it *limits* them in the expansion of that teaching. Hence the substance of all they taught is involved in the words of Christ. "All the great doctrinal features of the epistles are found in germ in separate sayings of Christ. All the main outlines of the Apocalypse are given us in parables and sayings which trace the future history of His kingdom."

The New Testament thus becomes, like the Old, from first to last a *progressive unity*. But with this difference: "There progress is interrupted, often languid, and sometimes so dubious as to seem like retrogression. Here it is rapid and unbroken. From the manger of Bethlehem on earth, to the city of God coming down from heaven, the great scheme of things unrolls before us without a check, without a break."—*Ibid.*

#### THE CANON.

The question of the Canon—or what is "the schedule, so to speak, which contains the books of Scripture"—is a very different one from that of the inspiration of the Bible. "The object of the Canon," says Dr. Chalmers, "is simply to ascertain what are the actual books which should be received into this collection of sacred writings. We may allow a book to be canonical, and yet maintain opinions of all sorts and varieties in regard to its inspiration." It is important to keep this distinction in view.

The history of the formation of the canon of Scripture is, without doubt, embarrassed by many difficulties. That of the *Old Testament* we accept from the Jews. When or how it was formed is doubtful. Popular opinion assigned to Ezra and the great synagogue the task of collecting and promulgating the Scriptures, as part of their work in organizing the Jewish Church. Doubts, however, have been thrown upon this belief. The authority is merely traditional, and a tradition which also regards Ezra as having "re-written the whole of the Old Testament from memory, the copies of which had perished from neglect." Still it is but reasonable to suppose that the people on their return from exile would greatly desire an authoritative collection of their sacred books, and that such should *then* be formed is the more likely from

the fact that the assistance of prophets could at this time be obtained, Haggai, Zechariah, and Malachi being contemporary with Ezra and Nehemiah.

"The history of the canon of the *New Testament* presents a remarkable analogy to that of the Old. The beginnings of both are obscure from the circumstances under which they arose. Both grew silently under the guidance of an inward instinct, rather than by the force of external authority; both were connected with other religious literature by a series of books which claimed a partial and questionable authority; both gained definiteness in times of persecution." In neither case is there any reason whatever to believe that the work was accomplished under special Divine impulse or guidance. But neither the value nor the trustworthiness of the documents is lessened by the absence of inspired authority in their collection.

For the first hundred and fifty years the apostolic writings, in separate circulation, do not seem to have been regarded in any sense as forming one authoritative book. The first catalogue of the books of Holy Scripture drawn up by any public body in the Christian Church which has come down to us is that of the Council of Laodicea (A. D. 365). The application of the term Bible to the *collective volume* of the sacred writings cannot be traced above the fourth century. Chrysostom adopts it in his second homily. He adds the word *divine*, or as we should now express it, "the Holy Bible." Yet it can scarcely be doubted that the genuineness of these narratives rests upon evidence better than that which establishes other ancient writings that are received without question. They were all composed during the first century; and it is highly probable that they were all accepted as genuine before the close of the second. Irenæus, who suffered martyrdom A. D. 202, affirms this to have been the case.

But it may be said, Is it not universally admitted that the councils of Laodicea and Carthage are our authorities for the New Testament canon? To a certain extent it undoubtedly is so; but only in so far as these assemblies may be regarded trustworthy witnesses to the fact that, at a very early period, given documents were *commonly received* as genuine. The all-important inquiry is, not what the councils decided, but what reasons *Christians* had, in that day, for accepting certain books and rejecting others. And the true answer will probably be found, partly in traditions which were then comparatively fresh, and partly in that "witness of the Spirit" to the truths embodied in the accepted

books which has been in all ages, and still is, the highest evidence to their canonicity.

It is easy to say, How can I accept the Gospels we have, unless I know the *grounds* on which they were accepted, and other writings of a similar character rejected? But it is not sensible to do so. We do not speak thus regarding such pretended Gospels as are yet extant. Why do we not ourselves accept the so-called "Apocryphal New Testament," with its Gospel of the infancy, its various epistles, its shepherd of Hermas, and such like productions? Is any other reply more needful than this,—They condemn themselves? No reasonable person imagines for a moment that any one of these writings can compete with those that are canonical. There is scarcely room for a doubt or a question either as to their authority or their value. Why may we not then suppose that this was precisely the case with the early churches? These judges give no reasons for their decisions, simply because they never had a question regarding the claims of other documents which even admitted of serious discussion. The genuine Gospels carry their own evidence with them; they are seen to be Divine by their own light. But this, of course, implies that true Christians have, by virtue of their Christianity, a gift of spiritual insight, in the light of which they can separate the true from the false.

It is not surprising that many should be unprepared to admit this; that they should demand objective evidence; that they should be altogether unable to estimate the force of that which is purely subjective; that having themselves never received anything which the Gospels reveal *into their hearts*, they should refuse to do more than stand outside, and coolly weigh what is to be said of the authenticity and inspiration of Scripture in scales of their own making, and apart altogether from any considerations that are moral and spiritual. While this is the case such persons must remain unsatisfied. The Bible always supposes the existence in the man to whom it speaks of a spiritual faculty having affinity with its revelations; and this being the case, and ordained of God, it is vain to offer evidence in favor either of the miracles of the New Testament or of the authority of the Gospels to persons who are as yet quite unprepared to estimate that Divine love and condescension which underlies all. "My sheep," says Christ, "know My voice." Only in this way is it given to men, as Mr. Tennyson says,—

"To feel, although no tongue can prove  
That every cloud that spreads above  
And veileth love, itself is love."

To the man who accepts the Bible because he recognizes in it the Divine voice, the human authorship becomes a matter of small importance. The Gospels would occupy precisely the same place in the estimation of such a man as they now do, whatever amount of doubt might be thrown on their literary composition. It is certainly pleasant to feel assured that the Epistle to the Romans, for instance, was written by Paul, but it would scarcely be less valued if, like the Epistle to the Hebrews, its authorship were uncertain. To say, therefore, that evidence of the authorship is essential to confidence in the books; to affirm that if the Bible is not infallibly accurate in every particular, it does not differ from other writings; to insist that it ought not to be received as a Divine revelation unless separate proof for the infallibility of each distinct portion can be presented; to pretend that if an erroneous statement can be discovered in any part of the volume the worthlessness of the whole is demonstrated—is simply to affirm that under no conditions whatever shall its authority be acknowledged; that any truth it may contain, if accepted at all, must be accepted only because it is capable of being proved true by other means; that nothing is to be received as true merely because it is contained in the Bible.

Yet the Book *lives*. And in spite of the admission that authority, tradition, and literary evidence, all go, more or less, to form or to build up our faith in, it remains true that, apart from all these things, learned and ignorant alike “have hung over this Book as with a strange fascination, ever since it was known to be put together as a whole;” some dreading it, as if it were an enemy, others loving it as the dearest and best of friends; *both* not unfrequently being compelled to exclaim, “It tells me all things that ever I did. Is it not from God?” This is, probably, what Coleridge means when he says, “The Bible *finds me* in a way no other book does. I do not so much find it, as I am found of it.”

How much more satisfactory, say some men, it is to rest our faith upon God than upon documents! Doubtless it is so; but before such dictum can be accepted, in the sense which these objectors put upon it, we must be informed where and how any true knowledge of God is to be obtained, if the documents in question are to be either rejected or ignored? Let us, therefore, instead of yielding to dissatisfaction with the *mode* in which God has been pleased to reveal Himself, now apply that which has been advanced to what are generally regarded as moral difficulties in Scripture.—*Liber Librorum*.

NOTE.—That moral difficulties *do* present themselves

is certain. To deny their existence is sure to confirm unbelievers in their incredulity. To close one's eyes to them is mere stupidity. Whether removable or not, these things need not shake our faith, since in any case it remains true that, the spiritual element—that is, everything which concerns our relation to God and to eternity, though combined with other elements, is easily separated therefrom.—EDITOR.

### III.

#### THE MORAL DIFFICULTIES OF THE BIBLE.

##### PRELIMINARY.

PROFESSOR JELLET, preaching before the University of Dublin, on “Some of the Moral Difficulties of the Old Testament,” notices how little silence avails in relation to such matters. We cannot, he says, keep these difficulties in the shade, for the enemies of religion will insist upon dragging them into the light of day.

Besides, of what avail is it to impose reserve on the tongue if you cannot also impose it on the heart? For who does not know that these difficulties, like spectres, haunt the meditations of many a Christian.

The following observations deal *directly* only with those that are most commonly brought forward by sceptics, but they apply indirectly to all similar instances. The *possibility* of interpolation, the case of the Canaanites, the Mosaic recognition of slavery, the conduct of Saul, and that of David with regard to the sons of the departed king, all involve principles which admit of a very wide application.—EDITOR.

##### INTERPOLATIONS.

In relation to these it is sometimes needful to exercise the verifying faculty. I am by no means prepared to assert that the account of certain miracles said to have been wrought by Elisha is an interpolation; but I think it possible. We are told that the waters of Jericho were healed, *at the request of the men of the city*, so that dearth or barrenness should not be there any more; that the consequence of his being mocked was the destruction of forty-two young men (not “little children”) by two she-bears; that he made iron to swim in order that one of the sons of the prophets might secure a borrowed axe; and that a man accidentally cast into the prophet's sepulchre came to life when the corpse touched Elisha's bones. These statements have all of them a very apocryphal appearance; inasmuch as in each instance a miracle is wrought for purposes which—reverently speaking, and in the light of Scripture alone—seem to us to be unworthy of Divine interference. In one case the miracle seems to be wrought merely to meet the wishes of men apparently seeking only their own advantage; in another to carry out what certainly looks like vin-

dictive revenge for personal insult; in a third, to save the cost of a small purchase; and in the last apparently for no object whatever beyond mere wonder-working.

Now the question is, *on what principle* can these stories about Elisha be rejected, if the Second Book of Kings, in which they are found, is to be retained, and if other statements contained therein regarding the same prophet are to be believed? The answer seems to be, Either by accepting the Second Book of Kings in its true character—that of an historical record, but supposing it to have been composed by men who were liable to accept floating traditions without sufficient discrimination; or that the work has been somewhat tampered with at a later period. The latter seems to be far the more probable explanation. If any evidence can be produced to show that the Second Book of Kings was, as a matter of fact, written by men who were miraculously preserved from error, and further that no interpolation can by any possibility have taken place, then of course we are bound to accept all that is contained therein, and to believe that—account for it as we may—the great principles which dignify and sustain the miracles of our Lord and His apostles were not adhered to under the Old Testament dispensation.

But surely we ought not to come to such a conclusion either hastily or on insufficient grounds. The test, be it remembered, by which these stories are to be tried is *the word of God itself*, not mere human opinion; the ground of rejection is precisely the same as that on which the story of Tobit and the fish, and of Bel and the Dragon, were originally pronounced untrustworthy. Nothing, therefore, can be more unwarranted than the popular cry—too often encouraged by those who ought to know better—that any exercise of the verifying faculty in the present day must end in each man's accepting or rejecting just as much of Scripture as may suit him.

In the New Testament there is probably but one miracle that is fairly questionable—that of the supposed periodical descent of an angel into the pool of Bethesda. And this is rejected by believing critics on precisely the same grounds as those that have been stated—its want of congruity with other miracles, and its obvious improbability. It is incongruous, because a standing miracle of this sort, wrought, apart from any religious end, in a great city like Jerusalem, is altogether *unlike* anything else recorded. It is improbable, because Josephus, who would only have been too proud to boast of this mark of the Divine favor to the Jews, makes no mention of it. The view taken of the matter by many commen-

tators is, that the angel referred to was a messenger from the temple who at stated seasons stirred up the blood received there from the sacrifices, and that this was popularly supposed to possess healing virtues.

The opinions of wise and good men, again, regarding demoniacs are various, and so long as they do not limit the power of God or explain away that which is written they are innocent. The darkness at the Crucifixion objected to by Gibbon as asserting an eclipse which did not then take place, Guizot, following Origen, shows to be in all probability a preternatural darkness occasioned in the atmosphere. But all these varieties of opinion entertained by men who in common hold to the essential verity of Scripture as a Divine revelation, only go to show how frank and fearless has been the criticism to which the Book has been subjected, and how willing many Christians are *in the strength of their faith* to deal with it without any unfair reserve.

The objection that doctrines are taught in the Bible which are inconsistent either with the justice or the love of God cannot be sustained. That such are frequently *inferred from* the sacred text is true enough; but these conclusions belong to the interpretation of the Book by man, not to what it reveals as from God. It has certainly yet to be proved that any doctrine of election bearing on the world to come is to be found in the Bible, that is different in principle from that which, as a fact of life, obtains in the providential government of God on earth, viz., the selection of some even before birth to rank and wealth, while others are introduced only to poverty and degradation; *the end*—however much it may be evaded or lost sight of on earth—being, in both worlds, that by this means *all* may be benefited, some by giving and some by receiving. The *few* are favored, only that by their loving self-sacrifice the *many* may be more favored. That it is often *not* so now is no evidence that it will not be so in “the new earth wherein dwelleth righteousness.”

The dogma of the eternal sensitive suffering of those who are unconverted *here*, which has descended to us from the apostasy has, I firmly believe, no place in the word of God; it is, at the best, but a human and very inaccurate theological inference.—*Liber Librorum*.

#### THE CANAANITES.

With regard to these nations, the assumption almost always made is, that God commanded their entire extirpation on account of their crimes. But this is not sustained by the narrative. The

command is, "Thou shalt drive them out before thee." . . . "Thou shalt make no covenant with them, nor with their Gods. They shall not dwell in thy land, lest they make thee sin against Me." "Ye shall destroy their altars, break their images, and cut down their groves: lest thou take of their daughters to thy sons, and go a whoring after their gods." The promise, renewed from time to time, is, "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee." Again, "I will send an angel before thee; and I will drive out the Canaanite." Further, as a fact, "multitudes of them did flee, some into Africa, and others into Greece. Procopius says they first retreated into Egypt, but gradually advanced into Africa, where they built many cities." They were never destroyed, except when their evil influence could not in any other way be got rid of.

When the Israelites fought, they naturally adopted the ordinary laws of war—the only laws which prevailed in their time,—and, in accordance therewith, they slew or made slaves of their enemies. Had the Canaanites been the conquerors, they would in like manner have slain or enslaved the Israelites.

"But," it may be said, "the Lord, according to the Bible, commanded the slaughter of women and children." This however, is not as clear as at first sight it seems to be. The first instance in which this practice occurs is in the case of the Midianites, who had brought such grievous calamities on Israel by seducing the people to idolatry and immorality, in order that they might offend God. Here they, in the first instance, slew only the kings of Midian and their warriors. Moses, however, is wroth at this forbearance, and commands the execution of all the male children and of all the women who were not virgins. That the great lawgiver was justified in so doing we have no right to assume. His motive was doubtless the preservation of the people, but he does not appear to have had any Divine sanction for this severity. A little later we have a recital of the general direction to "drive out" all the inhabitants, and to "destroy all their pictures and images," but nothing is said about killing the people. This direction had, however, been exceeded by the Israelites, for when Sihon, king of the Amorites, refused to let them pass, they destroyed all they overcame, even the women and the little ones. In thus acting they but too plainly imitated the habits of the nations by which they were surrounded.

Admitting—which we certainly must, if we hold to the Book—that God spake unto Moses,

Joshua, and Samuel, intelligently, whether revealing His character or commanding certain things to be done, we are nevertheless altogether in the dark as to the mode in which this was accomplished. We cannot get beyond the apostolic statement, that the same God who hath "in those latter days spoken unto us by His Son," did "at sundry times and in divers manners speak unto the fathers by the prophets."

But, accepting this statement, what follows? Why, clearly this; that as a true apprehension of the message of "the Son" is made dependent on the state of the heart of each individual to whom it comes, so must it be with every message God gives or sends to the children of men. Eminently is this the case when the communication relates to anything that has to be done by man. Paul had to withstand Peter as a man to be blamed in relation to the particular course he was pursuing in doing God's work. Moses, in fulfilling a Divine command, sinned grievously; nor is there the slightest reason to suppose that any servant of God is, or ever was, free from liability to error in executing the Divine will, if pride or ambition, or selfish passion in any form, mingles with the work. Before, therefore, we "charge God foolishly" with sanctioning wrong, let us be quite sure that He commanded the thing to be done in the way it was.

The ordinary impression seems to be that a constant and direct intercourse went on between the early rulers of the Jews and their heavenly King, under which error was impossible; that every act of the government was directed and regulated by intimations from above; that the judges or governors of Israel were but the passive recipients of Divine instructions; that the obedience rendered was therefore, to a great extent, mechanical, leaving little, if any, place for the judgment of the statesman. Something like this is commonly held by persons who, without much reflection, think and speak of the people of Israel as placed under a theocratic government. But such a view of things cannot be sustained from Scripture. On the contrary, there can be no question as to the fact that intimations of the Divine will, as to what the Jews should do under given circumstances, always left room for wisdom or folly in the execution, for judgment or want of judgment in the ruler, for partial or entire obedience in the people.

The question then arises, Did Samuel in issuing the command to slay the infants and sucklings of Amalek act by the immediate direction of God, or was the order given under an erroneous impression that in this act of destruction he was but carrying out a Divine threatening, and

justifiably accomplishing a great work of retribution? Probably the latter. He believed, doubtless, that he was but uttering the Divine will when he said, "Hearken thou unto the voice of the words of the Lord," and yet it is anything but certain that he was right in thus speaking. He was evidently not infallible or quite free from secondary motives in what he did as the representative of God, or he would not have appointed his sons judges—men "who turned aside after lucre, and took bribes, and perverted judgment." He was now old, and if he erred in the one instance why should he not in the other? Besides, it is not a little remarkable that while he tells Saul that God had, *on account of this act of disobedience*, rejected him from being king, he had, *before this occurrence*, deposed the son of Kish for offering sacrifice without authority.

Without, therefore, *asserting* that Samuel was wrong in the act referred to, the *possibility* of this being the case should be borne in mind, since, if he erred, the difficulty in question in great measure vanishes.—*Ibid.*

#### SLAVERY.

And now let us look at the question of slavery. As to its permission at all, it must be remembered that neither under the old covenant nor under the new, does God ever appear to do more than establish principles which, at the proper time, and when men are somewhat prepared for change, are sure to overthrow existing wrongs. Slavery, polygamy, the gladiatorial shows, feudalism, and many other evils; have all in turn fallen by processes which were slow in operation, but sure as to their result. The Israelites, it must be recollected, although a chosen people, had been long slaves in Egypt, and when they came out they were at best but a sort of half savage mob, although wonderfully organized. The legislation both of the wilderness and of the promised land is, in all cases, adapted to the men *as they then were*, and to the world as it existed at that time. The slaughter or the slavery of conquered tribes was the rule everywhere. Tyranny and oppression of the grossest kind was practised by every neighboring people without restriction or rebuke.

The Israelite alone was under a law which required him to defend the weak, and to carry out with more or less stringency the great principle of love to all men. To what an extent he failed to do this we know too well; but we are in no position whatever fitting us to judge as to the merit or demerit of any enactment intended, not for all time, but for a peculiar people, and for these only at a particular period of their history.

All revelation is of necessity *progressive*. It grows with the growth of ages. Wisdom always adapts itself to different times and to different conditions of men. It is only so far as the eye of the mind is opened by experience and discipline that it can take in the truth which is presented to it.

It is easy to seize upon a single enactment, such as that recorded in Exodus, where, if, after a severe beating, the slave survived a day or two, the master was to escape punishment, and, *assuming* it to be a Divine law, to enlarge on the cruelty it seems to sanction; but in so doing some things are taken for granted, and other things are forgotten. First, it by no means follows that because God governed Judea theocratically He is, so to speak, to be made responsible for every enactment found in the laws of Moses. A greater lawgiver than Moses, indeed, never arose; a man more richly endowed with gifts and graces fitting him for the precise work he had to do never lived; but these very gifts prove that he was not a mere passive recipient of Divine instructions. He was left, without doubt, in many matters of detail to judge and act as he saw best for the people he had to govern.

A distinction is clearly drawn between the giving of the ten commandments and the Mosaic Law generally. Regarding the first it is said, "The Lord spake unto you out of the midst of the fire." He *declared* unto you His commandments; and He *wrote* them upon two tables of stone." Regarding the last, "The Lord *commanded me* at that time to teach you statutes and judgments."

Further, it should be borne in mind that, by the very same law that is pronounced so cruel, it was provided that if the slave died under his master's hand the blood of the man should surely be avenged. This was a provision which would tend powerfully to check any rigor which was accompanied by such a risk. As a fact, the Hebrew slave, whether reduced to this condition by criminality or bought with money of the stranger, was incalculably better cared for than he would have been among any other people. If a Hebrew, his servitude terminated at the end of six years. His master was admonished to treat him while in bondage "as an hired servant," and "not to rule over him with rigor." War captives, such as the Canaanites or others, as well as those purchased from foreign dealers, were protected by statutes unknown elsewhere. The loss of an eye or a tooth was to be recompensed by giving the slave his liberty, and his willful murder entailed the same punishment as in the case of a free man.

Again, at first sight, one is surprised and perplexed to find that such persons as Samson and Jephtha, Gideon and Barak, are commended in the Epistle to the Hebrews. Certainly these men are not such as we should have expected to find enrolled with faithful servants of God, as Abraham, Isaac, Moses, and Samuel. "It scarcely accords," says Dr. Vaughan, "with our theories of inspiration to read of the Spirit of the Lord descending upon such a one as Samson with his vices and his weaknesses, and prompting him to his wild acts of vengeance on his own false friends and his country's enemies; arming Gideon for the punishment of Succoth and Peniel, or Jephtha for the wholesale slaughter of the Ephraimites." Yet so speaks the sacred narrative, and the inspired commentator is not afraid to acknowledge these fierce patriots as lights of God's chosen people, as those who "*by faith* subdued kingdoms, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens." It is *for their faith* they are commended; and it may be truly said of them that the imperfection of their characters, the disorder of their times, set forth the more clearly the one redeeming element of trust in God that lurked in each of them, and through them kept alive the national existence. These deeds must surely be viewed by the light of their own times and their own race; they must be judged according to their own code of morals, not by that which Christianity has rendered as it were elementary to us. Like other Orientals, they were profoundly indifferent as to the choice of means when they had succeeded in persuading themselves that the end to be attained was the will of God.—*Ibid.*

#### SAUL AND DAVID.

The question whether all that is attributed to God in the Old Testament can confidently be asserted to have been done by Him, is one that will be answered in the affirmative or otherwise, according as we admit or refuse to admit the *possibility* of interpolation; and according to the interpretation we put upon the words, "Thus saith the Lord." It is surely, to say the least of it, very *improbable* that when Saul in his pride and rashness had on one occasion adjured the people, saying, "Cursed be the man that eateth any food until the evening, that I may be avenged on mine enemies," the Lord should not only withhold an answer from the priest because Jonathan had ignorantly and therefore innocently disobeyed, but *first* signify by the lot that Jonathan should die for the sin, and *then* suffer the

people, in indignant defiance of the decision, to rescue him. Yet so it stands, and, so standing, all but proclaims aloud that in some part of the narrative there is error.

The sacrifice of Saul's seven sons, too, certainly appears to be so contrary to all that God has made known of Himself elsewhere, that it may well be questioned whether this portion of the narrative is not altogether an interpolation. The story asserts that a three years' famine having distressed the land, David inquired of the Lord in order to ascertain the reason of so terrible a punishment; that the Lord answered him by stating that it was a judicial infliction on account of Saul having, at some period or other of his history, for we know not when, in his zeal for Israel sought to slay the Gibeonites. In order to placate the Divine anger on account of this *evil design*, on the part of the dead monarch, the seven sons of Saul are said to have been *hung up unto the Lord* in Gibeah, after which God was entreated for the land.

The question is, not so much whether this act, whatever may be its character, actually took place, as whether God did actually command or approve of it. That it is utterly unlike everything else recorded of Jehovah is clear. Which course, then, is most reverent? To *assume* its truth, as divines generally do, and then confess our inability to judge of its rectitude—David having sworn to Saul that when he reached the kingdom he would not cut off his seed,—or to question whether it may not be an interpolation.

The Rev. David Jas. Vaughan, in a sermon on "The Moral Difficulties of the Bible," suggests, regarding this transaction, that David was probably deceived by the priest, who answered *as from the Lord*, "It is for Saul, and for his bloody house, because he slew the Gibeonites." That suspicion, he says, "is increased when we remember that the priest to whom David must have applied, would be that Abiathar who alone had escaped from the bloody massacre of the priests at Nob, which Saul in a fit of brutal passion had commanded, and who would be sure to entertain feelings of the deepest hatred, and a truly Oriental thirst for revenge against Saul and his house."

It is perhaps impossible for us to know how far a *liability* to mistake or to evade a Divine Communication, whether given by voice or vision, was incurred by Him who received it. But it may safely be asserted that all the probabilities are, that not only to the ancient prophet, but to every one who received such intimations, a Divine message was always *probationary*; and this in the sense that *all action*, whether on the

mind or heart of man by the Spirit of God, is still probationary—that is to say, capable of being misunderstood, resisted, or absolutely rejected by a proud or rebellious spirit. Faith and humility must surely have found as much room for exercise *then* as they now do; and if so, only by an unction from above was the Divine message or warning understood or regarded.

Further, it must be borne in mind, that among the Israelites phrases implying a direct appeal to heaven were commonly used when no such communications really took place. Seeking an ordinary decision at law is in this way called inquiring of God. Moses says (Exod. xviii. 15), “The people come unto me to *inquire of God*.” The following verse explains to us in what sense this phrase was used, for he adds, “I judge between one and another, and I do make them know the statutes of God and His laws.” Moses, as a wise legislator and administrator, was undoubtedly in these cases *the representative* of God; but to assume that because this was the case every separate decision of his was infallible, or that God, so to speak, was responsible for all His servant did, is surely but an extravagance. How much more may this be said of ordinary High Priests, such as Abiathar!—*Liber Librorum*.

#### CONCLUSION.

The foregoing exercises of the “Verifying faculty,” it need not be said, is a very different thing from sitting in judgment on Scripture; a very different thing, too, from the modern sceptical theory that the Bible is, as a whole, untrustworthy; that much in it, though false, is given by the writers in all *purity of intention*; that their words, therefore (notwithstanding their falsity), may be regarded as *true* words, inasmuch as they express “the conceptions of the times, and the measure of knowledge or of faith to which every one of the writers, in his degree, had attained.” For if this theory be worth anything, the *authoritative* character of the Book is effectually destroyed.

Nothing *can* be more unreasonable than to regard the Bible as being at once true, and yet full of falsehood; pure, and yet defiled by credulity and prejudice. As if a thing *really* of the heaven and heavenly could be tainted by the breath of delusion and deceit! Eject, for instance, the miraculous from the Bible, and the Book unquestionably falls into contempt. If it be not authoritative and Divine, it is clearly not worth the trouble of perusing,—except, indeed, as a literary miracle, a monster of good and evil, which, having first slain the falsehoods of Paganism,

now waits, in turn, to be devoured by higher truth to which it has itself given birth and development.

Finally, it may not be amiss to think where the rejection of the Bible lands us. With the Book, the God revealed in the Book departs also. What then remains for us? Clearly, neither more nor less than *self-worship*. The grosser forms of Paganism—the cruel and revengeful demons of uncivilized idolaters—would, in such a case, of course, find no place amongst us. A more refined polytheism might; but this is only the embodiment in beautiful forms of idealized *human* power or passion, heroism or virtue. Pantheism, whenever it becomes objective, can take no other shape. For since *man* is greater than either sun or stars, storm or river, bird or beast, the *highest manifestation* of God, on this showing, must be MAN.

The *moral* results of such a conclusion are obvious. Every man, at his best, is, or aims to be, what he conceives his God to be. He may sink far below that conception, but he can never rise above it. Without a Divinity better than himself man is incapable of moral advancement.

Such are the necessary results of the rejection of Scripture when fully worked out. To be a sceptic in the midst of Christian influences, and with the results of a Christian education continually acting on the character and conduct of a man, is one thing; to be a sceptic in the midst of universal scepticism, with all traces of Christianity withdrawn, and nothing left but *the results of unbelief*, is quite another thing. The *first*, notwithstanding its blind ingratitude, may consist with much that is amiable and honorable; the *last* must terminate in moral debasement, and in unmitigated selfishness.

Errors *do*, unquestionably, exist in the Bible. Sometimes figures are erroneous, and sometimes *words*. Sometimes a translation is not quite accurate, and what are called “readings” of the text frequently vary. Interpolations are rare, but they may be found nevertheless.

The great question, then, is—What doctrine or important truth do these errors effect? Of what importance are they? Safely may it be replied, *Of none at all*. As the late Bishop of London has well remarked, “when laborious ingenuity has exerted itself to collect a whole store of such difficulties, *suppose them to be real*, what on earth does it signify? They may quietly float away without our being able to solve them, if we bear in mind the acknowledged fact that there is a human element in the Bible.”—*Study of the Bible*.

## THE GREAT FAITH OF THE THIEF ON THE CROSS:

CONSIDERED WITH REFERENCE TO GOD'S PURPOSE OF BLESSING THE RACE IN THE  
FUTURE.

BY JOHN FONDEY, M. D.

The salvation of the dying thief, in the hour of Christ's crucifixion, constitutes a theme on which divines have spent much thought; and which, while admitted to be an instance of mercy, exhibited even at the last moments of existence, has, also, from its solitary character, been adduced as proof that we are not to look forward to such a time as one in which that mercy will be found—that the case was altogether exceptional. We believe, however, that we are justified in drawing an entirely opposite conclusion as to its object—that God designed, by it, to show his willingness to save man, no matter how vile, or long continued his rebellion, or how near the hour of his dissolution he sought it—salvation to the uttermost, whether relating to the degree of guilt, or its being attained during the last moments of life, being taught by this incident in the history of Jesus.

Some have sought to discredit the authenticity of this narrative, in order to evade the force of the argument that salvation was possible when neglected until the dying hour, fearing that men would not be moved to seek it, if such a hope of final salvation was held out to them; just as, in regard to the final doom of the wicked also, they have been anxious to drive man to seek God, by giving him no hope of receiving from a loving Father that forgiveness, which, we believe, he accords to all who are truly penitent, no matter how vile, or long continued their hostility, or how short the period yet remaining in which to show the reality of their change, or how brief the opportunity to save and glorify Him.

Fixing their minds simply upon this present age, they have not realized that it is in the future ages that man's powers and capacities are to be exercised and developed; that it is then and there he is to serve and glorify his God for ever. A few brief moments of time, even if reaching to the three-score and ten, or more, of man's allotted period of existence, are nothing when compared with the cycles of his eternal duration.

Conversing with a brother in Christ, a few months ago, on the subject of the nature of Christ, some thoughts in regard to the dying thief arose in my mind, differing from those before entertained by me. He had been conversing the day

before with some of his old Advent brethren, men of much thought and considerable intelligence, (but there are many, we fear, who, like the class of men spoken of by the apostle, by wisdom *know not Christ*), but who have adopted, and are propagating the antichristian dogma that Christ did not exist prior to the incarnation, but was begotten, according to the natural order, by Joseph of Mary. He seemed to have been a good deal impressed by their sophistries; and, in reply to my argument against the truth of such a view, in which I showed that the Evangelist Matthew plainly declares that Joseph, as a husband, had no knowledge of Mary, until after the birth of Jesus; who could not, consequently, have been begotten by him, but was, as stated, by the Holy Ghost, he maintained (expressing the views of the before mentioned brethren) that the passage I quoted was an interpolation—that, if it had been true, the other Evangelists would also have mentioned the circumstance.

In reply I referred him to the scene of the transfiguration, of which Matthew, Mark, and Luke speak, but of which John gives no account; and the resurrection of Lazarus, of which John only makes mention; thus showing the error of my brother in considering the authenticity of a statement in one of the evangelists to be dependent on the narration of the same by all the rest. I also brought to his notice the prayer of the dying thief, of which Luke only makes mention. He could not answer these arguments, but maintained that the prayer of the thief, as well as the account of Jesus' Divine origin, was an interpretation—that God does not save a man at the last hour—and he contended that, in order to prove his salvation a genuine one, man must first give evidence of it by *doing* something; and as the thief had no time to prove the sincerity of his conversion by any act suitable to such a change, the account could not be authentic. The conversation lasted sometime, and, during the course of it, I was led into a train of thought, and to form opinions, differing from those I had previously entertained on the subject of the thief and his late salvation.

As to the question of this prayer of the thief and the answer of Jesus, being an interpolation by the monks, as my brother contended, this is not very probable when we consider that the true idea of the kingdom of God is not apprehended by the hierarchy of Rome. They know something of a temporal kingdom, of earthly power, of pride, and pomp, and display and wealth, for these they have possessed—these they ardently covet,—but of the kingdom, that which is yet to come, and to share in which he asks Je-

sus to remember him, when he came to enter upon its possession—of this they know nothing. And is it likely that these saintly persecutors, these exactors of tithes to the uttermost farthing, would have assigned the *poor* thief a place in *Paradise*? No, Purgatory would have been the spot to which they would summarily have consigned him.

But is it so very strange that, even in the last hours of life, the mercy of God should have been extended to this dying malefactor? Do we read our Bibles so carelessly, that we fail to discover therein evidence that our God is ever willing to pardon the vilest and most hoary headed sinner against his grace, who will turn, and from the heart say, I repent, I believe? He says: "Though your sins be as scarlet, they shall be—as white as snow; though they be red like crimson, they shall be as wool." (Psa. i. 18.) "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." (Isa. xlv. 22.) "And *whosoever* will, let *him* take the water of life freely." (Rev. xxii. 17.) "Come unto me *all* ye that labor and are heavy laden, and I *will* give you rest." (Matt. xi. 28.) Does not Jesus here invite *all* to come that labor and are heavy laden? is the just dying sinner excluded from the "all" who are invited to come that labor, and from the "whosoever will" that are encouraged to partake "of the water of life freely?"

But if we look at the type of the serpent, referred to by Jesus in his conversation with Nicodemus, do we not find in this an assurance that Divine grace is not limited in its operation to the circumstance of the greatness of the guilt, or the period when the sinner exercises repentance toward God, and faith in the Lord Jesus Christ? The Israelite bitten by the fiery serpent, and in different stages of the disorder which was assuredly hurrying him down to death, could, at *any* moment, if he obeyed God, and looked upon the serpent, be healed. The heart might be just ready to cease its beating, the brain to think, the eye almost fail to recognize objects, or even to discern the uplifted serpent, but if, even in that dying moment, the Israelite exercised faith, manifesting it by looking *toward* the serpent, he was healed. And Jesus clearly assures us that, as Moses lifted up that brazen serpent in the wilderness, so was the Son of Man to be in like manner lifted up, "that *whosoever* believeth in him should *not* perish, but *have* eternal life"—that, like the serpent-poisoned dying Israelite, the sinner, sinking to eternal death through the plague of sin, might, through the Lamb of God, obtain everlasting life.

In the work of grace wrought on the day of

Pentecost, we see, too, that God's mercy is not limited, but that he saves man, even where the sinner has no opportunity to show that he is saved by doing outward works manifesting his repentance. The thousands who were then converted were, on that very day in which they believed, added to the church—in a very few hours after their exercise of faith, and most probably without leaving the place, they were numbered among the believing, the saved by grace through Jesus. The difference in time between their exercise of faith, and reception into the church, was not much greater than that which intervened between the utterance of the dying thief's prayer and his dissolution.

Besides, *what* is the sinner required to do if he would fulfill the conditions of the gospel as a pre-requisite to his salvation? "*Believe* on the Lord Jesus Christ, and *thou shalt* be saved" is the gospel condition. The Pentecostal thousands complied with this and they were saved; and the dying thief in his prayer indicates the exercise of such a faith in Jesus. The cry uttered by John the Baptist was, "Repent, for the kingdom of heaven is at hand." Jesus takes up the same cry, and the dying thief heeded, believed, and acted accordingly, for *he* had *repented*. "Dost thou not fear God," said he, "seeing that thou art in the same condemnation? and *we* indeed *justly*; for we receive the due reward of *our* deeds; but this man hath done nothing amiss." And he showed his faith in Christ in the prayer he uttered, for he had his eye directed towards the *Kingdom*, and *believed in Christ* as the *coming King* and Deliverer.

There are several points on which we would like to dwell in connection with this subject. And the *first* is, The clear intelligent perception of the truth, exhibited in this prayer of the thief with regard to the kingdom of Christ,—that it was one yet to come. When we consider the confused erroneous views entertained by the mass of professing Christians, even in this day of light and knowledge, on the subject of Christ's future position, that of his saints and of the world; and, looking back, see the great error of the Jewish nation in regard to the time when Christ should reign, and the nature of the work he was then accomplishing, we look with surprise at the clearness of the views entertained by the thief on the subject of the coming and kingdom of the Redeemer. Whether he had, along with others, heard Jesus as he ministered to the multitudes, or had received through others the doctrines he taught; or whether, while stretched upon the cross, the dying Saviour had revealed to the mind and heart of the poor malefactor the glori-

ous truths concerning his mediatorial and kingly work, and the kingdom yet to be set up in the distant future, we know not: however this may be, his views in relation to this subject were singularly clear; in his prayer he confessed that Christ was a king, although not then to take the kingdom, but at some future time when that kingdom should be manifested.

The *second* point we would notice, is, the *greatness of the faith* exhibited by the thief in this confession of Christ as his Lord and Coming King. Look at the circumstances then existing, which were such, as we would conceive, least likely to inspire faith in the claims and pretensions of Jesus as a king and deliverer. He was seated upon no throne; before him no bands of loyal followers and soldiers stood to bow the knee in homage, or wait to fulfil his royal will; around him were no insignia of power, but, on the contrary, his surroundings were those expressive only of weakness, desertion, perfect helplessness and suffering. *How* could he save? Already had the insulting cry arisen to his ears, as well as of the thief, from the lips of mocking chief priests and scribes, "He saved others, himself he cannot save. Let Christ, the king of Israel, descend now from the cross, that we may see and believe." And the soldiers also mocked him, saying; "If thou be the king of the Jews, save thyself." The dying thief had heard these taunts, these derisive rejections of Christ as *one able to save, as a king*, for he also had cast the same in his teeth, —and yet he believed. He looked away from the cross, beyond it—away from the circumstance of the apparent helplessness of Christ—from his seeming inability to save even himself, to deliver himself from the hands of the enemies who surrounded him—away from the *dying* Son of God—he looked beyond these things—he believed. We exercise faith in the Coming and Kingdom of Christ, but what is our faith in comparison with his? We know that Jesus died, but we know also that he has arisen, that he is seated at the right hand of the Father, that he has burst the bonds of death, that he has redeemed multitudes from the power of sin—we have the resurrection, ascension, the descent of the Spirit, the light which that Spirit gives us to open up the prophetic word,—we have the fulfilled prophecies of the past to make clear our way, and indicate our present position, as well as reveal to us clearly the character of the events about to be fulfilled in the near future. We exercise faith, but a faith falling how immeasurably below that of the dying malefactor.

*His* faith was a grand, a wondrous faith. He understood the way of salvation; he must have

known that Jesus was dying to make atonement for sin, that he would rise from the dead, go to his Father, and return again to take his kingdom, and, poor, humble, believing sinner, he prayed, "Lord remember me, when thou comest into thy kingdom." It was a wondrous hour. The saints of the past, prior to this, had exercised faith in a Redeemer who was to pour "out his soul unto death;" we exercise faith in one who did die, and rose again,—but the dying thief trusted in a Saviour who was *then himself dying*—faith in a Redeemer who, in all those surroundings, presented nothing save the majesty and purity of his nature, and the sinlessness of his life, to indicate that he was else than the deceiver, by which title the chief priests and pharisees had designated him. We look, with wonder at the faith of Abraham when called to slay Isaac—it was indeed a grand display of confidence in God—but when we look at that exhibited by the thief, we cannot regard it as inferior to that of the patriarch; for, in both cases, the circumstances were such as apparently to forbid utterly all ideas of their faith's realization.

The *third* point on which we would briefly touch is, that God intended, by this salvation of the dying thief, to show his power and willingness to save man, and glorify Jesus.

Behold the Redeemer! In agony and torture—seemingly helpless and without power to save—in the hands of his enemies from whose vengeance he is apparently unable to extricate himself; and yet, in dying, he shows his mighty power to save. He carries with him to the grave a trophy of his grace—he gives, if I may so express myself, a *specimen* of his work. He shows how light may be imparted to a sin-darkened understanding; how a once reviling rebel may, through the Divine Spirit, become changed into a humble, penitent, believing child; how a heart, once gross and groveling, and bound in chains of sin, may become heaven-inspired, led to look beyond these earthly things, and seek after, and exercise faith in, a kingdom yet to be revealed; and shows us what men, in the hour of, and after their salvation, should think of, and live for—the Coming and Kingdom of the Redeemer. He showed that, even in dying, he bruised the serpent's head, while delivering one of his victims from the hand and power of the destroying enemy,

Again: We draw from this subject the consoling lesson that God "delighteth in mercy," and that he has given us this incident to show how great is that mercy; that no one need despair, but that all who will may come, and find pardon and salvation. He introduces the gospel dispen-

sation by placing on its very threshold such an instance of His love, and power to bless and save, that none may doubt his willingness to do so, but on the contrary, like the dying thief, turn to Jesus, exercise faith in him, and look for his appearing and kingdom. By such an incident he would seek to show the largeness of His loving heart, and inspire us with confidence to trust him.

And, finally; If God is so willing to save men, as this history of the dying thief teaches, have we not reason to believe that he will, in the future ages, reveal his goodness, and love, and mercy on a more extended scale—one more grand and glorious—by bringing the mass of the race to the knowledge and love of Himself and the Redeemer? We may speculate as much as we choose; form theories as numerous and conflicting as we please; talk of man's sinfulness and unfitness to enter upon another state, where the wrongs of the present will be righted, and man have an opportunity to accept or reject Christ as his Saviour; but the word of the living God stands, in all its majesty and truth,—unrecalled, unrepealed;—"I have sworn by myself, the word is gone out of my mouth in righteousness, and SHALL NOT RETURN, That unto me every knee shall bow, every tongue shall swear." (Isa. xlv. 23.) "Wherefore God also hath highly exalted him, and given him a name which is above every other name: That at the name of Jesus *every* knee should bow, of *things in heaven*, and *things in earth*, and *things under the earth*; and that *every* tongue should confess that Jesus is Lord, to the glory of God the Father." (Phil. ii. 9-11.) If God is Truth, he has declared that his word shall not *return*, but be accomplished; and if so, we are justified in expecting that the mass of the race will bow the knee to Christ, and confess him as their Lord.

And is not such an expectation in harmony with the character which God has given of himself as a being whose dealings with men are disciplinary; by which he seeks to correct, purify, make them happy, show forth his glory, and exalt the name of Jesus? To accomplish this result will be the work of the future ages, in which the seeming wrongs of the present will be righted, God's dealings with men, though often apparently inexplicable, severe, and cruel, be fully vindicated: and the greatest amount of happiness to the race be eternally secured.

Philadelphia, July 3, 1876.

God hears the heart without words, but he never hears without the heart.

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT.

BY G. R. LEDERER.

The book of Daniel stands singular among the books of the Old Testament Scriptures; singular in its character, in its language and construction, and singular in the mode of imparting the revealed objects to the coming generations.

We do not find in Daniel, as in the writings of other prophets, one single "Thus saith the Lord;" all predictions are presented to him either in dreams or visions, and the explanation of their import is communicated to him through a third personage, as a kind of interpreter between Jehovah and himself.

Other prophets have almost exclusively to do with Israel, their own people. Admonishing, warning, threatening and comforting were the burden of their activity. Here and there the fate of some neighboring nations who frequently came in contact with the Jews, as Syria, Assyria, Egypt, Moab, Ammon and Edom are briefly foretold; but Daniel contains an outline of the world's history from his own days to the end of Gentile supremacy, the introduction of Messiah's kingdom and the resurrection of the righteous dead.

The language of this book is, as I said, most singular. In the first place, five of the twelve chapters it contains, are written in pure Syro-Caldaic, the language of the court, and, consequently, of most people subjected to the then ruling people, while seven chapters are written in Hebrew. But, what a Hebrew! It is mixed up with foreign words and the construction of its sentences is at variance with all grammatical rules and usages.

No other book of the Old Testament has suffered so much misconstructions, misapplications, perversions and miscalculation than that of Daniel; these things, however, did not originate in the peculiarity of its language, but in mixing up those parts which contain predictions concerning the world at large and those which pertain to the Jews exclusively; by putting another meaning into the plain words of the prophet without the least authority to do so. For instance, By what authority do Gentile interpreters—even those who pretend to take the Word of God in its literal sense—say "years" where the angelic interpreter says "days?" Or even there where the angel uses the expression of "evening morning"—not even days—to make it to be understood years? Would the Spirit of God, the real author of all prophecies, have been at a greater expense in saying plainly years instead

of saying days, or evening morning? Or to make of the word *Tanrid*—the daily sacrifice—to mean heathen worship, or some other monstrosity? But the mania to apply all possible prophecy to the Gentiles or the church, or to make out the exact time of the Lord's coming, so blinded them that they fell headlong in all the great errors they promulgate to the world.

Another strange thing, is, that the question never occurred to any of these interpreters,—What is the reason that nearly half of the book of Daniel was written in a foreign tongue? Would they reflect on this question and study for an answer they would receive light on the whole object of Daniel's prophecy, and, perhaps, give up their pre-conceived notions and misapplications. To my mind the answer is clear.

The first chapter, in Hebrew, is an introduction to the book, telling how God has prepared Daniel and his three friends for the great and important object to protect their people who were to be the captives in Caldeia; they had to become auspicious to the monarch and to be placed at the head of the government where they were enabled to prevent persecution or ill treatment of the captives.

And, indeed, the purpose of God was accomplished: neither sacred nor profane history makes any mention of oppressing or persecuting the Jews during the 70 years of their exile, except that of Haman, which, however, resulted in his own destruction. From the second to the seventh, both included, the miniature history of the Gentile dispensation is given, and given in the language of the Gentiles, that they might know and understand that the destinies of nations is not in their own hand, by their own strength, but in the hand of the God of the Jews, and that, though the throne of David is broken down, the crown and the sceptre removed from his posterity and given to the Gentiles, the time is appointed when all will be restored to the Son of David, and that his dominion will be universal, over all nations. The particulars of the way in which this revelation was made to Nebuchadnezzar and the Gentiles, I will explain—the Lord willing—when I come to the second chapter.

I have, in my leisure hours, and when not prevented by illness, written a brief commentary on the book of Daniel, mostly the fruit of my own study and researches, and partly collected from some celebrated Hebrew writers, whose names are well known to learned Gentiles. Before, however, I think it necessary to make some remarks on the subject of prophecy in general with which I think to close the first article.

The prophecies are predictions of events which

shall come to pass at some future time; future from that in which the prophet uttered the prediction. This future may be near or afar off; the events may even take place during the life time of the prophet who foretold them, as in the case of Jeremiah concerning the conquest and destruction of Jerusalem and the temple, or after a long indefinite period, which may not have been fulfilled yet even in our days, after thousands of years have passed since they were predicted. When we turn to the history of Israel we must admit that many of the predictions of their prophets have been so clearly and minutely fulfilled that none can mistake them except those whose notions are stronger than conviction itself; and there are, indeed, Bible students and interpreters who wilfully shut their eyes to historical facts, were they ever so clearly the fulfilment of prophecy; and this is particularly the case with the prophecies of Daniel.

The student of prophecy must bear in mind that the prophets spoke primarily to their people and concerning their affairs, he, the student, must therefore make himself thoroughly acquainted with the history of the prophet's people during the ages that have passed between the utterance of the prediction and our own day. If history relates the occurrence of events which are clearly recognizable in the predictions of any of the prophets, we must not look for their fulfilment in the future; they have been fulfilled. If, on the other hand, the events that have occurred are not plainly and distinctly recognizable in the prediction of one or another of the prophets, the prophecy is still unfulfilled; and we must conclude that the time of the fulfilment has not yet come according to the plan and purpose of God. Very few of our modern interpreters adhere to this indispensable rule, and the consequences are, of course, errors which lead to false doctrines, false hopes, and strife and divisions among those who are otherwise faithful disciples of our glorious and divine Messiah.

No wonder, then, that we so often meet with the ridiculous idea that the restoration of Israel of which all the prophets spoke in glowing terms, has been fulfilled in the return of the Jews—or rather a portion of them—from Babylonian captivity, though not one feature of that event is recognizable in the predictions of the prophets concerning the final restoration of Israel.

But to return to the book of Daniel. I maintain that all the prophecies in that book have been fulfilled except that concerning the introduction of the stone kingdom, or the inauguration of the Son of man as the King and Ruler of all kingdoms, nations and tongues under the

whole heaven, and which, I trust, I shall prove in the course of comments, each chapter and verse separately.

I do not claim perfection either for myself or for those of my Hebrew forefathers, from whose writings I shall make some quotations; but both may serve as a kind of guide for those who desire to search for truth, and as a key to a comparison of prophecy with history. Principally, however, it is my design to save some brothers and sisters from the delusion that the calculators of time will, by increased efforts and researches, find out the day and the hour when the Son of man, the Lord, will appear and the present dispensation come to a close, or rather the whole fabric of heaven and earth, and all the rest will be burnt up.

To study prophecies with profit it will be well to inquire into the general idea which called them forth, and which, therefore, pervades the principal part of them. In the book of Daniel the attentive reader will find out without particular difficulty, that the Spirit of God reveals *the constant conflict of the people of God with the empires of the world and the final victory of the former*. But some one may say: "We find here that the prophet mostly speaks of his own people, the Jews; are the Jews, as a nation, the true people of God? I say, no; neither the Jews as a nation, nor any other nation, are the saints of the Most High who shall reign with the Christ in his kingdom; but the Jews are, and have ever been, the representatives of the children of God, especially so at and after the days of Daniel. For notwithstanding all their shortcomings they adhered to the One True and Living God, and it is not too much to say that millions of them gave up their lives for that faithfulness to Jehovah.

The kingdom of God was also represented in the kingdom of Judah as long as a descendant of David sat upon its throne. With the breaking down of that throne Gentile supremacy began, and will last until the tabernacle of David shall be re-built, and David's great Son occupies the throne in Jerusalem.

The prophet Daniel was well trained for the reception of the revelation of this uninterrupted conflict by his own experience. He, a captive, educated at the court of the greatest monarch to wait as page upon his foreign master, received wisdom from Jehovah to tell the king his dream and the interpretation thereof. In consequence of this miraculous gift Daniel and his intimate friends became officers of the highest rank, and Nebuchadnezzar was compelled to acknowledge the supremacy of the God of Daniel. But, how soon was that forgotten! The king renewed the

conflict by erecting the great image in the Plain of Durah, commanding all his subjects to fall down and worship. Even the deep impression which the wonderful deliverance of the three faithful ones from the fiery furnace made upon him, so that he commanded his people to worship the God of the Jews, was but momentary; he soon forgot that he himself had professed that the God of the Jews had the power over all gods and kings. And, alas, thus it remains unto this day with all Gentile rulers under whatever name or title; be it Emperor or Czar, King or Duke, or even President or Governor of Republics. Though many or most of them profess to be Christians, in their acts they are in constant conflict with the government and the people of God.

And now, dear reader, by the rules as here stated I have been guided in commenting on Daniel, and by this all misapplications, misconstructions, all speculations and calculations concerning the time of the appearance of the Son of man, to take possession of his kingdom must fall to the ground, and all searching for it can only bring evil.

*The secret which the Father has not even revealed to the Son is not for any mortal to know, however great his desire may be to see the Lord coming in power and glory.*

### ◆◆◆ "SOBER SECOND THOUGHTS."

The son who said to his father, "*I will not,*" when bid to "go work in my vineyard," and "afterwards repented and went" is a good example of sober second thought. Some years ago the EXAMINER was sent to a man in the State of Connecticut. It went to his family for several months, but last July the head of the family, in a somewhat censorious and petulant manner, wrote to have it discontinued. Of course, he was promptly obeyed, though no charge had been made for it. A short time since he wrote wishing it sent him again. He writes as follows:

"I have/wished since I stopped the EXAMINER, last July, that I had continued it. I was rather hasty in making some remarks which I did. I have been compelled to believe there is a future probation for all who have not sinned unto death; and that mercy continues beyond this brief existence. I have now embraced the glorious truth: not with the contentious spirit I had before, which I felt condemned for cherishing; but with love for all. O, what a burden it has lifted from my mind; I am freed from all bigotry and unkind feelings towards any one. I look upon a world yet to be saved, when Christ will see 'the travail of his soul and be satisfied.' God loves poor mortal man, and will save all who will submit to His righteous will, whether here

or hereafter. I am determined to be free from every yoke of bondage that sectarians would impose on us; and yet I will have charity for all. I want the meek and quiet spirit of Jesus abiding in me. Will you please send me the EXAMINERS that have been published since July last, and then continue it to my address, and I will pay as soon as possible."

I doubt not this man feels better than when he said, "I will not believe;" and far happier than the Advent preacher in California who says, the views held by the EDITOR of this Magazine "are a damnable heresy." Such a heresy is "denying the Lord that bought them. Who, most likely is doing such work,—those who believe and teach that Christ gave himself a ransom for all "men, to be testified in due time;" or such as teach that the vast majority of men will never hear *that testimony*, nor have an opportunity to accept "the Lord that bought them?" "Sober second thoughts" may lead many opposers, yet, to change their minds and course, and learn and proclaim the grand and soul-cheering declaration that, "Christ is the propitiation for our sins; and not for ours only but also for the sins of the whole world," and that God will, "in due time," cause the whole world to hear the glad tidings, and give every son and daughter of the human race all necessary means to accept the Redeemer unto life everlasting; yea, He "will have all men come unto the knowledge of the truth," and "pour out of His Spirit upon all flesh;" so that none will ultimately perish except such as wilfully and knowingly sin against the Holy Spirit and "deny the Lord who bought them."

Ed.

### ALTERNATIVES.

THE brief paper of "A Student" headed "*Life in Christ*," which appeared in the RAINBOW, deserves, I think, more consideration than it will probably receive.

It has suggested to me the following thoughts on the tendency of men to adopt extreme alternatives, and to draw broad if not coarse lines of distinction in matters which do not admit of being thus treated.

For example: Our fathers held, and seem to have been incapable of holding anything else, that at death every man—whatever may have been his character on earth—became at once, in consequence of that change, either supremely good or supremely bad; an angel or a devil. What else, said they, can possibly have been meant by such terms as "saved" or "lost?"

Modern thought, while taking quite a different direction, seems inclined still to run in a some-

what similar groove. Hence, while one holds that if man does not in the future live for ever in happiness or misery, he *must* die as the brutes die; another affirms that the alternative for every one is either immortality or annihilation; and a third declares that the denial of eternal punishment necessarily involves Universalism.

Each of these schemes, if so they may be called, is supposed to rest on certain texts of Scripture, but all alike proceed on the utter disregard or forgetfulness of the revealed character of God, and the lengthened training of man. The charm of each and all of them being that they may be held dogmatically, may be expressed in a few words, and can be comprehended by everybody without trouble.

But *truth*, in such matters, is not thus summarily to be either arrived at or disposed of. It is not given us in hard and fast lines, but it is intended to hover around us somewhat dimly, exciting interest and hope, although frequently incapable of clear definition.

All truth, it has been well said, lies in nice shadings; but men in general have no eye for shadings, and hence they continually fall into errors which might easily be avoided if they would but remember that almost every form of thought which is of any value becomes, when received by mortals, true and useful *to them* only in so far as it admits of modification, and is bounded on all sides by that which seems antagonistic, yet is not contradictory.

The paper of the "Student," to which I have referred, appears to meet this tendency, when it bids us to consider whether there may not be salvation without "glory, honor, and immortality;" whether there may not be life in the world to come, through Christ, which yet does not involve a partaking of the immortality of God; whether such life may not be granted to multitudes *on sufferance*,—that is, for a more or less lengthened period as God sees best; whether destruction may not be the termination of those who determinately reject "the counsel of God against themselves" without involving any such consequence to others; whether, in short, the second death may not—like the second life—be a variable thing, and whether this is not the true meaning of many passages of Scripture which, as usually interpreted, appear contradictory.

These texts are prominently brought forward in Mr. Dunn's *Destiny of the Human Race*. They there support an argument which seems to me unanswerable. They illustrate a theory which if not proven,—and such subjects do not admit of *proof*,—carries with it the highest probability; a theory which, as I think, has never yet been fair-

ly considered, perhaps chiefly because it sets at nought the broad and coarse lines of distinction to which I have alluded, and which are so popular.

For the information of some readers it may be well to mention that a new edition of Mr. Dunn's book has recently been published by Messrs. Simpkin & Marshall, [London, Eng.], the price being reduced to *six shillings*. \* H. L.

—Rainbow.

## LETTERS AND EXTRACTS.

FROM S. C. LOCKWOOD.

BRO. STORRS: The BIBLE EXAMINER has been a great emancipator to me; while the reading of its pages has given me much pleasure. I have read in the Sept. number the article, "The order of the resurrection," and was much interested in it. With reference to the reign of Christ and his saints over the living inhabitants of the earth I have thought much, and yet perhaps to very little purpose. I imagine it will be very much as it was with the Saviour after his resurrection. He was entirely beyond their control; could make himself visible or invisible, at pleasure.

Now, in this state, we have but five senses with which we can discern any thing. Have we any, by which we could discern an immortal being? Supposing the saints who come out of their graves after the resurrection of Christ, were here; could we see them without another sense? And if not, how can we know that Christ is not here and the first resurrection already taken place? Will you please write your thoughts on the subject?

RESPONSE BY THE EDITOR.—I suppose immortal beings can make themselves "visible or invisible" to mortal ones at pleasure, if God wills it so. It has been so in the past to Abraham and others.

The record which speaks of those said to come out of their graves "*after*" the resurrection of Jesus, are said, also, to have "*appeared* unto many;" and there appears no evidence that the "many" had "another sense" to see them.

That Christ is not here, *visibly*, all must admit: but has always been *with* his saints in some sense; but no evidence appears that He is here *now* in any different sense than heretofore; and if not, I see no sound reason for accepting the idea that "the first resurrection" has "taken place." My *opinion* is, that the first resurrection and the change of the living saints will be simultaneous, when "the Lord shall descend from heaven:" and the "voice of the archangel" is heard.

In 1844 it was asserted, by some, that the "dead saints had arisen;" and I was asked if I should see some of them, if I would not believe it? I replied, No, not unless I could at the same time see "Christ in the clouds of heaven."

But I have no disposition to enter into a controversy with brethren who take a different view: *time* will soon settle the matter. Let us live always ready to meet the Lord when He is *revealed* from heaven; thus "loving his appearing," and rejoicing in hope of it; for, "In such an hour as ye think not the Son of man cometh." Every indication is that the event is near; and we may well "lift up our heads; for, our redemption draweth nigh."

FROM POLLY G. PITTS.

BRO. STORRS: I have received the last number of the xx. vol. of the BIBLE EXAMINER; and to say that I am exceeding glad and thankful, will not express my feelings, and only my God and Saviour knows the *unspeakable* joy of my heart, while meditating on what God has done for me through it. O, blessed Bible. Blessed God, for raising up so many Bible Examiners, giving them strength, wisdom, light, knowledge, and the love of His word, so that the truth as it is in Jesus has come to many, the light of life; and is spreading and growing brighter and brighter. O! what shall I render to God for all His benefits? I will take the cup of life, and ever call on the Name of the Lord. Yes, ever praying that He may sanctify every instrument He has been using for my everlasting good, as well as for others, and at last glorify them with His own self. O, what can we want more than to be like Him, and see him as he is? Blessed be God for the training *for service* in the "Ages to Come." O, how much my God has taught me! He has learned me not to call all the dead who have died without the knowledge of God or Christ, "The wicked dead." I have learned that many are called, but *few* chosen. I have learned that "GOD IS LOVE." And He has learned me to take that exalted stand-point, when viewing His ways to the children of men; and, O, how many dark things have become light, and many crooked things made straight. When I take the stand-point, "God is love," then I feel that the BIBLE EXAMINER must live. It is of His own raising up, and I am not afraid of His laying it down until it has accomplished *ALL* he designed it shall do. While I live, I shall trust in Him to enable me to do all I can for its support; and to comfort you, my brother, and hold up your hands by my prayers and Christian effort, and encourage others to do the same.

I cannot put a money value on any one number of the volume, if I would; the worth of any number would far outweigh the subscription price of the volume. May the blessings of God rest upon you and yours, and all the dear writers and readers of the EXAMINER, and all His children, and the world. Your Sister in the Lord.

Iowa, Sept., 1876.

FROM SILAS COOK.

BRO. STORRS; I wrote you sometime ago desiring your Magazine, entitled BIBLE EXAMINER, and think it did not reach you as I directed to your former box in New York. But an EXAMINER has been received, and I now send a Post Office Order for three dollars for two copies, according to your offer in the one received, for the forth coming volume. I took it a number of years ago, and also other papers of the Advent doctrines; but I found the most of them so sectarian, and so opposed to any advance in the truth that I forsook them all, and went to work for myself in the advancement of the truth, according to my own understanding of its teachings in regard to the future of mankind; and the result was an expulsion from the church and set down as one causing divisions in the said church, and from that time till the present I have been studying the Bible and have been well paid in the satisfaction I have felt in being freed from the fear of God taught by the *precepts* of men, and have learned that the goodness of God should lead men to repentance.

The doctrine of Election troubled me for sometime; and as the Bible was to be my guide, to that I went for instruction and I found it to be, to me, one of the most glorious doctrines, so to speak, in the book; also, the salvation of *all* Israel, according to Paul in his Roman letter. I thought I found the Saviour's other sheep, which are not of this fold (the gospel) which were also to be brought in and finally made one fold, having one shepheed. Also, as the Father raiseth up the dead and quickeneth them, (giveth them life) even so the Son quickeneth whom he will, (giveth them life); from which I found an answer to Paul's desire to know him and the power of his resurrection, and that he might attain to a resurrection out from among the dead ones, whom the Father would raise up and quicken.

Jacob was surnamed Israel, and does not appear to me to go farther back than the commencement of Israel; and if we proceed correctly, it does not affect the doctrine of the hope for our race; for back of Israel we find a promise to Abraham that in him all families of the earth

should be blessed; which it appears to me would not be such a blessing as I should desire if it was to raise them up and torment them forever in the Orthodox hell, or even burn them up literally, as we once believed. The reason why God will bless all the families of the earth I think we find in Gen. xxii. 16. The angel said, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son," etc. It is not because they have repented, but because Abraham has done this thing, that he will thus bless him and the families of the earth: but that God will give them repentance, is, I think, more than implied by much Scripture testimony. I may, if my life is spared, write you again, if I can bring myself to the task. I am getting old, and my mind fails me and my voice is so gone that I do but little public teaching; but I do like the truth, and also to contemplate the glorious time that is coming when Jesus shall return from heaven and begin the glorious restitution of all things spoken by the mouth of all the prophets, and every knee made to bow and every tongue confess that he is Lord to the glory of God the Father.

Yours in love for the truth.

Ohio, Sept., 1876.

FROM CORA M. CLEMENCE.

BRO. STORRS: I have been perusing the BIBLE EXAMINER for September last. In the reply to "Questions of Interest," I can say, you could not have expressed my views more fully. They are defined as the word of God teaches. I do praise the Lord for the truth; and though heaven and earth be removed the word of the Lord standeth sure. I desire to hear the Master's voice alone. None will deviate from the narrow path that follow the blessed Jesus. There are so many saying, "Lo here," and "Lo there," that unless our trust is in the Mighty One we shall make shipwreck in these perilous times.

The article in the Sept. EXR., on "The Order of the Resurrection," I have read with the greatest satisfaction. Every article in that number of the Magazine seems to be food for the inquiring mind; and, after conversing with so many diverse opinions upon the word of God, it is a relief and comfort to peruse the real substantial truth, searched out from among the thousands of precious and long hidden Gospel truths of God. O, for more of a willingness on the part of those professing to be children of light and truth to search, and understand more of God's holy will and Divine plan concerning the glorious era that is about to dawn. It seems to me it is time that

men throw off the one idea system and search the Word of God more.

There seems to be a great willingness to listen to and believe the traditions of men. There would not be so much spurious preaching and teaching as there is in these days if all sought to be led by the Spirit of our Divine Master. He alone can guide our thoughts, inspire our pens, and direct our feet in the narrow way and give us victory amidst temptations. Only Jesus: let thy grace be my shield and hiding place. It is truly blessed to turn from the confusion and contention existing, at this time, to the Word of Life. There we can find all our desires and anticipations realized. I am striving so to live that, if I fall, I may sleep in Jesus and be among those who have part in the first resurrection and enter upon the full fruition in the "eternal ages;" for this I am striving in hope.

*New Brittain, 1876.*

BRO. BLAIN desires all persons to whom he has entrusted his work, "HOPE FOR OUR RACE," to sell or loan, to write and let him know whether they have received anything for the work, and can send him something to help him to live while he is laying by to recover his health. He says:

"I find lately that rest of body and mind is slowly restoring my strength. Having learned by further study of the Bible, that in my work, *"Death not Life,"* I had misunderstood, and so misinterpreted some 200 pages of Scripture, which I then thought taught the *literal* destruction of the wicked, I feel it to be my duty to review, and undo the wrong I have done in that matter. This labor from the age of 78 to 84 proved too much for my strength, and last May, quite suddenly, I found myself greatly prostrated in body and mind. Of course, I had not a desire to undo anything I had written against endless torment. I am not without hope that I may recover so as to do more for the cause of truth, especially by writing. In the meantime, I need help to live and keep out of debt, as travelling and selling books is about over with me.

"I also exhort the friends of truth to sustain and scatter the BIBLE EXAMINER, as it is the only periodical which will, as yet, lend a helping hand to our work. It is doing a *great work*; but the number who take it is too small to sustain it, and so donations are needed. Gratitude for the joyful light it has given us should stimulate to liberality in its support. There is yet much more light to be brought out. Read the article in the August EXAMINER on 'The World

Burning Theory;' and all can see the need of more light on the symbolic and figurative language of the Bible.

"To wake our friends to the *greatness* of the cause in which we are engaged, I ask all, who wish to 'grow in grace and in knowledge,' to read the Bible, keeping carefully in mind the following three questions. 1st. Had God a *purpose* in creating our world and race? 2d. Was that purpose a *good* and wise one? 3d. Is He *able* to accomplish His purpose?

"A discerning mind can see that both Scripture and reason can and should be used in answering these important questions. I refer to *reason* as a help by the authority of Jesus Christ, who said, 'Why, even of yourselves, judge ye not what is right?' Luke xii. 47."

"JACOB BLAIN."

*"Buffalo, N. Y., October."*

ELD. J. S. HATCH, Indiana, writes: The EXAMINER for October has visited us; for which receive my hearty thanks. I did not expect it, for I knew I had not paid for it; but I hardly knew how to get along without it. I am poor, as to this world's goods, and have had much sickness in my family the summer past; four of them down with typhoid fever at one time confining me at home four months and a half, and I could not earn a dollar. Myself and wife prize the EXAMINER highly; but we cannot expect you to send it longer free. I do love the doctrine of "the ages to come;" and feel like saying, *Glory to God.*" I see how broad the plan of salvation is; that in *the ages to come* "Our Father in heaven" is determined to "show the exceeding riches of His grace" and "all the families of the earth" are to be *blessed*. "Thank the Lord for his goodness and for his wonderful works to the children of men."

I spend most of my time preaching the word. My wife has been afflicted with rheumatism for more than four years.

NOTE BY THE EDITOR. — Take courage, brother. "Many are the afflictions of the righteous; but the LORD delivereth him *out of them all.*" Psa. xxxiv. 19. The EXAMINER will continue to visit you, if the Lord grants me the means to issue it. Let us submit in all things to His will. Love orders all; for, "GOD IS LOVE."

MRS. LIDE WHITE, Illinois, writes; I cannot do without the BIBLE EXAMINER. It is all the Gospel preaching I get. May you be spared to proclaim the glorious doctrine of "the ages to come" until our King shall claim His kingdom. Yours, in the blessed hope of life in those ages.

FROM WM. S. DIBBLE.

BRO. STORRS: I hope and expect to get quite a number of new subscribers for Vol. 21 of the EXAMINER, but I shall not claim any "club" privileges this year, and shall remit full price for each copy, as I consider it very cheap at \$2. I often find in it single articles that are worth far more to me than all the Magazine will cost me if I should take it as long as you publish it; which I mean to do if my life is spared so long. Oh how the glorious doctrines advocated by it cause my heart to rejoice; and especially the doctrine that all men will have *one* chance, either in this life or the next one, to come to the knowledge of "the only true God and Jesus Christ whom he has sent," and thereby have the opportunity given them of securing eternal life, which can only be obtained by the knowledge of Christ and the acceptance, voluntarily, of the salvation which he has freely provided for all. It seems to me it is absurd to suppose that God should give the invitation, "And whosoever will, let him take the water of life freely" (Rev. xxii. 17), and then provide no means for all to know that such an invitation has been given. But, bless God, he has assured us that all shall have such knowledge "in due time." (1 Tim. ii. 6.) This doctrine looks good to me, and is certainly common sense, and accords with, as I fully believe, the teachings of the Bible from Genesis to Revelation. Truly, God is love; and I mean to set forth to my fellowmen, on all proper occasions, this great and glorious doctrine of God's love to all.

I have been led lately to think much upon the Bible doctrine of man's mortality, and of the security of those who believe in the unconscious state of the dead, and trust Jesus for a resurrection to eternal life. What solid ground this is on which to stand, and how it preserves us from this "strong delusion" (Spiritualism), so fully described in 2 Thess. ii. 8-11: "And then will be revealed the Lawless one" (*Emphatic Diaglott*). Here let me ask, has any thing ever been revealed more lawless than Spiritualism? for, many of its devotees desire to abolish all law and order, even to the annulling of the marriage contract. Does not Spiritualism fill this picture completely? "Because they admitted not the love of the truth in order that they might be saved, and on this account God will send them an energy of delusion to their believing the falsehood." (*Em. Dia.*) Yes, the doctrine of man's inherent immortality is truly what the Bible calls it, "The Falsehood." Oh how it makes my heart ache to think that so many of our Christian friends stand on this same platform with the advocates and devotees of this

strong delusion. Many times have I heard those who claim to love Jesus, and believe in the Bible, and take it as the rule and guide of their faith and practice, advocate the idea that something good would yet be made known through Spiritualism. Bless God for the truth that "the dead know not anything."

I have taken upon myself a solemn vow to fight the doctrine of the immortality of the soul until Jesus comes or I fall asleep; and I expect the aid of God's Holy Spirit, so that I may be able to do it lovingly and kindly, and thereby help to bring some to the knowledge of the truth on this great point. How it honors God and his Son Jesus Christ to believe that when a man is dead and we put him in the grave he will never live again unless by the resurrection of the dead through the power of Christ. Blessed doctrine: good enough for me. I accept it and shall communicate it to others whenever it seems right for me to do so. Bless the Lord that I am free from all that hampers or chains me down, and am no longer bound by church organizations. I can now scatter tracts and papers, and advocate any doctrine I think the Bible teaches, and no one has any authority to say, why do ye thus!

I have also been examining and studying the doctrine of a *literal personal devil*, and have been obliged to give that up too. It seemed rather hard to relinquish my hold on this doctrine; for, I had used it for a long time to help fight Spiritualism with; but I am convinced that it is an error. and so I cheerfully and gladly let it go. With God's help I mean to be faithful and help spread the truth of the Bible as I understand it, and try and win men to Christ that I may be an heir, a joint-heir, and co-worker with him in "the ages to come."

May God bless you and spare your life and give you strength to work for the Master until He comes, is the wish and prayer of your brother in Christ.

California.

WM. B. PUTNAM, Wisconsin, writes: Our Society have built a comfortable house of worship this summer. It was dedicated, the second Sunday in October, to God and his cause by our able and faithful Bro. Stephenson, from Chicago. It was filled with attentive hearers, who listened to the discourse of near two hours. In the evening he gave another discourse, on the "Eastern Question." The audience listened with almost breathless silence. Bro. S. is to visit us again, in a few weeks and make a longer stay. He is a workman that needeth not to be ashamed. He is a firm believer and fearless advocate of the impartial

love of God to the race He has made. Oh that we had more of the same. We have had additions to our numbers this summer, and others are searching the Scriptures to see if these things are so. It rejoiced my heart to hear again from Bro. Foore, of Kansas. I see his faith is unwavering in these new, yet *old* truths which have been slumbering under the traditions of Ages past, but now are coming up again to comfort and bless God's waiting people. It pleases the Father to hide these things from the wise and prudent and reveal them unto babes.

A FRIEND, in this city, wrote me as follows: DEAR SIR: In No. 1, Vol. 21 of the EXAMINER I find an article under the head of 'POVERTY'S MOAN AND BLESSING,'—stating the reason a poor Sister could not pay for the EXAMINER, and still did not wish to be without it. Please return her the 50 cents she sent you, and in the place of that you will find \$2 to pay you one years subscription for that Sister; and please continue the Magazine to her and oblige. Yours, etc.

REMARK BY THE EDITOR.—I suppose the author of the above would not care to have me give his name. The "50 cents" went back, or was "returned," soon after it was received, accompanied with some *interest*, saying, I would "take Jesus for your surety in the matter," and lo, it comes *double* before the month is out. Thank the Lord, and blessing on the *friend* who thus volunteered "to take the risk;" may blessings return to the donor. Truly, "It is more blessed to give than to receive."

R. R. GAITHER, Illinois, who has just subscribed for the BIBLE EXAMINER, writes: I have received the bound volume 20. I would not part with it for \$20, if I could not replace it. My joy is what my tongue cannot express. What light and truth I have is like fire shut up in my bones: may God open the way that it may burst forth to His glory and the good of His creatures. I will vindicate my Master's character. My way is, at present, hedged up: may God in his love open it. I talk this truth on all opportunities I have, and love to do it. I hope brethren and sisters, and all of like precious faith will throw their help, or funds, into the treasury of the Lord, and gird on the whole armor of God, and go forward in spreading the truth of the coming kingdom. I hope,—and it gives me great joy,—that I may be permitted to take a humble part in the kingdom that shall not pass away, and in proclaiming the everlasting Gospel in the coming *Ages*.

WM. LINDSAY, Michigan, writes: I shall ever consider I am indebted to the EXAMINER for the abiding consolation and well grounded hope it has helped me to receive and daily enjoy in this world of trouble and trial. I praise God for the hope it has pointed me to; a hope that reaches right through this age (which is bearing the curse) to those coming ages when I shall be made like my Redeemer. Daily do I thank my God for the great consolation the EXAMINER has brought to me, that the deceived, the mistaken, and the neglected of our race will yet have an opportunity of embracing the precious truth of God. I pray the Lord to cause this glorious truth to be spread abroad. And may we who have tasted this blessed truth live up to it. Your waiting brother.

J. M. YOUNG, Michigan, writes: It is my full intention to stand with you to the end of our journey here. I have lost much of my property in the last four years, and am near 64 years old; so, not able to earn money as formerly. I often think of Brn. Storrs, Blain, and many more of God's dear old servants, walking on the verge of the tomb, battling for the truth, in poverty and in need of help, and my aching heart wonders, *why?* But this we do know, the loving Master is choosing our portion for us. We do not wish it otherwise. Jesus has said, "I will never leave nor forsake you." Be of good cheer; it is Jesus that leads: be not afraid. "We know not what we shall be." I prize highly the EXAMINER. May our Master bless its Editor and supporters, together with the suffering Zion of God.

A BROTHER, in Georgia, writes: "My relation to the BIBLE EXAMINER has proved to be one of absolute dependence. I love it,—find it profitable,—would cheerfully pay, if in my power, double its price,—but it is utterly out of my power *now*, and so far as I see *in future*. My little crop is very short from both flood and drought."

NOTE BY THE EDITOR.—The EXAMINER will visit you still, and all others with like expressions of love to it, while the Lord enables me to publish it.

A. W. BOGART, California, writes: "The true light is shining out here. We are holding our meetings in a private house every Sunday at half past four o'clock. All bars are dropped, and we have a large pasture and plenty of food. Bless the Lord for this freedom. Remember us on this coast in your prayers."

THOMAS J. HARRIS, Pennsylvania, writes: I like the EXAMINER very much. It is the only periodical that gives us light on the future. The Bible clearly teaches probation in the ages to come, and the return of Judah and Israel to their "own land, wherein their father's have dwelt." God says, He will do this, not for their sakes, but for His own name's sake. I hope you will continue the EXAMINER as long as you are able. I know of none to take its place if it should be discontinued.

CAPT. CHRISTIAN HANSON, Virginia, sends for two copies of this Magazine, and writes: "The BIBLE EXAMINER is a storehouse of living truth to me. It has given me more knowledge of God's love to us than I have ever had before. It is a welcome visitor to me. May God bless and keep you with us for many years to come."

N. D. WIGHT, Massachusetts, writes: I find no other publication that I prize as I do the BIBLE EXAMINER. It is deeply interesting, and is very instructive. The blessed truth it advocates ravishes my heart as no other work does.

JESSE BENSON, Illinois, writes: I am much pleased with the doctrine and truth advocated and set forth in the EXAMINER; and my prayer is, that you may be full sustained in the effort to spread the glorious truth of the Gospel of the Holy Scriptures.

#### LETTERS RECEIVED TO OCT. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

S. C. Lockwood, Mrs. Lide White, T. K. Allen, Wm. Lindsay, Lottie Hermes, R. A. Palmer, Edwin Phelps, Mrs. A. B. Danforth, Mrs. Mary Smith, Silas Cook, C. M. Clemence (2), Israel Putnam, Charles Everitt, Mrs. R. W. Pierce, Sarah Van Wie, Dr. W. D. Nelson, J. R. Davidson, Martha A. Hause for Mrs. Lamb, S. N. Chadwick, Hattie N. Hazard, Mrs. F. Arthur, Susanna Blodgett, Jane Alderson, Esther Tyson, W. T. Taylor, B. Gifford, John Rink, W. S. Dibble (2), Emily Page, "Mrs. S. C. W." H. D. Collins, Geo. W. Kemp, Geo. W. Maynes, Dr. J. S. Seabury, Geo. Adams Jr. (2), Wm. H. Simmons, R. R. Gaither, W. N. Rhinehart, E. D. Adams, James M. Young, Martha T. Turner, Wm. Mitchel, N. D. Wight, A. Logan, John Beeching, D. Westervelt, Mary E. Benham (3), S. S. Call, D. Hawks, Jesse Benson, Wm. H. Tice, T. R. Crocker, T. W. Wright, T. J. Harris, Mrs. Geo. H. Elliott, Wm. B. Putnam, Geo. Waterhouse, J. S. Hatch, R. R. Gaither, J. Sherman, Geo. W. Parsons, John A. Salin, D. B. Salter, Polly G. Pitts, Mrs. F. W. Haskell, Collins Gillet, W. K. Everson, Dr. E. Perkins,

Capt. Christian Hanson, B. F. Land, John Klintberg, Nathan Teft.

BOUND EXAMINERS Sent to the following persons:

J. B. Eggleston, John R. Davidson, A. S. Ireland, Azro Benton, B. Gifford, N. D. Wight, R. R. Gaither, Martha T. Turner (3 copies by Exp.), Mary E. Benham (by Exp.), Rev. Jonas Olson.

OTHER PARCELS SENT TO OCT. 26.

Rev. H. K. Foster, Thos. J. Harris, Hugh Baker, Wm. B. Putnam, A. W. Smith, Alfred Malone, Cora M. Clemence.

**The Bible Examiner** is a Monthly Magazine.

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GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

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#### The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,

72 Hicks Street,

BROOKLYN, N. Y.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.



NEW YORK, DECEMBER, 1876.

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W. H. SPENCER, PR., ROCHESTER, N. Y.

## EDITOR'S NOTICES.

THE EDITOR of this Magazine visited, the past month, Lynn, Chelsea, and Salem, Mass. He received a hearty welcome in all three of those places, and had precious seasons with families, besides a good hearing in the public assemblies. He feels assured that his visit was profitable to himself and to others. He was absent from home eight days, and enjoyed perfect health, except being somewhat affected with hoarseness from much talking in private and public. This, however, was probably owing mainly to the climate in that region.

He feels thankful to "Our Father in heaven" for the health, peace, and joy he experienced, and for the assurance that his visit was made a blessing to not a few. Should his health continue as it is, he will visit other places if satisfied it is the Lord's will. He longs to see the character and Government of our gracious God vindicated; and is sure that no view thereof does this like that he now presents to the consideration of his fellow-creatures. The success of the work he leaves with our gracious God; assured, that only will prosper, *ultimately*, which He approves.

Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an *unbound* volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with \$6, he shall receive, *unbound*, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with \$10, he shall receive *both* volumes 18 and 19, *bound*.

4. For *eight* new subscribers, with \$15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 per volume free of postage; or, \$3 when called for or sent by Express.

## BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound*. Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be \$2 *including* postage.

I have still a supply of volumes 18 and 19; *bound*, which I will furnish at the same rate per volume. GEO STORRS.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

MARTHA A. HAUSE, Minnesota, writes: The BIBLE EXAMINER is indispensable. I feel that I could not do without it. I read it eagerly and with *increased* interest, and can hardly wait from one month to another to get it. Yours in Christ.

JAMES McCORD, Ohio, writes: The BIBLE EXAMINER is the most welcome monthly visitor we have. As many have expressed their interest and love for it in strong language, I will say, they cannot possibly think more of it than we do. If I had the means I would give much to help to spread it through the world. As it is, I can do but little more than to use my tongue to advance the glorious truth and give away and lend my Magazine.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, DECEMBER, 1876.

No. 3.

## THE EXAMINER TO THE LORD'S POOR.

"The poor always ye have with you," said Jesus. Paul cautions us "to remember the words of the Lord Jesus, how he said, 'It is *more* blessed to *give* than to *receive*.'" The BIBLE EXAMINER has never been refused to the poor who have made known their desire to receive it; nor does the Editor intend it shall be, while he can obtain means to publish it; and those who, heretofore, have paid for it, but have become unable to pay longer, asking to have it discontinued, with sorrow to part with it; to such the Editor asks, as a *privilege*, to continue it; and he will feel a great pleasure to take Jesus' words for complete compensation. The article on "*Poverty's Moan and Blessing*," in the October EXAMINER, has already been responded to by several brethren and sisters, so as to enable the Editor to supply all the poor who have made known to him their desire to receive the Magazine; and also to such as through unfortunate circumstances are unable to pay as heretofore, but who regret to discontinue it.

A good brother, in Kansas, writes: "I waited just as long as I could, thinking I should get money to send for the EXAMINER; but the grasshoppers have again made their appearance and destroyed all our fall sowing of wheat and cabbage and turnips, and I have not sold a bushel of any kind of grain inside of two years; so I cannot possibly raise any means to pay for the EXAMINER and I do not know how I can do without it."

Well, brother, you shall *not* "do without it;" it will visit you just the same as if you could pay; and so to all others, in like circumstances, who communicate with the Editor on the matter. It is a pleasure to continue the BIBLE EXAMINER to such: do not deny me that *privilege*; and many who are more fortunate in means will help to meet the expense, and realize that "*it is more*

blessed to *give* than to *receive*;" and will thank the Lord, in this way, to be enabled to help "bear one another's burdens."

Ed.

## THE WORLD BURNING THEORY.

THE theory of the literal burning of the world, or globe on which we live, reminds one of the spirit once manifested by the disciples and the rebuke they received from their Master, and also the lesson He taught them on the occasion. The circumstance and lesson were as follows: The Samaritans were not Israelites, but descendants of the nations introduced into Palestine by the King of Assyria after he had carried the ten tribes away captives. Jesus was on his way to Jerusalem and sent persons before him who entered into a village of the Samaritans to make ready for him. But they did not receive him. "And when his disciples, James and John, saw it, they said, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?'" But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." (Luke ix. 51, 56.)

The idea of burning the world, when Jesus personally comes from heaven again, looks very much like that of these disciples. If men have not received Jesus, though perhaps they never heard of him, or have only heard of him by misrepresentation, they are to be immediately destroyed by fire, according to this world burning theory. Do the advocates of that idea "know what manner of spirit they are of?" Is such a view of Jesus' designs towards men in accordance with the object of his coming again? May not the spirit which advocates the immediate destruction, by fire, of all men except those who have ranked themselves as saints, be some other spirit than that of Jesus? It certainly seems not to be His spirit. He says, He came "not to destroy men's lives, but to save them." Will his spirit be changed when he comes the second time, when he is not liable to suffer again from men?

Will he have less love to men and less desire to *save* them then, than in the days of his humiliation? Will his increase of power, and his perfect glory, so affect his spirit that he will be ready to do that on a large scale—on the whole world—which his erring disciples wished to do on a small village? Is not the spirit which desires such a result to all, except themselves, of the same character as that of the mistaken disciples, who knew not what manner of spirit they were of?

Is not the world burning theory the offspring of ignorance of the words of God, and the fruit of forming a theory from an isolated text, which compels its advocates to overlook the general testimony of Scripture, and the clearly revealed *fact* that the great work of Christ is "to save men's lives," and to destroy sin and evil? Does not the theory virtually say, Christ is unable to accomplish the work He undertook, and so gives it up in despair, burns the world, and lets the millions on millions of untaught souls, for whom "He gave himself a ransom," perish hopelessly without further effort to save them? What would a fire from heaven to destroy a village of Samaritans have been compared with this? If the disciples did not know what manner of spirit they were of, when they asked and desired to be commissioned to the work of destroying a few villagers, what must we think of the spirit which desires and asks the destruction of the face of the earth, and all men upon it, except themselves, every time they pray, "*Thy kingdom come?*" Does not such a spirit oppose itself to the spirit of Christ, who came, "not to destroy men's lives, but to save them?"

When He comes again, will He have changed, so that the same "compassion on the ignorant and them who are out of the way," through their ignorance, will have no place in his bosom? True, those who have had the means of knowing God and the remedy he has provided, and who have refused that mercy and "know not God and obey not the Gospel," will be visited by Christ "in flaming fire," and "be punished with *eternal* destruction." (2 Thess. i. 9.) But what has this to do with those who never had the means to know God, and never heard the Gospel? It surely cannot apply to such, and therefore does not relate to "the ignorant and them who are out of the way" by means of unavoidable circumstances.

To my mind, the world-burning theory has only a most doubtful support, and is opposed to

the general teaching of the Bible; irreconcilable with the prophecies; contrary to the revealed plan of redemption, and directly opposed to the testimony of God himself, after the flood, when He said, "I will not *again* curse the ground any more for man's sake, . . . neither will I *again* smite any more every thing, living, as I have done." (Gen. viii. 21.) To suppose, after such a declaration, that God will smite the earth with a greater curse, even with a fire which shall destroy the face of the whole earth and every living creature upon it, is, apparently, to suppose that He regards not his word, or that He talks most deceptively. No interpretation of language that may seem to support the world burning theory can be true; and it is, at least, an indirect impeachment of Jehovah's veracity, in relation to his utterance Gen. viii. 21. So it seems to me. To the advocates of such theory, the language of Jesus to his erring disciples seems applicable; and the lesson He taught them on that occasion is worthy of deep meditation by all who wish to honor God more than to sustain a theory with only a solitary text, and that of doubtful authority.

Ed.

### CHILDREN DYING IN INFANCY.

THE condition of these cannot fail to interest every thoughtful mind. Are none of Adam's race to have a revival from the dead except those who form a spiritual union with Christ in this life? That is an inquiry that must be met. Evasion in relation to it can give no satisfaction to the inquirer, nor the person inquired of. All who accept the idea that none will ever have a revival from the dead except those who have formed a spiritual union with Christ, evade this inquiry, or avow a disbelief in the revival of those who have died in infancy. On that subject, silence is the resort. To avow the belief that all infants, dying in infancy, are lost, or perish hopelessly, is so shocking to a pious heart that few dare openly to maintain such a theory. But to this result men are driven, in fact, who insist there will not be a resurrection of any dead ones unless a spiritual union with Christ has been formed before death; they cannot come to any other rational result. In the first number of the revived BIBLE EXAMINER, I spoke as follows:

"To say that no man can have a resurrection from the dead unless he has, in this present life, had a union with Christ's divine nature, or a spiritual union, or union by the Holy Spirit, is to leave all infants, dying in infancy, in eternal

death; for a spiritual union can only be formed by *faith*, and faith cannot be exercised in one of whom we have never heard. Hence, all who take ground that a future life can only be had by a spiritual union with Christ, must of necessity, —when pressed on the subject,—take the position that none can have salvation who die in infancy; and any position or argument that can bring such to life is equally good to give a life in the future to all others who have never committed the sin of rejecting the LIFE-GIVER.

"We shall enlarge upon this topic hereafter; and 'Non-resurrectionists,' as they are called, must meet this question. We have been burdened with it in time past; but truth has delivered us from that load; for which we are thankful to our heavenly Father, and go on our way rejoicing that 'God is Love.'"

To say that Adam brought all his posterity down into death, and that by no fault of their own, and that the second Adam fails to bring up from that death all except a "few," to me, with present light, is a blasphemy; for God said, The seed of the woman should bruise the serpent's head; which can have no meaning short of saying, The Seed of the woman shall fully remove the evil introduced by the serpent's subtlety. But if the vast majority of the human race, including all dead infants, are to be held in death eternally, the Seed of the woman fails,—His head is bruised instead of the serpent's, and the serpent evil triumphs over the race, i. e., the mass of it, and only a "few" are rescued; and these only by a desperate outlay of blood and sufferings, accompanied by Almighty grace; and yet not "almighty," because it either lacked in power or disposition to do what the Lord said to the serpent should be done.

These men seem to think, because God has not accomplished all that He promised, in the six thousand years past, that He never will accomplish it. Abraham was tempted to a like unbelief when he took Hagar to wife, because the promised son was so long delayed. The result was he begat an Ishmaelite, whose hand was against every man, and every man's hand against him. Too much like this is the result of attempting to restrict God's work of restitution to this present age; it is a destroying spirit.

The blessed God is not so poor in resources, nor so straitened for time, that He must accomplish all that He has promised in six thousand years. These years in the past, He has but laid out the work to be done, and been building the scaffolding and training workmen to rear up the glorious temple of the future ages, "That in the dispensation of the fulness of times He might

gather together in one all things in Christ, both which are in heaven and which are in earth; even in him." (Eph. i. 10.) And this is to be done "according to His good please which He hath purposed in Himself." (verse 9); and "according as He hath chosen us" (who are to be workers together with Him) "in Christ before the foundation of the world," (verse 4), "that in the ages to come He might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph. ii. 7.)

God's work and purposes concerning this world and those who were to inhabit it, were not commenced "hap-hazard," with no definite knowledge as to its course and result; as finite creatures often begin their projects. He who knew "the end from the beginning," (Isa. xli. 10), has not been disappointed in the working of His purposes; nor will he fail "to subdue all things unto himself," (Phil. iii. 21), because we, poor finite mortals cannot see *how* it is to be done. Faith does not stagger at apparent impossibilities, but saith, "It shall be done because God hath said it." Unbelief and sloth say, "There is a lion" in the way; some insurmountable obstacle not to be overcome; just like the ten spies sent out to search the land of Canaan, who came back with the cry, "We be not able to go up against the people; . . . all the people that we saw are men of great stature: and we saw the giants, . . . and were in our own sight as grasshoppers, and so were we in their sight." (Num. xiii. 31, 33.) They lost sight of the promise of God, just as multitudes do now, and lost their share in the inheritance, as did many others who credited their discouraging words. Men had best be careful how they overlook, set aside, or undervalue the promises and oath of God.

Sure as eternal truth can make it, little children will come into life from the dead; yes, *all of them*; for, "As by the offence of one judgment came upon all men to condemnation; *even so* by the righteousness of one the free gift came upon all men unto justification of life; for, as by one man's disobedience *the* many were made sinners, so by the obedience of one shall *the* many be made righteous." (Rom. v. 18, 19.) If the judgment by the first Adam was death to all the race, "*even so*"—to the same "*many*"—life comes by the Second Adam. Christ hath "abolished death," (annulled, made it void, powerless to hold any one). No soul of man can now be holden in death unless it be as a punishment of their own sins in rejecting the LIFE-GIVER. This sin

little children have not and cannot commit. Hence their revival into life is certain; and pious mothers and fathers, too, may find blessed employment in some of "the ages to come" in teaching those little ones of Jesus and his love, who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." (Matt. xix. 14. And again he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.)

Those who affirm there will be no revival from the dead except of those who have formed a spiritual union with Christ in this life are obliged by their theory to exclude all these little children from salvation and doom them to eternal death.

Shall any of us, who have in time past been led to adopt that theory, refuse to *modify* it? Is it not enough to say, that such as wilfully reject the LIFE-GIVER, after He has been presented to them in that character, "shall remain in the congregation of the dead?" (Prov. xxi. 16.) Must we, to sustain a theory, shut our eyes to all further light? Must we, by that theory, doom all the little children to a hopeless death? Did our Saviour manifest so much regard and love for little children, and at the same time know that they were all hopelessly to be lost, or utterly perish in death? Shall we allow the "infant damnation" theory to pollute our clearer knowledge of God's character and government, which we profess to have obtained?

I beseech all candid men and women to review the ground on which they stand in relation to this matter. Is not the character and government of God deeply implicated in the theory of no revival from the dead of any but such as have been favored with a spiritual union with Christ; when He has made such wonderful professions of "love for the world"; and when it is so emphatically declared that "GOD IS LOVE," and that "His tender mercies are over all His works?"

I know that many, and myself amongst others were driven into what is called the "Non-resurrection" theory, by the shocking theory that all the unholy dead were to have a hopeless resurrection, only to suffer and die again. But both theories are baseless, as I am satisfied all earnest inquirers after truth will yet discover. Let a candid investigation go on, resolved to follow truth regardless of all theories. Ed.

♦ ♦ ♦  
"THE Lord is faithful, who shall stablish you and keep you from evil." 2 Thess. 3: 3.

## THE END OF PROBATION.

NEARLY all sects and parties in religion, claiming to be evangelical, maintain that probation, or the time of trial which is to fix a man's final destiny, ends with all at death, irrespective of their means or opportunities of knowing the truth whereby they might be saved. If such is the truth it should have a "Thus saith the LORD" to sustain it, and there should be no ground to doubt it; for, if every individual of the human family is exposed to such a fate, whether his end is eternal misery, or to be revived from the dead to die again without further trial, or to remain eternally dead for the sins of this life without regard to his unavoidable ignorance and lack of means for improvement, a fearful *responsibility* rests on somebody.

No man can be justly condemned without a chance to avoid the fate supposed to await the finally lost. How can he avoid it if in entire and unavoidable ignorance of the way or means to escape it? Somebody is responsible for that ignorance. It cannot be the man himself in the case supposed. Then it must rest on those who had the knowledge and refused or neglected to communicate it; and none will dare to throw the responsibility on God for the ignorance spoken of. Where then does it rest? There can be but one answer, viz., it rests on professed Christians; and if the mass of the race are to perish eternally (whatever perish means) then professed Christians will be answerable for that awful result; and those who have lived in pride, building extravagant places for their public assemblies; and spent their substance on ministers for their own improvement; for useless or extravagant dress, furniture, etc., while the masses were perishing through ignorance, to them unavoidable;—such professors of religion must bear the responsibility of the loss of the mass of their race. A fearful responsibility truly; and if justice overtakes them, they will be convicted and condemned as wholesale *murderers*; and "no murderer hath eternal life abiding in him" (1 John iii. 15); and the question might well be asked, which the disciples put to Jesus, "Who then be saved?" Who among professing Christians is likely to be saved, if their own theory be true that there is no probation or chance for salvation to any soul of man except in the life that now is? The assumption that none of the human family will have any opportunity for salvation except in the present life, is one that ought to make the ears of the religious world tingle; as they themselves are as much

or more in danger of final condemnation than the ignorant heathen whom they so unfeelingly shut out from all means of salvation by their theological systems. They, in fact, charge the blame of the perishing of the mass of men on the CREATOR by their theory of this life being the only probationary state for any man, and their CREATOR not taking care to see that all have the means to secure a final salvation.

These theologians and their supporters are bound to produce a "Thus saith the Lord," for their assumed position that there is no probation to any soul of man after the present life is ended. Can they do it? Let them try; and if they fail, let them confess they have been guilty of a dishonor to the government of the CREATOR, and do Him homage by a hearty confession of the wrong.

All that I have said, has been said with the hope of arousing attention to the fact that theological assumptions have too long passed for truth, to the dishonor of the government of God, and having no foundation in his word, but were born of the *Apostasy*, to the amazing injury of Christianity, and is likely, if not met and rejected, to end in making atheists, instead of "converting" men to the love and worship of the true and living God and his Son, "who gave himself a ransom for all to be testified in due time;" which time will as surely come, here or hereafter, as that "God is LOVE," and cannot lie.

Ed.

### ASHAMED OF CHRIST.

JESUS says, "Whosoever shall be ashamed of me and of *my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke ix. 26.) Yet, it is a notorious fact, that some who see and believe the truth are ashamed to confess it; they try to avoid committing themselves to it; they strive to persuade themselves they can do more good by not openly defending it, or they fear they may be mistaken and have to retract. Thus they study to get their "light under a bushel" and preserve their reputation. They are among the class thus described, "Among the chief rulers many believed on him (Jesus); but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John xii. 42, 43.) Such are the men who, though convinced of truth,

yet refuse or neglect to confess it, because their associates or leaders have determined to put them out of their societies or associations if they do. Thus, though they believe, they are ashamed of "the truth;" which is to be ashamed of Christ, who is "*The Truth*." Yet these persons call themselves "Christians." If so, they are fearful ones; and they may find Christ will "be ashamed of them" when they will most need His confession of them.

This class of men are a great hindrance to the rapid spread of truth; they do not openly enter into the truth, and those who are seeking to enter, they hinder. They "love the praise of men *more* than the praise of God." Unhappy men! It is not said, they do not love the praise of God *at all*; but they love the praise of men "*more*." Alas for them! Will not Christ be ashamed of them when he comes in his Father's glory? They may be saved; but, will they be of the kings and priests unto God and the Lamb? Jesus must and will decide that.

Let us search for the truth, without any other desire but that of honoring God and his dear Son, and to promote the love of Them among our fellow men. Having satisfied ourselves that we have found the truth, proclaim it to all who come under our influence, "whether they will hear or forbear." God does not give us his truth to keep to ourselves, but to communicate to others; and only by so doing can we retain what we have received or have more communicated to us. "*Give* and it shall be given unto you," is God's rule. Let us work by that rule and see if He does not pour us out a blessing so that there will not be room to contain it, and so our hearts will be enlarged to make room for more and more. Happy is the Christian who is thus enlarged by the grace of God, our bountiful Father. Oh that our faithfulness to Him may be increased proportionate to the magnitude of the mercies He has bestowed, is bestowing, and will bestow on all those who give Him love in return. Ed.

### "I AM GOD AND NOT MAN."

If God is as good as man, then the doctrine of raising men to life to kill again, or that of endless torture, must both be false and a libel on our MAKER. Where can a man of any sensibility, to say nothing of special goodness, be found, who, if he had the power to make and people a world, would deliberately so constitute his arrangement as to make it certain that a large

portion of that people would be eternally miserable, or that they should be made alive by him, after being dead, to torture and kill them again? Where could an intelligent being be found, who had a spark of kindness left in him, or any sense of justice, that would not pronounce such a proceeding or administration, an outrage, fit only for such tyrants as Nero, or the imaginary devil? How then can any be guilty of charging God with such an unnatural and diabolical administration? Especially, when He challenges all such, saying, "As I live, saith the LORD God, I have no pleasure in the death of the wicked." Yet there are men, professing to be Christians, who virtually charge the blessed God with an administration over the work of his own hand that involves falsehood and the most outrageous cruelty: and they think to stop our mouths by crying out, "Who art thou, O man, that repliest against God?" Let such know, it is not against God we reply, but against their blasphemous *assumptions* of what God will do. We vindicate God's government. They blaspheme it; ignorantly I wish I could say.

Prove that God is as good and wise as a respectable man, and their theories of torment, in a life to come, whether temporary or eternal, not designed for any good to the tormented, are shown to have originated somewhere else than with the God who made heaven and earth. Woe to theories which cannot stand without proving the God of Love and wisdom to be worse than one of his frail, erring creatures.

Ask one of the advocates of a future, hopeless torture either temporal or eternal: Is God as good as a desent man? Is he as kind as a respectable human being? And when they have answered these questions the dispute is ended. If they answer affirmatively, they overthrow their theory of hopeless torment. If they answer negatively, it is folly to spend breath to dispute with them. "Let them alone." "They are joined to their idol." Let them continue to bow down to it, if they will. "Their rock is not as our Rock, even our enemies themselves being judges; . . . their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." (Deut. xxxii. 31-33.)

Ed.

### CHURCH ORGANIZATION: A QUESTION.

"If it is not too much trouble, I would like

to know how you harmonize Matt. xviii. 15-18, with no church organization?" D.

I believe in church organization. My opposition has been to human organizations called churches. Christ has organized his own church. "The Lord added to the church," is the divine testimony. Christ is the "rock" on which, saith He, "I will build *my* church." All believers in Him are, by virtue of their faith, "by one Spirit baptized into one body,"—"the body of Christ." (1 Cor. xii. 13, 27.) Love cements them together, and, if let alone, would continue a perfect organization; but men, who, too often, "seek their own, and not the things which are Jesus Christ's," set themselves to the work of *disorganization* of the true church to make a sectarian, or partisan church, and set themselves up to dictate what these divided sheep shall believe, and what they shall not believe, and thus bring in heresies (that is, *divisions*,) and then claim, "ours is the church," thus deceiving and enslaving the Lord's free men, and forbidding them to grow in knowledge, unless they grow as these "lords over God's heritage" bid them, i. e., in harmony with their creeds of human invention.

Let it be distinctly understood, then, I believe in church organization; but I do not believe that any of the denominational organizations are churches of Christ, as such. They are just what they call themselves. They have taken the name that suits them, and thereby show their preference for it before the name of Christ. I believe in all these organizations there are those who truly belong to the Church of Christ, but they are in bondage so far that they are not allowed the exercise of freedom to believe and communicate to others any new truth that may be brought to their attention. They are, therefore, in captivity in Babylon. I look for the great decree of Him who is greater than Cyrus to bring them out of their bondage ere long. Some few have a foretaste of that freedom, even now; but "they are men wondered at," (Zech. iii. 8); but must bear the burden of beholding the church's desolations, till the Head thereof shall come and restore all things; then shall every "lively stone" find its place in the glorious organization, and have its proper work and office, and the building shall be glorious. The party names, and self-constituted churches, will go "to the moles and to the bats," and be heard of no more forever. Let us take heed that we are, of Christ, "added to the church,"—the true body of Christ.

Ed.

"FOLLOWING AFTER TRUTH."

"Being Extracts from the Published Writing of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes."

IV.

THE INTERPETATION OF SCRIPTURE.

PRELIMINARY.

Let no one say in his haste that he has nothing to do with principles of Biblical interpretation; that the poor and the ignorant, to whom the Gospel was primarily sent, can never be benefited by such inquiries; that simple-minded Christians are happily unaffected by discussions which relate to difficulties they have never felt, and into the merits of which they are in a great measure incapacitated from entering.

This is not true; for, as Prof. Jowett has well said, "the *healthy tone* of religion among the poor and uneducated *depends*, to a very great extent, on the truthfulness of the doctrines they are taught by their superiors. *Truth is to the world what holiness of life is to the individual*, the source of justice, peace and good." The Reformation would never have been achieved but for controversies which must have been to many a pious heart of that day the source of unmixed pain and regret.

The discussions that distress us now will be blest indeed if they lead, as we trust they will, to the conviction that "Biblical criticism has hitherto hung to the past, and been truer to the traditions of the Church than to the word of Christ;" that he who wants to know, not what Scripture *may be made* to mean, but what it *really does* mean, may, by "confining himself to the plain meaning of words, and the study of their context, obtain a deeper insight into the original spirit and intention of the New Testament than was ever possessed by the controversial writers of former ages;" that *the one great qualification* for understanding Scripture is, that moral sympathy with God which overcomes prejudices as well as passions, and makes familiarity with His word essential to happiness.—EDITOR, from "The Study of the Bible."

BIBLICAL INTERPRETATION.

Whether it be possible to separate the defence of the Bible as a document from all considerations relative to the mode in which the book should be interpreted, may be regarded as an open question. It is, however, not easy to see how such a separation can be absolute, so long

as the view we take of the contents of Scripture more or less biases our decision as to the Divine character of the record, or so long as our method of interpreting that record depends, to some extent at least, on the opinion we form regarding its inspiration.

If the whole book be inspired in that plenary sense which excludes the possibility of error, interpretation, as Dr. Chalmers somewhere says, clearly resolves itself into mere questions of grammar. On the contrary, if the supernatural character of the revelation be denied, and the Book comes to be regarded simply as the expression of the combined genius and piety of the writers, then its meaning will naturally be sought rather in the light of its supposed correspondence with the highest intuitions of the reader, than in any study of its grammatical construction. Further, if it is viewed only or chiefly as a revelation of general principles, which are to be logically developed and arranged by divines according to the order of their importance, then systematic theology, or the interpretation of the Church springs into existence, and with it, in one form or other, the assumption of authority.

The sense of uncertainty which, in the present day, has come over so many devout and believing minds as to the teaching of the Bible, is to be attributed partly, no doubt, to the different conclusions of systematic theologians, each system claiming to be sustained by Scripture, and therefore, to be positively true; partly to fanciful expositions founded on the notion that Scripture is given us to be developed, and that hidden meanings are in this way to be brought out of it; and partly to a particular kind of textual preaching, originating, no doubt, in a somewhat superstitious view of verbal inspiration, which demands that we should dwell on every word of the text, as if the very syllables possessed something like a magic power of their own. Any book thus treated must necessarily soon be disencumbered of all definite meaning, and its teaching be placed at the mercy of its expositors. Such has in fact been the experience of the past.

But while Divine revelation can have but one true meaning, nothing can be more certain than that, being a message from the Heavenly Father to his erring and sinful creatures, it must have a power of adaptation to each and all of them in particular, which, from the very nature of the case, forbids any exhaustive or authoritative interpretation of its contents. It has been truly said of Shakspeare that he was a "myriad-minded" man. How much more may it be said of the Bible, that it is a myriad-minded book. Perhaps it is not too much to affirm that, being in-

tended to find affinity with every possibly variety of thought and feeling; to adapt itself to every man's separate idiosyncrasy; to reveal to each just that particular phase or form of truth which is needful for him or her; which can alone be made practical and powerful for good to him or her; it is as impossible that it should have any one given and stereotyped expression, as that it should teach to every man one given and stereotyped lesson.

Yet, let it never be forgotten that this peculiarity by no means interferes with the *definiteness* of the message, or in any way tends either to impair its explicitness, or to necessitate an authorized interpretation. For only as Scripture is allowed to adapt itself to the peculiar mental and moral condition of each individual, do its words become "spirit and life" to him, ruling his conduct and reigning in his affections. Instead of finding, therefore, an occasion of stumbling in the fact that diversities of view on many points always have, and probably always will, characterize Christians, we might rather discover in the wonderful adaptation of Divine teaching to each evidence of the source from which it comes. For it is at once one, and yet diverse; unchanging, and yet endowed with a capacity of all but infinite fitness to every variety of character.

Just as material light, although the same to all, is yet different to persons of imperfect vision, suffering under diverse forms of disease; so is spiritual illumination a different thing to men in different stages of the Divine life, with varying intellectual powers, and above all, with conflicting wills, passions, and interests; and just as it would be impossible so to temper the light of the sun, that it should leave precisely the same impression on every optic nerve, whether sound or otherwise, so is it neither possible nor desirable that Divine truth should come home to the man who is jaundiced by his prejudices, or drugged by his sins, precisely as it does to the simple and righteous soul who desires to *know*, only that he may love and obey.

The late Mr. Isaac Taylor, than whom no one has a better right to speak on this subject, has distinctly avowed his conviction that *the only effectual remedy* for modern scepticism is to be found "in AN INTELLIGIBLE AND DEFENSIBLE PRINCIPLE OF BIBLICAL INTERPRETATION."—*Liber Librorum*.

#### HINDRANCES.

"Why is it that Christian people read the Bible so differently?" that conflicting Sects alike appeal to it as the sole authority for their res-

pective views? that doctrines the most diverse are supposed to be equally well sustained by its statements? that as age after age rolls on, each coming generation repeats to a great extent, the opinions of its predecessors,—follows as a rule, the same lines of thought,—lives nearly the same life,—nourishes the same prejudices, and stereotypes at once old formulas and old divisions?

In searching for an answer I have been led to conclude that the *true* explanation will be found in that prevailing neglect of the Bible, *as a whole*, which arises from its being almost always read in mere fragments; in *forgetfulness* of the particular purpose for which the Book was given; in *confusions* regarding its Inspiration; in *errors* relating to the Holy Spirit; in the confounding of *revealed facts* with *human inferences*; in Bias of one kind or another; in reading, either for "edification," or for the kindling of devout feeling, without first ascertaining the *meaning* of that which is read; in the habit of *accommodating* Scripture, or of *perverting* it, by the exaggeration, projection, or other misapplication of texts; in *allegorizing*, under the influence of an unbridled fancy; in the *abuse* of Parallel passages and references; in that *darkening* of the sense which is frequently occasioned by injudicious division into Chapters and Verses; in the *acceptance* of interpretations drawn only from Hymns; in the *neglect* and consequent abuse of unfulfilled Prophecy; in *inattention* to the character of the particular Dispensation under which we are living; in *errors* as to Church Authority, and the value of Tradition; in *undue reliance* on the professional labors of the Clergy; in turning Helps into Hindrances; and above all, in *habitual indifference* to the demand Scripture makes on every man for prolonged study, as an essential pre-requisite to the elevation by its means of moral character.

That the slightest bias may, without any conscious volition, influence practical conclusions, even in physical science, is curiously illustrated by the fact that analytical chemists, at moments when experiment is appealed to, for the confirmation or otherwise of a supposition all but demonstrated, will not trust themselves to hold their scales, lest desire for a particular result should in the slightest degree affect the truthfulness of the balance; they place the scales in the hands of an uninterested assistant.

The temptations to bias are innumerable. For instance, few are probably aware of the extent to which in the exposition of Scripture, in consequence of bias, facts and inferences are blended; or how frequently by this process, that which is merely *human* is, by theologians, placed on a level with that which is Divine. Few remember that

while theology is "the science of inferences," the Bible is merely a revelation of facts.

But it is necessary, before proceeding further, to explain what we mean by a Scripture fact. And perhaps we cannot do this better than by calling attention to the following passage which occurs in Robert Hall's well-known sermon on "The glory of God in concealing a matter."

These are his words: "The revelation contained in the Scriptures extends only to *FACTS*; not to the theory of these facts, or their original causes. The most important truths are communicated in a dogmatic, not a theoretic manner. We are taught on the testimony of Him who cannot lie, *insulated facts*, which we cannot connect with those reasons with which they are undoubtedly connected in the Divine mind. They rest solely on the basis of Divine authority; and we are left as much in the dark with respect to the mode of their existence as if they were not revealed."

A SCRIPTURE FACT, then, is to us a *revealed truth*, dogmatically communicated; resting solely on the basis of the Divine authority; and viewed apart from any *reasons* for its proclamation, or any *deductions* which may be drawn from it. And this, be it observed, whether that which is revealed be an *event*, or whether it be what is usually termed a *doctrine*.

By AN INFERENCE we simply understand a *deduction* from some revealed truth. Such deduction may be right or may be wrong; for it is, at best, but the result of a process carried on by a finite mind, dealing with that which has relation to the infinite. It is owing to neglect of this distinction that men fall into errors without number.—*Study of the Bible*.

#### EXAGGERATIONS AND FANCIES.

By the *exaggeration* of Scripture we understand the use of passages in a sense stronger than they were originally *intended* to bear; whether such "adding to" the Divine Testimony—for it is nothing less—arise from *mistranslation*, from the erroneous *interpretation of imagery*, or from general misconception as to the *limits* under which any given statement is to be received.

The misfortune is, that these exaggerations prevail most on subjects in relation to which it is of all others important that the exact line of truth should not be overstepped; that they are often winked at, if not encouraged, from an undue anxiety to produce immediate and salutary impression; and that commonly all discussion in relation to them is deprecated, on the ground that as men are already far too little affected by the

evil of sin, and far too careless respecting its consequences, anything which *seems* to lessen the terribleness of disobedience, even though it should be by the removal of error, must be practically injurious.

The result, in accordance with that great law of retribution which operates as surely in religion as in everything else, is, that at the present time Infidelity plants its foot on these very exaggerations as the first step to confirmed unbelief; insinuates that, as a rule, the assertions of the pulpit and the calm conclusions of the scholar do not harmonize; that Truth, both in books and sermons, is commonly sacrificed to *effect*; that things are not exactly as they are represented; and that the most alarming appeals may be divested of much of their power by a careful examination of the words in which they are embodied, and the texts by which they are enforced. So true is it that exaggeration—whatever may be its immediate effect—invariably *weakens* the cause it is intended to support.

*Fanciful* interpretations may, as a rule, be said to arise from the misuse of what is supposed to be Typical or Allegorical.

In answering the question, "What rule should be adopted in deciding whether a passage or a person is or is not typical?" we believe that none safer or better can be laid down than that which is advocated by Bp. Marsh. It is this: "There no other rule by which we can distinguish a real from a pretended type than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament were expressly declared by Christ and His Apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things, so recorded in the former, are types of the persons or things with which they are compared in the latter.

"But if we assert that a person or thing was *designed to prefigure* another person or thing, *where no such prefiguration has been declared by Divine authority*, we make an assertion for which we neither have nor can have the slightest foundation." In short, to borrow the words of Professor Moses Stuart, "just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so, *and no more*." This takes the whole question out of the hands of fanciful expositors, and enables the most unlettered reader to decide what is typical and what is not.

What is a man to make of his Bible who is told by one, that Moses, in "forty particulars," typi-

fies Christ; by another, that "every passage in the Old Testament looks backward, and forward, and every way, like light from the sun, not only to the state before and under the Law, but under the Gospel too;" by a third, that "there are forty-nine typical resemblances between Joseph and Christ, and seventeen between Jacob and Christ,—his worst actions being regarded equally symbolical with his best."

Nor should it be forgotten (for it is a solemn warning), that on this use of the supposed types and figures of the Old Testament the Roman Catholic Church builds most of her tenets.

All this folly, for it cannot properly be designated by any other name, rests on the notion that Truth, instead of being simply *revealed* in the Bible, is to be *developed out of it* by human ingenuity; that underneath its *direct* teachings lie intimations which may justly be made the basis of new discoveries; and that *depths of meaning* are to be found in the plainest statements, if only the investigator be spiritual enough to discern them.

Let this doctrine once be allowed, and nothing can be clearer than that, under its operation, the Word of God is turned into an enigma, and Truth lies prostrate at the mercy of the fanciful, the ingenious, and the weak. "Under such methods," it has been well said, "we may shut our lexicons, and draw lots for the sense."

We conclude by laying down the following rule:

He who would understand his Bible must be content to regard as typical or allegorical *such portions of Scripture only* as are declared to be such on Inspired authority; he must be satisfied with the one plain and paramount meaning which manifests itself to the simple minded in connection with the context; and disregarding all human fancies, however spiritual the teacher of such imaginations may be supposed to be, he must determine, at all hazards, to take the book just as it stands; to accept it in the spirit of a little child; to confess that he has before him but fragments of a truth that is, *in its entirety*, infinite; and be content to wait for the day when that which now often seems to us to be "torn into a thousand pieces, and scattered to the four winds of heaven," shall be gathered limb to limb, and "moulded with every joint and member into an immortal feature of loveliness and perfection."—*Study of the Bible.*

#### HYMNS AND PARALLEL PASSAGES.

To say that the Bible is as often interpreted by the hymn-book of the dissenter as it is by the

prayer-book of the churchman, is but to state a simple truth. The impressions which are received from the one not unfrequently *bias* the interpretation given to the other. Embodying, as hymns do, almost every shade of theological sentiment; forming, in their use, no unimportant part of public worship; committed to memory in early youth; meditated upon in the closet; recited in seasons of joy or sorrow; and whispered in the ears of the dying, it is almost impossible to exaggerate the influence they exercise in the formation and support of particular religious views.

Far be it from us to depreciate sacred song, or even to speak lightly of an agency which has been so greatly blessed of God, both to the conversion and edification of multitudes. But it may surely be permitted us to suggest that both hymns and psalms (so-called) are purely *human* compositions; that they sometimes pervert, and that they commonly exaggerate, Scripture truth; that a guard should be kept against their becoming authoritative; and that, however touching or beautiful they may be, care should be taken lest, as they steal into the soul, they should carry with them some seed of error which, mingling with the purest and best affections, may become in time a master-thought, which it is next to impossible to eradicate.

Wesley's hymns come to hundreds of thousands of simple minds with a weight fully equal to that of any inspired composition; and Watts's are regarded by multitudes more as second only to Holy Writ.

Let it not then, be thought needness to lift up on this subject the voice of warning. For so long as thousands are much better acquainted with David's Psalms in metrical versions than they are with the Inspired Text; and thousands more build on Hymns, hopes and consolations which only ought to be built on the Bible; it can never be improper to draw attention to the danger that is involved in such a course; or to show how that which, if rightly used, is one of the highest sources of delight and spiritual profit, may, by abuse, easily become one of the most serious impediments to the understanding of Holy Scripture.

That great advantage frequently arises from the careful study of what are considered to be *parallel texts*, will certainly not be disputed by any intelligent reader of Scripture. Sincere and deep is the gratitude every student of Scripture ought to feel to the many excellent men who, at great cost, both of time and labor, have bequeathed to us a mass of references so various

and so valuable as those are, which now enrich the columns of our Bibles.

Yet it cannot be denied that some of these references are misleading; that others seem to be intended rather to guide the reader to a particular view of Truth, than to help him to discover the meaning of the Word of God; that others relate to the words rather than to the spirit of the passage to which they are affixed; and that all, even when judiciously selected, do great harm if they lead the reader away from the context, and cause him to rely for light rather on a variety of fragmentary passages scattered up and down over the pages of Holy Writ, than on the connected reasoning of the Apostle or Evangelist who may be writing. Where caution, in this respect, is neglected or despised, the result must be disastrous; for parallel passages then merely take the form of a very imperfect and disjointed commentary; are, if simply verbal, quite as likely to delude as to enlighten; and, if otherwise, can furnish but a very partial insight into the meaning of any particular text.

What we have to guard against is, allowing parallel references to mislead us by *false associations*,—by merely verbal resemblances,—by guiding us however unwittingly, into a *given line* of thought,—by forming a sort of *commentary* for us; and under pretence of enabling us to interpret according to the analogy of faith, by keeping us in *harmony*, not so much with Truth itself as with what Christians generally suppose to be the spirit of Revelation, as it may happen to be embodied in the particular system of theology which is at any given time popular in religious circles.—*Study of the Bible.*

#### SCRIPTURE HELPS.

Of books *specially intended to facilitate* Scriptural investigation, it may be asserted, without paradox, that they are sometimes at once both helps and hindrances; *helps* in one direction, *hindrances* in another.

Such we believe to be the case, notwithstanding their acknowledged excellences, with many “critical introductions” to the Bible. They *help* us, by the information they impart; they *hinder*, by the impression they leave that Holy Scripture can scarcely be understood without a prolonged course of preparatory acquisition.

How, it may well be said, can it be expected that *ordinary readers* should ever be qualified to form any independent judgment respecting the teachings of a Book, for the interpretation of which upwards of *three hundred rules*, occupying in their statement and illustration

nearly two hundred closely printed octavo pages, are found in a work so able and yet so popular as that of Mr. Hartwell Horne?

People have come to believe that without a formidable critical apparatus it is not possible to arrive at the meaning of God’s word: whereas the reverse is nearer the truth. The plain unsophisticated reader is *far more likely* to get at the true interpretation than the learned student. For the true use of interpretation is to get rid of interpretation, and to leave us alone in company with the Author.

“When the meaning of Greek words,” says Dr. Jowett, “is once known, the young student has almost all the *real materials* which are possessed by the greatest Biblical scholars, in the Book itself. The great thing, after all, is to perceive the meaning of words in reference to their context. Less weight should be given to Lexicons,—that is, to the authority of other Greek writers,—and more to the context. It is no exaggeration to say that he who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context may know more of the original spirit and intention of the authors of the New Testament, than all the controversial writers of former ages put together.

In reading Scripture, we are *bound*, and that most emphatically,—no less by reverence for its Author than by integrity of heart, to ask but one question, “*What does it say?*” And if, to get this question answered, it is necessary to ascertain not only what the precise words are, but when and to whom they were spoken,—to observe the connection in which they stand, and to note the circumstances under which they were uttered, we must neither grudge the labor that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging mere meditation, however spiritual or devout. When the *true meaning* of a passage is made out, and *not till then*, shall we be able to *apply* it with simplicity of purpose, or receive and realize as living words that which has been written or spoken.

In doing this, a thoughtful and intelligent reader will gladly avail himself of such helps as he can obtain. For the meaning of words, he will pay attention to the *marginal* readings given in the Authorized Version; he will consult intelligent commentators; he may, perhaps, think it worth while to learn enough Greek to enable him to study such “Notes” as those of Dean Alford.

For the rest, *ordinary sagacity* will generally suffice. The Bible always takes for granted that

readers are possessed of *common sense*; that they will give the same kind and amount of *attention* to inspired statements which they are in the habit of bestowing on ordinary writings; and that they will read its communications continuously, and as a whole.

The fact is, little real help can be given to an intelligent reader of the Bible, beyond that which is afforded by pointing out the most obvious hindrances to its comprehension; and by directing his attention generally to rocks and quicksands which, whether seen or unseen, form the main obstacle to the safe arrival of the heavenward traveler into the haven of Truth.

Three or four great leading principles may however be gathered.

The *first* is, that in the study of Scripture, and in connection with humble and prayerful dependence on the "Giver of every good and perfect gift,"—it should be read *connectedly* and as a whole; with faculties alert and awakened; with *minute observation* of the often partially concealed *links of thought* which connect portion with portion; and with a constant reference to the *object* of the speaker or writer—the *character or circumstances* of the parties addressed,—and the *age or dispensation* to which the truth in question may be supposed especially to belong.

The *second* is, to acquire clear and distinct perceptions as to the precise meaning of what are sometimes termed the "technicalities" of Scripture.

The *third*,—implied rather than expressed,—is, to seek after the true import of Scripture *silences*, often more expressive than speech; and to weigh well the indirect *hints* which are scattered over the Bible, relative to events *predicted*, but not yet fulfilled; such as the restoration of Israel,—the "times of the restitution of all things,"—the bringing again of Sodom, Moab, and Edom,—the second coming of the Lord, and the universal subjection of mankind to His government.

Above all would we urge the *conscientious devotion* of an adequate portion of time to the general study of the Book, both alone and with others. And this with a view, not only to personal edification, but to the improvement of all with whom we come in contact. No man will ever *learn* who is determined before hand not to teach. No man can know how little or how much he knows of any subject until he has attempted to *teach* it.

Diligence in this work will be sure of an abundant reward. *The Bible can never get behind the age.* It has treasures in it, many and great, yet *undiscovered*. Advance in acquaintance with it can only be made, as Bishop Butler says, "in the way in which all improvements are made; by

thoughtful men's tracing on obscure hints—as it were, dropped us by nature accidentally, or which seem to come into our minds by chance."—*Study of the Bible.*

#### SPIRIT AND LETTER.

St. Saul, in his second epistle to the Corinthians (iii. 6), says of himself and of Timothy, that they were made of God "able ministers of the new covenant, *not of the letter, but of the spirit*;" and although it is highly probable from the context, that in speaking of the "letter" that "killeth" as opposed to "the spirit" that "giveth life," he is but keeping up the contrast he had before drawn between the law on "tables of stone," and that "written by the Spirit on fleshly tables of the heart;" it is nevertheless certain that the force of the contrast lies between that adherence to the literal precept which was characteristic of the old economy, and that obedience in the spirit which is the claim of the new and better and covenant. It supports, therefore, the conclusion already adverted to,—that under the Gospel *the spirit* of the truth revealed is regarded as alone essential, *the letter*, however important in its place, being but a secondary consideration: worthy indeed of the most careful and critical examination, but only in order that by its study the true spirit of the teaching may be faithfully ascertained.

Our Lord himself enforces the same lesson when, rebuking the dullness that had led many of his disciples to misinterpret His teaching, to stumble and to be offended at it, He says, "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.)

It is difficult indeed, to conceive how, on any other principle, a revelation could have been constructed, capable of adaptation to men in all ages, of all countries, and in every possible state of civilization; capable also of translation into every tongue, and of being made intelligible to the child, the peasant, and the savage.

Nothing can be more certain than that the inspired writers sometimes add to a citation, sometimes abridge one, and sometimes comprehend the spirit of several passages in one, without much regard to exactness. Everywhere they show themselves to be solicitous not about the form, but about the substance of Scripture; and so long as they secure the latter they evidently regard the former as comparatively of little moment.—*Sunday Morning.*

#### DARK PASSAGES.

Some things in Divine revelation are written as

with a sunbeam; other things are only *hinted at*. Yet who shall dare to say that the one is not as certain as the other? As it is in Nature, so is it in Scripture: some things are proclaimed from the mountain top; other things are only whispered to the listening ear. The one *arrests* attention; the other *rewards* it. Some things are needful to be known for present guidance; other things are opened up as a recompence to those who desire to gain a full understanding of all the ways of God, so far as He may please to let us become acquainted with them. Yet all alike demand the scrutiny of the wise, and all alike reward the diligence of the industrious.

That the Bible has a two-fold purpose to accomplish in the world is evident from its character. If in one aspect it addresses itself to *man as man* everywhere, in another it speaks *only to a particular class* of men, viz., to those who, knowing the voice of the Redeemer, have received him into their hearts, and believed on Him to the saving of their souls. To the one it announces, "Glad tidings of great joy, which shall be to all (the) people." Its note is, "On earth peace, good will toward men." To the other it says, "Think not that I am come to send peace on earth. I came not to send peace but a sword."

To *the many* it speaks not only of that silent abode where the slave shall be free from his master, where the wicked cease from troubling, and the weary are at rest; it points also to a world where "there shall be neither sorrow nor any more pain." To *the few* it says, "All things are yours," whether "life or death," whether "things present or things to come," all are yours, for ye are Christ's, and Christ's is God's. To *both* it reveals a day when reconciliation between God and man being perfected, there shall be "new heavens and a new earth, wherein dwelleth righteousness,"

To *all* it proclaims a Father, little recognized, but not the less loving, who asks of every man the obedience and affection which is so sinfully withheld; but to *some* it speaks of an "earnest of the spirit" already possessed, and of a present heaven, enjoyed even on earth, although accompanied by many sorrows, and oftentimes by great tribulation.

*These*, always said to be "a little flock," and "a peculiar people," are spoken of as having received "power or privilege to become the sons of God" in a *special sense*; they are "born from above," born "not of blood nor of the will of the flesh, but of God." Penitent and pardoned, they are declared to be even now "heirs of God, and joint heirs with Christ;" they are styled "elect and chosen;" they are said to be "pre-

destinated from the foundation of the world, that they might be holy and without blame before God in love; they are to "reign in life;" they are to be "kings and priests to God and to Christ for ever and ever." Nor should it be forgotten that it is to *these* that the fearful warnings which are by preachers generally applied to the ungodly are in the text really addressed. In all these cases *the message* is emphatically to a *class*.

Broader distinctions than those referred to it is scarcely possible to lay down. Confusions more disastrous than those which arise when these distinctions are disregarded can scarcely be imagined. Yet these confusions pervade Christian society, and are propagated with untiring zeal both from the pulpit and the press. The consequence is, that while some regard the offers of the Gospel as addressed only to the elect, and others look upon the glad tidings as finding adequate fulfilment in the general improvement of society, in advancing civilization, and in material progress, most persons, blending the two, reduce the high demands made upon the Christian, as a *man not of this world*, to the level of humanity in general, and regard them as imperative only so far as they are workable in ordinary Christianized society.—*Liber Librorum*.

#### CHURCH AUTHORITY.

The position and the claim of the Church as a great teacher, and as a guide to truth, cannot be separated from any fair inquiry into the place which Scripture ought to occupy in the formation of our beliefs. The existence or non-existence of an institution claiming the right of deciding *what* is truth, and sometimes of supplementing that truth by tradition, cannot but be an important element in all investigations bearing upon the Bible.

Nor is the point at issue, as is generally supposed, merely one of *degree*. The thing needing to be established is, not to what extent any existing ecclesiastical body may or may not have authority in controversies of faith; nor yet, whether or no, any actual Church holds in its own bosom a deposit of apostolic tradition; but whether any such body, having Divine authority for its institution, *exists in the world*. For if it does, nothing can be more obvious than that to its decisions, so far as it is empowered to give them, it becomes all of us to bow.

Hitherto this great question has been treated rather with reference to *the extent* of power claimed by any given Church, than to the reality or non-reality of the existence of such an organization by Divine appointment. That authority of

*some kind* or other over opinions, as well as over conduct, is vested in all Churches, however small or sectarian they may be, seems everywhere to be taken for granted.

Of course, so long as it is understood that this claim merely implies that, like secular associations, religious bodies may justly fix the conditions on which any person shall be received into, or retained in, their fellowship, no one has a right to dispute its propriety. But more than this is commonly meant; since all alike imagine they have the Divine sanction for what they do, and act accordingly. Leaders of sects may not indeed ask to be regarded as successors of the apostles; they may, on the contrary, energetically disclaim all such assumptions; and yet they both may and do not unfrequently *exercise the power* such a succession is supposed to confer, with far more stringency than those who put forward higher pretensions.

The question needing to be settled is, whether or no Christ and his apostles ever appointed successors, or ever gifted any man or body of men with power or ability to decide for others what ought or ought not to be believed.

Put in this way, the inquiry primarily, if not exclusively, bears upon such ecclesiastical bodies as have formally demanded the recognition of their right to settle controversies by virtue of a commission received from Christ.

The reasoning by which this claim has hitherto been sustained cannot but be regarded as in many respects very unsatisfactory. It is argued, that inasmuch as probably a quarter of a century must have passed away before any Gospel or Epistle was produced; that as those who at length did write and tell us for the most part that they were moved to do so by passing circumstances; that as they had evidently no thought of leaving behind them any *full* confession of faith; that since they did not affirm *in detail* the doctrine of the Trinity, or expound other mysteries; and since there is no trace of a collection of apostolic writings, or of the formation of a New Testament canon by John or any other influential Christian of the apostolic age, it could never be intended that men should take the Scriptures *alone* as their rule of faith, or that they should seek *in them* exclusively for a knowledge of God's revelation.

This view is supposed to find confirmation in the fact that Paul bids Timothy commit to faithful men *what he had "heard"* from apostolic lips, that they might teach others also, and that he commands both the Corinthians and the Thessalonians to hold fast "*the traditions*" they had been taught. These unwritten teachings there-

fore, as handed down by the Church, are, it is asserted, essential to the securing of Christian doctrine in all its fulness, pure and certain through all generations.

Further, it is argued, that as Christianity was but an outgrowth of Judaism, the ancient priesthood had to be replaced by the spiritual succession of duly-appointed instructors, and that as the first Christians had received apostolic teaching not as the word of man, but as the Word of God, a provision was needed for securing to after-times a like repose in authority by the appointment of a living, ever-speaking tribunal open and accessible to all.

Whether such authority is supposed to centre in an individual, as the Pope, or in a body like the Church, matters little. The Romanist of course holds to the former: and so doing maintains that the first deposit of doctrine was intended to have an organic growth, and to expand from its roots by a law of inward necessity, and in a manner corresponding to the intellectual needs of believers in different ages. There was to be, he says, a constant building up of doctrine as a progressive development, a mapping out of its details, and an exhibition of its full contents, secured and fixed by ecclesiastical decision, and all was to be accomplished under the guidance of the Paraclete, the teacher given to the Church.

It is not needful to inquire how much of this is held only Romanists, how much belongs to Anglicanism, or how much is involved in the action of every Nonconforming community. What we want to know is, whether the *root-idea* has or has not, any good foundation; whether there is really any reason to believe that the provision spoken of was ever made. The words of St. Paul, whether to Timothy or to the Gentile churches, prove nothing, unless it can be shown that the traditions he refers to were distinct from, or additional to, what is now embodied in the Gospels and the Epistles. The entire question is one of fact, one therefore respecting which we can know nothing beyond what is left on record in Scripture.

Now, *there* we find no trace of any teaching similar in character to that which is supposed to be so essential. The apostles do not merely tell people what they ought to believe, as if that were enough; they do not even ask that anything should be received, simply on their responsibility or authority. St. Paul utterly disclaims any wish to have dominion over the faith of his converts. "By faith," he says, "ye stand." "We are but helpers of your joy." To the Corinthians he writes, "I speak as unto wise men, judge ye what I say." The Galatians he warns not only

against men who might preach another Gospel, but against himself if he should ever be led to do so. St. Peter exhorts elders "as also an elder." St. John directly appeals to his hearers as able to distinguish between truth and falsehood. All the apostles, in short, seem to have regarded themselves chiefly as witnesses of facts. When a new one had to be chosen in place of Judas, the reason given is, that he might be a witness with the rest of the resurrection. Everything they teach is presented in the simplest form possible. Nothing can be found at all corresponding to the scholastic definitions of later times; nothing tending to indicate that such definitions would ever be desirable.

The evangelical narrative, as we have it, leaves quite a contrary impression to that which assumes the formal appointment of a body of men as in any way inheritors of apostolic powers or apostolic wisdom. The few believers are gathered together in fellowships of the simplest character, that as "sheep among wolves," they may exhort and strengthen one another. Elders chosen from their midst are appointed over them, and endowed with gifts fitting them, in the absence of written documents, rightly to teach and govern these infant communities. They "break bread" together in memory of their Lord, apparently without the intervention of any officer of the Church. They possess, but have no power of communicating gifts, either of speech or healing. Even Philip, the signally-honored evangelist, cannot confer any of these endowments on his converts. Everything indicates that with the last man on whom the last of the apostles laid hands all miraculous power in the Church ceased and determined, and with that power all apostolic authority. Henceforward, true Christians appear to be essentially on a level, alike members of that royal Priesthood of which Christ was the great Head and High Priest, although differing in talent and in work. Not from Scripture, certainly, can it be shown that Christ or his apostles ever framed an organization in any respect corresponding to what we call THE CHURCH.

How, then, came such an institution into existence? For nothing can be plainer than that about a hundred years after the death of John it *appears*, although in anything but an apostolic garb. All is altered. "No other change," says Dean Stanley, "equally momentous has ever since affected the fortunes of Christianity; yet none has ever been so silent and secret. The Church has now become history, the history not of an isolated community or of isolated individuals, but of an organized society incorporated with the political systems of the world."

Was this change, then, healthy development—the fore-intended growth of the acorn into the oak? or was it corruption—the first signal indication of that new order of things which then so mysteriously manifested itself, at once as an evil and a good: good in so far as it reared saints and subdued Paganism in the Roman Empire; evil in its later developments culminating in the Papacy? A satisfactory answer to this question would solve many difficulties.

Hard it is to believe that a Church which produced so many Christian heroes, so many great and good men, should in any sense whatever, be worthily called a "Mystery of Iniquity." Harder still, however, is it to imagine on a review of the superstitions encouraged and the persecutions carried on for ages by its ecclesiastical tribunals—literally drunk with the blood of the saints—its Christianity so dead and morally degraded that nothing but the inroads of an impostor like Mohamet could cleanse the plains of Asia of the impurities it had nurtured there; its only religion, a religion of sacraments, under the guise of which the pastors of the Church had, as Coleridge puts it, "gradually changed the life and light of the Gospel into the very superstitions they were commissioned to disperse, and thus *paganized* Christianity in order to *christen* paganism." Hard is it to see in such a Church anything but a profound mystery of God, a mystery of spiritual evil, a mystery of iniquity. Be this, however, as it may, nothing can certainly be deduced either from its past or its present existence, or from the past or present history of any of the Reformed Churches, which can for a moment sustain the assertion that God has committed the development of doctrine or the power of decision in cases of doubt to any body of men, however earnest or good they may be, or however much they may have accomplished in the spread of the Gospel, in the civilization of nations, or in the regions of benevolent activity.

Let us finally inquire whether there are indications in *any part* of Scripture that it ever was the design of God that divine teaching should be subjected to professional interpretation; or that it *ever was* the duty of a simple-minded follower of the truth,—Jew or Gentile,—to *rely* on the expositions of either Priest or Levite, Rabbi, or Scribe?

That, under the Jewish economy, the Priests were commanded to "teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses," is clear (Lev. x. 11); that these ministers held a Divine Commission, and were descended in unbroken succession from

the first High Priest, appointed by God himself, is certain: that they had, through Moses, a promise almost identical in terms with that given to the Apostles by the Saviour, cannot be disputed,—“The Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee” (Deut. xxxi. 6):—a promise repeated by the Prophets as stretching onwards through all their history (Isa. xli. 10, 11,) and appropriated in each succeeding generation by the men who sat in “Moses’ seat.”

The question is, Did all these advantages combined, viz., a Divinely appointed priesthood,—a command to teach,—an unbroken succession,—and an ever-living promise,—justify on the part of the Jewish hierarchy a claim to interpret Old Testament Scripture, or warrant a simple-minded Israelite in casting the responsibility of deciding betwixt truth and error upon his religious guides?

Let the history of that people answer. So far as they *did* follow these professional instructions, they were, *as a rule*, misled and deceived. So far as they abandoned their guidance, and listened to the voice of the irregular teachers raised up by God from amidst the laity, they prospered.

What precise lesson is intended to be taught by the fact, that “under the ancient Theocracy, and again throughout the whole period of the Hebrew Monarchy, the most noted of those “holy men of old, by whom God spake unto the Fathers,”—Isaiah, Jonah, Amos, Joel, Hosea, Nahum, Micah, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Daniel, and Nehemiah, were neither Priests nor of priestly families, we do not profess to know; but the fact that the men chosen of God to be the *inspired* teachers of the people were, for the most part, altogether independent of the Hierarchy, is surely *proof positive* that the interpretation of Scripture was not entrusted to the Priesthood.

It may be said, that the Levites were specially appointed to “teach Jacob the Judgments, and Israel the Law” of God (Deut. xxxiii. 10): that for this purpose, lest their minds should be distracted with worldly cares, no portion of the land of Canaan was allotted to them; and that they sometimes took up their residences in the houses of the rich, and acted both as Priests and instructors of the children (Judg. xvii. 9.)

This is quite true. But then it must be borne in mind that this teaching referred chiefly, if not entirely, to ceremonial observances, in relation to which the Levite was an absolute authority: “Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the Priests the Levites shall teach you: as I com-

manded them, so ye shall observe to do.” (Deut. xxiv. 8.)

The rise, at a later period, of Rabbis or Doctors, and the worship of the Synagogue, does not at all interfere with this conclusion. On the contrary, the “vain-traditions” of the former,—so strongly denounced by our Lord,—and the freedom of exposition which prevailed in the latter (Matt. iv. 23; Luke iv. 16–20; Acts xiii. 14–16,) indicate that it was the *duty*, as it was also the *privilege*, of the Israelite to judge for himself as to the meaning of the written Word.

That there was among the Jews a strong party who clung to the Church Authority and Traditional teaching, is unquestionable. Paul, before his conversion, was one of this class. He was a devout man, and an earnest believer in the Old Testament Scriptures; but he *read* them only by the light of the Church of his fathers, and he *acted* only in harmony with the instructions of its ministers (Acts xxii. 3–5). The result we know. Under the delusion that he was doing right in being thus guided by the priests, he was led to engage in a work, the thought of which filled him, to the day of death, with remorse and shame.

Wherein was his error? It lay undoubtedly in transferring to others a responsibility which could in reality belong only to himself. His mind was *prejudiced*. He was, in relation to Christianity, uncandid and unfair. There were some things about the religion of Jesus which he disliked, and so he would listen to no argument in its favor. He thought that, instead of maintaining the perpetuity of the Law, Christianity dishonored it. Had he examined more closely, he would have seen that his prejudices were unfounded, and that Christ, instead of degrading Judaism, was its perfection and its end “witnessed to both by the Law and the Prophets.” (Rom. iii. 21.)

But why should he trust himself in any such investigation when he had the anointed Priests of God—the true interpreters of Scripture—on his side?

So he argued; and so he erred.

Before his conversion he leaned implicitly on his spiritual advisers; after that great change he recognized the higher duty of comparing their injunctions with the revealed will of God.

And what he did we are taught to do.

“These” (the Bereans) “were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” (Acts xvii. 11.)

“Prove all things; hold fast that which is good.” (1 Thess. v. 21.)

Again and again has the question been put by inquiring minds,—and it will continue to be put with an increasing determination to arrive at the truth,—*Has God really given to any ecclesiastical body now on earth, Papal or Protestant, established or non-established,—or to any voluntary association, endowed or unendowed, any authority* different from that which is claimed and exercised by secular associations, when, uniting for temporal purposes, they lay down rules for their own government, and separate those from their fellowships who refuse to submit to them? If so, *where* is such Church to be found? and *what* is the extent, what the limits of its power?

Nor can such a question be answered either by mere *assertion*, or by reference to the undoubted fact, that all Church rules being drawn from the Word of God, are supposed to be of Divine authority. It is too important to be thus lightly disposed of. Nothing short of distinct proof can or *ought* to satisfy the inquirer; for the answer involves considerations affecting both his duty and his happiness.

If a claim to rule *on behalf of Christ* can be authenticated by any church in the world, *duty* demands instant submission to that Church; and *happiness*, which always follows submission to lawful authority, is sure to be the result. But in proportion to the importance of the claim is the necessity for jealous scrutiny as to its legitimacy. For if I am led astray by mere assumption, I unwittingly advance that which is human into the place of that which is Divine; I allow something or other, whatever it may be, to come more or less between me and Christ,—more or less to interfere with the work of that indwelling Spirit by which, in proportion as I am made lowly and obedient, and freed from prejudice and selfishness, truth is unveiled to my mind, and the revealed will of God made at once luminous and guiding,—clear to my intellect, light to my path.

It is, I think, too generally taken for granted, that men make light of Church authority from mere lawlessness,—that self-will, the love of self-assertion, conceit and pride, lie at the root of that contempt for ecclesiastical pretension which certainly marks the present age. It is forgotten that in religious matters men love *repose*; that the sense of responsibility, in relation to the acquisition of truth and the fulfilment of duty, is, to an earnest and conscientious mind, singularly painful and wearisome; that nothing, humanly speaking, contributes more to the contentment of men than confidence in a spiritual guide. We see this illustrated by *unbelievers*, in the fact that, in the absence of truth, almost any form of superstition

is welcomed; and by *believers*, in the readiness with which they yield to the influence of the sect or party to which they may belong.

The truth is, that *in religion* men will believe anything, or trust in anybody, rather than allow that the true Church is, to the human eye, all but invisible, that, lost amid a wilderness of schisms, it is known only to Him who discerns the thoughts and intents of the heart; that there is, therefore, now no ecclesiastical body upon earth having, *as such*, authority to teach, to decree rites and ceremonies, or properly speaking, to disciple men; that only to its risen Lord, and to the purifying presence of the Comforter, can each individual Christian really look for guidance, for comfort, or for strength.

Nor need we wonder at this unwillingness to give up the idea of Church authority. For it is assuredly a fearful thing to stand in a world like this, in the presence of evil, and to feel, to so great an extent, one's isolation and helpless. It would be overwhelming, were it not for the thought that, in all that relates to God, "strength is made perfect in weakness;"—that faith places the omnipotence of heaven in the hand of the believer;—that the Spirit of the living God dwells in the heart of the man who is Christ's loving and obedient disciple; and that the fellowship of true Christians, their sympathies, their oneness, their worship, their communion at the table of the Lord, is altogether independent of any authority beyond that which issues from Christ himself, or is reflected in His image, as seen in men eminent for their humility, disinterestedness, and love, and, therefore, for their faith, piety, and practical wisdom.

True indeed is it, that *still*, as in past ages, "the Spirit and the Bride say, Come." But the voice of "the Bride" is not the voice of the priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers,—Greek or Latin, or the voice of England or Scotland,—evangelical or Arminian, high or low, broad or exclusive, but that great silent testimony which issues through all time, from apostles and prophets, from martyrs and confessors, from poor and rich, from the ignorant and the learned, from the living and the dead, witnessing evermore to the truth of Christ's Holy Gospel,—to its influence over mankind,—to its triumphs over the world,—to its sole and exclusive power to enlighten, to solace, to sustain, and to save.—*Spirit of Truth.*

What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?

### "HE COMES."

The following lines were handed to us by Mr. Frederick E. Partington, a student at Brown University. They were given to him at a book-stall in the little sooty town of Llanelly, Wales, four years since. The writer, a strange looking, shy, retiring girl of eighteen or nineteen years, was pointed out to him by the book seller, as "a dreamer;" and the village folks called her crazy. The verses were written in 1868, when she could not have been more than sixteen years of age. Considering the place, the time, and the author, we think the lines remarkable. We believe they have never before been published in this country.—*Golden Rule*.

They cry: "He comes!

The signs are sure—all lands are armed for war---  
The mystic number is fulfilled---He comes!"

We answer: O, that He would come! We want  
The Christ! We want a God to burn the truth  
Afresh upon the forehead of the world!  
We want a Man to walk once more among  
The wrangling Pharisees, to drive the beasts  
And moneymongers from the temple courts;  
To bring the Gospel back again, and prove  
How all unlike the Churches are to Christ!  
We want that Christ again to tell the "saints"  
Their sins; that they were sent to bless the poor,  
And they have sold themselves unto the rich;  
That they were sent to preach the words of peace,  
And they have filled the world with war of words;  
That they were sent the messengers of love,  
And they have driven love out of their creeds;  
That they were sent to teach men not to lie,  
Nor tremble when their duty led to death---  
O, for the Christ again! He---He would dare  
To tell the Churches how they lie and cant,  
And talk of serving God---and serve themselves;  
And talk of saving souls---to save their "cause";  
And pare and narrow God's Divinest truth  
Until a man can hardly be a man  
And member of a Church.

Already Christ is coming. Hear ye not  
The footfalls of the Lord? He tramples down  
The cruel hedges men have built about  
The gate that leads to heaven. He rends the creeds,  
And gives their tatters to the merry winds.  
He does not come as bigots prophecy,  
To choose a handful and to damn the rest,  
To found a Jewish-Gentile kingdom here  
And roll the world into the past again.  
He comes the Spirit of a riper Age,  
When all that is not good or true shall die---  
When all that's bad in custom, false in creed,  
And all that makes the boor and mars the man,  
Shall pass away for ever. Yes, He comes  
To give the world a passion for the truth,  
To inspire us with a holy human love,  
To make us sure that, ere a man can be  
A saint, he first must be a man.

### TWISTING SCRIPTURE.

BY ELD. S. W. BISHOP.

No one ever attempts to "wrest" the Scriptures unless it be to answer some selfish end; and then it does not necessarily follow that it is done intentionally. We get it settled in our minds that our position is unmistakably correct, that we have *the truth*, and it is human nature that we should endeavor to make all Scripture read in harmony with what we believe.

Whoever settles down in the belief of error, will always be troubled with texts of Scripture that are directly opposed to his position. The managing editor of a certain Advent paper, lately met with a difficulty of this character; and he made a very lame effort in attempting to extricate himself. He believes that only one class—the righteous—will have a resurrection. One of his correspondents lately put Acts xxiv. 14, 15, in his way. The substance of his defence was, that Paul's hope did not embrace a resurrection of the unjust. That is no new idea. It dates back years beyond the time when this assistant editor embraced the idea of no resurrection for any save the righteous. Is this statement in harmony with Scripture? No matter who has made the same assertion in the past, and no matter who makes it now, if it be untrue, it amounts to nothing else but twisting Scripture. It may be done honestly; but honesty in wrong doing does not change the character of the act.

I wish to give this text a careful examination. I shall first consider the text as it reads in the received version. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

The text affirms that the same hope that Paul had is allowed by the Jews, and that that hope is a resurrection of *both* the just and the unjust. Whatever is affirmed of the one class is also affirmed of the other class, the unjust; therefore, if Paul's hope contemplates a resurrection of the just, it most certainly takes hold also on the unjust. Every unbiased man in the universe competent to judge, would, I think, decide that this is the grammatical sense of the text. Indeed, there is no possible way of making anything else out of it, unless we in some way change the word-

ing of Paul's statement. To do so is to wrest the Scriptures.

I shall not, however, depend wholly upon King James's translation. A word for word literal translation of the Greek reads,—“A hope having in the God, which even they themselves are looking for, a resurrection of the just ones and also of unjust.” The text is a simple, plain, and positive statement that Paul hoped for precisely the same things for which the Jews were looking, viz., the raising to life of *both* just and unjust ones. Nothing could be more plain, and no one would ever attempt to twist any other meaning out of the text unless he held a theory that could not outlive the acknowledgement of the plain, literal reading of the text. Every individual who believes that text as it reads, must abandon the idea that only one class will be raised from the dead; and every one who persists in holding fast to that position, will be compelled to give it a hard twist. There is no alternative. I prefer to let God's word stand unperverted, lead where it may.

It is urged as an objection, that Paul could not reasonably desire a revival into life of those who are out of Christ; and as desire is one of the two principles that constitute hope, therefore Paul's hope did not embrace the resurrection of the unjust. That depends entirely upon the question as to the purpose for which they are to be raised. If their resurrection was penal only,—that is, if they were raised to unavoidable suffering, a state of suffering that is beyond the reach of mercy, one that must end in eternal death,—Paul could not reasonably desire *such* a resurrection for any. No such object, however, is contemplated in raising this class from the dead. The Jews believed in, looked for, the resurrection of the whole house of Israel. Paul's hope was the hope of Israel (See Acts xxviii. 20); he hoped for that same thing that they were looking for. That the Jews looked for a resurrection of all Israelites who had not wilfully apostatized, is known to all who are acquainted with the facts in the case. They are raised for the purposes of mercy, and not, as some suppose, that God may visit his wrath upon them. For such a resurrection of unjust Israelites, a resurrection to an opportunity to secure an endless life, the apostle, in common with all his Israelitish brethren, entertained hope; and that hope he will most surely realize.

Another objection is as follows: Paul declares that concerning this matter he believes all things written in the law, and in the prophets; and the

prophets, say they, do not teach the resurrection of unjust ones.

That the resurrection of Israel is taught by the prophets, is as sure as that Christ taught his second coming. These prophecies are very numerous, but I will make but few selections. The thirty-seventh of Ezekiel contains the record of a vision seen by that prophet. The different features of that prophecy are the following: 1. The prophet sees a valley full of dry bones. 2. There was a noise, and a shaking, and the bones came together, bone to his bone, sinews and flesh came upon them, and the skin covered them. 3. The breath came into them, and they lived, and stood upon their feet, an exceeding great army. This is the vision, and who shall tell the interpretation thereof? Shall we submit it to anti-age to come editors? Surely not if we have a more reliable interpreter. We are not left to depend upon any poor, fallible, imperfect mortal to tell us what the vision means. One who is infinite in all his attributes has told us its meaning. Yes, the God of heaven has given the interpretation; and shall we dare lay unholy hands on it, and alter Jehovah's explanation of this vision? Woe to the man that shall attempt to change the word of the Holy One of Israel. This editor professes to adopt the following rule, viz., “When God, or Christ, or angels explain a vision, dream, or parable, figure, or symbol, their explanation must be taken in its most literal sense, *just as it reads.*” This rule is as old as American Adventists, and universally adopted by them. I shall adhere most firmly to this principle, at all times, though others may depart from it to suit their theological convenience. I shall decide the meaning of this vision according to this rule. The vision is explained item by item, just in the order the prophet saw it. 1. “Son of man, these bones are the whole house of Israel.” 2. “I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” 3. “And shall put my spirit in you, and ye shall live, and I shall place you in your own land.” This is just as plain as a certain explanation found in Dan. vii. 23, which Adventists often quote as their rule of interpretation. It reads, “The fourth beast shall be the fourth kingdom upon earth.” This, they say, must be taken just as it reads, because it is the angel's explanation. Ezek. xxxvii. 11–14, is God's explanation; why not take that just as it reads? That would spoil their anti-age to come speculations; and therefore they twist the words

the Lord hath spoken. So sure as Ezek. xxxvii. 11-14, is an inspired statement, the prophet of God teaches a raising from the dead of the whole house of Israel; and that is just what Paul hoped for, and what the Jews were looking for.

I am told that Israel, in this prophecy, means Christians. Who says so? Not the God of heaven. He says *Israel*; and Israel at that time "meant" the descendants of Jacob, and them only; and that is what it "means" always with those who are not disposed to twist it. All who wish for more evidence on this point, will please read the remainder of this chapter. It is positively declared that Judah and Israel shall be gathered from every place whither he has scattered them; shall be brought into their own land; and God shall multiply them, and set his sanctuary in the midst of them FOR EVER MORE. At that time, "David shall be king over them;" "and they shall dwell in the land wherein their fathers have dwelt, even they and their children, and their children's children *for ever*, and my servant David shall be their prince for ever." Nothing save a love for man-made theories, will ever influence any individual to attempt, by any course of theological twisting, to either nullify, or fritter away, these declarations of the prophet of God.

There is one other prophecy to which I wish to refer. It is Ezek. xxxvi. In that chapter God declares that he will gather the house of Israel, yea, *all of it*; (the very Israel that had been scattered among the heathen), that he will take them from among the heathen, and gather them out of *all countries*, and bring them into their own land. After they are thus gathered God declares that *then* they shall remember their own evil ways, and their doings that were not good, and shall loathe themselves in their own sight for their iniquities and for their abominations. It is also distinctly stated that after they are gathered to their own land, God will sprinkle clean water upon them, and they shall be clean; from all their filthiness, and from all their idols he will cleanse them. He also declares that he will give that people, (all the house of Israel), a new heart, and put a new spirit within them, that he will put His Spirit within them, and cause them to walk in his statutes, and keep his judgments and do them. Near the close of the chapter we read, "I the Lord have spoken it, and will do it." The language is all very emphatic. It is, *I shall*, and *I will* in every instance. O, say these anti-age to come Adventists, "that

prophecy is conditional." It is strange that God forgot to put the conditions in! is it not? But, say they, "He did put them in the thirty-seventh verse." Let us see. That verse is reads: "Thus saith the Lord God; I *will* yet for this be enquired of by the house of Israel to do it for them; I *will* increase them with men like a flock." There is not an intimation in this verse of any conditions. It is simply a positive declaration of the Lord God, that he *will* be enquired of by the house of Israel; and that he *will* increase them with men like a flock. It is a part of the prophecy of what *shall be*, and not an added condition to the prophecy. It looks to me that the man who cannot see this, is blinded by false notions. I have already shown that God has declared that after their restoration, they *shall* repent of all their iniquities. Please read verses 22 and 23. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake which ye have profaned among the heathen whither ye went." "Not for your sakes do I this, saith the Lord God, be it known unto you."

Here is a declaration twice made, that God does not restore them for their sakes; therefore, there are no conditions to be complied with on their part. The conditions, if any, all lie beyond their restoration to the land of Israel. I have given abundant proof from this chapter that their repentance, and purification, is after their restoration. I have also shown by the plain word of Jehovah that an exceeding great army of Israelites is coming out of their graves before the gathering to their own land, and after they are gathered David, Christ, is to be king over them for ever.

This talk about "conditional prophecy" is among the most God-dishonoring systems of twisting Scripture that has ever been invented; and it is far from being a safe business. Peter writes concerning a class of people who wrest the Scriptures to their own destruction. See 2 Pet. iii. 16. The literal reading from the Greek is *distort*, instead of *wrest*; and if it is not distorting the Scriptures to claim that seven-eighths of the prophecies are conditional, and will never be fulfilled, I fail to understand the signification of that word.

With all the twisting and distortion that can be invented, no man, be he who or what he may, will ever be able to nullify those declarations, made by Jehovah through his holy prophet. These prophecies "came not by the will of man;

but holy men of God spake as they were moved by the Holy Ghost;" and, thank God, the will of even Advent men cannot do them away.

I know they are a plague to all anti-age to come people, and, seemingly, it would afford them great relief if they could be lawfully expunged from the book. There they stand, however, and all that any one can do is to vent his ill feelings toward them, and try twist them out of their legitimate meaning.

In conclusion permit me to say, I have proved by the prophecies that the house of Israel will, as Paul believed and hoped, be raised to life from the dead. Not necessarily every individual of that house, but that nation, the great mass of that peoples will be raised that they may be blest with an endless life.

It would bring a blessing to professedly believing Gentiles if they would leave the wisdom of "their own conceits" (Rom. xi. 25), and believe these scriptural conclusions, and no longer attempt to explain away the plain declarations of the Word of God, merely because they are in the way of their sectarian views, and of the propagation of sentiments which are designed to build up their sectarian interests. "The testimony of the Lord is sure, making wise the simple."

*West Meriden, Conn.*

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 2.

BY G. R. LEDERER.

CHAPTERS I. AND II.

"The Lord in His mercy ever prepares the healing balm before He inflicts the wound," is the saying of Israel's ancient Rabbins. A Jewish maiden had to become the queen of the, then, mightiest king of Persia and Media; her uncle must overhear the plot of two courtiers to assassinate the king, and thus saved the life of the monarch, in order to frustrate the wicked plans of Haman to destroy the people of God's choice. Thus it was in the case of Daniel and his companions; they were brought down to Babylon long before the total destruction of Jerusalem and the Temple and the carrying of the greater part of the nation into captivity. They became instrumental in the hands of Jehovah in alleviating the pain and sufferings of the captivity.

The book begins with a date which seems to be at variance with the record in 2 Chron. xxxvi.

5. Here it is said, "In the third year of the reign of Jehoyakim king of Judah," while in Chronicles we are informed that Jehoyakim reigned *eleven* years. Saadya Gaon, who lived in the 9th century of our era and was called the prince of the captivity, explains and reconciles the two records as follows: "In the fourth year fo Jehoyakim Nebuchadnezzar ascended the throne of Babylon, (See Jeremiah xxv. 1,) went to war against Nineveh and conquered it. In the fifth year of Jehoyakim, he, Nebuchadnezzar, came against Jerusalem and made its king tributary. Jehoyakim thus remained a vassal to the king of Babylon for three years (see 2 Kings xxiv. 1), and then rebelled against his master, and made himself independent. Nebuchadnezzar may have been engaged in some other wars, and therefore Jehoyakim enjoyed his independence for three years. Then, however, Nebuchadnezzar came up to Jerusalem to punish the faithless vassal. This is the date with which the book of Daniel begins; namely, in the third year of the independent reign of Jehoyakim."

The first verse of the second chapter needs another chronological explanation. It begins with the statement that, "In the second year of the reign of Nebuchadnezzar," while we have seen that that monarch ascended the throne of Babylon in the fourth year of Jehoyakim, and reigned during the remaining seven years of that king of Judah when he took the noble sons of Judah, and Daniel among them, down to Babylon, and gave them an education for three years. The celebrated Aben Ezra comes to the rescue and explains that the second year of the reign of Nebuchadnezzar here stated means the second year after the destruction of Jerusalem and the total abolition of the common wealth of Judah; for then first made Nebuchadnezzar the universal king, as then first God's kingdom passed into the hands of the Gentiles.

Verse 13.—There is some doubt whether all the wise men in the wide realm, or only those of the city of Babylon proper fell under the sentence to be slain. The latter view, however, is the most probable. The decree went forth, the executions began; this does not necessarily imply that *all* had already been slaughtered before the interference of Daniel. On the contrary, it is most probable that the executioner commenced his bloody work at the school of those wise men, killed the professors and then made search for the advanced pupils, among whom Daniel and his friends were reckoned.

Verses 30, 31.—Daniel told the king even more than he had demanded his wise men to tell him. The king wished to know the dream and

the interpretation thereof; but Daniel reminded him of what his thoughts were before he fell asleep on that night, and that in consequence of those thoughts the dream came, to let him know what the end of his mighty kingdom and those that should follow would be.

Had the king not forgotten the dream the Chaldeans would have easily found an interpretation to suit him; but God caused him to forget what he dreamed, for he must be made to know that his dream was rather a vision from the God of the Jews, to let him know the destiny of his own and the other kingdoms under the rule of the Gentiles until the government should be given again to Israel, to Him "whose right it is to reign." None, therefore could tell the king what his dream was until Daniel, the captive Jew, came to tell him that the dream was a revelation from the God of heaven; and that, in telling him the dream and its interpretation was not by his own wisdom, but that it was revealed to him by the same God who sent the vision.

The image which the king saw in his dream was terrible to behold; first, on account of its dimension, and secondly, on account of its strange composition. The glittering of the different polished metals and the very strange fact, that, contrary to all principles of art, the foundation of the colossal image was the weakest part, liable to be broken to pieces by anything that may happen to be thrown on it. The construction of the image showed also the development of the kingdom under Gentile supremacy. It was neither growing in character or durability, but was rather deteriorating in both. The head was of fine gold, and so was the kingdom represented by it, high in character, the king an autocrat in the fullest sense, not bound by any law or council, and, at the same time, of a noble mind notwithstanding his pride and self-glorification. The breast and arms of silver represented the second universal empire,—the two arms representing the two powers of Media and Persia, unitedly represented by the breast. Silver also is a noble metal, but a great deal less in value and durability than gold, and so was the second empire; its rulers were bound by certain laws,—the laws of Media and Persia could not be broken even by the king,—neither was the character of its kings so firm as that of Nebuchadnezzar. This is sufficiently proven by Darius the Mede who foolishly acceded to a plot of his magnates against his faithful prime minister Daniel, and by the still more foolish actions of Ahasuerus in the case of Haman.

The third empire, represented by brass, was

exactly like that metal in every respect. As brass, finely polished, deceives the beholder at a distance who would believe it to be gold, so were (and still are to this day) the Greeks. Having always the appearance of honesty and nobility, with an ever smiling face, they are, nevertheless false and cruel to the utmost. And as brass is more liable than gold and silver to be destroyed by rust, so the third empire could not stand as a whole after the death of the founder, but was divided into four parts, and these divisions kept up a war among themselves and destroyed each other.

The rest of the image, the thighs, the legs, the feet and toes, representing the fourth, the Roman empire, consisted first of solid iron, and then of iron mixed with clay. The thigh representing that empire as a strong unit, further down, the legs, showed it as divided into two; the Orient, with Constantinople as the capital, and Occident with Rome as the head. But a still further division was to take place; the ten toes, represented ten kingdoms, in which, at last, the universal monarchy shall be split before Gentile supremacy shall come to an end.

The Roman empire was strong as iron, breaking and grinding every other power to pieces; but as iron is exposed to corrupting elements even more than brass, so that empire bore the elements of its corruption within itself. Haughtiness, extravagance in every kind of luxury, cruelty, and, most of all, religious corruption, contributed to its divisions, until the iron became mixed with clay. The glory of the monarchs sank gradually until they had to give up the greater part of their power to the populace. So as the image stood on a very feeble foundation, consisting of materials which cannot be firmly united, the kingdom under Gentile rule will at last be in such a feeble condition that the little stone, rolling down upon it, will break the whole image to pieces and grind it to powder.

This fourth, or Roman empire, has never ceased to exist in some form or name. When the emperor Francis of Austria resigned the title of Roman emperor, Napoleon the First established a Roman kingdom; and, besides, the popes have ruled with royal power over Rome, and claimed also supremacy over all the European territory which formed the Roman empire. The divisions represented by the ten toes are not yet distinctly developed, and it is a vain effort of some writers on the subject of prophecy to make out names of ten kingdoms representing the ten toes of the image. Moreover, I observed that all these writers try to locate the ten kingdoms in Europe, while, in fact, five of them must be sought in

other parts of the globe, since the two legs represented the grand divisions of the empire in the Orient and Occident, and the ten toes not being on one leg, they must be located in the way they were shown on the image. These ten kingdoms will take a distinct and unmistakable form before the stone will appear that shall smite them and make an end to Gentile rule and supremacy. Yes, the distinction of these divisions will be so clear that no one with open eyes will fail to see the exact fulfilment of the vision shown to Nebuchadnezzar,—and later to Daniel in another form,—and look with renewed hope of the speedy coming of the universal King and the establishment of the fifth, or stone kingdom, that shall comprise all the kingdoms “under the whole heaven.”

This view, I know, will not please such people who never cease to make calculations to solve the mystery, or to unveil the secret which God keeps in his own power. They say that this view of the vision of Nebuchadnezzar would put off the coming of Christ for a long indefinite time, and thus put a damper upon the desire and hope of the children of God. But they should understand that God's plans and decrees are independent of our wishes and speculations. This is what Daniel's instructor said: “Vehamaskilim Yabina;” “The wise shall understand,” when the children of faith shall see the unmistakable signs, such as the precise division of the Roman territory as it was when Rome was in the height of its power, into ten distinct kingdoms without admitting any guesswork concerning their names and extent; the gathering of the bulk of the Jewish people to the land of their fathers, and other similar signs, then they will understand that the most glorious event is nigh.

The very important question now arises, why God revealed these outlines of the world's history to a heathen king? Why was the revelation not given directly to the prophet Daniel as had been the case with all other revelations of God? The answer may be found in comparing the case of Nebuchadnezzar with that of Pharaoh, the king of Egypt. In that case, as well as that which is under consideration, it was the purpose of God to raise captives of Jacob's tribe to such a high position, that they might be able to protect their brethren and serve to their good, or to be instrumental in the fulfilment of certain plans and purposes of God. Joseph was inspired to interpret the dream of Pharaoh which caused his exaltation to a rank next to the king. He became instrumental to save not only Egypt but other surrounding countries, his father and family from starvation; and, at the same time, he caused his

father and family to move down into Egypt, thus fulfilling the purpose of God as revealed to Abraham, that his children were to be slaves in a strange land, but then be delivered by the strong arm of God, thus preparing them for the receiving of the law, and become the representatives of the people of God, destined to rule with the Messiah.

There is no doubt whatever that the mild treatment the exiled Jews enjoyed during their sojourn in Babylon, under the Caldeans, as well as under the Medo-Persians,—for we read nowhere of any particular complaint of persecution,—was owing to the influence of Daniel and his friends. Daniel maintained the highest position all his life time, with but a few interruptions, in both empires. He may also have been instrumental in preparing the Medo-Persian rulers for the final decree of release from captivity and the permission for the re-building of Jerusalem and the sanctuary.

Again, if Daniel had come before the king and had told him of the speedy end of his mighty kingdom and of the other kingdoms which should follow, Nebuchadnezzar would not have paid the least attention to it, and would, probably, have put to death the daring Jewish captive.

To the king himself, therefore, the vision was shown; he himself must see that there is a higher Lord in whose hands are the destinies of the mighty of the earth, and thus compelling him to acknowledge the supremacy of the God of heaven, the God of Daniel and his people, the captive Jews.

The following remarks are from Aben Ezra. “On the fourth universal kingdom under Gentile rule, all agree that it is the Roman, which was afterwards divided; one half of which coming under the power of the Saracens. Both parts were sometimes strong, sometimes weak, represented by the iron and the clay of the image, which never cleave together. So the two divisions of the Roman territory, following two different creeds preventing their re-union. But the stone, separated from the mountain without hands, means the King Messiah, the seed of Abraham, who is called the GREAT MOUNTAIN, as it is written: ‘And from the top of the ancient mountain.’ (Deut. 33: 15.) And the King Messiah is called a stone, as it is written: ‘From thence the shepherd, the stone of Israel.’ (Gen. xlix. 24.)

BEAUTY is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

THOSE that reject divine revelation, have not so much as human understanding.

## SHALL WE "GROW IN KNOWLEDGE?"

BY WM. H. SPENCER.

THE idea of probation for the dead who have passed from life in unavoidable ignorance of the "Way, the Truth, and the Life," seems to greatly disturb some good souls. They are afraid to discuss it, or have it discussed, lest it neutralize our usefulness in pointing out to sinners the way of life. Now it seems to me these apprehensions are wholly groundless. In fact they entirely ignore the very essential feature of the so-called "fair chance" theory, that its whole influence is to point out to "living sinners the way of life," by convincing them that God *is love*, and loves them, because He loves all men; that Christ died for them, because he gave "himself a ransom for all men;" that they are not saved because they were so fortunate as to live in an age of light where they have the opportunity of accepting Him as their Mediator, but that He shall be "testified" to all men "in due time," and they too have an *opportunity* of accepting him to their salvation; and thus is the LOVE and IMPARTIALITY of God made manifest.

I regret to see among professedly progressive Christians a spirit of antagonism to the investigation of such a glorious God-honoring doctrine. If we should cultivate this spirit to any extent we should soon become as completely entrenched in vain philosophy and traditions as ever was "Mystery Babylon," or any of her daughters. Shall we take such a position, and put a stake down and protest against any advance beyond it, and by our position say, we have learned all the truth,—we are doctrinally infallible? No! no! brethren. Let us rather occupy apostolic ground, and "*grow in knowledge*," and thus advance in the grace, or favor, of God. Moses commanded the children of Israel to "go forward," and the apostolic command is for us to advance.

We cannot "grow in knowledge without occupying the same position of the Bereans of old, who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, *and searched the Scriptures daily*, whether those things were so." They were noble examples for all professed Christians to follow. They were *growing* Christians, and were not afraid to investigate those new and strange things which were brought to their ears, and for this cause they are called "more noble" than the Thessalonians. I doubt if the Bereans halted to determine the precise importance to *them* of every truth presented for their acceptance. They search the Scriptures to ascertain if what they heard was well founded.

And this is the duty of all Christians. Any truth which comes from God is important; and it is not in the province of man to determine the importance of one truth above another, or to lay any divinely revealed truth aside as non-essential. Let us beware of such a course, lest we combine in our building "hay, wood, and stubble,"—perishable materials which will not stand the day of trial. God's truths are all important, and are precious materials which the wise master builder gives a proper position, that every part of the divine structure may be fitly joined together, to the honor and praise of God,

Rochester, N. Y.

"HE SHALL SEE OF THE TRAVAIL OF  
OF HIS SOUL AND BE SATISFIED."

BY G. B. STACY.

THE apostle designates the sacrifice of the Christ as the "unspeakable gift." Hence, he says again, "He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" From these testimonies I gather that all that was essential to work or accomplish the salvation of our race was wrought by our blessed Lord, and therefore the apostle says, that "He through the eternal Spirit offered himself without spot unto God." Again he says, that "by that one offering He perfected forever them that are sanctified." His submissive language near the cross, "If it be possible let this cup pass from me; nevertheless not my will but thine be done," indicates that he was disposed to perform and suffer every essential, but desired that to be the limit of the measure meted out to Him; and therefore, when the prophet says, "He shall see of the travail of his soul and be satisfied," we may look for the legitimate outcome of all that He did and suffered to be developed and manifested.

If, then, our Father considerably laid no more on Him than was essential to fit Him to be our help and support, while we enter into and partake of "the fellowship of his sufferings," for the fact that "He was tempted in all points like as we are," indeed the apostle affirms that it "behoved Him to be made like unto His brethren" in all that pertains to their temptations, shows that the oneness and identity of relation of himself, his Father and his brethren permeates and includes between himself and his brethren their capacity for temptation and their actual temptation, their capacity for suffering and their

actual suffering. We think these are fairly drawn conclusions from which we are led to the more advanced one, that what ever was formulated in the temptations our blessed Lord endured in their rigid, intense and concrete form, in the wilderness, becomes the portion of our fellowship therein, though through the tender consideration of our Father, they are presented to us in dilute retail or abstract through the entire period of our probation for the kingdom and glory of our Father, with the assurance that He will at no time "lay more on us than we are able to bear, and with every temptation He will make a way for our escape." We must then during our probation, like our Lord, overcome the world, the flesh, and the devil.

We must then pass through the test of waiting patiently upon our Father for our daily bread, constantly resisting the temptation as presented concretely to our Lord, "If thou be the Son of God, command that these stones be made bread." Ah, it is written, "Man shall not live by bread alone, but by every appointment of our Father." Which of us, brothers, have not been tempted to pursue illegitimate means to obtain bread for ourselves and households? and how we have faltered under the trial our Father and Redeemer only knows.

Again, the vanity of our own importance, and the foolish notion that our Father would permit us to test His care, solicitude and patience unnecessarily, has stealthily wormed itself into our habits and called forth the extreme solicitude of our Mediator and Saviour; but He remembereth our weakness, "for he was in all points tempted as we are." Hence He has preserved us from the pride of presumptive sins. We remember that it is written, "thou shalt not put the Lord thy God for proof." But now we come to the final test of our fealty and love. "*The vine of the earth*," or the spirit of human rebellion, has at last assumed tangible form, shape and substance, and presented itself for the worship of the sons of God in the grand Centennial, or very high mountain to which it would allure them, and then spreading the glory of all the kingdoms and nations of the earth, whispers blandly into the ear to the heart, I have leveled every obstacle, removed every hindrance, and laid the way open to you, each of you, any of you, to possess yourselves of all this, or any of this glory you may choose, only *fall down and worship me*, I will surely give it to you. See, "This is great Babylon which I have built by the might of my power and for the glory of my majesty." Brethren, it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This is un-

doubtedly the culminating test of our fidelity; let us remember our elder brother has trod the path before us; He has passed through the ordeal and overcome; and to Him that overcometh. He says, "I will give to sit with me on my throne, even as I overcame and am set down with my Father on his throne." Courage, brethren. He is our strength and support and hath assured us that as our day is so shall our strength be. "He is able to keep that which we have committed to Him:" and of all that the Father hath given him, he will lose nothing. But still we must all pass through the fiery ordeal of meeting the tempter in every phase that he confronted our Lord and Saviour; in this consist our fellowship in His sufferings, and the passing of which ordeal qualifies to conjointly reign with Him.

One more thought and I have done for the present, namely, The assumption of form, shape, and substance of these international organization premonishes us, that the personal head and representative of human wisdom, philosophy, and rebellion, is nigh at hand to appear and claim the allegiance of the world at large.

The popular characteristics of his subjects are every where manifest, namely, "Unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, deceit, malignity, whisperers, backbiters, haters of God, dis-piteful, proud, boasters, inventors of evil things, *disobedient to parents*, without understanding, covenant breakers, *without natural affection*, implacable, unmerciful."

Brethren, "be sober and watch unto prayer," resting assured that our blessed Lord shall "see of the travail of his soul and be satisfied."

### THEN DO WE PATIENTLY WAIT FOR IT.

While love is a *principle*, patience is a *virtue*. God's dealings with us are prompted by love. He so loved the world that he gave his Son to die for it *while they were not yet sinners*. He loves sinners to-day. He has not changed. His years fail not. This principle of love was manifested in his Son. Traditional men are hardly willing to admit that his love does, and will, extend to certain classes, either in this age or in the age to come. The "tradition of the elders" was the great source of trouble with the Jews. He eateth and drinketh with publicans and sinners. Let us not forget that Jesus came to seek and save those who were lost. This glad tidings of great joy shall be made known to *all people*.

Could men but know that God is doing a great work in the earth: that so little is to be done by man—so much by the the Master: and that the

man Christ Jesus, who gave himself a ransom for all, is to be testified in due time to every living soul of the ages past and the ages to come, there would be more gratitude, more love, and more patience. Instead of looking upon mankind as doomed to endless punishment, and saying in our hearts, "stand thou there," we should indeed have "hope for our race," and with patience wait for it.

Let us not take the work out of the hands of the Almighty, but commit the same as into the hands of a faithful Creator. Are we willing to do this? Or shall we compass land and sea to make a proselyte when that proselyte shall be two-fold more a child of hell than before? If men are dying without God and without hope in the world, from a want of a knowledge of the Saviour, cannot we commit them safely to Him who has said He wills not the death of any but that all should come to a knowledge of the truth? I think here is much cause for calm deliberation, confident trust and patient waiting for the coming of the Lord. In patience possess ye your souls.

Our present surroundings and associations require patience. I think it was Lord Bacon who said that "men oppose what they do not understand." If the fact that Jesus is to be testified to every creature, meets with opposition, let us patiently work on while it is day; the wise shall understand; light is spreading and many are running to and fro. Therefore, as we have the hopeful side of the question, we can the better afford to be patient, forgiving, and ready to bear one another's burdens.

L.

## LETTERS AND EXTRACTS.

### POVERTY'S MOAN, AND BLESSING.

The following is an extract from a letter received from the Sister who was the occasion of the article under the above heading in the October EXAMINER. She writes:

BRO. STORRS: According to the faith and the acknowledging of the truth which is after godliness in hope of eternal life.

This day calls forth the acknowledgement of two letters from you, dated Sept. 23, and Oct. 19, which came laden with Christian love and sympathy; which caused this, your sister, to give glory and praise aloud to Him who is mindful of our wants; and for the gift of dear friends whose hearts are drawn out with love toward us in the day of adversity.

My brother, the tears that have fallen from eyes in sympathy for me, have a lodgement in the bosom of our Father, and will be placed in thy crown to sparkle in the ages to come. O, what a blessing!

Give my many thanks to Bro. G. for his kind and benevolent act in paying for my EXAMINER.

May he be blessed in basket and store;

And in the ages to come, life evermore.

The brother in Illinois [A brother, himself in affliction, in Ill., sent her a dollar through me.—ED.] who is so good and feels our woes, has our heartfelt gratitude for his kindness to us, and has my sympathy and prayers for him and his, resting on the promise, with him, "All things shall work together for good to them that love God;" for "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," feeling the assurance that the blessing of God will rest upon him. Glad to know he subscribes for your most valuable Magazine; yes, valuable for the truth it promulgates.

I would like to give a brief history of my temporal and spiritual life. I was born in Mansfield, Conn., May, 1817. At the age of 18, I experienced the love of Jesus. At the age of 20, I united with the Methodists. In 1850 I read your "SIX SERMONS," and became a believer in their truths; and by a constant search, I soon became a firm believer in "the ages to come," and advocated the same; and from that day to this, never for a moment have I doubted its truthfulness; and to-day, through faith, I feel saved; not of myself, but it is the gift of God, who is rich in mercy, for his great love wherewith he loved us, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus."

"In 1865 we came to Western New York. My husband's health being poor, and most of his life confined to manufacturing, thought the open air might be beneficial to his lungs. On the 8th of February, 1867, at midnight, we awoke, the house being on fire in a full blaze, seemingly, we only had time to escape out of a window, without clothes to dress us. A lady, school teacher, was boarding with us; she escaped with us out of the same window. All of our earthly effects were burned up except about 60 dollars.

I need not repeat it to you, that to-day we are poor; but rich in faith to that home which is beyond the reach of burning flames or swelling flood.

May our heavenly Father keep us in the way of truth and righteousness unto the coming of

our Lord, is the prayer of your Sister and friend.

JULIA —.

FROM POLLY G. PITTS.

BRO. STORRS: You have made me glad again by sending the EXAMINER Vol. xxi., No. 1. I say "again," and if I should say again and again, it would come far short of beginning to be a tithe of the times you have made me glad; and by your means very many others make me glad, and so I reckon them as the mercies of God, and His mercies to me can never be numbered. O, how full of instruction is that number of the EXAMINER! We often think what greater light or what more can be said on God's great and merciful plan to save the race, and give every creature an opportunity to know Him and his Christ. The answer comes with force, "The light on that great plan of love and mercy can never be exhausted while our God and Saviour exists."

While reading the article "A Dark Question," by Eld. S. W. Bishop, I was so glad that God in mercy had given me light on what to Livingstone was a deep dark question, as to what is to become of such, as the noble chieftain, who die without the knowledge of God or Christ. Now the foundation for my gladness and light was God's word. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that the Son may also glorify thee: as thou hast *given him power over all flesh*, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." O, I am so glad that God has given our blessed Lord power over all flesh; and power to give eternal life to as many as He gave him, and he hath said, "This is eternal life to *know thee, the only true God, and Jesus Christ* whom thou hast sent." Yes, my gladness increases when I see how he is going to give this knowledge to every creature, and has made it so plain to my understanding. Jesus says, "I have manifested thy name unto the men which thou hast given me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world; but for them that thou hast given me; for they are thine; all mine are thine," etc. "Neither pray I for these alone, but for them, also, which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that *the world may believe that thou hast sent me*. And

the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made *perfect in one*; that *the world may know* that thou hast sent me, and hast loved them as thou hast loved me."

Had Livingstone known this glorious truth, he might have rejoiced that God's great plan through Jesus, the sent, would yet reach that noble prince, and he (the prince) would know that God loved him, as He loved Jesus. O, bless the Lord for such a hope, and for the living faith. I used to think, why not pray for the world? I now see, by the living word, that God had not brought the evidence before the world, as a mass, of the knowledge of the true God and Jesus Christ, whom He sent; and we are not required to believe without evidence; but God, according to his oath and promise to Abraham, will give the evidence by making the apostles and all that believe on Christ through their (the apostles') word, one, as God and Christ are one: i. e., Christ in them, and God in Christ, and they made "perfect" in one. Then we see that evidence can never be given till after the resurrection of the elect of God; and that proves the resurrection of every creature that sleeps in the dust of the earth, that have not committed the sin unto death; and that proves probation after the resurrection; for the world great and small to get the evidence of the true God and Jesus Christ whom God sent, and the love of God to the world as he loved Jesus, proves not only an age, but *ages* to come. For how can the world be ready for judgment till they have that knowledge? and the evidence must come first; or how shall God judge the world? What shall we say when we contemplate this great and glorious plan of God to save the world! We can say, "Great and marvelous are thy works Lord God Almighty, who shall not fear thee?"

O, what an eternal evidence of the love of God to the world, will the perfected, glorious, immortal body of Christ be! How true that in the ages to come He will shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. May we all be enabled to say, "Unto Him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen."

Your sister, waiting.

F. BRUNS, M. D., East Boston, writes: I shall try, if possible, to send pay for five of the poor, who wish to read the BIBLE EXAMINER. O,

please let every one have the Gospel truth who wants it. Those among us who have means ought to do more to promulgate the good tidings. I sometimes wish you could be in my place and see and hear that most of our thinking men and women have embraced the truth. Bro. ———, who told me, three years ago, that he would rather I would be one of the biggest blackguards than to have your views, as he called them. He does not speak thus now; but is investigating the subject. I do what I can to spread the glorious Gospel; and if some professed Christians cannot bear it, I cannot refrain.

REMARKS BY THE EDITOR.—Hard and unchristian language has been used by some preachers against the views held by myself and others, which has begotten a like spirit in those they act upon. But we can afford to bear it, because we are certain they “speak evil of the things which they understand not.” They have only looked at the subject to see if they could not find something to sustain their prejudices; and they do not like to have their stereotyped theories disturbed; their minds are “blinded;” but I trust the vail will yet be taken away that they may be partakers of the love and joy others experience who have come to the knowledge of the truth promulgated in this Magazine concerning the Divine Character and Government. In that hope our labors will be continued, the Lord helping.

#### MY EXPERIENCE.

[The experience of a young man born and brought up in British America.—EDITOR.]

I am the third son of orthodox parents. When about six years old I was sent to school, and a bound copy of the Bible placed in my hands, which volume I cared little for at that time and onwards till about eighteen months past, when God, in His great mercy and love towards mankind, saw fit to open my eyes and bring me to the knowledge of the truth. But of this I shall speak hereafter.

I shall return to my younger days and inform the reader of the different ways which my Creator and God used as a means to bring about this event. As I have said before, when about six years old I was sent to school; my parents taking particular interest in my education; especially in my knowledge of the Scriptures and in the orthodox belief, of which they were strong adherents. They taught me the best they knew, although blinded by the immortal soul doctrine for, as Moses was fully learned in all the wisdom of Egypt, in like manner I was in the faith of or-

thodoxy. When my term of education was completed, I was sent as a Clerk, with my brother, into a dry goods store.

My parents being well to do in the good things of this world, and I being a favorite child, named after their parish minister, there was nothing this world could produce too good for me. Thus I became a ruined child, both to myself and to them.

Being of a roving disposition, I concluded to run away and leave my native home. This I did. Some few days after, I secretly shipped on board a vessel bound to Boston; where I was landed August 3d, 1872.

From that time I wandered about from one place to another. Yet God's merciful hand protected me. As the Psalmist of old said, “I was young, and now am old. I have never seen the righteous forsaken, nor his seed begging bread.”

In the summer of 1874, I came to the town of P., Mass., and went to work in a Rolling Mill, where I became acquainted with a Mr. H. L., who afterwards became my nearest and dearest friend. During our leisure hours, our conversation was upon the teachings of the Holy Scriptures; he being of the Advent faith, I of the orthodox. He being a non-immortal soulist, shook my immortal soul to its very foundation. Finding my batteries growing weaker each day, he played on with his “battering ram,” whose missiles were the Holy Scriptures, until finally my flag was shot over the wall, and down came my house, and great was the fall thereof.

First of all, he gave me a book called “Bible vs. Tradition;” then a “Vindication of God's Government; or the Promise and oath of God to Abraham; by George Storrs;” also, the BIBLE EXAMINER, the teaching of which clearly shows there is no inherent immortality in man, and that man's only chance for immortality, is through faith in Christ.

By the power of God's Holy Spirit, blessed be His name, and the means He made use of, my change of heart was brought about. For several days, all the evil deeds I ever committed, stood staring me in the face, as if in a Panorama, and forcing me to bend my knees to my blessed CREATOR. I tell you, my friends, there was a fearful struggle. But, blessed be God, He came out victorious, and I had to surrender. On that night I kneeled by my bedside and poured out my heart to God, who lovingly heard me, broken as my prayer was. Bless God, after that I felt happy: those troublesome sights soon vanished, and a calm, loving feeling towards mankind passed over my mind. Through this influence I became a hater of those things I formerly did love,

and a lover of those I before did hate. I became a constant reader of the Bible and the BIBLE EXAMINER with its glorious truth bringing to light, in these dark days of evil and tradition, the love of the blessed CREATOR towards the creatures and work of His hands; for as the Psalmist says, "His mercy endureth forever." Those truths taking such firm hold of me, it became an impossibility to keep my tongue silent. I commenced attending meetings in the second advent church, and to advocate those glorious truths which God had revealed to me; but, very soon, I found bitter opposition and hatred in the professed advent ranks. One night I was attacked by three of the leaders of the church, simply for quoting the language of the Saviour, wherein he saith, "And I, if I be lifted up from the earth, will draw all men unto me." Immediately I was told I should be put out of the Church. I asked, "Am I not in the house of God?" To which they answered, "No, this our house, and you shall go out of it, you wicked ungodly sinner: you coming here to teach us?" I replied, "I know I am a sinner, and for such Jesus came; for, said He, 'I came not to call the righteous, but sinners;' but if a sinner is able to teach you, why reject it?" They said, "You are not able to teach us, therefore get out of here?"

Some few days after, a deputation of the brethren called on me, requesting me from henceforth to keep out of their meetings, as they concluded I was a pestilent fellow, a skeptical upstart; worse than an infidel, spoiling their meetings and making divisions in the Church. Why, said I, "Your church cannot be built upon the Rock, for, if so, the Gates of Hell could not prevail against it." Said they, "we want you no more in our Church from henceforth." Which command I complied with, and ceased my mingling with those professed Christian friends, whom I had thought to be sincere believers in Christ; but whom experience proved to be *creed* believers, instead of faith in Christ.

My dear friends, let us earnestly pray that God may grant us of His mercy and love, to prepare a people for His name, who will be patiently waiting the return of the Nobleman from the far country.

NORMAN McRAE.

REMARKS BY THE EDITOR.—Did not similar complaints come to me of the intolerant spirit of professed advent believers, towards those who receive the view of God's impartial love for the human race, I would forbear to give publicity to such a Pharisaic spirit as that manifested towards this young brother, who has but a few months since turned to serve the Lord. The cry is, "No

sinners can ever be converted by the views held by 'the ages to come' believers." No sooner does one manifest that love for all men that God manifested when He "so loved *the world*" as to give His Son for their redemption, than he is at once thrust "out of the Synagogue" of Adventists, with the spirit of the ancient Pharisees, "Thou wast altogether born in sins, and dost thou teach us?" John ix. 34.

Well, we will strive to bear it patiently; knowing, if we are thrust out of their synagogues, we shall *meet* Jesus whose love surpasses that of any mortals!

The Brother, whose experience is given above, spent a week at the house of the Editor of this Magazine, the past month, and seems to be one of "a meek and quiet spirit; which, in the sight of God, is of great price." He has gone to a Southern State, hoping to do something there for the cause of God, and vindicate His character from the aspersions cast upon it by mistaken good men, as well as by bad ones. May God, who "is LOVE," direct his way to usefulness among those who have been bewildered by the "traditions of men," which have "made void the words of God."

WM. S. DIBBLE, California, writes: I thank the Lord with all my heart for the interest I have in the truths I have gained in the last four years. Oh how good it is to have the truth, and have it shine into our hearts. But how sad it makes me to see how little my Christian brethren and friends care to know about the great truths we love so well and hold so dear. But let us be patient and faithful and we can still win some. Some of our opponents are very bitter; others are inclined to examine for themselves. I find, as a rule, I can do less among my Advent brethren than among other denominations. So far as my experience goes, I find the Congregationalists the most liberal, and the most willing to examine into the subject of probation, after the coming of Christ, for those who have never heard of the name of Jesus. The more I examine and study the subject, the more beauty I see in it, and the more I love to explain it to others. O, how good it looks and how it honors God and magnifies His goodness to the children of men. I feel sure He will give all men at least *one* opportunity for salvation; and any doctrine that comes short of this cannot accord with the Bible testimony that "GOD IS LOVE." I am glad to know the truth is spreading in all directions; and that able men are advocating it, both in Europe and America. Bless God for the truth. May it spread more and more until Jesus shall come,

and then will be ushered in the glorious time when it shall be carried to every creature, and they shall have an opportunity to know the Lord.

NOTE BY THE EDITOR.—To your question, which I have not inserted, please look at Acts xvii. 26, and connection.

S. BATTEY, Kansas, writes: I do not see how I could do without the EXAMINER; it is a feast to me each month. Bro. Hatch cannot pay, and I will cheerfully do it for him, as it is a great comfort to him to read its blessed truths. If I had the means, you should not want for the needful to carry on this great work of giving light, till the Saviour comes to set up His kingdom."

NOTE BY THE EDITOR.—The address of the person about whom you inquire is "Galesburg, Neosho Co."

LEVI BOUGHTON, Western New York, writes: Never was I more confirmed in the faith of a glorious future work to be accomplished, in the future ages, for the benefit of the so called heathen nations who have died and shall die before the time for death to cease by the establishment of the Kingdom of God to fill the whole earth. Every eye shall see Him; and "every one that seeth the Son and believeth on him hath eternal life, and will be raised up at the last day." Unbelief is the one sin, after a full presentation of Jesus Christ to the individual, that will prove destructive and end in the second death. I am striving to so run that I may obtain, with all those who gain eternal life, that kingdom that hath foundations, whose builder and maker is God.

I am very much blessed in reading the EXAMINER and hearing from so many of like precious faith, far beyond the narrow selfish views of the so called Christian world that see no further than this present age for God's mercy to be shown to poor frail and erring man. May light shine more and more, and thousands upon thousands be blessed in this age, and also in the ages to come. May we be permitted to reign with Christ, as kings and priests unto God on the earth, in blessing the nations; and to God shall be all the glory forever. Yours, looking for the kingdom.

#### LETTERS RECEIVED TO NON. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

F. Bruns, M. D., John R. Davidson, E. A.

Peck for the poor, Henry Lees, Mrs. P. W. Fuller, J. L. Russell & Son, G. B. Stacy, Levi Boughton, Sybel Smith, H. G. Armstrong, Geo. Atkinson, Isaac Fonday, J. G. Haskett, Thos. Apthorpe, John A. Salin James Lesslie, Thomas Scott, Wm. S. Dibble, Geo. W. Kemp, James McCord, M. E. Benham, B. Gifford, Helen Robertson, Mrs. John Shafer, Mrs. P. A. Krise, John P. Roller, John Marshall, Martha A. Hause, S. Battey for J. S. Hatch.

PARCEL SENT TO NOV. 25.

Mary P. Bush, J. G. Haskett, Wm. S. Davis, J. A. Salin, Jas. Lesslie, Joseph Barnhurst, John P. Roller, Mrs. H. Fuller, Rev. T. M. Carson.

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without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



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W. H. SPENCER, PR., ROCHESTER, N. Y.

## EDITOR'S NOTICES.

Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

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## BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound*. Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be \$2 *including* postage.

I have still a supply of volumes 18 and 19; *bound*, which I will furnish at the same rate per volume.

GEO STOKES.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5. TEN\* will be sent to *one* address for \$10.

Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

## CORRESPONDENCE.

A. PENNEL, Western New York, writes: When a man gets a publication worth three or four times the subscription price, he ought to pay for it or report to the Editor. I cannot afford to do without the BIBLE EXAMINER in these days of apostacy and declension, when a great part of the religious teaching is only the commandments and doctrines of men. I want to know what God says, and what he is going to do with the creatures he has made and for whom Christ has died. If the boundless love and grace of God extends no further than the elect of this dispensation, then indeed much of the teaching of the Bible must be an enigma which requires more intellect to solve than I possess; and yet, I believe our heavenly Father means to have us understand what he has said. How much trouble I once had with that portion of the Bible that was not in the range of my traditionary teaching. Often have I asked myself, what such and such texts mean? I could see nothing in the past or present to which they could apply. It was too much, too good! I could not believe it all; so I made a kind of semi-infidel of myself. But, thanks be to God, this load—this trouble—has passed away, and where it once was dark, now it is all light: now I believe all that the prophets have spoken; all that Christ and his apostles have spoken. I hope you will be able to continue the EXAMINER; and to assist you in so doing, I send — dollars.

"A FRIEND," in Wisconsin, writes: I like the EXAMINER very much, and would not know how to do without it; it is my only preacher. I often find explanations on some subjects, which I have been studying, which to me are invaluable. I was much interested and instructed by your articles on the "Eastern Question." I am glad Bro. Lederer has promised us more articles.

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, JANUARY, 1877.

No. 4.

## THE EDITOR'S BIRTHDAY.

DECEMBER, 13, 1876.

THIS day the EDITOR of this Magazine has attained to the age of "*four score*" years. He asks all his friends to unite with him in giving thanks to "OUR FATHER, which is in heaven," for the great mercy that has attended his long life, from childhood to this hour. He cannot look back to any period of his life but what is marked with the love and patience of God and Jesus Christ toward him. From his heart he desires to give glory to GOD and the LAMB. Especially does he desire to do it for the exceeding great mercy granted him in the past five or six years. The glorious experience in the knowledge of "the only true God, and Jesus Christ" which has been opened up to his mind in relation to the Divine character and government, and the hope inspired thereby for the human race, has filled his heart with gratitude and love such as had never before been realized, and his prayer to God has been most earnest, "O that I may *love* 'the Lord my God with *all* my heart, with all my soul, with all my mind, and with all my strength."

Such a state he believes will fit him to enter on the glorious work of "the ages to come," with Christ the blessed Head, in "the *restitution* of all things."

At this anniversary of his birthday he has thought, "What can I present the readers of the BIBLE EXAMINER for their profit, and as a remembrancer of him who has so long been blessed with their support and prayers?" His conclusion is that he cannot do a better service than to present them with a somewhat revised sermon, which he first preached seven or eight years since, which laid the foundation of his present views of the Government of God over the human race,

and of the work to be accomplished in "ages to come." When he first published that Sermon he had no idea where it was to lead him. But he blesses his God and Saviour for thus leading "him in a way he knew not."

With these remarks he makes the presentation intended. May God bless it to all readers.

EDITOR.

## "GOD IS LOVE."

A SERMON BY GEO. STORRS.

In all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star by which we may always determine with certainty our course. That light, that guiding star, is the grand truth,—

"GOD IS LOVE." 1 John iv. 8, 16.

Here is certainty: here there is no ground for doubt; and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion, is to fix this truth in the minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for His Son from heaven." 1 Thess. i. 9, 10.

The grand chart, then, by which we are to make our voyage in search of truth, and by which

every other view claiming to be truth is to be tested, and its real character decided, is this solar truth, "God is Love." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "God is Love," it is a deceitful light, an *ignis fatuus*,—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme and manifested its true spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding star to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain]; and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God; [is a partaker of the divine nature]. He that loveth not, knoweth not God, for God is love. . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit [his spirit of love. Like as God is love, so we, in our measure, are love: and by this we know that we are of God]. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John, the great chart is spread out before us which is to guide us in all things doctrinal, experimental, and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience, or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are called upon to do homage; but by the Bible, interpreted strictly in view of this solar truth, all in harmony, and God's whole administration is seen to be but the outgiving of love to all the subjects of his government. To make this statement plain to every unbiassed mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man, he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing was lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present, though superior to all other animals, appointed as their lord, and designed by love for a higher sphere, or to have developed a spiritual nature, capable of more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus God-like, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point love tests the man as to whether he will develop a mind in harmony with the Divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying state. For to let him pass into such a state without a voluntary subjection to, or harmony with, the Divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence, before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove unharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in the case of a failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God, his Maker.

Death itself, then, is seen to be an administrative act prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence, when his sorrows and sufferings, on the whole, would outweigh his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "God is Love," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless sufferings; and the idea is an impeachment of the Divine character and administration. Love, then, we see, at the outset, provided against a life, whether long or short, made up of hopeless sufferings; no attribute of the Divine Being, who is LOVE, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Nay, justice goes hand in hand with love to prevent such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

I have said that death itself is the appointment of love. This is true in regard to all the finally incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the Divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that awful condition. How boundless the love that thus ends their mad career in sin and self-torment!

These remarks apply to all men to whom God has made known His love in providing a *remedy* for sin and death. If that *remedy* has been proclaimed to them, and they *wilfully* reject it, their wickedness obtains a maturity and their state a hopelessness which causes love itself to cut them off as the best possible disposal of them.

Love appoints death, also, for the righteous for a season, that they may rest awhile till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, is one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with

Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob, and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummation of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed? A right conception of these things makes the great fact "God is LOVE, stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth that "God is love" is found in the wonderful fact that he sent his Son into the world to rescue us from the death state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here, in one verse, is summed up the state of man without Divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach such as no mere human being could think of voluntarily submitting to; to sufferings such as no man can fully estimate; and to death in the most dreadful and revolting form; all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "God is LOVE," and he "so loved the world,"—the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return; or, faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith, on man's part, man fails of a

final redemption, or comes short of an endless life. He rejects the deliverance love provided, and wilfully rejects the REDEEMER.

Love has provided for the redemption of the whole human race from sin and death. "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. Love and truth are pledged to see this testimony is made to *all men* in some period of their existence, here or hereafter. But "the times and seasons" for it to be done, "the Father hath put in His own power." Acts i. 7. Suffice us to know that God hath promised, and confirmed it with an oath, that it shall be done; that "in Abraham and his Seed all the families of the earth shall be blessed." That blessing includes the fact that "God will have all men come unto the knowledge of the truth." 1 Tim. ii. 4. That truth embraces the fact that "God so *loved the world* (all the human race) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. That Son "gave himself a ransom for all;" and that fact is "to be testified" to all "in due time."

Did *Love* give that Son, and that Son give himself a ransom for all, and yet let any one of the race perish without ever having heard of Love's work in his behalf, and without having the opportunity and means to secure the everlasting life, by believing on the Son of God? To believe such an administration belongs to the government of God, is to believe that the apostle John was an impostor when he said "God is LOVE." No soul of man will perish without first having had the true knowledge of God and of Jesus Christ, and an opportunity to accept the great salvation. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that He *is love*. Any other view shocks the reason God has endowed man with, and is a libel on God's government; and its natural tendency is to lead men to reject a revelation which they are taught receives dead men to hopeless sufferings, and another extinction of life, (thus forced on them,) or endless torture.

From such thoughts we turn to the fact, that God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death, can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is Love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of His love, have been

won from the ways of sin to give love for love; for "we love him *because* he first loved us;" and "herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might *live* through him." See 1 John iv. 9, 10 and 19.

This love gives eternal life; a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is Love," and still be shouting, "O, the depth of the wisdom and love of God." And as eternity rolls on, and they take new soundings on the shoreless sea of God's love, still they cry, "O, the depths!" And as wave after wave of love rolls over them and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory by Christ Jesus throughout the endless succession of ages."—*Macknight's* translation of Eph. iii. 21.

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*," will join in the harmonious and triumphant song, "GOD IS LOVE." See Rev. v. 11-14.

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes:" and all this because "GOD IS LOVE."

What can I say more? This love, O man, O woman, young or old, calls after thee from reason's dawn, saying, "Why will you die?" Will you not hear this voice of love? I know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that when approach-

ed with the grand message of this discourse, we seem to you "as one that mocketh!"—Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you: and your old teachers cry out, "*Infidelity*;" so that though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of a theological hell may sometimes alarm, but you know never kindled love in thy heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. I do not say that none love God who believe the doctrine of future hopeless torture, or eternal torments; but I do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ, that love arises in the sinner's heart.

I ask you, as a perishing creature, to turn your eyes at once to the grand truth of the text, "*God is Love*." Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner, to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this because "GOD IS LOVE."

#### THE LOVE OF GOD TO MAN.

Were the whole earth a parchment made,  
And every man a scribe by trade;  
Were the vast oceans turned to ink,  
And every stick into a quill;  
To write the love of God to man  
Would drain the oceans dry;  
Nor would the scroll contain it all  
Though spread from sky to sky.

APPENDIX.—It may be thought that I have left *justice* out of sight in my exaltation of *love*. But this is a mistake. Justice and love are in harmony. Justice and equity are nearly the same. It is opposed to wrong or injury. Said the Saviour,—"Why even of yourselves judge ye not what is right?" Luke xii. 57. "A just God and a Sa-

viour," is the testimony the Lord God gives of himself, Isa. xlv. 21. Justice harmonizes with love in giving every one of the human family the knowledge of and the means, with an opportunity, to secure an endless life; and condemns no one to a remediless death till all the means are used that Love has provided, for the recovery of the sinner from sin, and to reconcile that soul to God. If all this proves unavailing and the sinner *wilfully* persists in his wickedness, Love and Justice *unite* in his final doom of *death*. Love and Justice are in harmony in their object. Both seek to do the best that can be done for moral and accountable creatures.

To *love*, is to regard with *good will*. It comprises affection, attachment, tenderness, benevolence to the object loved.

Love without *justice* is but a selfish passion, which seeks gratification regardless of the good or rights of others. It is needless to say, that such is not the love of God; for his justice prevents such an administration with any of his creatures.

#### PROBATION IN THE COMING AGES.

IN relation to our Lord's words, Luke xx., "They which shall be accounted worthy to obtain that world,"—*aionos*, that age, [i. e., of Messiah's reign, or the age next to follow this,] "*and the resurrection from the dead*," etc., I say, The next age of Messiah's personal reign of one thousand years, will open with a resurrection of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such "shall reign with him." See Rom. viii. 17; 2 Tim. ii. 12; and Rev. iii. 21. These having suffered with Christ, and overcome the seductions to abandon His cause, will "together be made perfect" in *body* and mind. Compare Rom. viii. 23; Phil. iii. 20, 21; 1 Cor. xv. 23, 51-53; 1 Thess. iv. 13-17, with Heb. xi. 8-10, 13-16, 39, 40, and Heb. xii. 22-24, reading the 22d verse, Ye are *to come*; or, ye are *coming*; for that is clearly the sense of the original word here; and it removes all obscurity from the text and makes it harmonize with the inspired testimony in the previous texts to which I have called attention.

That there will be more than two classes of men on the earth at the opening of the next age, or at the second advent of Christ, to me is clear. Those who have suffered tribulation for Christ, and those who have contributed to produce that tribulation, form two classes. These two classes have lived together: both have heard the preach-

ing concerning Christ;—one class has accepted Him as their Redeemer and Lord: the other class did not so accept Him, and have been more or less troublers of those who did. This class, again, may be divided into two parties; one of which has persecuted believers from hatred, and the other by, or through ignorance, more or less excusable. Yet, all of them “knew not God,” nor have they “obeyed the Gospel.” Such have caused trouble to the sincere followers of Christ, and will, during the time of Christ’s personal administration, “be punished with (*aionon*) *age-lasting* destruction,” etc. Not necessarily an *endless* destruction; but for an age, or ages,—a time not definitely known.

Passing these, there is yet another class of men at the second advent of Christ, who “have not heard God’s fame, neither have seen his glory,” etc.” See Isa. lxvi. 18, 19. This class constitute by far the largest part of the inhabitants of the earth. If any object to this, that the gospel has been preached in all nations, I demand the proof. Even if it had, it has been done in so corrupted a form as to make it “another gospel” than “the gospel of Jesus Christ;” and it is those who have not obeyed “the gospel of our Lord Jesus Christ;” not the gospel of Plato, of Moloch, of Papacy, even under the improved name of Protestantism.

Who they are, and how many of the human family will be the subjects of trial under Messiah’s personal reign, in some of “the ages to come, I do not pretend to determine; but one thing, to me, is clear, that all who have not had the gospel in its purity will be of the number; and it is equally clear that there will be “left of the nations,” in the next age, (Zech. xiv. 16), and that such will be in a state of trial, or probation. That violence is done to a large portion of the Old and New Testaments, by an opposite view, is to my mind apparent; and yet far be it from me to accuse any of intending to pervert the words of God; still I know from past experience that strong attachment to the theory of an entire new creation at the second advent of Christ, imperceptibly biases the mind and prevents it feeling the force of texts that would otherwise be conclusive and irresistible.

Ed.

### SYNOPSIS OF OUR FAITH.

God will give to each and every one of Adam’s race an opportunity to embrace Christ *by faith* in this life or in a future one; and consequently

there will be probation in a *future life* to all the race who have by unavoidable circumstances been deprived of the knowledge of “the only true God and Jesus Christ” in *this* life; because, “Christ gave himself a ransom for all, to be testified in due time;” and as that “due time” never came to innumerable millions in this life, God’s promise and oath to “Abraham and his Seed” secures the fulfilment of the promised blessing to all such in another life, the same as the promise to Abraham that he should have *the land* which God showed him for an “everlasting inheritance” secured Abraham’s resurrection, although not a word was said to him directly of his resurrection from the dead; but the promise could not be fulfilled to Abraham without such resurrection. So, neither the promise and oath of God to bless all the families of the earth in Abraham and his Seed can ever be fulfilled, and the “due time” never can come to a vast majority of the race, if there is no opportunity in a future state for them to know “the only true God and Jesus Christ” as having “given himself a ransom for all,” and the privilege granted to them of receiving Jesus as their DELIVERER from sin and death. Ed.

“TIMES OF RESTITUTION.”—“Times,” Acts iii. 21, is *chronon*, marking a succession of events, and not *kairos*, a point of time, a fixed, definite period, as in verse 19. See Acts xvii. 30. *Chronon* includes, necessarily, *protracted* time, and often a long time. See Matt. xxv. 19; Luke viii. 27; xx. 9; and John v. 6. Sometimes *chronos* has the qualifying term *mikron*, *little*, connected with it. See John vii. 33; xii. 35. This last expression shows that there is a *long chronos*; and when expressed, as in Acts iii. 21, signifies a protracted period, without defining its length, but implying a long time; besides, the term *achri*, translated “until” in the text, gives the plural form to *chronos*, making it *chronon*, and hence utterly forbidding a *short* period. “The times of restitution,” therefore, is a protracted period. It commences with the heavens unveiling Christ on his return *from* heaven to the earth, and terminates with making all things new (Rev. xxi. 5, 6); and “it is done.” “The ages to come” will continue to succeed each other, as the ages past have done, until, “in the fulness of times” He shall “gather together in one all things in Christ, both which are in heaven, and in earth, in Him.” Eph. i. 10.

Ed.

Admit one absurdity and you invite a thousand.

"FOLLOWING AFTER TRUTH:"

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V.

THE EVERLASTING GOSPEL.

PRELIMINARY.

THE Gospel, according to the author of the following remarks, is essentially the good news that Christ will, at the resurrection, establish His everlasting kingdom, and by processes adapted to the necessities of the case, gradually elevate the myriads who have passed from this world in ignorance and sin, to a condition, which, if not equal to that of the elect, will be one of constantly increasing blessedness. The Gospel in his view, therefore, is the glad tidings of *the coming salvation of the race* by Christ; a blessing which will follow the complete ingathering of the elect, by whose agency as kings and priests in the kingdom of God it is finally to be accomplished.

When our Lord was upon earth, the stress of the controversy betwixt Himself and the Jews turned, as we all know, on *the nature* of that kingdom which Moses and the prophets had declared should come, and which He and His forerunner had alike announced to be "at hand."

The same question is still agitated among ourselves, but in another form. That which Christian men now differ about is, not whether "the kingdom of God" is carnal or spiritual, but whether it is objective or merely subjective, present or future.

To say, as many do, that it is *both*, is simply to evade the point at issue, which is this: whether or no, by the phrase "the kingdom of God," or of "heaven," Jesus intended to denote His own *visible triumph on the new earth* over all that Satan has done from the beginning; or whether He only meant thereby to indicate that *invisible rule* in the hearts of believers which He always has exercised and always will.

The Church in this, as in too many other matters, is divided against itself. "The germs of Gnostic idealism," which, as Olshausen says, "sprang up as early as the apostolic times," denying in the doctrine of the kingdom of God any real outward manifestation of the Divine dominion on earth in the future," continually reappear, and now so extensively prevail that multitudes have ceased to attach any definite idea to what is said in Scripture regarding the kingdom of heaven, and content themselves with a vague

hope that, in some yet unrevealed way, the reign of God over men will one day become universal.  
—EDITOR.

WHAT IS THE GOSPEL?

The Gospel of Jesus Christ, — *What is it?* The good news proclaimed to mankind by the Lord and his apostles. In what does it consist?

A strange question, some will say, to ask in the nineteenth century. Yet perhaps not more strange than needful.

Nothing can be clearer than that *the only Gospel* taught by our Lord himself when on earth was the good news of "*the kingdom*." The sole object of His public ministry among the Jews was to enlighten the minds of the chosen people regarding that Divine kingdom for which they were so eagerly looking; and to point out to them its true nature; to exhibit and illustrate the moral and spiritual characteristics of those who were to share its glory. This was the beginning and end of Christ's teaching to the Jews. Nor was the case otherwise when He was privately instructing His disciples.

The conversation of our Lord with Nicodemus confirms this view of things. He tells him that except a man be born again, he cannot see (i. e., be a sharer in the glory of) the kingdom of God; and when the ruler stumbles at the doctrine, He adds, "Art thou a master of Israel, and knowest not these things?" implying that He spoke of things which were already revealed.

What our Lord taught, and what Nicodemus *ought* to have understood, was neither more nor less than what had been previously made known by Ezekiel, Jeremiah, Isaiah, and Micah, viz., that when Jehovah should gather Israel in the day of restoration, God would "take away the stony heart out of their flesh, and would give them a heart of flesh" (Ezekiel xxxvi. 25; Jer. xxxi. 33); that then all their children should be taught of God; and that with this should be associated the removal of the face of the covering cast over all people, and the veil that is spread over all nations; that then shall "death be swallowed up in victory." (Isa. xxv. 8.) It is needless to say that Paul connects this text with the resurrection.

The message to those whom Christ, by the apostles, subsequently called out of the Gentile world, was not essentially different from that delivered to the Jews. The Gentiles were to be told they were no longer outcasts and aliens — "strangers to the covenants of promise;" that God now bade them come to Him *as children*; that He placed them spiritually on the same level

as the Jews; that He invited them to share "the kingdom" without passing through Judaism, or burdened in any way by the rites of the Mosaic economy. This is evident from what Paul says to the Ephesians. He tells them that the mystery of Christ made known to him "by revelation"—a mystery till then "hid in God from the beginning of the world," was *not* merely that the Gentiles might be saved, or brought within the Christian dispensation, but that they "should be fellow-heirs [with the Jews], and of the same body, and partakers of God's promise in Christ by the gospel." (Eph. iii. 6.) *This* was to the Gentile "the unsearchable riches of Christ"—*the kingdom was thrown open to him.*

That this announcement further involved the good tidings of redemption for the heathen world, a redemption *actually effected and completed* by the Lord himself, and therefore not dependent for its efficacy on its reception or rejection by mortals, is certain. It was a declaration of *deliverance* for all men from the sway of Satan; a deliverance *actually effected* for the whole world; it was a deliverance openly proclaimed, and altogether irrevocable: it carried with it life after death, but a life the character of which, like that of the present, would necessarily be dependent on conduct; a life that could only be a blessed one if spent in conformity with the will of God, in penitence on account of past sin, and in faith on the Redeemer.

Such was the *general message* to the Gentile nations. Beyond and behind this was a "high calling" to "glory and honor;" a call to *present salvation* from evil, and to immediate fellowship with God through Christ; a blessing to be enjoyed only by those who, being *here* renewed in the spirit of their minds, are "born again, not of the will of man, but of God."

The "good news," then, is that the work of redemption will be accomplished *in spite* of man's perversity; that the same grace which in all ages has gently constrained *some*, will one day, by processes adapted to their condition, constrain myriads who, in man's esteem, have perished in ignorance and unbelief; that neither human depravity nor satanic power, neither the world, the flesh, nor the devil, shall hinder the ultimate triumph of redeeming love, or prevent the coming of that day when every knee shall bow, and every tongue confess the love, the power, the holiness, and the dignity of Him whom God hath appointed Lord of all. Thus, through present mercy to the elect, the non-elect obtain mercy; and favor already granted to the few, "the many" eventually receive favor. For "God hath included all in unbelief, that he might have

mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.)

The *narrowing* of the message, however good may be the intention, can only tend to lessen the glory of Christ. For as the bride of the Lamb is "the Church," and not the solitary nun, however holy she may be; so *the crown* of Christ is not the saintly jewels that adorn the diadem, but *redeemed humanity*. "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

To avoid the possibility of misconception, although at the risk of being supposed needlessly to repeat, let us once more state what has been maintained. It may be thus expressed:

"The Gospel of the grace of God," made known to mankind by Jesus Christ, is not so much an individual as a world-wide blessing; it is the glad tidings not merely of *my* salvation, but of *human* salvation,—the salvation of the race; it is the declaration that redemption is not a mere possibility, but a fact; it is the announcement both of the certainty and nearness of the time when all shall own and adore the Redeemer.

The bringing in of the elect, glorious as that gathering will be, is not the Gospel, but a call to "glory, honor, and immortality," *based upon* the Gospel, upon the declaration that it is the Divine will through Christ to restore humanity.

The announcement that God has provided a means by which sinners the most abandoned may, *if they will*, find deliverance, however true, is not the Gospel; for since the creation, or rather, since the fall, God has always provided such means, and has ever been more than willing to receive and forgive the penitent.

The Cross, wondrous as is the exhibition there made of the Divine love, is not the Gospel; Calvary is but the culminating point of human wickedness. The crucifix is not the true symbol of man's deliverance, but *the open grave*. "The kingdom" is the Gospel of the grace of God and nothing else.—*The Kingdom of God.*

#### THE GOSPEL OF THE CHURCH.

The Gospel of the Church, as preached amongst us,—allowing, of course, for modifications of thought and expression which are inseparable from the individuality of the human mind,—may probably be summed up in these words:—"Christ came into the world to save sinners, and whosoever *will* may come unto Him and live." Those who preach it, however, constantly assert

—and justly—that all men are by nature *unwilling* to come; that, in fact, no one *does* accept the offer save under a special influence of the Holy Spirit; and that of those who have heard the glad tidings in past ages, or who hear them now, comparatively few have obeyed the call and given evidence of spiritual renewal. They admit further that only a fraction of the human family *has ever heard* of the Redeemer, and they are, therefore, obliged to allow that the race, if saved at all, must be saved by methods not yet revealed. Many, of course, take much narrower views, and refuse to entertain the possibility of any door of hope being open either to the heathen or to the nominally Christian world.

The *defect* of this teaching, and that which renders it no gospel to the mass of mankind is, that it keeps back all that is written relative to human restoration, and that—apart from another and special influence bestowed only *on some*—it makes no provision for the salvation of the unwilling, the “dead in trespasses and sins;” that it leaves to the consequences of their ignorance such as have never had Christ preached to them; and that it abandons to their *unwillingness* all who have not experienced that renewing grace by which alone the human heart is ever changed and subdued.

May it not, then, be affirmed that as a revelation of mercy to mankind, the Gospel *thus stated* fails to answer its end? since, instead of fulfilling the simple declaration of Scripture that Christ actually *is* the Saviour of the world, it maintains only that *He is willing to be such* to all who consent to submit and be saved; wicked unwillingness on the part of man being in every case the very evil to be met. Thus presented—struggle as we may against the conclusion—the Gospel becomes a message of grace only to the few, while the great mass of mankind, unsaved in any sense, are left to the consequences of their sin and folly. The Gospel of the Church goes further on the supposition that earth is the only theatre of human salvation; that nothing in Scripture justifies us in asserting that the work of Christ can be beneficially brought to bear upon men after death; that the visible Church, therefore—whatever may be understood by that term—is *the appointed agency* by which it pleases God to rescue men from Satan; and that, limited as the number at present may apparently be of those that are saved, a time is coming when, in connection with a large outpouring of the Spirit of God, and a more abundant blessing upon the laborers in the vineyard, the knowledge of the Lord will cover the earth.—*Ibid.*

#### THE GOSPEL OF THE KINGDOM.

The contrast between our preaching and that of the first age of Christianity is a striking one: Christ and his apostles proclaimed “the Gospel of the Kingdom;” *we* preach the Gospel of the Church. The impression prevailing amongst us appears to be that the one has superseded the other; that the first was Jewish, that the last is Christian. And yet it cannot be disputed that “the kingdom” occupies a much wider space in the field of divine revelation than the Church; nor will it be maintained that we are at liberty to dilate any truth, because it may be specially dear to us, until it fills a much wider sphere in our minds than it does in Scripture.

The Gospel of the Kingdom, instead of narrowing, gives fearless utterance to all that is revealed. It proceeds on the verity of the declaration that God is, in deed and in truth, “the Saviour of all men,” although “*specially* of those that believe.” It accepts this word as—what it is said to be—“a faithful saying, and [worthy of all acceptance,” and it justifies the apostle Paul when, under Divine inspiration, he charges his son Timothy, “These things command and teach.” (1 Tim. iv. 9-11.) It is a gospel which removes all that is painfully dark in the doctrine of election—the higher salvation of the comparatively few on the earth being regarded as the appointed agency for the later and lower salvation of the many in ages to come. It furnishes a strong counteractive against those temptations to self-satisfaction, to indolence, and to the avoidance of the cross, which so constantly beset us. It kindles the holiest of ambitions, and, in its own glorious light, darkens the attractions of much that here dazzles while it leads astray.

It proceeds indeed on the assumption that the present dispensation is essentially *one of selection*. It does not allow that God has anywhere led us to expect, in relation to the world as now constituted, that the Gospel will ever be more than *a rejected testimony*. It regards all that is going on at present as merely preparatory. It refers triumphs and universality to an age that is yet to come—an age which will be introduced by the reappearing of Christ, by a partial resurrection from the dead, and by the allotment, according to works, of rewards to those who have here endured unto the end.

Those who insist that in this dispensation the Gospel was intended to be *much more than a witness*, commonly base their opinion on the command, “Preach the Gospel ~~to~~ every creature” (lit., to all creation), an instruction which they imagine *implies* at least the possibility of its being

made of saving effect to every child of Adam. They say, as Dean Alford has put it, that this command must be taken in connection with the promise, "Lo, I am with you always, to the end of the world;" and that "inasmuch as the disciples living when the direction was given could not teach all nations, the Lord here founds the office of preacher in His Church with all that belongs to it—the duties of the minister, the school teacher, the Scripture reader.

But do not such advocates, it may be suggested, forget two things: first, that the Gospel thus commanded to be proclaimed was that of "the Kingdom," which, says our Lord, "shall be preached in all the world, for a witness unto all nations" (Matt. xxiv. 14): secondly, that whenever God gives a command he provides all that is necessary to its fulfilment?

Will anybody pretend that the means of fulfilling such a command as this,—supposing it to extend to the human race,—has ever been afforded? Will any reasonable person say that at this hour, or at any period since the command was first given, it is, or ever has been, possible for true Christians to convey the tidings of salvation to the whole human family? He who maintains the possibility of this being done, if every heart were but consecrated to the work, must surely forget how few, even among believers, are fit for such a task; how, if spiritually competent, they could only perform it by the help of a miraculous gift of tongues, and by the neglect of all social and family duties; how, in short, its accomplishment would involve the violation of every condition under which God has placed men. He who thinks that a work like this might well be effected by the power of money and the multiplication of machinery is not to be reasoned with.

Why, then, should we persist in attaching to the words of the Lord an interpretation of this extravagant character, when a true and reasonable one lies straight before us; when it is obvious that the meaning of the charge is, "Preach this Gospel of the Kingdom (which has hitherto been confined to Israel) among all nations: for the promise is not to the Jew only, but to all that are afar off, *even as many as the Lord our God shall call*," (Acts ii. 39)?

The hatred manifested toward Christ by the Jews arose almost entirely out of His teaching with respect to "the kingdom." That teaching was odious to them, not only because it stained the pride of all their worldly ambition, by giving them no hope of superseding the Roman empire by a kingdom of their own, but because it proclaimed the earth to be the inheritance of the

meek, the lowly, and the pure in heart, shutting out of its possession every form of character they had especially cherished and honored.

The hatred of the world to Christ, *now torpid*, will revive in all its ancient intensity whenever the Gospel of the Kingdom is again accepted to any considerable extent; whenever it fairly comes in contact with the specious notion,—now rapidly gaining ground,—that under this dispensation, and by means of the wealth, the science, the improved legislation, and the innumerable benefits which are sure to follow in the wake of an ever-advancing and Christianized civilization, the world will be subdued to Christ, and Christians be practically its rulers. This idea, which is but another form of the old Jewish error,—but a repetition of the mistake made by the early Christian Church,—is so plausible, so favorable to all the desires of the unrenewed heart, so destructive of all that is involved in the thought of a pilgrim and stranger life, and yet, superficially viewed, so honorable to the doctrine of the cross, that it is all but impossible to make men see its delusiveness or feel its danger. The extravagant folly of those who have deduced from *their* Gospel the extraordinary notion that good Christians must of necessity be bad citizens, by scorning patriotism, by abandoning secular duty to the ungodly, and by resigning the world to Satan, has, no doubt, excited much prejudice, even among the followers of Christ, against a doctrine which, rightly understood, lies at the basis of all true faith in the Redeemer and His mission.—*The Kingdom of God.*

#### § ST. PAUL'S GOSPEL.

The Apostle Paul often uses the phrase "*my Gospel*," as if his message to mankind included matters directly and specially revealed to himself. In the epistle to the Galatian church (ii. 2) he says that seventeen years after his conversion he went up to Jerusalem "by revelation," in order that he might communicate to the church in that city, and to the other apostles, the Gospel which he preached among the Gentiles.

Judging by what is said in that epistle alone, we should naturally come to the conclusion that its sole peculiarity was that it asserted the liberty of Gentile converts to abstain from the observances of the Mosaic law. But it is by no means probable that this was all, for, as we have before seen, Gentile freedom had not only been directly taught to Peter soon after Pentecost, but, *in consequence of his testimony*, had been formally and officially recognized as the revealed will

made of saving effect to every child of Adam. They say, as Dean Alford has put it, that this command must be taken in connection with the promise, "Lo, I am with you always, to the end of the world;" and that "inasmuch as the disciples living when the direction was given could not teach all nations, the Lord here founds the office of preacher in His Church with all that belongs to it—the duties of the minister, the school teacher, the Scripture reader.

But do not such advocates, it may be suggested, forget two things: first, that the Gospel thus commanded to be proclaimed was that of "the Kingdom," which, says our Lord, "shall be preached in all the world, *for a witness* unto all nations" (Matt. xxiv. 14); secondly, that whenever God gives a command he provides all that is necessary to its fulfilment?

Will anybody pretend that the means of fulfilling such a command as this,—supposing it to extend to the human race,—has ever been afforded? Will any reasonable person say that at this hour, or at any period since the command was first given, it is, or ever has been, possible for true Christians to convey the tidings of salvation to the whole human family? He who maintains the possibility of this being done, if every heart were but consecrated to the work, must surely forget how few, even among believers, are fit for such a task; how, if spiritually competent, they could only perform it by the help of a miraculous gift of tongues, and by the neglect of all social and family duties; how, in short, its accomplishment would involve the violation of every condition under which God has placed men. He who thinks that a work like this might well be effected by the power of money and the multiplication of machinery is not to be reasoned with.

Why, then, should we persist in attaching to the words of the Lord an interpretation of this extravagant character, when a true and reasonable one lies straight before us; when it is obvious that the meaning of the charge is, "Preach this Gospel of the Kingdom (which has hitherto been confined to Israel) among all nations; for the promise is not to the Jew only, but to all that are afar off, *even as many as the Lord our God shall call*," (Acts ii. 39)?

The hatred manifested toward Christ by the Jews arose almost entirely out of His teaching with respect to "the kingdom." That teaching was odious to them, not only because it stained the pride of all their worldly ambition, by giving them no hope of superseding the Roman empire by a kingdom of their own, but because it proclaimed the earth to be the inheritance of the

meek, the lowly, and the pure in heart, shutting out of its possession every form of character they had especially cherished and honored.

The hatred of the world to Christ, *now torpid*, will revive in all its ancient intensity whenever the Gospel of the Kingdom is again accepted to any considerable extent; whenever it fairly comes in contact with the specious notion,—now rapidly gaining ground,—that under this dispensation, and by means of the wealth, the science, the improved legislation, and the innumerable benefits which are sure to follow in the wake of an ever-advancing and Christianized civilization, the world will be subdued to Christ, and Christians be practically its rulers. This idea, which is but another form of the old Jewish error,—but a repetition of the mistake made by the early Christian Church;—is so plausible, so favorable to all the desires of the unrenewed heart, so destructive of all that is involved in the thought of a pilgrim and stranger life, and yet, superficially viewed, so honorable to the doctrine of the cross, that it is all but impossible to make men see its delusiveness or feel its danger. The extravagant folly of those who have deduced from *their* Gospel the extraordinary notion that good Christians must of necessity be bad citizens, by scorning patriotism, by abandoning secular duty to the ungodly, and by resigning the world to Satan, has, no doubt, excited much prejudice, even among the followers of Christ, against a doctrine which, rightly understood, lies at the basis of all true faith in the Redeemer and His mission.—*The Kingdom of God.*

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of God by the apostles and brethren in Judea. (Acts x. and xi.)

In his Second Epistle to Timothy, after saying to him, "Jesus Christ of the seed of David was raised from the dead *according to my gospel*" (ii. 8), the apostle adds, "*Therefore* I endure all things *for the elect's sakes*, that they may also obtain the *salvation* which is in Christ Jesus *with eternal glory*." (verse 10.) Here he would seem to say that he suffered for preaching a special salvation for the elect.

If we ask, What more did Paul's revelation or Gospel include? what else could it embrace that was in any way peculiar to him? we must look for an answer to the First Epistle to the Corinthians (chap. xv.), in which we find the doctrine of the *resurrection of the body* first clearly set forth as a necessary consequence of Christ's having raised his own body. This peculiar doctrine he declares to be "*the Gospel*" which he had preached unto them,—*that* wherein they "*stood*," and by which they were "*saved*" from the power of the present evil world. (verse 1, 2.)

But again it may be asked, What is there in the doctrine of the resurrection of the body, as taught by this apostle, which makes it so peculiarly his own?

We are certainly at a loss to see what it can be, *unless*, indeed, the resurrection be connected,—as we believe it always is by St. Paul,—with the fulfilment of all those glorious promises of *a new moral world* which abound in the writings of the Old Testament. Other apostles had taught this to the Jews (Acts iii. 21); but Paul seems to have been specially called to open up the doctrine, and to impress upon the Gentiles that the dispensation of the fulness of times must be a result of the resurrection.

Such we believe it to be; and we cannot but think that if Scripture be carefully searched, and its various announcements relative to the resurrection be thoughtfully examined, it will become evident that while glorious days may be expected after the return of Christ and the binding of Satan, it is not till mortality is merged into life that the restoration of the race will be effected.

When Paul says to the Romans, "I am not ashamed of the Gospel of Christ," he seems to imply that in this great city it would be more than usually offensive to preach faith in One who was known *there* only as a crucified malefactor. Paul says that this circumstance shall not hinder him from proclaiming the Saviour, *because* everywhere the preaching of Christ—of faith in Him *as a person*—proved itself to be the power of God unto salvation. The doctrine, he maintains, carries its own evidence with it, and therefore

need not be concealed, as if it involved an extravagance too great to render it capable of being accepted. (v. 16.)

To understand *why* the Gospel was so manifestly a response to the needs of humanity, it is necessary to bear in mind the peculiar state of the world at the time the apostle wrote.

The age in which he lived was *an age of hopelessness*. A deep sadness had then settled over the minds of thoughtful men, for which no relief was to be found in paganism. "The fixed persuasion of the heathen was that the world was bad, and that it could only become worse. Hints might be obscurely given, or fondly imagined, of a coming ruler, a divine conqueror, a mysterious revealer of God's will and nature; but of a sanctifier and redeemer, of a conqueror of sin, an assuager of pain, of an averter of the evil which is born within us or gathers around us, and clings to us always from the cradle to the grave, and poisons life, and blasts pleasure, and mortifies pride, and corrupts love, and makes everything desired and hoped for turn out other than what we had desired and hoped,—of an averter of this eternal immedicable evil, the heathen had no conception, no anticipation at all. They had lost faith in the old mythologies, and they knew not on whom they could call 'to relieve the sickness of the world around them.'"

The Gospel was "the power of God" unto their deliverance from this state of bondage and misery, because it met their wants. It revealed a Saviour from self and sin. It brought before them a God—the one God, the living and the true—at once righteous and loving, the enemy of evil, but the friend of those who by evil had been brought into captivity. This was just what they needed, and he who believed the message, whether Jew or Gentile, found at once rest and peace.

To the man who accepted apostolic teaching the world was no longer the dark and inexplicable enigma it had always appeared; for in the Gospel ("therein") was "the righteous of God" revealed. *There*, for the first time, he was taught the equity of God's dealings with the children of men, and how out of evil itself God was ever educating good. *Thence* issued, unheard before by Gentiles, the glad tidings of redemption, of resurrection, of a world *beyond the grave*, and with such anticipations came hopeful, victorious and triumphant feelings, to which he had hitherto been a stranger. Alas! how many among ourselves are untouched by this blessedness! How many are content to look upon God's ways, and especially upon the moral condition of the world around them, with a faith that is after all *noth-*

ing better than a half-belief that in some way or other "the Judge of the whole earth will do right,"—will at least do that which *to Him* is right, although it can never seem so *to them*!

But this is not faith. Faith is "the evidence of things not seen;" but it is not the evidence that anything which *to us* with the word of God in our hands seems wrong, is really right. Faith, or trust in God, implies an assurance on our part, not only that He *never does wrong*, but that He never does anything which to a rightly constituted mind *seems* wrong. In matters relating to the intellect the creature is *unable* to comprehend his Creator. In matters of right and wrong it is otherwise. The distinction is an important one. The *mode* of the Divine existence, for instance, is, like many other things, far beyond human comprehension; much in the providence of God is to mortal eye *inexplicable*; but nothing that our Father does of a *moral* character, seen truly, can fail to be perceived *by us* to be righteous, if we ponder it with a trustful heart.

Striking illustrations of this fact are to be found in the words of God, by the mouth of his prophets, to the children of Israel. How continually He appeals to *their sense* of what is right and just! How He pleads with them as a man pleadeth with his friend, ever seeking to show, *not* that He is more rigid in exacting than they are, but that He is infinitely *more forbearing*, demanding less, and making larger allowance for weakness and sin, than they were ever willing to do in their dealings with one another.

I am quite aware that the phrase "righteousness of God" is usually understood in a very different sense from that which I think it frequently bears. I have no wish to dogmatize, or to be unduly positive as to the accuracy of my own conclusion on this matter; but I may at least be permitted to suggest (1) that the phrase "righteousness of God" is unquestionably used in Scripture to express God's righteousness *in forgiving* (Psa. li. 14); sometimes it is put for God's truth and goodness in fulfilling His promises to us (Psa. xxxi. 1); and sometimes, as in Phil. iii. 9, for that filial spirit and service which, as His own gift, God *accounts* righteousness, regarded in contrast with the self-righteousness of a man seeking to be justified by his own works. (2) That God's justice and mercy are but different manifestations of that one quality of love by which He has described himself.

St. Paul himself designates that which he taught, "the Gospel of the grace (favor) of God;" "the glorious gospel of Christ;" "the gospel of salvation;" and "the gospel of peace," (see Acts xx. 24, 25; 2 Cor. iv. 4; Eph. i. 10—13, and Eph. vi. 15).—*The Righteousness of God.*

## THE JEW AND THE HEATHEN.

BY WILLIAM SHEPHERD.

THAT there is hope for the Jews, the Scriptures of the prophets, likewise the apostles, seem to be very explicit. And many of our Advent friends, who were once decidedly opposed to this, are now, after having fairly investigated the matter, settled down on the belief that the restoration of the Jews to their national privileges and immunities as a nation at Jerusalem, is a foregone conclusion, and a Bible doctrine. But the future destinies of the heathen, this they cannot see yet; that is, as to their being the subjects of Divine munificence subsequent to the glorious Epiphany of the holy Redeemer.

They have concluded there is no hope for them beyond the advent of Messiah, as once they held relative to the Jews. This may be accounted for to some extent on the same ground that they considered formerly the fate of the Jews a hopeless one, namely, want of investigation, with so strong a love to know "what is truth," that they were willing to let preconceived notions, theories, and opinions pass as errors.

As to the future destiny of the heathen in its more enlarged sense, that is, I mean in the aggregate, the Scriptures seem to me to clearly point it out. There evidently is a rainbow of hope that sheds its variegated light yet over that dark and benighted portion of the human race. And in "due time" the rainbow will have passed away under the genial and warm rays of the Sun of Righteousness which shall arise with healing in his wings. Observe, "And the leaves of the tree were for the healing of the nations." (Mal. iv. 2; Rev. xxii. 2.) It is evident, then, that there are nations that need healing in the new or *renewed* Jerusalem state. And what more likely than these heathen nations?

But before I come to positive testimony relative to the heathen as yet becoming the recipients of the Divine bounties in the presentation of that gospel which was preached to Abraham—Gal. iii. 8,—and which explicitly declares, "In thee and in thy seed shall all the nations of the earth be blessed," etc., I wish to call attention to a few parables giving a brief exposition of them by way of a preliminary, and as clearing away for the more favorable reception of what may be further said in behalf of the poor heathen.

It is contended, by many, especially among our Adventist brethren, that more especially the parable of the good and bad fish, and that of the wheat and tares, represent the whole human race, and that their gathering in by the net to the

shore signifies the day of final decision and judgment. So with the time of the maturity of the wheat and tares when we come to the harvest time, that it symbolizes the fixed and unalterable destiny of the whole race, and that this event of course is contemporary with the second coming of Christ; and indeed the result of that coming. The gathering of the wheat into the "barn" was welcoming the children into the Kingdom, and the binding of the tares in bundles was but the total destruction of the entire residue of mankind left outside of the Kingdom.

The parable of the sheep and the goats is also classed with the two above by our friends in proof of the final destiny of the race declared at our Lord's coming. I will admit, in taking a cursory glance of these Scriptures, apart and by themselves, that there is some show of plausibility for such a theory. I once was inclined to believe, myself, that this view of the subject was correct; but by careful study of God's word and comparing Scripture with Scripture, here a little and there a little, have found I was mistaken, and have come to the conclusion, which appears to me to be correct,—perfectly harmonizing with the general tenor of the Word,—that those parables do not embrace the whole of mankind, but only that portion which comes under the head of christendom. The net containing the good and bad fish does not take in the heathen nations at all, but only the professed Christians. And so with the wheat and tares, as must be seen at once from the fact that the wheat and tares so much resemble each other in their exterior, and grow up so closely and intimately "*together*" that to disturb the one, that is the tares, or attempt to root them up, would endanger the health, growth, or very existence of the other, as the Saviour declares, Matt. xiii. 29, 30;—so that they are both to grow together until the harvest, which shows clearly they are all professed Christians, and far from being any heathen in this company.

It is a mistaken idea that the end of the world, here, means the terminus of all mundane things. The correct idea here is, the end of the *aion*, i. e., the age, the close of "the times of the Gentiles," the terminus of that portion of time allotted to the Gentiles for the treading down of Jerusalem, embraced in the Divine purpose. We know of no Scripture which predicts the utter destruction of the earth, but rather we are assured that "the earth abideth for ever." (Psa. civ. 5, comp. cxxv. 1; Eccl. i. 4.) In that better state of things promised beyond, for which we look, of which St. John had a glimpse in vision, he did not say, and there was no more *earth*. He saw *that* still remaining, beautiful; but he did say, "There was no more *curse*," (Rev. xxii. 3.)

A word on the parable of the sheep and goats, showing wherein it differs with the two former ones. This portion of Scripture is generally explained to represent the last judgment scene; the goats symbolizing the whole ungodly world are hurriedly consigned to the burnings of the general conflagration; while the sheep, representing the saints, are greeted in the kingdom with a—"Come, ye blessed," etc.; but this interpretation I conceive to be very erroneous. I can only harmonize this graphic picture of the millennial reign of Christ with other portions of Scripture with the following view, namely, that from the point indicated, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," until, "And these shall go away into everlasting punishment; but the righteous into life eternal," (Matt. xxv. 31-46), evidently spans over a period of one thousand years more or less, as brought to view in the 20th chapter of Revelation; indeed, I regard it as a parallel Scripture. The consignment to everlasting punishment, i. e., being cut off from life, synchronizes with the fearful disposition made of those as stated—viz., "And whosoever was not found written in the book of *life* was cast into the lake of fire;" which lake of fire is obviously a very striking and appropriate symbol of utter destruction, or cutting off from life, as in the former case.

Furthermore, we remark, that the judgment pronounced upon these condemned fish, and worthless tares in the parables, and the goats in the scenic programme of the times of the Messianic reign was not premature, not without a fair investigation and trial, as that would be contrary to all the known principles of human jurisprudence, let alone the Divine code of laws, which is perfect in every particular: "Judgment and justice is the habitation of his throne," etc. We are assured that all of those who stand out in condemnation have had a just trial, and consequently have had the gospel fairly presented to them in their day, and had the privilege of choosing who they would serve, "Christ or Belial"—"God or mammon." They have decided to serve the latter, and now receive the wages which is simply "death;" as that, we are told, is the "wages of sin," and of a sinful life—"he that soweth to the flesh, shall of the flesh reap corruption." (Rom. vi. 23; Gal. vi. 8.)

These are the characters spoken of as being destitute of the knowledge of God and disobedient to the gospel of our Lord Jesus Christ, who are to be punished with everlasting destruction from the presence of the Lord and the glory of his power; the same punishment as brought to view in those former places referred to.

They know not God, and obey not the gospel; these are the charges upon which they are indicted and found guilty. The sense we are to understand here of knowing God, is to know Him in that light so as to recognize Him unto the obedience of his command. This is evident from the nature of the clause which follows,—"and obey not the gospel," etc. This implies that those parties upon which the judgments are to fall have had the Gospel preached unto them; have had a "fair chance," and will never have another offered them.

What is it, we ask, which condemns a man as bad, like the bad fish in the drawn net, which symbolize this class of men? It is the fact of their being favored with the offers of life in the Gospel, and have refused to accept. You observe they are all found taken in the net, which is symbolic of the boundaries unto which the Gospel had been preached, there and then. What is it which constitutes a wicked man in the light of the Gospel? Is not one who has had the light and blessing of that Gospel presented to him, despising the heavenly gift, not using it to the honor and glory of Christ; or rather, going and burying in the earth, etc.? (Matt. xxv. 25, 26.) Men are not arraigned before the bar of God for the sins of our first parents; but only for their own ill doings. Jesus Christ by virtue of his death and resurrection, who "was delivered for our offences, and raised again for our justification," (Rom. iv. 25,) has atoned for that sin, which is "the sin of the world," (John i. 29,)—he taketh it away; and by his righteousness, which he wrought out by perfect obedience to the Father, "the free gift came upon all men unto justification of life." (Rom. v. 18.) He "was made sin for us, who knew no sin, that we might be made the righteousness of God in him." Then it is those who the gospel recognizes as righteous, who have accepted the "righteousness of God" in Christ; and those who reject it are styled the wicked; they have been blessed with "the light of the knowledge of the glory of God, shining in the face of Jesus Christ,"—but have closed their eyes and ears against it.

We ask again, what brings men under condemnation? Is it not the rejection of that gospel light which has come into the world? Is it not those who prefer darkness rather than light, because their deeds are evil? (John iii. 19, 20.) "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (or, *excuse*, marg.) for their sin." (John xv. 22.)

This would seem to draw the dividing line between the saint and sinner. A sinner, then, in the light of the Gospel, is one who has had a fair

opportunity under the blaze of that light, but rejects it.

Again, "Faith cometh by hearing, and hearing by the word of God; . . . but how shall they hear without a preacher? and how shall they preach,—i. e., preach effectually and truly—except they be sent?" (Rom. x.) These all, which we have been considering as arrayed under condemnation, have been blessed with all the privileges here described.

In our next we shall take up the direct argument in favor of a future opportunity for the salvation of such as have been unavoidably deprived of hearing the Gospel message.

## MYSTICISM AMONG ADVENTISTS.

BY ELD. S. W. BISHOP.

ABOUT thirty years ago a position was published to the Adventist world, by a worthy man, then a resident of this State, now dead, which proved to be the laying of the corner stone of a spiritualistic system of scriptural interpretation. That position was this, the thousand years of Rev. xx. are in the past. Some time after he adopted the above named idea, there came to Connecticut an able preacher from the State of Maine, and settled in the same county where our brother of the thousand years in the past resided. This preacher was a man of large ingenuity, and having embraced the sentiment that the thousand years are in the past, he exercised his inventive skill in an attempt to harmonize all other Scriptures with that leading idea. He succeeded in reducing his views on that subject to a system, and published a book setting them forth in order. The book was entitled "TRUE LITERALISM." Adventists up to this time had advocated a literal interpretation of the Scriptures, and had supposed that their literalism needed no qualifying word; the title of this book, therefore, looked suspicious to many, and they were very careful about adopting the book. Others have written on the same subject since the above named work was published, but till quite recently not a single new feature has been added to the system as it was brought out more than twenty years ago in "TRUE LITERALISM."

A work has been published in later years entitled "THE MEDIATORIAL KINGDOM," but it is only a reproduction of the same ideas, in substance, that were published in "TRUE LITERALISM" years before. The object had in view by the author of "TRUE LITERALISM" was to over-

throw the doctrine of the "age to come;" and nearly all anti-age to come Adventists down to to day, have taken their cue from him, and are using his arguments in their efforts to overthrow the doctrine of future probation. A writer has just finished more than twenty "Letters on the Age to Come," in a certain Adventist paper; and the whole is only a rehash of a portion of that system published in "TRUE LITERALISM." I do not question the honesty of these men, for I once adopted the same system, and that because it was the best anti-age to come theory in existence. I was, however, convicted in the early part of 1874 that the system was driving me where I did not like to go; and that too by my own attempt to overthrow the doctrine of future probation.

Finally, in my hard sickness, from which I have not as yet entirely recovered, God took me in hand, and in my meditations on His plan, as revealed in the Holy Scriptures, one after another of my visionary views faded away until they were all gone; and God, in his great mercy, opened my eyes to see light in His light, and to understand his great plan of love, that shall at last bring an innumerable host to bow in willing, joyful submission to the reign of justice, mercy, and love, that shall, through ceaseless ages, be administered by God's anointed One, and his associate kings and priests.

The main feature of the system published in "TRUE LITERALISM" is the following: Christ is now reigning, and will reign till he comes the second time, and at his second coming he will deliver up the kingdom to the Father. Carrying this view out to its legitimate conclusion, there is a class of Adventists who claim that Christ is now sitting on David's throne, that his kingdom was set up eighteen centuries ago, that Christ's reign is confined to this age, and that in the world to come Christ will have no kingdom. It is folly for the writer of "THE MEDIATORIAL KINGDOM," or any other man who assumes that Christ is reigning now, and that when he comes the second time he will deliver up his kingdom, to find fault with the above conclusion. There is but one kingdom promised to Christ, and if that kingdom is a mediatorial kingdom, and that mediatorial kingdom was established—set up—when Christ took his seat on his Father's throne, and that kingdom is to be given up when he makes his second advent; it inevitably follows that Christ will have no kingdom in the world to come.

There is but one reign of Christ to be found in

the prophecies, or promises of the Old or New Testament; if Christ is reigning now, if he reigns in this age, and at the end of this age ends his reign by giving up his kingly power, as the author of "TRUE LITERALISM" teaches, and the writer of the "MEDIATORIAL KINGDOM" affirms, all must see, who have eyes to see, that beyond the point where Christ gives up his kingly authority, ceases to reign, he will have no reign—no kingdom. The only class of logical anti-age to come believers in America, is the class I have named, who believe, and teach, that in the world to come Christ will have no kingdom. They are consistent in another point of view. God will never establish a government unless there is need of one. He will not give laws unless there is a class of intelligent beings who need laws to regulate their actions. To teach that in a world, where all the beings who inhabit it are in a condition of immortalized perfection, it will be necessary to organize a government, and enact laws to control their actions, is glaringly absurd. There can be no government without laws, and all laws, whether human or divine, demand the obedience of those for whom they are made, and a penalty to be inflicted on those who disobey, or break those laws. A government, therefore, necessarily implies probation. If there is no probation beyond the present age, there will be no government in the ages that follow this. To talk about Christ as king in the ages to come, or that he will have a kingdom in any portion of the endless future, and at the same time assume that there is no probation beyond the end of this age, is an evident inconsistency; one that cannot be easily overlooked by close thinkers.

If, therefore, you wish us to respect you as logical men, do not call men fanatical who claim that Christ will have no kingdom in the world to come, till you abandon the idea that Christ is now reigning in his kingdom.

Both these classes, however, are compelled from their own premises, if they believe the plain reading of the Scriptures, to admit that there will be probation in the ages to come. I have shown that but one kingdom is promised to Christ, and that one reign only is prophesied of in all the Scriptures. It does not matter at all, so far as the question of future probation is concerned, where that reign begins so long as it is claimed that Christ reigns as a mediator. If Christ is ever a priest-king, that is the reign spoken of by the prophets of God, and promised by Jehovah; for no man can show from the Scrip-

tures that Christ is to reign twice, or that he is to reign in two distinct kingdoms. The Scriptures declare plainly what is to be the length of the reign of Christ, and how long his kingdom shall exist. I will refer to a few texts of Scripture which speak plainly on this point. Dan. vii. 13, 14, "And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which *shall not pass away*, and his kingdom that *which shall not be destroyed*." If there was no other text in the Bible, this is sufficient, for it declares in unmistakably plain language that when Christ commences his reign, his dominion, and his kingdom are for endless duration. The prophecy from which this text is selected is consecutive in its character. It begins with Babylon, represented by a beast like a lion; gives a brief history of Medo Persia under the symbol of a bear; and also of Grecia under Alexander the great, and its division into four parts, represented by a leopard having four heads; and foretells the rise of the Roman kingdom, the last universal Gentile monarchy; its division, and finally the rise of the Roman Catholic power. After all these kingdoms have had their day, last of all comes the kingdom of the Son of man, our Lord Jesus Christ. The point I wish to fix is this: this kingdom of Dan. vii. 14, is the only one named in this prophecy, given to Christ, the only one He can ever have. If Christ ever reigns in a mediatorial kingdom, this is the one. That He is to be a mediatorial king—a Priest on His throne—is claimed by the great champion of anti-age to come opposers, the author of "TRUE LITERALISM," and accepted by the writer of "THE MEDIATORIAL KINGDOM." If these men are right, probation does not end with this age, for when Christ enters on his dominion, takes his kingdom, *it will never pass away*. So the God of heaven has decreed, and it cannot be changed.

One text more. Luke i. 32, 33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and He shall reign over the house of Jacob for ever; and of His kingdom *there shall be no end*." This is the reign—the kingdom of Christ so often prophesied of by the prophets of Israel, and the *only* one of which they

have written: the only reign and kingdom of Christ of which he himself spake, and the only one concerning which the apostles ever wrote. Now suppose we were to admit, as these Adventists claim, that this reign began—this kingdom was set up—at the beginning of this age; it would not by any means refute the doctrine of future probation. So far from it, it would positively confirm that doctrine. If Christ's kingdom commenced at the beginning of this dispensation, it has been a probationary kingdom for almost two thousand years, and Jehovah declares, in language plain, and unalterably sure, that this same kingdom, the kingdom of Jesus Christ, *shall not pass away*, SHALL HAVE NO END. Amen.

My opposition to the idea that Christ's kingdom was set up at the first advent, does not spring from any fear that such a position, if true, would refute the doctrine of future probation. I disbelieve it because I am satisfied it is contrary to the plain teaching of the Word of God. Rev. xx. plainly states that when Christ reigns, his saints reign with him. To assume that the church of God was in a kingly position, its different members reigning as kings, during the time that they were being slaughtered by millions, by the Papal hierarchy, requires a hard stretch of credulity. The time when the saints get their crowns is plainly given in the Scriptures. Hear the testimony of Paul: 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The day referred to in the text is the day of Christ's second coming spoken of in verse 1. Peter's testimony is in harmony with Paul. 1 Pet. v. 4, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Thus it is settled that the saints are not crowned as kings till Christ comes the second time.

Again: Christ does not receive his kingdom till he comes in the clouds of heaven (See Dan. vii. 13, 14); and when he thus comes, is at his second advent. (See Matt. xxiv. 30.) To this agrees the language of Paul. 2 Tim. iv. 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

The language of Christ himself is plain on this subject. Matt. xxv. 31, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Christ's kingdom is to be set up in

the land of Canaan. "The Lord God shall give unto him the throne of his father David." (Luke i. 32.)

The throne or dominion of David was the kingdom of Israel, in the land of Canaan; and the prophet of God declares that Christ shall rule that kingdom. See Ezek. xxi. 25-27. Christ has declared that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. See Luke xxi. 24. Jerusalem was in bondage to the Romans at the time of the first advent, and for years afterward; and to-day it is under the foot of the impious Turk, and it will remain under foot till the Gentile lease runs out, and then, and not till then, the kingdom of Jesus Christ will be set up.

It is positive, to my mind, from all these Scriptures, and many more that might be quoted, that the kingdom, the reign of Christ, is all in the future, to be set up, begin, at his second coming. I am satisfied that the events now transpiring in the East indicate that the foot of oppression is soon to be lifted, the holy land set free from the dominion of the Turkish empire, and Christ come in his glory, take the throne, dominion of his father David, and commence an eternal reign over all the nations. May God enable us to be among that spotless company that shall constitute the Bride, the Lamb's wife, be crowned "kings and priests," and "reign with him on the earth." Amen.

### THE POSITION OF THE JEWS.

*Rev. Dr. Moody Stuart, at the Free Church Assembly, Edinburgh.*

IN laying the report of the work among the Jews for the past year upon the table, Dr. Moody addressed the Assembly at length on four points, viz., (1) What others are now saying of the Jews; (2) What the Jews are now saying of themselves; (3) What the Jews are now saying of us; and (4) What we may say and think and do for them. We extract the following paragraphs, which relate to the last two points:

THE English Jews are well aware of our esteem for their Scriptures, and therefore they cannot withhold their esteem from us. This is brought out in an interesting way in the expression of their hopes for a speedy return to their own land. Six months ago the leading Jewish periodical wrote in these terms:

"The dreaded Eastern Question has at last

really come to the fore. If an immediate solution is pressed, a fierce struggle must and will ensue. The Turk will not tamely submit to the dismemberment of his dominions. He will die hard. And what will be England's part in the strife? Not another Crimean war. She will not risk a second time valuable lives and precious treasure to aid those that cannot, or will not, aid themselves. But one thing England must and will do for her self-protection. The nearest way to her Indian Empire must remain open to her. She must obtain the suzerainty of Egypt and the sovereignty of Syria. And Palestine? Let it for a time remain in the keeping of England. It is quite safe in her hands. Let it remain in her hands until her savagery has been subdued, her wastes built up, and she has become fit to be a high-road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and Cairo be joined by an iron path.

"We have no wish to penetrate into the mysteries of the future until Providence be pleased to cast another ray into the darkness, and light it up for the next step. Sufficient for the day is the *good* thereof. We cannot but follow with the greatest tension the complicated movements on the grand chess-board disclosed before our eyes. Our interest is deep in the game. Our fervent hope is, if the Turk is to be dispossessed of Syria, that England, and no other Power, will be his heir. It would be truly extraordinary if, after eight centuries, the days of the lion-hearted King should come back, and an English army again tread the soil of Palestine. But, as we have said, we must patiently await the unfolding of the designs of Providence. Thus much, however, we may say: that if Israel is to be indebted to any human agency for the realization of her highest hopes, from none would she accept this service with greater satisfaction than from the Power which of all others, in Europe has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the holy men who have been instrumental in their composition, and which has in modern time exhibited such a warm and sincere interest in her fate."

I make this quotation merely to show the feelings of the Jews toward Britain, notwithstanding our efforts to Christianize them. Three weeks ago, after noticing some passing events, they write again:

"There seems to be something providential,

by way of eminence, in all these coincidences. Devout minds will not fail to perceive in this the finger of God. We will not pry into the designs of Providence. In due time the veil will be lifted and we shall see the fresh developments in store for us. At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish Empire, which cannot be so far off, England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling towards the Jewish people that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever government is in power, whether it be Liberal or Conservative, there is no difference in its behavior to the Jews. And if the English are not the brethren of the Jews in the flesh, as is contended by those who maintain that the Anglo-Saxons are descended from the ten tribes, they certainly act towards them as kinsmen in spirit and feeling. We have given expression to our heartfelt wishes in this matter. But Providence will, of course, go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer."

These things add urgency to that which we note lastly,—What we ought to think and say and do for the Jews. And let us take first what we may do for them. Let us send missionaries who shall preach to them the glad tidings of deliverance through Jesus the Son of David, already come for their salvation, for how shall they hear without a preacher? and how shall they preach except they be sent? Russia contains one-third of all the Jews in the world, and the most religious portion of the nation. It has long been closed against our missionaries, but appears to be now open to them again. Along with this opening we are much encouraged by an accession to our funds. We have not received, but we have got intimation of more than one legacy, the yearly interest of which will maintain one or two missionaries. But we cannot find the men. It is the church that sends the men, and it is the Spirit that is in the church that moves her sons to go forth on her work, and if missionaries are wanting the fault must be in ourselves.

Let us do this for Israel—let us send the

the preachers of that Gospel which their fathers sent to us. One great advantage in Russia would be that we believe there might be an opportunity for opening schools. The school is an immense advantage to the missionary, both for infusing Christian truth in the minds of the children, and for access to the parents, and also a centre of interest at home. The education in Germany is so efficient that there is no opening for schools, and the consequence is that even with an able and devoted man like Mr. Edward at Breslau his work appears far less than it really is. A visitor sees what a goodly company of godly men he has been the means of gathering in, and how zealous both minister and people are for the ingathering of Israel, and we cannot doubt of the Lord's blessing on his faith and labor of love.

But where the real fruit may be as great it does not present itself to the eye in the same manner as a school does, and fails to create the same interest at home. But this great advantage we hope to find in Russia, as in Pesth and Constantinople. Next when we cannot speak to them face to face, let us speak to the Lord on their behalf. Prayer on their behalf is increasing, but let it be more earnest and more abundant; and especially on their Sabbath, on Friday evening or Saturday morning. When they are reading their Scriptures let us pray that their eyes may be opened, to see that "the testimony of Jesus is the spirit of prophecy." Let us remember them also in their annual day of sorrow and confession and supplication, the great day of Atonement. Most touching to us is the sight of the millions of Israel yearning for reconciliation, yet blind to the one reconciling Sacrifice, and confessing,—"Sovereign of the universe! whilst the holy temple stood, if a man sinned he brought an offering and made an atonement; but now, because of our iniquities, we have neither sanctuary, nor altar, nor offering, nor priest to make atonement for us. There is nothing left us but the commemoration of them. Oh, may that be our expiation!"—*Selected by H. R.*

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT, No. 3.

BY G. R. LEDERER.

### CHAPTER III.

The events that are related in this chapter must have occurred a few years after those related in

the preceding, as it seems that the erection of the colossal gilded image had some connection with the image of the king's dream. "Thou art this head of gold," said the divinely inspired Daniel to the king; he, therefore, wanted to erect a golden pillar which should represent the greatness and glory of himself and his kingdom. It may also be taken as a certainty that that pillar was dedicated to Bel, the principal god of the Chaldeans; and, therefore, its worship was strictly demanded.

I say "gilded image," for to believe that the image, or rather, pillar, was of pure massive gold, would give critics another handle to ridicule the sacred writings, because the amount of gold for such a colossus hardly existed at that time. The ark of the covenant, the table for the shewbread and inner altar of the tabernacle were generally called "the golden table," "the golden altar," and yet it is plainly said that they were made of shittim wood and covered with gold.

Verse 8.—It is a remarkable instance that the accusation of disobedience to the mandate of the king was not specifically against the three men, Shadrach, Meshach, and Abad-Nego, who refused to worship the image, but against the Jews in general. And truly, such has always been the case, and in some degree, it is so still, even in our days. Haman was not satisfied to take vengeance on Mordecai, who offended his pride, and destroy his life only, but determined to annihilate the whole nation of the Jews. In the dark mediæval ages, when a Jew committed some wrong, or even was only suspected of having done so, the wrath of the Christian (?) populace turned against *all* the Jews whom they could reach, and whole communities were massacred. So even now you can observe the same thing practiced by the masses. A Gentile committing a crime, people would say, "Peter," or "John has done this or that, and has been imprisoned;" but should the criminal happen to be of Jewish parentage, the people would not mention his proper name, but would say, "a Jew" has done so and so, and, what is more strange, it is so announced in the daily papers.

The wonderful preservation of the three faithful Hebrews from the fearful death in the seven-fold heated furnace was to impress again upon the mind of Nebuchadnezzar and his people that human will and purposes, even of the mightiest monarch, is nothing compared with the will and purposes of the God of heaven and earth, even the God of Shadrach, Meshach, and Abad-Nego. This incident also firmly established these men in their high positions which they occupied be-

fore, and which enabled them to further the welfare of their brethren and co-exiles.

I do not agree with some Bible students who say that the fourth person whom the king saw in the furnace was Christ who came to save these Hebrews. For Christ had no function on the earth until he was born at Bethlehem at the appointed time. But not only on this occasion I differ from these interpreters, but on other occasions where the Scriptures speak of an angel whom they believe to have been Christ. No, where it is said "angel," it was none else but a messenger of God to carry out a certain purpose. Here, moreover, it is only said that Nebuchadnezzar saw a fourth person in the fire, and it is most probable that, the king exceedingly surprised by the fact that the fire did not consume the men thrown into it, and dazzled by the great heat, imagined to see four instead of three persons, and indeed only three ascended from the furnace.

#### CHAPTER IV.

This chapter should rather begin with the 31st verse of the preceding, (in the English version it really begins so); for it is evident that the proclamation of the king to his people of the wonderful things which the Highest God has done to him, can have no reference to the preceding incident with the three Hebrew captives. In the first place, the acknowledgement of the supreme power of the God of the Jews, the king had already made, and is recorded in verse 28; also the decree to all his subjects to respect that great God is found in verse 29, and the 30th closes with the re-appointment of the three men to their high positions.

In the case of Nebuchadnezzar the general state of the unrenowned, unsanctified human heart is pictured in true and vivid colors. All the wonderful things the king had seen and experienced of the power of the God of heaven, as well as his own helpless, which he more than once was compelled to confess and acknowledge publicly, could not break his inclination and desire of self-aggrandizement, boasting and unmeasured pride. He was now to feel that power on his own body, which, at the same time would be a severe punishment for his stubbornness. After the restoration of his mind and to his former power he sent forth the confession of his frailness and his dependence upon the mercy of the God of heaven, which we see in the first three verses of this chapter—or the last three of the preceding chapter according to the division of chapters in the Hebrew Bible, and which, in fact, form the introduction to the grand subject as related further on.

## CHAPTER V.

Great speculation exists among the different commentators concerning the king named in this chapter Belshatzar, who, according to the address of the queen, was the son of Nebuchadnezzar. By some historians we find that several kings reigned after the death of Nebuchadnezzar, and the last, who was conquered and dethroned by the Medo-Persians, was not named Belshatzar. When we consider, however, that almost all Oriental kings had several names, and that a grandson may also be called a son, there are no difficulties in the matter. It is a fact that the king who received the death warrant written on the wall was one of the lineal descendants of Nebuchadnezzar, and that he knew, or should have known, all that had happened to his ancestor, of his reverence for the God of the Jews, and should not have desecrated the holy vessels by using them in his entertainment with his magnates, wives and concubines. That he was not a friend of the captive Jews, who, in consequence, may have been cruelly treated, is evident from the fact that Daniel, who had been second in the kingdom, had been removed from his high position and lived in obscurity, and seemed to have been altogether forgotten, until the queen recommended him as the only man who would be able to read and interpret the handwriting on the wall.

The queen here mentioned was evidently the mother or grandmother of the king; for it is related here that his wives and concubines were all at the banquet. Moreover, his wives, we may fairly suppose, did not know anything of Daniel and his former position during the reign of Nebuchadnezzar and his immediate successor.

It will be interesting to the reader, I think, to hear what one of the most distinguished of the ancient Hebrews, (well known among Christian students,) Rabbi Saadya Gaon, says on the event of the handwriting on the wall and subsequent death of the king, though, as regards the chronology the Rabbi is greatly mistaken. He says: "That wicked king made a mistake in his calculation concerning the seventy years of Judah's captivity. He counted, namely, from the first time Nebuchadnezzar conquered Jehoyakim till the latter was carried to Babel, were eight years. Thirty-seven years during which Jehoyakim remained a prisoner until Evil-Merodach ascended the throne and made him free. (Jer. lii. 31-34.) This makes 45 years. Evil Merodach reigned twenty-three years, makes 68. Belshatzar ascended the throne and reigned two years till the Medo-Persian army besieged Babylon, which

makes the total number of 70 years of captivity. And as the deliverance of Judah did not take place then, Belshatzar thought that the Jews never would return, and the temple never would be rebuilt, and, therefore, when one day he made a sortie upon the besiegers and gained a victory, his heart was so full of pride that he ordered a great banquet, and at that occasion used the holy vessels of the temple in his unholy revelry."

Verse 25.—MENE, MENE, TEKAL, U-PARSIN. Each of these four words admit of a two-fold meaning. *Mene*, is to number and also to be complete. *Tekal* is in Caldaic what *shakol* is in Hebrew, namely, to weigh; but it also has the meaning of, too light. *U-parsin* is derived from the root *parasz*, breaking or dividing, and at the same time it points to the people by whom the breaking will be accomplished, viz., the Persians. The translation, therefore, is this: "*Mene*," God has numbered the days of thy reign, "*Mene*," and has completed them,—He has concluded to end them. "*Tekal*," thou hast been weighed in the balance and hast been found too light, or wanting. "*U-parsin*," therefore, thy power will be broken, and thy kingdom given to the Persians.

It has been thought by many Bible students that those words on the wall were written in Hebrew letters; but when we consider that Babylon was so near to Judea, and contained a vast Jewish population, it would be absurd to think that none of the wise and learned Caldeans could be found to read and interpret the writing on the wall. We are, therefore, convinced that those words were written with such characters that only Daniel, divinely inspired, could read and interpret them.

Because the writing on the wall pronounced the sentence of breaking up the kingdom by the Medo-Persians, and because the death of the king took place on that very same night, and more than all this, because the next chapter begins with the reign of Darius the Mede, most Bible readers think that on that very night the city of Babylon was taken by the Medo-Persians. But such was not the case; for though Herodotes and Xenophon both say that Babylon was taken while the king and his people celebrated a grand entertainment, we know, even by these historians, that Evil-Merodach, perhaps also called Belshatzar,—was murdered by his brother-in-law, Nergilessar, who reigned four years, and was followed by his son Laboro-szorchod, who, after nine months' reign, lost throne and life, and was followed by Nabonidus, the one who was conquered by the Medo-Persians and banished to Carmania. Accordingly, from the events men-

tioned in this chapter—the terrible handwriting on the wall and the immediate death of the king—to the taking of Babylon and the passing of the kingdom into the hands of the Medo-Persians there elapsed nineteen or twenty years; that is, from 559 to 536, or thereabouts, before Christ. We cannot reject the testimony of profane historians when they are not in contradiction to the history written by inspired writers, particularly when the latter do not give us any data.

The question arises again, why did God show His decree to that wicked king which He never did afterwards to kings who were even more wicked than Belshatzar? The answer is again, that God did so on account of His chosen people Israel. It was needed to call out Daniel from his obscurity, and to make a fresh impression upon the mind of rulers and people that the God of the Jews is the Lord of their destinies, thus again making the remaining years of the exile of His people as tolerable as possible.

#### CHAPTER VI.

Here again there is no conflict between Daniel's narration of events and that of profane historians. Xenophon tells us that Cyrus the Persian was the conqueror of Babylon; but Cyrus only acted as an ally of the Medes, and Cyaxares the Second,—the Darius here mentioned,—ascended the throne of Babylon. This king was an aged man, and had no children but one daughter, whom he gave in marriage to his young ally, Cyrus, with Media as a dowry. Thus the latter became the ruler of the second universal empire, represented in the image of Nebuchadnezzar's dream by the breast and arms of silver, the two arms became united in the breasts Media and Persia.

The appointment of Daniel as one of the three highest dignitaries under the new dynasty, proves demonstratively that the events as related in the preceeding chapter, the mysterious handwriting and its interpretation by Daniel which elevated him again to the highest office in the State, was not forgotten by the kings who followed Belshatzar upon the throne of Babylon. Darius on ascending the throne must have found Daniel in the high position he had so long occupied. Moreover, there is no doubt but that the fame of Daniel, his spirit, his skill in managing the affairs of so vast a dominion, had reached the ears of the Medo-Persian rulers, and had become a settled matter in their minds that, should they ever take possession of Babylon they would entrust its management to that wise and faithful minister who knew the country, its wants, and the way of governing the people to advantage by the experience of many years.

In the events related in this chapter we meet again with the common hatred against the Jews. The high favor which Daniel enjoyed with the king aroused the jealousy of all the satraps of the vast dominion, and they conspired to find out some means by which to destroy him. This chapter tells us that they found indeed the best way to accomplish their purpose. The religion of the Persians and Medians placed the king as the head of the church, or rather, as the incarnation of their God. (A precursor of popes.) It was, therefore, an easy thing for the conspirators to persuade the old man upon the throne to sign an edict which they had prepared. It was of no consequence of the heathen nations to worship the king as their God for a short time, because each had besides their own national god, and they could not deny the same reverence to the gods of other nations which they paid their own. But the Jews could not. They acknowledged no other God but Jehovah, and Him alone they worshipped. It was upon this fact that the satraps built their plan, in which they would have well succeeded had not the God of Daniel interfered, and, in a wonderful manner, not only frustrated their plan, but turned them into the pit which they had dug for Daniel and his people.

When the satraps presented the proposition to the king, he felt rather highly flattered, in being worshiped by so many nations who each of them adhered to their own god, at least for thirty days. He, therefore, signed the prepared edict without hesitation. We may take it for granted that the king, in signing the wicked edict, did not think of the Jews or their representative, his favorite prime minister, Daniel, else he would have hesitated to put his name under the document spread out before him, and thus would have escaped the trap laid out by his courtiers. It seems that the king must have been a man of little thought,—like Ahasuerus, one of his successors, in the case of Haman,—which afterwards brought him great sorrow and pain. When the king heard that Daniel had disregarded his edict and that the satraps demanded the strict execution of the penalty, his eyes were opened to see the purpose of the whole plan; he felt great sorrow, and tried to save his friend; but it was not in his power; "the laws of the Medes and Persians could not be transgressed"—or set aside—even by the king himself.

The silver is inferior to the gold! So was the character of the empires represented by these two kinds of metals. Nebuchadnezzar commanded the worship of the image he had erected for that purpose, which some of the captive Jews refused

to do; but it came from himself, and he would not have yielded to his satraps to give such a foolish decree. Then, again, though the three captives were his faithful officers in high position, he insisted upon the execution of his decree: his authority demanded it, his majesty was offended. Not so Darius; he allowed himself to be caught in the trap laid by his courtiers; he regretted it deeply when he found out the object of their plan: he would cheerfully have set aside the offence of his majesty, had he not been bound by the law.

Darius was not ignorant of the event that had taken place under the reign of Nebuchadnezzar; how the God of the Jews had most wonderfully saved the three captives from the fiery furnace; he had, therefore, a strong hope that the same God would save Daniel, his faithful servant, who worshipped Him at the peril of his life. But he feared Daniel's enemies, who were determined to destroy him; he feared that they would, in some way or other, kill his friend, though the lions would spare him; he therefore, secured the opening of the den with his own seal.

After a sleepless night the king hastened to the den and soon rejoiced to see his hope realized. Daniel, his friend, was saved, and came forth entirely unhurt. The consequence was that Darius not only acknowledged the power of Daniel's God, himself, but sent forth a decree that all nations and people, under his sceptre, should revere and fear that God. He did not command them to abandon their idols, but to do nothing which should offend the mighty God whom the Jews worship, and who is able to do such wonderful things. Who cannot see in all these events the gradual preparation of the Gentiles to receive the Gospel?

NEW YORK, Dec., 1876.

### PALESTINE AND THE JEWS:

*Or, The Possible Result of the Conflict now going on in Relation to Turkey.*

Much speculation is indulged in on the subject above named. The view expressed in this Magazine for November is still adhered to; but I give the following extract from a pamphlet of recent date, entitled, "NEW LIGHT ON THE EASTERN QUESTION." The ideas may be considered too worldly for those who are in haste to "burn the world" and all but themselves in it. But the counsel of the Lord shall stand; and that counsel is clearly expressed by many prophetic utter-

ances both in the Old and New Testament as regards the return of Judah and Israel to the land of Palestine and of their becoming "one nation in the land upon the mountains of Israel," etc. See Ezekiel xxxvii. to xxxix. inclusive; prophecies as surely to be fulfilled as any that speak of Christ's return from heaven, and substantially confirmed by Gabriel to Mary, that the child to be born of her should have "the throne of His father David, and reign over the house of Jacob for ever." (Luke i. 32, 33.) The following is the extract from the English writer:

"In the inevitable fall of the Ottoman Empire—and we say 'inevitable' advisedly, for we put little faith in the permanent effect for good of recent violent changes at Constantinople; they have been brought about too much in the old-fashioned Turkish fashion of intrigue and assassination—it may become a matter of compromise between Russia and the Great Powers as to the possession of Turkey proper and its Asiatic dependences. When the hour has come to blot out the miserable rule of the Sultans, Russia will want a part of Turkey. But what will be done with the other part of her possessions? It would be a fit time for Western Europe to get a foothold on Syria, and take it out of the hands of the present holders, for Syria, in time to come, will be coveted by Russia far more than it is now. It would be a deceptive policy to allow the continuance of the Turkish rule in Asia after it had been swept out of Europe. Suppose Russia and some other power ruled in Turkey, the Ottoman rule in Asia would be weaker than ever in consequence; and what is going on in European Turkey now, would be repeated before long in Asiatic Turkey; and as the question in its broadest aspect seems to be getting ripe for settlement, would it not be wiser to divide the whole of the Turkish Empire among the interested powers, and entirely supersede the effete and corrupt Ottoman Government? for only in this way can the Eastern Question ever receive a peaceful and satisfactory solution.

"Syria then would become a great centre of trade; it was so centuries ago, and received the commerce of surrounding countries into its lap. If it was felt to be a convenient emporium then, it will be found so again, but under improved circumstances. Its position will be a remarkable one when rapid communication with India, China, and Africa is made. The sea-board adjoining Europe is small, but would be advantageous. There is no part of the world so well adapted as

Syria for a universal depot and market. The Suez Canal has improved its maritime position; it commands the south sea-board of Europe; the north of Africa and India are all within a few days' sail. There is a clear way for America, as there is no part of its eastern coast that cannot easily be reached by sea from Syria. The busiest and most thickly populated part of America (North and South) is the east coast; but should the rail through Asia be completed, America would be able to travel east and west to one point, but if she traveled west, after the long sea voyage there would be the land route, as though the Great Designer had planned the trade of Western America to terminate in the east of Asia or China. The preponderance of trade would be from the *east coast* of America; there would only be the sea voyage to bring them to the chief market of Asia—Syria. Besides this, America will always have a good European trade, and her merchants, therefore, will have a special inducement to trade across the Atlantic rather than the Pacific. Again, it is only natural to consider that wherever the seat of commerce is, her face will be turned thither; indeed, that is the instinct of nations, that they shall face and push towards the centre. There is no centre now of the great land division. It has to be created, and can be no other than Syria, standing as it will, when the projects hinted at have been accomplished, with-in easy access of the masses of the earth's population, and traditionally, as well as positively, one of the richest districts on the earth's surface. The centre of commerce must be in the centre of civilization; this is the position England has so long held. The influence of Europe will be the means of making Syria a neutral country, and in the face of this, it would not be difficult to dispossess Turkey; and the question raised, as it will be, can only have, as we have tried to show, one satisfactory solution. A conference of nations interested in the scheme can alone settle it. Any existing nation possessing it would be an envied one, and hold sway subject to the bitter objection of all commercial powers; this would but retard, instead of furthering the interests of all. This conference could decree that no European power should possess Syria, and instead create a new nation, who should hold the country under the combined protection of all the powers, without being subject to any—making that community the medium of the commerce of Asia. The examination of this subject points directly to a people scattered over the face of the earth, who in justice ought to occupy such a position, and are practically more fitted than any other to do so. It will be at once apparent to the reflective

reader, that allusion is here made to the Jews, whose right to possess the land is indisputable, if rights can be regarded after the lapse of so long a period of dispossession. Naturally the land is theirs, and the Powers would be justified in building up this people, possessing as they do such wonderful intelligence and capacity. In every business, craft, profession, or trade, we find the Jew, and this too in every land, so that, as a people they are acquainted with the languages of the whole earth, and if it is needful to have another nation handling the commerce of the world, here they are, of all the most capable, needing no training, for experience in the business of the world has grown into their very lives. It is a Jew who can trade, from the value of a pin to the debt of a nation.

"It may be thought that these views are far in advance of the times; but, after all, perhaps, not so far as many may be inclined to believe, for the tide of events rises rapidly in these latter days, and this riddle of the nations is waiting to be solved. In what way the problem can be best worked out, has occupied the attention of public writers for a long time, and the subject having had our careful thoughts for some years, will justify our bringing our views prominently before thinking minds; and we firmly believe that in the direction we have indicated lies the whole solution of the puzzling Eastern question. Conferring such position on the Jews might render them objects of envy, in the same way that our own country has been the envied by all nations, but such a thought must be dismissed as foolish where the good of all is concerned. Palestine should be made the keystone to all nationalities, and an Empire or Commonwealth founded on so substantial a basis must necessarily be great and lasting. There would be no sacrifice made to any individual Power, for at the present time, a land such as Palestine now is, without a settled people, laws, or religion, can be of little use to its possessors. Turkey has neither wealth nor vitality sufficient to secure the success of a country like this, or it would have done so long ago. Syria for future greatness demands a population with energy and capacity for trade and self-government. It is indeed, a pity that a land and its surroundings, such as Syria—displaying luxuriance and fertility when cultivated, where the vine and the olive grow freely, and where aromatic plants and delicious fruits thrive abundantly, with arable and pasture land notorious from the earliest historic period for its richness, with a climate that would be healthy but for the filth and wretchedness of its inhabitants—it is a pity, we say, that a country like this, thus cen-

trally situated and suitable to the requirements of commerce, should be left to riot and robbers; a blot and a scar among civilized nations. But the time is not far distant, when Turkey will lose this rich inheritance, which she has wasted so shamefully; and why England has supported her claim to it so long seems a mystery of perverse statesmanship, for it has long been a loss to us, that an intelligent people did not dwell in this renowned land of traditional greatness and holiness.

"For the aggrandizement of nations were the Jews dispossessed of their own land, and for the aggrandizement of nations will they be restored, and all honor to the statesman, of whatever land he be, who shall have the wisdom to plan, and the strength to carry out, an Eastern policy broad enough to embrace the rapidly widening area of the world's civilization."

REMARKS BY EDITOR OF EXAMINER.—How far all the particulars of the foregoing extract may be accomplished before the personal second advent of the King to sit on David's throne, I do not say; but something of this character must take place before the Gogian invasion (Ezek. xxxviii.), and before Christ will sit on David's throne. Those who are impatient for the consummation of all things may find it important to let their "patience have its perfect work," without which they cannot "be perfect and entire, *wanting nothing*." (James i. 4.) We may look for and love the appearing of our Lord Jesus Christ; but we must, also, "be *patient* unto the coming of the Lord." (Jas. v. 7.) Impatience is no evidence of readiness to meet Him.

### A TEST FOR CHRISTIANS.

BY DR. LEASK.

Some of the counsels of the apostolic letters, addressed to believers, appear so contrary to the feelings and inclinations of human nature, even when it is partially sanctified, that the thought will force itself upon the intelligent student whether obedience is possible. Can God have given directions to his children with which he knew that they could not comply? Are these directions to be understood as requiring only a limited and occasional, instead of a constant and complete, obedience? Or do modern Christians fall so far short of the first churches, in the matters of faith and practice, that what was easy in apostolic days is difficult, if not impossible, now?

These three questions seem to cover the entire

ground in relation to this very important matter. The first must be dismissed with an emphatic negative; for it is impossible to conceive of the heavenly Father asking His children to be or do anything beyond the limits for which his grace qualifies them. The law of both being and doing was declared by the Lord when he graciously said to his servant, "My grace is sufficient for thee; for my strength is made perfect in weakness." The Divine service is in the highest sense "reasonable." God is not a slave owner, imposing tasks which it is impossible to perform, and then inflicting punishment at the dictate of an arbitrary will without respect to righteousness. He never asks without first giving. He lays upon us no more than we are able to bear. His ways are righteous, and his mercy is over all his works.

Neither can the second question be answered affirmatively, without disastrous practical consequences. To limit Christian obedience to times and seasons is more than absurd, it is monstrous, for it is a virtual abolition of all Christian obedience. He who obeys Christ when and where, and to what extent he pleases or finds convenient, does not obey Christ at all. However imperfect our obedience may be, that is to say, in the sense of coming short, it must be perfect in relation to its quality. We must have a constant and abiding sense that we are "under law to Christ," and whatever we do must be done for and in reference to him. And the idea that Christian counsels are not to be literally understood, must be rejected without a moment's hesitation. Take this, now, and look at it; look it full in the face without blinking or changing color: "IN EVERY THING GIVE THANKS." We shall come to our third question presently, but must first ask the intelligent reader, who is looking this remarkable precept full in the face, how the thought of partial or occasional compliance with it strikes him. You see the absurdity. It allows no loophole for occasional gratitude. It is a marvelously comprehensive law for the hearts of God's children, and therein consists its blessedness. "In some things give thanks," which is the only sense that partial obedience suggests, is, in reality, no sense at all, for the simple reason that such words would be no *law*. The worst of men are sometimes moved to gratitude. We have now and then heard a thoroughly sincere "thank God!" from lips that usually have no reverent word for the Holy One; but to say this burst of feeling from a bad man, in recognition of some act of kindness, was in obedience to the Christian precept under notice, would be simply foolish. It was nothing of the kind. The man

knew nothing about apostolic precepts, or if he did care nothing for them; so that the professing Christian who gives thanks *only* for those things that are pleasant to flesh and blood, has really got not much farther on the road to child-like faith and obedience than our poor rough friend whose surprise at your kindness forced him to say, "thank God!"

Now the third question claims notice. To the Church of the Thessalonians Paul, by Divine direction, wrote thus: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." To the saints at Ephesus thus: "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." To the brethren at Colosse, thus: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Surely no one will imagine that these injunctions were intended to be of only temporary duration. If the followers of Christ in the three churches named, were under obligation to obey them, so are the followers of Christ now. Union with Christ creates the obligation. That is the standing law of the case; that is the gracious motive power that prompts obedience; and that is the heavenly influence which clothes the law with love. Nor will any thoughtful person suggest that there were circumstances in the case of the early Christians that made it easier for them to give thanks for everything that befell them than it is for us. Easier! Why, if circumstances are to influence the feeling of the heart towards God, men steeped to the lips in affliction might well be excused, from every human point of view, for refusing to "give thanks" for bonds and imprisonments, and every other form of suffering which the genius of merciless persecution could invent. But those grand souls who lived before the Church lost her first love, did not refuse. Nay, it was their joy to obey, and the peace of God was their song in the darkest night of tribulation.

There is a subtle unbelief in many hearts, suggesting that we should walk by sight as much as we can. To walk partly "by faith" is admitted to be right; indeed, it must be done, for in relation to many things there is really no other way of walking. For all "good things," that is to say, things which sight pronounces good, we are, as a matter of course, thankful. Divine Providence is easily credited with things that please us. When our plans of self-advancement succeed, when our worldly property increases, when all things in the domestic circle are pleasant to the eye and music to the ear, and when our name is esteemed in the market place and the church, it

requires no great strain upon our piety to trace all this to the kind providence of God. Indeed we begin to think, although we would not venture to put the half-formed thought in so many words, that we are heaven's special favorites, very good children indeed! But let our plans fail, our property decrease, our prayers get no answer, our domestic joy darkened by the heavy clouds of repeated bereavement, and our name cast out as evil for believing some things which "the church" rejects, and rejecting some things which the same imaginary authority is supposed to believe, what then? Is Providence to be recognized in all this? Shall we—can we—give thanks for these things? To both questions Paul, under Divine direction, would have promptly answered "Yes."

In reality, there is no difficulty in giving a clear and satisfactory reason for this prompt Apostolic reply. The sublime meaning of it all is easily apprehended. There is no labored argument required to remove a difficulty, either intellectual or theological. A simple fact solves all, this fact, namely, that *the Lord's precepts are given only to the Lord's people*. The modern pulpit often speaks as if it wished men of the world to bear Christian fruit, but the writers of the Bible never commit themselves in this way. They knew better. Their idea is in perfect harmony with the Lord's doctrine, that the good fruit is found only on the good tree. The Bible never gives Christian precepts to men who are not Christians; but upon men who belong to Christ, in the high sense of which the Apostolic letters speak, it lays the most sacred obligations to live in the world as Christ did—a life of pure, earnest, unwavering, uncomplaining, child-like faith. Everything must be left to God. They are God's family, his children, his younger born sons, in whom is the life of "the first-born among many brethren," and he has promised to take care of them, to feed and clothe and train them. Their Father's promise should be to them enough, and it is to them enough if they are what they profess. All things work together for their good; this is their grand charter; and He who said this loves them too well to allow anything finally to hurt them. An entire surrender to the will of God means perfect safety, the sanctified influence of all sorrow, and ultimate victory over all evil. The child of God who implicitly trusts his Father, will never be—can never be—forsaken.

"But," says one, "I can't see how this deep sorrow, that has wrung my heart, can be a blessing." No, brother, you can't "see," and, what is more, it is Divinely determined that you shall

not see the end of the heavenly discipline through which you are passing. You live by faith, not by sight, and this condition of the Christian life will not be changed until the return from heaven and visible manifestation to his friends of your Redeemer and Lord. You will learn then, to the shame of you present unbelief, that the sorrow which has wrung your heart wrung His heart too. He had no pleasure in chastening you, and felt the deepest sympathy with you in your affliction. But He saw what was hidden from you. The "ages to come" were under his inspection; and he knew that to prepare you for your position and work during those ages he must deal with you as he has done, in a love which never grows cold, and a wisdom that is never at fault; therefore, "in every thing give thanks!"—*The Rainbow*.

### MORE LIGHT WANTED.

I wish some writer for the BIBLE EXAMINER would explain John xvii. 3, which reads thus,— "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is often said by our writers none of our race will have their final doom decided till they have been made acquainted with God and his love for our race, and have had the offer of eternal life. It is also said, by our writers, that some, at least, when they obtain this knowledge will, or may, reject Christ, and so lose eternal life.

If these statements are both correct, I want to know what is meant by the above text. If to know the Father and the Son "*is life eternal*," will any reject Christ?

A similar text is found in Psa. cxxxviii. 4, "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the way of the Lord." Do not these and other passages seem to show that IGNORANCE, and not unbelief, is the real cause of the mass of the world rejecting God and religion, in this dispensation? Unbelief seems to be caused by ignorance. Does not the prayer of Christ show this to be the case? "Father, forgive them; for they know not what they do."

We might add to these questions, and ask, — How did our race become thus ignorant by nature? But this would lead us to examine Paul's statement in Rom. viii. 20, "For the creature (*creation*, Greek,) was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope."

Brethren, let us continue to "grow in the knowledge of our Lord and Saviour Jesus Christ."

To me it is far more important to learn what his *work* is to be when he comes, than to spend time, as many do, to learn the *time* of his coming.

I yet hope to gain in strength so as to write more fully on the vital points of doctrine named above.

JACOB BLAIN.

Buffalo, Nov. 16, 1876.

## LETTERS AND EXTRACTS.

FROM W. H. WHITMAN.

BRO. STORRS: I have been attending Sunday School nearly all summer and fall very regular, as I am permitted to talk freely in the Bible Class. The Superintendent has given us lessons in John's Gospel. It has been admitted several times by our Bible Class teacher that this was the last Divine book that was written. He has also asserted several times that a great portion of it was "prospective, or preparatory, when written." Now, if this is true, why not conclude that other books, written before it, are also prospective or preparatory? John wrote the Revelation about the year A. D. 96, near the close of the reign of the Emperor Domitian. Then in the reign of Nerva, he wrote his Gospel, and the three Epistles, about the year A. D. 98. Now, if this is true, and it takes the knowledge of a large portion of the Bible in order to save us in heaven as we are taught, what will become of the race that lived before the Bible was all written? Moses wrote near 2500 years after the creation. What did the people do for law, to be saved by, through that 2500 years? Upon what principle can they be saved and make God's ways equal? Who can answer, that opposes the doctrine of "the ages to come?" (Eph. ii. 7.) When God called Abraham out of Ur, and deposited His word with him and his descendants, all others seem to have been excluded, even that great nation from which he was called. Will they all be saved, because they were heathens, and did not have the law of God? If any answer, *Yes*, then would it not have been better for all the race to be without law? Then all would be saved! If any answer, *No*; then does it look just in God to condemn them all to "hell," or an unending death, and never let them know what for? He gives *you* light and knowledge so that you may obtain eternal joys; and deprives them of the great boon, who were as good by nature as yourself, just because they did not obtain what has never been put in their reach!

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balance of the Bible was written, and all put in one Book. And when we take a view of the whole Book just as it is, and has been written, it seems that a great portion of it is "prospective, or preparatory." When the Bride of Christ is taken out from all nations, made immortal like her Lord, and take the government of the world, then blessings will begin to flow upon the balance of the race. This seems to be the only solution to these questions.

*Galesburg, Ill.*

FROM HELEN ROBERTSON.

BRO. STORRS: It is with a sad heart I take my pen, and out of the abundance will have to speak. We had one dear brother still in Scotland whom we had not seen for twenty-one years. We hoped he would come to see us, and lately expected him soon. About a month ago we had a letter saying he was dangerously ill, and the next, one week ago to-day, 2d Nov., a telegram, saying, "Your brother died this morning."

O, death, how long wilt thou reign? Is there hope in his death? hope that will meet him in the morning? Only in the pray of faith. He was a child of many prayers all his life. We had a mother who warned her children night and day with tears; and father also. That mother has been sleeping in Jesus over thirty years, but her prayers are not dead.

Strange to say, just about two months ago, while praying for this brother, I had a confidence that he would be converted this winter, and spoke of it several times. Some might say, it was only a delusion, but I cannot feel so, for the Word says, "This is the confidence that we have in him, that if we ask anything according to his will he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." What could be plainer? And Jesus said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." I believe it, and then leave all in the hands of the Lord, knowing he doeth all things well.

I long for Jesus to come. Then "there will be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Sorrowful, yet rejoicing.

*Waukesha, Wis., Nov., 1876.*

FROM ELD. H. ROCKWELL.

BRO. STORRS: With mind unwavering, will I engage, in spite of failing vigor and of age; nor quit the combat of truth against antichristian

error till I quit the stage. Things that should be known by all the world. Immortality in the present state a positive evil. The CREATOR having arranged the foundation of the world, in the sentence pronounced on man, for transgression, commenced the preparation of the kingdom in the stipulations of a new law. The man had become "as the ELOHIM to know good and evil."

His calamity, great as it was, was not so great but that a greater might befall him, even in Paradise. If he was now permitted to eat of the tree of life he would be placed in a still more deplorable state. He now knew good and evil; but his case was not hopeless; deliverance could reach him. But if he should take of the tree of life his hope would be cut off, and he would live always in sorrow and pain. Job had some experience of such a state in his distress when he said, "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scareth me with dreams, and terrifieth me through visions; so that my soul chooseth strangling and death rather than life, for my days are vanity." If Adam had eaten of the tree of life, when reduced to such misery as this he would have sought death, but it would have fled from him: he would found no deliverance. To prevent such a catastrophe to a designed race, the Lord God made access to the tree of life impossible; thus preventing a present immortality. The finality of creation, providence and redemption was designed to be,—man upon the earth, glorious, honorable and immortal in a state of unmingled good. It was because God loved man, and out of mercy to him, that He drove him out of the Garden. Any other view dishonors the CREATOR, and makes him like the heathen Moloch, who devoured the helpless children sacrificed to him. God's love is manifested in His efforts to bring men into reconciliation to Himself. Not by terror—which the "Apostacy" employs; but by giving His only begotten Son to redeem and save men from all the ruinous consequences of sin.

Men, ignorant of "the exceeding great and precious promises" relating to the kingdom of God, lead others to think it is only by *terror* they can be led to "get religion," as they call it. Hence they use, mainly, all the terrible pictures of misery and woe, in the power of their imaginations, to accomplish their object. "Religion" got by such a process is worthless: it lacks the elements of humility and love. It may, indeed, restrain some from open acts of wickedness, but most likely will harden the heart and prove the ultimate ruin of its possessor by preventing the development of love, for, "he that loveth not, knoweth not God; for God is LOVE." 1 John iv. 8.

FROM ALFRED ANNABLE.

BRO. STORRS: I have never, I believe, written one word of commendation or encouragement to you in the management of the EXAMINER and the great truths which it promulgates. It is not because I have been insensible to the fact, for I was with you at Springfield, in 1871, when you were virtually cast out of the "Life and Advent Union." But you had my warm sympathy, notwithstanding I could not see clearly with you on some points,—such as past generations to have a resurrection, etc.; but if "the whole house of Israel" is to have a resurrection, why not all the nations? for God is "no respecter of persons."

Never did I have such exalted views of our Father in heaven till I have studied these new and sanctifying truths. Who would wish to escape from His rule, His discipline, and His protection?

I have great joy and comfort in anticipating the soon coming of the Lord. Not that I am looking for His manifestation to the world and the nations in glory, at present; but the rapture of the church when he will come secretly, as he went away from the Mount of Olives, and as he told his disciples to lift up their heads when they begin to see these things come to pass: not when they have already come to pass. And as Moses was commanded to go up into the mountain with two clean tables of stone, and to go up secretly, not to be seen by man or beast, very early in the morning; and the Lord descended in the cloud, and stood with him in the top of the mountain; and put Moses in the cleft of the rock. The man-child of Revelation, who was caught up safely to the throne of God before the great judgment should come, who is to rule all nations with a rod of iron, I think, is no other than the church as one with their Lord.

No wonder Paul had a desire to depart and be with the Lord, which is far better. No doubt he was looking for the Lord at that time; for he said, "We shall not all sleep," etc. The Thessalonians were very much troubled, it seems, lest the day of the Lord, with all its judgments, was upon them, while they had not been caught away first to meet their Lord. But Paul comforts them by the Lord's coming, and of being gathered together unto Him. There would come the falling away; that would usher in the day of the Lord.

Christ is represented as "the bright and morning Star;" a beautiful emblem of Christ's coming early in the morning and secretly for His Church. O the glories that are laid up for those of His Church that are faithful! Who will not

strive for the best gifts and a union with their Lord?

Manchester, Dec., 1876.

A FRIEND AND HIS WIFE from San Francisco, Cal., called on me in October last, and spent an hour at my house. After their return, they wrote me as follows:

BRO. STORRS: We arrived safe home. Thank the Lord for the visit we made you, and for the glorious truths we received at your house, through tracts, books, etc. We are happy in having such a heavenly Father who has promised that all men shall have *one* opportunity for salvation. The BIBLE EXAMINER we love next to the Bible. The good news of the kingdom is spreading. Honest men and women gladly receive the news of "the ages to come," where Jesus shall reign. Truly, "*God is Love*." The personal spirit-devil was the hardest thing to give up. We had so long put our *own evil* on him that we could hardly let him go. Now we see clearly: the Bible is a new book to us; Jesus more precious, and the love of God is greater than ever before. We will work more now for Bible truth than we ever did. We are glad we were compelled to leave self-styled "*Adventists*." Yours, in Christ.

NOTE BY THE EDITOR.—Some of these Advent preachers call the views of "GEO. STORRS' *dumbable heresy*." The same *spirit* crucified the Lord Jesus; but may we all, who are thus reproached, remember the Saviour's prayer, for his murderers, on the cross: "Father, forgive them; they know not what they do." May the Lord bless them with light in their minds and grace in their hearts. Sooner or later, I trust He will.

N. L. THAYER, Wisconsin, writes: With the exception of the Bible, I prize the BIBLE EXAMINER more highly than all other periodicals of the age. It opens up the Scriptures to my mind so that the future looks not only harmonious, but glorious. I can say that I agree with your views generally, and am very much interested in Henry Dunn's writings. I love the truth which so satisfies and makes us free indeed. May the blessing of God continue with you till your work is done.

JOHN P. ROLLER, Colorado, writes: I would sooner deprive myself of any other comfort than to do without the BIBLE EXAMINER; for, its teachings are meat and drink for me. It is a welcome messenger, and I should regret very much to do without it.

G. B. STACY, Virginia, after speaking of various trials, writes: To be conscious that the Divine Father has "revealed his Son in us," and that He liveth in us; and that the life we now live in the flesh, we live by the faith of the Son of God; so that the Christ is *manifested* in our mortal flesh, while we are constituted "members of His body, of His flesh and of His bones;" at present conscious of our paternity, and of the fact that we are thereby heirs of our Father's kingdom and glory, is all-sufficient to make us, —under any and every set of circumstances it may please our Father to surround us, for our correction and education,—to "rejoice with joy unspeakable and full of glory," whilst we "walk by faith and not by sight;" and "looking not at the things which are seen, but at those which are unseen," we "press towards the mark for the prize of our high calling," steadfastly, unmovedly abounding in the work of the Lord. Let us rejoice together, because we are able to wait with confidence for the adoption, to wit, the redemption of our body, and the complete deliverance of this groaning creation from the bondage of its corruption "into the liberty of the glory of the sons of God."

ELD. J. LEWIS, Grafton, Ill., writes: Some of my friends have turned away from me because I have advanced, and am increasing in light on the plan of God in regard to "the ages to come;" that He will have all men come unto the knowledge of the truth. I would like to ask, how all can come to know the truth if the untold millions who have died without the means to know it are never to have the necessary means? and how those means are ever to be in their possession if there is no probation in "the ages to come?" As there is but one plan of redemption, and that is by "faith," how can they have faith without evidence, seeing that faith is confidence; and how can they have confidence in Him of whom they have never heard nor seen? But they will see Him; and "As soon as they hear of me they shall obey Me." Psa. xviii. 44. For God has made Him "the head of the heathen:" verse 43. "A people whom I have not known shall serve Me." So the truth stands out in bold relief that all of Adam's race who have not had the knowledge of the Redeemer must and will have an opportunity to hear and obey in the ages to come. See Rom. x. 14, 15. I feel as though I must be out in the field to work for my Master. My friends, who still stand up for the truth, desire me to visit them with the glad tidings. But I have no means to help me on my way, and hence

am obliged to stay at home, hoping and praying that our heavenly Father will send help in his own good time.

### IN MEMORIAM.

MISS SARAH C., daughter of THOMAS and ELIZA REDHEAD, of Brooklyn, N. Y., "fell asleep in Jesus," Dec. 4, 1876.

Thus has fallen under the dominion of death, for a short time, one who had many enjoyments, and who was in the morning of life; one who had endeared herself to all by her mild and cheerful disposition; her faithfulness and devotion in all her family relations, and fidelity to friends. Her sickness was long and exceedingly painful; which she endured with great patience, submission, and trust in God.

It had been her hope to live to be a comfort to her father and mother as they passed along into age and infirmity. Her heavenly Father suffered it to be otherwise. Her hope and belief in the resurrection and the return of Christ from heaven was strong and unwavering; it was her solace and comfort in the midst of great pain and weariness, and she longed to sleep, resting assured it would be but a little while before Jesus would appear, death be destroyed, and the Christian crowned with life and immortality unending.

The EDITOR of the EXAMINER improved the funeral occasion forcibly to bring to mind the conversation of Jesus with Martha and Mary before reaching the grave of Lazarus, and at the grave, showing His tenderness and sympathy of heart with those in sorrow and suffering; proving also from the case of Lazarus and other Scripture testimony, that death is a state of unconsciousness,—and not, as some teach, "death is the gate to endless joy," and, that when one dies, is ushered immediately into heaven, to "spirit-land," or some other unknown place: also, the EDITOR plainly brought to mind, from the writings of the apostles the truth of a literal resurrection from the dead, otherwise the Christian has perished hopelessly, and all are yet in their sins.

May this bereavement prove a means of blessing to all; to the brother and sister left behind, as well as to the parents. May all walk in the footsteps of the loved one as she followed Christ.


"She will sleep, but not forever;

There will be a glorious dawn.

We shall meet to part, no, never,

On the resurrection morn.

MRS. M. W. S.

 ELDER S. W. BISHOP will preach in Newark, N. J., Sundays the 7th and 14th of January, 1877. the Lord willing.

Mrs. LIDE RANSOM, Kansas, late from Illinois, writes: I cannot think of doing without the EXAMINER: it is all the Gospel preaching I have. The Methodists preach here: but they preach the same old story of endless torments and immortal souls; and if one ventures to say anything to the contrary the "mad-dog" cry is raised, and people are warned against it as being a dangerous heresy. Why is it, when people have so many advantages to learn, and do learn every thing else, that they are so blinded to the truth? Since I came here I have not met with any believers in "the ages to come." There are some "Adventists;" but they are almost as far behind on the truth of the Bible as the other sects. Your sister in Christ.

A BROTHER, lately from New England, now at Galveston, Texas, writes: It looks to me that this part of the country is a large field to work in, as nearly all the teaching the people have is "hell-fire." I hope you will remember us in your prayers, that the Lord may be with us to enable us to do His work as good and faithful stewards, that we may hear it said to us, "Well done," etc.

A DIVINITY DOCTOR WASHING SHIRTS.—Mr. Demond's William's College Alumni Address contains this incident:

"After the battle of Antietam, a gentleman passing over the field of blood, saw a man washing at a brook; as he came near he recognized a Doctor of Divinity, the pastor of one of the largest churches in Philadelphia, and a Delegate. Said he:

"Doctor, what are you doing?"

"The doctor straightened up, and pointing with his finger said:

"Over yonder are six hundred wounded men; most of them lying in the bloody shirts in which they were wounded. Our shirts are out, and we shall have none till to-morrow: so I thought I would take a few of the worst out here and wash and dry them in the sun. Do you think there is any harm in it?"

"Said the gentlemen:

"Doctor, I know God has blessed you abundantly in your work in Philadelphia, but I do not think the Master ever looked upon any act of your life with more pleasure than upon this."

"I believe it," said the Doctor, and turned to his washing."

#### LETTERS RECEIVED TO DEC. 21.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Geo. P. Ellis, Sr., Norman McRae, Wm. H. Smith, W. H. Whitman, Ira Bradley, M. C. Hariman, A. F. Cressy, A. Pennel, A. Logan, J. S. Hatch, Joseph Barnhurst, N. L. Thayer, D. E. Smith, Charles Hope, Johnson Whaley, J. F. Van Schaick, J. M. Judson for Mrs. A. Hamlin, Alfred Annable, Mrs. V. G. Lantry, L. L. Lantry, Eld. Jacob Blain, Stephen Benton, J. E. Robbins, John O'Conner, D. B. Cutter, Eliab Wight, Ann M. Dickinson, N. B. Stewart.

#### PARCEL SENT TO DEC. 21.

Henry Lees, Jacob Shafer, D. E. Smith, D. R. Losey (2 par.), Mr. V. G. Lantry (Bound Exr.), J. E. Robbins, L. L. Lantry, W. S. Barnes.

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#### The Editor's Post Office Address.

Let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,

72 Hicks Street,

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# Bible Examiner.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.



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## EDITOR'S NOTICES.

 The Sermon "God is Love," has been somewhat revised, and is now published in a "BIBLE EXAMINER EXTRA," as it appeared in the EXAMINER for January, except most of that "Introduction" is omitted, and all of the "Appendix." These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents single copy; or, 15 copies for 20 cents.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

GEO. STOKES.

 All persons who read the EXAMINER will bear in mind the standing testimony on the first page, that the Editor will not be responsible for the sentiments of Correspondents; and his position is not to be judged by theirs, but by his own editorials. He intends to give the largest liberty of expression to others that the EXAMINER's columns will permit; and none are excluded for the reason that they differ from the Editor, either by being in advance or in the rear of his position: a free interchange of views, in a Christian spirit, can do no candid inquirer after truth any harm. Let every writer's views be brought to the test of the Bible in its general tenor and the known attributes of God our Creator. Sectarianism with its traditions will do nothing towards promoting a scriptural and rational view of the character of God and His government over the creatures He has made. Let the traditions of men "go to the moles and the bats," who either have no eyes to see, or "love darkness rather than light."

ED.

## PREMIUMS FOR NEW SUBSCRIBERS.

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## TO CLUBS FOR VOL. XXI.


FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10.

Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

 Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

## CORRESPONDENCE.

O. H. HAMMOND, Iowa, writes: I have been furnished with a few numbers of the BIBLE EXAMINER the summer past; and of all the religious periodicals published in the U. S., purporting to set forth our most precious faith, that I have read, (and that is quite a number), none in my estimation has come to up to the high standard of Bible truth and wisdom as the EXAMINER, and I am well pleased with it, and wish to become a subscriber.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, FEBRUARY, 1877.

No. 5.

## THE LORD'S SUPPER.

1. WHAT was its design? 2. How frequent its use?

To the first question, the answer is comparatively easy. The second is not so readily answered. This is evident from the fact that Christians have been and are still divided about it. Some observe it once a month; others once in two or three months; others contend for its weekly observance; and these last *seem* to have most argument in favor of their view. I think, however, they are mistaken. Their argument, so far as it is derived from the Bible, all turns on the expression "*break bread*." Does that warrant a weekly communion? or, indeed, the eating the Lord's Supper at all?

Their argument is based mainly on two texts. First: Acts ii. 42; where it is said, believers "continued steadfastly in the apostle's doctrine and fellowship, and in *breaking bread*." This is coupled with Acts xx. 7, where it is said, "And upon the first day of the week, when the disciples came together to *break bread*," etc. These are the chief, if not the only, texts produced in proof of the weekly celebration of the Lord's Supper. Do they sustain such a view? Let us see.

Does the expression "*breaking bread*" prove it was the Lord's Supper? If so, then it equally proves it was done "*daily*:" for Acts ii. 46, saith, "They continued *daily* with one accord in the temple, and *breaking bread* from house to house." Was this eating the Lord's Supper? Just as certainly as "*breaking bread*," in the 42d verse, means the Lord's Supper, so does this in the 46th verse; and so it is not only on the "first day of the week," but "*daily*" it is to be attended to: one of the positions is just as strong as the other.

We shall, perhaps, find that neither can be sustained. The phrase "*break bread*" was in common use as related to ordinary eating. Matt. xiv. 19, it is said, when Jesus fed the multitude, "He took the five loaves, and the two fishes, and looking up to heaven, He blessed and *brake*, and gave the loaves to his disciples, and the dis-

ciples to the multitude." Mark vi. 41, the same form of expression is recorded; also, another feeding of the multitudes, Mark viii. 6, the same expression is used. Luke ix. 16, the same form is used: "He took the loaves and *brake* them." None will pretend here was the Lord's Supper. Compare these texts with the injunction, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When Paul was carried prisoner to Rome, and had been fourteen days in peril by sea, after long abstinence he besought the ship's company to take something to eat, and "He took bread, and gave thanks to God, in the presence of them all; and when he had *broken* it, he began to eat." Here were 266 souls that eat of the "*broken bread*." Was it the Lord's Supper?

Again: Jesus appeared to two of his disciples on their way to Emmaus, after his resurrection; and while they were eating at Emmaus, "He took bread and blessed it, and *break*, and gave to them;" then "they knew him." Immediately they return to Jerusalem, and tell their brethren "what was done in the way, and how He was made known to them in breaking of bread." Was this the Lord's Supper? Surely not; for Jesus had said to the disciples, at that Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 29). Some peculiarity in His ordinary manner of breaking bread was what "opened their eyes" to know him.

His method at common meals was to "*break bread*," as I have abundantly shown: and the phrase was no more applicable to the Lord's Supper than to any other and all other social meals, especially as the use of *wine* is not once named. Hence, no argument built on this form of words, standing alone, is of any weight in settling the question of the frequency of the celebration of the Supper. In the only instance where this form is used, in connection with "the first day of the week," it was not till a late hour of the night the breaking of bread occurred: for though it is said, the disciples came together to break bread,

it is stated that Paul preached unto them till "midnight;" and because he continued his speech "long" a young man went to sleep, and "fell down from the third loft, and was taken up dead." Paul went down and restored him to life. It is then added, "When he was come up again, and *broken bread* and eaten, and talked till break of day, so he departed." Nothing is said of the use of *wine* in this case nor in Acts ii. 42. Surely an important omission, if it was really the Lord's Supper.

Whether this coming together to break bread was an ordinary social entertainment, called "feasts of charity," (Jude xii.), often held by the early Christians, for the benefit of the poor, and for the social expression of a common brotherhood, or for the purpose of celebrating the Lord's Supper, it is impossible to tell from any Scripture record. If it was the latter, it does not prove that such was their practice *every* first day of the week: the regular season for it, might, on this occasion, have fallen on that day: and it is clear it was not at the early part of their meeting, but at a late hour of the night that breaking bread actually occurred. If it was the ordinary "feast of charity," the breaking of bread might have taken place both early and late.

I have now prepared the way to come more directly to the inquiry as to the frequency and time of the celebration of this feast.

"For even Christ our passover is sacrificed for us." (1 Cor. v. 7.) This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as he truly is, as the anti-typical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus xii.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, and their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt: and this day shall be unto you for a memorial; and ye shall keep it a feast unto

the Lord throughout your generations: ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of Him. John refers distinctly to this prophecy, when speaking of the fact, that His legs were not broken with the malefactors': "These things were done," saith John, "that the Scripture should be fulfilled, A bone of Him shall not be broken." Thus Jesus is identified as the anti-type of the passover lamb.

Concerning this passover feast, it is thus ordained—"Thou shalt keep this ordinance in its season, from year to year:" and, "it shall be a sign unto thee," . . . "and for a memorial between thine eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." (Ex. xiii. 1-10. See the whole text.)

Having thus briefly contemplated the passover institution, we find it established as a *yearly* feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the anti-type will now be considered. In order to do this, we must examine the institution of the Lord's Supper. That it was instituted at the passover, none will question. Of the particulars, Luke's account is the most full. We may notice, it seemed necessary Jesus' death should occur at the passover; and when He sent his disciples to prepare for the passover, He bid them say to the man, where they went for that purpose, "My *time* is at hand; I will keep the passover at thy house with my disciples;" (Matt. xxvi. 18.) When he was set down, and the disciples, "He said unto them, With desire I have *desired* to eat *this passover* with you before I suffer." (Luke xxii. 15.)

There must have been a special reason for this intense desire to eat "*this passover*." What reason so likely as that the institution itself, as a type, was to end by the anti-typical Lamb being slain? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the

lamb was eaten, and at the close of the supper, a portion of bread and wine, which had been reserved, was used as the conclusion of the service, after which a hymn was sung, and they parted. See Mark xiv. 26. It seems the reserve portion of the passover feast, was that used in the institution of the Lord's Supper. Jesus had told his disciples while eating the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 16-18.) He then proceeds with the concluding part of the passover service, "And He took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: *this do*"—*this* what? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service hereafter—for the true Lamb is now to be "sacrificed for us:" hence that part of the passover service is hereafter to be omitted, but "*this*" breaking the bread and eating of it, as the symbol of His "body given for you," is to remain in use "in remembrance of" Him, and to "show forth His death:" see Luke xxii. 19, and 1 Cor. xi. 26.

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover, supper and hence called "after supper," *i. e.*, the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sins."

All the circumstances go to show, that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "*this*" concluding service only, and to do it in remembrance of Him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as oft as ye drink it, in remembrance of me," some infer, they may do it as "oft" as they choose. But it strikes my mind, this is a misapprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat

*this* bread, and drink *this* cup." What bread? and what cup? To me it seems clear, it is the bread and cup which concluded the passover feast: all the other parts of that service then passed away; but Christ retains "*this*" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to me, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking of a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration, or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to attend to the *memorial* of Christ's death, or to "shew forth His death," involves an absurdity which has been entirely overlooked. Any celebration on that day, would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of His *death* on the day of His *revival* into life; and I could not admit such a supposition without positive proof, which cannot be found in the Bible.

Ed.

P. S. "The Jews concluded their passover by giving every person a piece of bread and a cup of wine; so Christ, though He set aside, as the nature of his office required, the rites enjoined by Moses in that ordinance which He had been commemorating, yet retained the bread and cup added by the Jews."—DR. EADIE'S BIBLICAL CY., p. 355.

I am informed by my friend LEDERER that the true time of "the Passover, this year, happens on Wednesday evening of the 28th day of March, being the first full moon after the equinox." Myself and family intend to observe that evening for the LORD'S SUPPER." Particular notice will be given next month.

EDITOR.

### THE "EASTERN QUESTION."

The above "question" has occupied the pens of a number of Adventists almost continually, as if it was the grand theme to stir one another up to look for the "Battle of Armageddon," and

therefore the immediate second coming of Christ.

I have said but little on the subject, because of these unnatural excitements. In the EXAMINER for November last, I stated my disbelief of the idea of the present conflict about Turkey being likely to bring on the "Battle of Armageddon" immediately. It may prepare the way for Judah and Israel to repossess the "land wherein their fathers have dwelt." (Ezk. xxxvii. 25.) This is to take place and they be dwelling in peace and prospering, (Ezk. xxxviii. 8), when the invasion by Gog and his confederates takes place. It is not till then the Armageddon battle comes on; so I believe. Turkey is decaying, and has been for many years past; but the process has been slow, and may still be a protracted event; yet, Russia may soon possess herself of Constantinople, and thus stir up England to move in the restoration of Judah and Israel into Palestine. Then years may pass before the battle spoken of will occur.

The grand mistake which has, and still does bewilder Adventists, in this country, is the supposition that the *immediate* consequence of the second coming of Christ is a crash of all mundane things. Hence the labor, by that class of them, to keep up excitement in relation to it, and a catching at any and every event that seems to indicate such a crash.

From an article that appeared some little time since in *The Rainbow*, I give the following closing remarks, and commend them to the careful consideration of *alarmists*, and such as seem in a hurry to have the world in a blaze of war and ruin. The writer speaks as follows:

"But what evidence is there that the decay of Turkey is an event which immediately precedes the Advent? Is not Rev. xvi. 12 followed by the gathering of the kings of the earth, and of the whole world to the battle of the great day of God Almighty? No one will affirm that this gathering has commenced; for, with the exception of Turkey, peace prevails almost everywhere at present. True, this gathering may begin even before the power of Turkey passes away; but from the sequence of events intimated in the passage, it is just as likely that Turkey will cease to exist before the gathering begins. Then the time such a gathering will occupy, and that particular stage of it—if not at its very close—at which the Advent shall take place, are questions which require to be answered before the fall of Turkey can be of any practical use as a *sign*. And con-

sidering the attitude of the great powers of Europe towards each other, it is quite possible that the existence of Turkey may be prolonged in Europe for a considerable period.

"The giving so much prominence to political events as signs of the Lord's coming, seems to me to tend to the neglect of the repeated warnings given to watch because the time is unknown, and to say with the evil servant (in his heart), 'My Lord delayeth his coming.' We stand directly related, not to Christ's *public* appearing with his saints, but to that earlier and probably *private* meeting which shall take place at the resurrection when he comes, at the initial stage of his advent, to meet his saints. No foreknowledge of the events of that time and their order can give us notice of the resurrection: to which point all our watching should be directed—a watching not for *signs*, but to maintain the necessary character of those who wait for, look for, and love his appearing." ED.

### "NOT SATISFIED."

SOME people suppose because they are "not satisfied" with the exposition of a text, or with the defense of a doctrine, that therefore it is not true; and they return with the same objections and the same texts and demand that we give them some other argument or explanation. The man that undertakes to "satisfy *all* objectors," will find he has engaged in a hopeless task. Inveterate prejudices, traditionary ideas, and the pride of one's own opinion, all or either of them, form a battlement or shield that it is next to impossible to overcome; and however strong we may attack their position, they have determined "never to surrender." Like the ancient Jews they want additional evidence, till they cry out, "Come down from the cross and we will believe." It is impossible to reach such minds by any amount of evidence; they are not to be convinced; and it is useless to spend time arguing with them; though they may think, because you determine not to spend your time in such a course, you cannot "come down from the cross" on which they fancy they have fixed you. The direction of our Lord on one occasion is the only course to be taken with such persons after we have candidly presented our views, viz., "Let them alone." Keep to our work, if satisfied that God has called us to it, and not waste time in repeating to the same person arguments which you know they are "not satisfied" with. We are, happily, not obliged to satisfy everybody; and the task is

hopeless. Proclaim what you regard to be the truth of God and leave the matter with Him. "What if some do not believe?" It has always been so and always will be, to the end of this age.

The above has been my course, with some cavillers. It is manifest to me that they have had sufficient evidence if they were in a state of mind to be benefitted by evidence; and we might as well spend time to convince some rejectors of the Bible, itself, that the Book is given us of God to guide us in the way of life: they *will not* believe. "Let them alone," then, and leave them to their own master.

With sincere inquirers after truth—and it is generally easy to discern who are such by the spirit they manifest—we are to have all patience, and give them, if need be, "line upon line;" but at a certain point, it is best sometimes to leave them to digest what has already been said, rather than to multiply words with them. ED.

### DOES "ALL" MEAN A "FEW"?

I have said *all* means the mass, or a majority, and never the minority. To say otherwise is to destroy all sense and meaning to words and to make faith an impossibility. Let us look at a few examples. "The LORD made heaven, earth and sea, and *all* that in them is." (Exo. xx. 11.) "Thou hast made heaven, the heaven of heavens, with *all* their host, the earth, and *all* things that are therein, the seas, and *all* the things that are therein, and thou preserveth them *all*." (Neh. ix. 6.) "*All* are of the dust, and *all* turn to dust again." (Eccl. iii. 20.)

What sense would there be in any of these texts if you substitute the word *few* for *all*? Does not any one see the meaning would not only be obscured but destroyed? But again, "This poor widow did cast in all that she had, even all her living." (Mark xii. 43, 44.) Does that mean her "two mites" were only a small part of all that she had,—a few mites out of the many she kept back? Was Jesus so ignorant as to say "all," when it was no such thing?

"The LORD is good to all:" (does that mean a few?) "and his tender mercies are over all his works." (Psa. cxiv. 9.) That means, does it, His tender mercies are over a *few* of his works? "Thou hast given Him power over all flesh." (John xvii. 2.) Does that mean over a few? "O fools, and slow of heart to believe *all* that the prophets have spoken." (Luke xxiv. 26.) Are not these words applicable to such as construe

the word "all" to mean only a few? "And beginning at Moses and *all* the prophets, he expounded to them in *all* the Scriptures" (Old Testament, of course, for the New was not written) "the things concerning himself." He did not tell them, all meant a few. Such teaching was reserved for the apostacy; and it is much to be regretted that professed Protestants still wear a part of the Harlot's attire.

"He gave himself a ransom for all." (1 Tim. ii. 6.) "O, no," cries out a transformer, "He only gave himself a ransom for a few," possibly only "for those under the law of Moses." Where will such assumption's land us? What shall we believe? Who can tell what is said, when all means only a few? Who can say that they are of the few? And if not of the few, who will dare to believe that God loved them when it is said He "loved the world," as that expression only means He loved a few? And when we are told that "Christ is the propitiation for our sins: and not for ours only, but also for the sins of the *whole* world," (1 John ii. 2), it don't mean that he "tasted death for *every* man," (Heb. ii. 9), but only for a few! Such is the perversion of the "Scriptures of truth" practiced by such as manifest a determination to sustain a theory at all hazards.

But there is little hope of such men being benefitted by anything that can be said; others, however, may be saved from error by the exposure of such assumptions. Once more, it may be said, to say that the words "all" and "every" are used in the Bible to mean any less than a majority, or that they are used to designate a few as opposed to the mass, is a most manifest perversion of the truth, and makes revelation no revelation and a mass of deception, destroying faith. ED.

### "THE RESTITUTION OF ALL THINGS."

THE above text is sometimes quoted in a manner hardly justifiable. It should not be separated from its connection; or, regardless of the teaching of the context. The language is as follows: "The times of restitution of all things *which God hath spoken* by the mouth of all his holy prophets since the world began." (Acts iii. 21.) The first thing to consider is, What is a "restitution?" The proper idea of it is "The act of restoring any thing to its rightful owner, or making good, or of giving an equivalent for any loss, damage or injury; indemnification."—*Webster*.

The race lost, by the act of Adam, a perfectly

unembarrassed trial for an enduring life; and this was for no sin or offence of the race. If, then, all the race are restored to an unembarrassed state of trial for an endless life, with the advantage of the experience of the sufferings sin brings in its train, is there not a *perfect restitution*?

Has the mouth of the Lord, or of his prophets, "spoken" of any other restitution to the race, as a whole? That God has promised things over and beyond a "restitution," to obedient believers, is true. But those things do not pertain to the restitution, but arise from the circumstances and the improvement of them made by free agents *after* as well as before the restitution.

It may, perhaps, be safely doubted whether any of the race have the trial which absolutely fixes their final state till *after* the restitution, except such as have entered the "strait gate and walked in the narrow way." These "*cannot die* any more;" others may die again if they fail in their trial proper, *after* the restitution.

I only suggest these thoughts that all may be guarded in their conclusions as to the final salvation into an endless life of every individual of the human race. I hold, that if any finally and hopelessly perish, it will be because they "*sin wilfully after* they have received the knowledge of the truth." That such a sin is *possible*, I see no reason to doubt. Ed.

#### REMARKABLE PRESERVATION.

Mr. James McBride took up from their burial places, in Potosi, Wis., the remains of seven persons, all of one family by the name of Hough, and brought them here for interment. On taking them up he found the bones of the body of Mr. Hough—his wife's father—who had been buried over twenty-seven years ago, perfectly preserved, and his burial clothes were entirely whole, as when first buried. The very polish on the neck-tie was strongly apparent, and the cloth itself was so strong he could not tear it. The hair, some of which Mr. McBride secured, was as beautiful and lustrous as when in life.

The foregoing statement is from the "Dubuque Times" of Dec. 17, 1871; connected with a sketch of the life of Mr. Hough, the person spoken of. Judge of my feelings as I recognized a friend and playmate of my youth in the person of Mr. Hough. We were both born and brought up in Lebanon, N. H., he being about two years my senior. We lived less than a mile apart, and spent many hours together, prior to the ages of sixteen and eighteen. About that time he left for Boston, and I never saw him again. He went

into a Mercantile life, and I remained on a farm, some ten or twelve years later, and then entered the Ministry. Of his subsequent history I remained in ignorance till now, except I heard that he died in Wisconsin some years ago. The sketch of his life that accompanied the above statement was of deep interest to me, though nothing is said of his religious character, but the highest praise is given of his integrity and uprightness in business transactions. He is spoken of as a "noble specimen of manhood." Even that rejoices my heart when I reflect upon our intimate connection in childhood and youth. Ed.

#### THE "FIVE BRETHREN:" WHO ARE THEY.

"Will you please inform me, through the EXAMINER, who the five brethren are spoken of in Luke xvi. 28?" K.

Parables, as DR. ADAM CLARKE somewhere says, "are not to be made to go on all fours, like a beast." Expressions are employed in them that have no literal existence. In the first place, the "rich man" is but a parabolical illustration of a people, viz., the Jews, who were about to be cut off *nationally* and to pass through great sorrows and sufferings without relief for centuries, though claiming Abraham for their "father." The five brethren are introduced into the parable to teach the fact that the Jewish nation had in "Moses and the Prophets" so much light and instruction as to make them inexcusable for rejecting the Messiah, of whom they all spake so clearly: and if they would not believe their writings, neither would they believe "though one rose from the dead." The Saviour said to the Jews, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 46, 47.

Christ rose from the dead, and then the Jews would not "be persuaded" that He was the Messiah Moses and the Prophets spake of: hence their "impassable gulf" was to be perpetuated till Jerusalem should cease to "be trodden down of the Gentiles." Ed.

J. B. EGGLESTON, Conn., writes: I was never more interested in the BIBLE EXAMINER than at the present. It is "hard times" with me for work. I do not earn enough to get what I once called the "necessaries of life;" but I would sooner be without many things I once thought were the necessities of life than not to have the EXAMINER go on its glorious mission. I keep the bound volumes circulating wherever I find any that will read; and I give away all the monthly issue as soon as I have done with them.

# "FOLLOWING AFTER TRUTH:"

"Being Extracts from the Published Writing of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes."

## VI.

### THE REDEMPTION OF THE WORLD.

#### PRELIMINARY.

Does any revelation of Scripture *forbid* the hope that many in the age or dispensation to come, will find mercy, and—though it be in dishonor—attain to better things than they loved and followed on earth?

Not a single passage can be found which is calculated to close this door of hope. Any contrary supposition must rest on the notion—altogether unsupported by Scripture—that there can be no union to Christ short of the highest; that the Gospel has no work to accomplish on the earth beyond the *salvation* of the elect, and the *condemnation* of the rest; that the Redeemer can bestow no spiritual blessedness upon any creature whom He does not identify with Himself; that "the salvation of the Church"—little flock though it be, even to the last—is a term equivalent in breadth and compass to the "creating" of "all things new."

If it be so, *where* is the reality and truthfulness of the assurances so frequently given in Scripture, that Christ is "the Saviour of the world;" that the object of His coming was "that the world through Him might be saved;" that His *lifting up* should "draw all men" unto Him; that "God our Saviour will have *all men* to be saved, and to come unto the knowledge of the truth;" that Jesus suffered, "that He, by the grace (favor) of God *should taste death for every man*;" that "He is the propitiation for our sins; and *not for ours only*, but also for the sins of the whole world?"

There is but one way in which the force of these texts can be evaded, and that is by asserting that if they mean anything beyond the possibility of all men being saved *who here repent and believe*, they teach Universalism,—the final salvation of *every man*, do what he will and be what he may. But is this mode of reasoning either truthful or honorable to God? It is neither. Let us then thankfully accept the statements of Scripture as they stand, and rejoice that the same Saviour who reveals the *glory* of the elect, reveals also the *redemption* of the race.—EDITOR.

#### THE REDEEMER.

The promise involved in the mystic prophecy that the seed of the woman should bruise the ser-

pent's head, in due time found its fulfilment in the birth of the Redeemer.

Ancient seers had long anticipated the advent of this Deliverer, in language glowing with expectation and delight. The angels announce His birth to the shepherds as "good tidings of great joy, which shall be to *all people*." Heaven re-echoes with the song, "Glory to God in the highest, and on earth peace, good will to *man*." He is "a light to lighten the Gentiles, and the glory of His people Israel." He is "the Lamb of God, which taketh away the sin of *the world*."

Such is the gladdening and UNIVERSAL ASPECT of man's redemption.

But it has also an INDIVIDUAL AND EXCLUSIVE side,—one for *the believer* only.

"He that believeth is not condemned: but he that believeth not is condemned already, *because he hath not believed* in the name of the only begotten Son of God." Not to all, but to "as many as received Him, to them gave He power [or, privilege] to become the sons of God, even to them which believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Further,—the privileged must also be the *perfected*. They are to be "poor in spirit," "meek," "merciful," "pure," "peacemakers," the "salt of the earth," the "light of the world." They are *relatively* few—everywhere the minority; for the gate is "strait," the way "narrow," and "few there be that find it."

To these belong the higher mysteries of the Gospel.

"Unto *you* [the disciples] it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

For these—we had almost said for these alone—the Redeemer prays.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give *eternal life to as many as Thou hast given Him*." "I have manifested Thy name unto the men which Thou gavest Me out of the world. I pray for them: *I pray not for the world*, but for them which Thou hast given Me; for they are Thine. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, *as we are*."

Such, and so striking, is the apparent *contrast* between the two sides of Redemption,—between its world-wide bearing and its individual application. It seems indeed impossible for any candid man to read the Scriptures fairly without being struck by the fact that everything revealed *prior to the introduction* of Christianity would lead to the expectation that the triumphs of Messiah would be *immediate and universal*; while everything relating to the development of Christ's work, either in its earlier days or during the eighteen hundred years of its existence, as clearly indicates *delay and limitation*.

Theories in explanation have never been wanting; but they are all utterly unsatisfactory. We turn from them to *THE BOOK*. There, if anywhere, shall we find the true solution of the problem that oppresses us. From no other quarter can even a solitary ray of light fall upon our darkness. We ask, therefore, for a purged eye and a purified heart, to enable us to discern in Revelation itself the hidden harmony which unites *the Elder Brother of the Elect with the Redeemer of the Race*. —*The Destiny of the Race*.

#### THE ATONEMENT.

The Atonement is *a great fact*. The philosophy of it is *a profound mystery*. It is with the fact alone that, as sinners, we have to do; the philosophy involved we may safely leave to higher intelligences and other states of being.

The word "atonement" occurs but once in our English Version of the New Testament (Rom. v. 11), and there only through a mistranslation; for *katalagee* unquestionably ought to be rendered *reconciliation*. It is so rendered in other places (e. g., 2 Cor. v. 18, 19; Rom. xi. 15), and should have been in this also, since no argument whatever *as to the method* of reconciliation can honestly be founded upon it. To ordinary readers, "atonement" conveys the idea of *substitution by sacrifice*, and so far its use is, without question, misleading.

Other words, however, supposed to *imply* the doctrine in question, frequently present themselves, such as "propitiation," "oblation," and "sacrifice,"—words which, like the announcement of John the Baptist, "Behold *the Lamb of God*, which taketh away the sin of the world," and the declaration of St. Paul, "Christ, *our Passover*, is sacrificed for us," become unintelligible if they are not to be regarded, in some measure at least, in connection with the blood-shedding of the Old Testament economy.

Unhappily, theologians will not allow us to rest on Divine facts. They insist that it is as necessary to hold a true philosophy of the Atonement as it is to believe in the fact of one. "The *doctrine*," says a recent prominent defender of the faith, "is the *inference from the fact*, and without the doctrine the bare dry fact is nothing. The question is, *in what way* Christ's death effects its purpose. Upon our answer to this depends the nature of our religion."

It never seems to occur to such reasoners that the revealed fact is alone Divine; that all inferences deduced therefrom, true or false, are purely human; and that therefore, on their theory, "the nature of our religion depends," not on the simple reception or otherwise of a Divine testimony, but on a purely logical process, which, owing to the unfitness of the human mind to deal with matters stretching into the infinite, is at least *as likely* to be wrong as right.

Into the various controversies that have arisen out of this perverse disposition to be "wise above that which is written," I shall decline to enter.

It may be assumed as undeniable that the Old Testament prophets predict a coming Messiah, and that they describe Him in two aspects: *first*, and chiefly, as "a priest upon a throne," under whose glorious reign all nations shall be blessed; and *secondly*, as a "man of sorrows," humiliated and suffering, yet not for any sin of His own.

The fortieth Psalm, taken, as it must be, in connection with its exposition in the Epistle to the Hebrews (x. 5—14), is, perhaps, of all these prophecies the most remarkable, since it gives us the *reason* for Christ's coming,—the inefficiency of the blood of bulls and of goats to take away sin; and the *result* of the coming,—the honoring of the law: "Lo, I come *to do Thy will*, O God. He taketh away the first" (sacrifice and offering). "that He may establish the second" (perfect obedience). To this remarkable prophecy, and its inspired exposition, we naturally look for an explanation of the facts of the Gospel history,—so far, at least, as explanation is needful.

Connecting these things with other revealed facts, such as that He came "to give His life a ransom for many;" that He laid down his "life" for his "sheep;" that he shed his "blood" for "the remission of sins;" that He "redeemed us from the curse of the law, being made a curse for us;" that "with his stripes we are healed;" and that through eternity the song of the redeemed will be, "Thou art worthy: for Thou

wast slain, and hast redeemed us to God by Thy blood,"—nothing surely can be plainer, than that He died *vicariously*—for others; that He died *voluntarily*,—"I lay down My life of Myself;" that death was most *unwelcome* to Him, and *submission* to the cross the severest of trials,—“Father, if it be possible, let this cup pass from Me;” that all this pain, ignominy, and suffering *might have been avoided* by a wish,—“Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?” and, finally, that there was such a *necessity* for the endurance, that under the united pressure of duty and love, “He sweat as it were great drops of blood” in resisting the temptation to avoid it.

All this we gather from the narrative; but there is no assertion that He was, in any sense whatever, *punished*; that He endured anything at the hand of God as a *Divine infliction*; or that He was ever looked upon by the Father in any character save that which really belonged to Him as the Holy and the Blest.

That He was, in a sense, “stricken of God and afflicted,” is as certain as that He was made “perfect through sufferings;” that in all He “bare our sins and carried our sorrows” is as true as that He redeemed us from Satan; that without the endurance of this cruel and ignominious death—without the actual laying down of His life, the the shedding of his blood, the work of redemption could not have been consummated, is a clearly revealed fact; but that this was the effect of “Divine anger,” or that it was “necessary to the *avenging* of the violated law,” is a conclusion which, whether true or false, is the result of human reasoning, and not the direct teaching of the Bible.

To me it seems a strange conclusion that because Christ came into the world *to die*; that because it is *His blood* which cleanseth from all sin; that because He is our “sacrifice,” our “pass-over,” and our “propitiation,” *therefore* the virtue of His sacrifice lies in the *material blood* shed on Calvary; its efficacy, in the assumption that He died under the “anger of God;” or that reconciliation with the Father was not *possible* without the crime and the cruelty of the wicked men, by whose evil agency the Lord of Life was “crucified and slain.” That it pleased God to admit this agency is certain; that Jesus was “delivered” into the hands of his murderers “by the determinate counsel and foreknowledge of God,” is true also (Acts ii. 23); but that this wicked act

had anything to do with the redemption of man beyond consummating at once the Saviour's work and the judgment of the Jewish nation, is nowhere taught in Holy Writ.

Dean Alford has truly said, “Never do we find in Scripture, Old Testament or New Testament, any such expression as the Father was *propitiated* concerning our sins, on account of the death of His Son; or Christ *propitiated* God, or God's wrath, *by his blood*; never, God was reconciled.” (Note on Heb. ii. 17.)

That a question should ever have arisen as to the *extent* of the Atonement; that Christian men, with the Bible in their hands, and its plainest statements before them, should ever have ventured to assert that Christ died *only* for the elect; that if He “bought” others, such “purchase” is for them “no ransom of redemption, fairly so called;” that He has bought them, only “that He may so dispose of them as to glorify the retributive righteousness of God in their condemnation;” that faith is the act of “*a new faculty*,” a Divine act, “implying the communication of a Divine *capacity*,” and yet that all who do not possess it are irrecoverably lost, is to me one of the most melancholy proofs I have ever met with of the tendency of the human mind to claim for its own weak and erring *inferences* an authority which really belongs only to the direct teachings of God.

The true solution of the theological difficulty which has led to these sad aberrations from the truth will, I am satisfied, ultimately be found in the reception of the apostolic declarations to Timothy, when instructing him as to what he was to teach,—“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save *sinners*: of whom I am chief” (1 Tim. i. 15:) that “God our Saviour will have *all men* to be saved, and to come unto the knowledge of the truth” (ii. 4); and that while He is “the Saviour of all men,” He is “*specially*” so “of those that believe” (iv. 10). “*These things*,” says the apostle to him, “command and teach” (iv. 11).

I set out, then, with a settled conviction, that with regard to the atonement itself, *viewed simply as a revealed fact*, there is no room even for a doubt as to the testimony of Scripture. To its necessity the Christian consciousness also bears its infallible witness; for what renewed heart does not feel its guilty alienation from God and holiness, and its need of a mediator? But I am bewildered the moment I attempt to *speculate*

about the method of reconciliation, - to settle the philosophy of it, or to decide on the precise extent of the benefit it confers.

I reason, therefore, thus with myself: - If I believe that "Christ died for my sins according to the Scriptures," I shall surely *appreciate* the blessings of his redemption, whether theologians rule that the intent of that great "sacrifice" was to win me to God, or to reconcile God to me. Is Christ less my "Surety," if it be denied that he *literally bore the exact punishment* of my sin? Am I still exposed to the "curse" of God, if the dying Lamb on Calvary was the object, *not of wrath* but of Divine complacency, when thus exhibiting "obedience unto death?" Did He fail to carry my "sorrows," if the agony of Gethsemane was but the struggle of a holy soul, resisting "unto blood" against the temptation to avoid the cross? Is His death less mysterious, or less glorious, if the exclamation, "My God, my God, why hast thou forsaken me?" be interpreted simply as intended to indicate, *for the comfort of the sorrowing disciples*, the true meaning of that Messianic and finally triumphant psalm, of which it forms the initial verse, and in which they would find the explanation of all they witnessed? I cannot for a single moment admit of such a supposition. Answer these, or a thousand similar questions as you may, *my need* is the same, and *my sense of Christ's sufficiency* is the same. The great doctrine of salvation by faith in the atoning Lamb of God is *still* to me all that it ever was—joy and peace; and He, "the propitiation, not for our sins only, but also for the sins of the whole world."

I know very well that *many*, when first awakened to a sense of the evil of sin, and to its penal consequences, can find peace only in such a contemplation of the cross of Christ as is involved in the thought that He, as the substitute for the sinner, literally bore the penalty of our transgressions. But this is rather the result of particular teaching than the natural impression left by Scripture. And if it be true, as it unquestionably is, that there are others, "habitually dwell much more on the sad fact of their natural alienation from God, than of their exposure to His condemnation; who contemplate far more frequently the holiness and love of their heavenly Father, than His justice or His threatenings;" and who therefore only see in Calvary a *transcendent mystery*, before which they bow with awe, rather than "rejoice with trembling," am I obliged, if I partly sympathize, to abandon the cross? or to

concluded that it is "made," *either to them or me*, "of none effect?"

I see no reason whatever why I should do so; nor can I consent for a moment to stake the great verity of man's redemption on any particular mode of explaining, either the principle on which it rests, or the process by which it is accomplished.

#### THE HIGH CALLING.

That there are *degrees of happiness* in the future world few will be inclined to deny. Passages which refer, on the one hand, to a salvation "so as by fire," and on the other to an "entrance ministered abundantly into the everlasting kingdom," forbid even doubt as to whether or no *all* redeemed persons in the world to come will be alike honored or honorable. Further, it is generally admitted that, at the coming of Christ—in whatever sense the second advent is to be understood—even among those who "wait for His appearing," *some* will "be found of Him in peace, without spot, and blameless," while others will be "ashamed before Him at His coming." Nay, more (neglected as such truths commonly are), few, probably, would be found absolutely to assert that a "prize" and a "gift" imply, *in all respects*, the same thing; that a "crown," which some obtain and others lose, is not a special distinction, or that it is impossible to be "beguiled" of our "reward."

But these admissions, much as they involve, practically amount to little or nothing, since they are all but universally stripped of power in what is usually considered "sound" interpretation, — according to which the diversities referred to, all end in every individual being *as happy as he can be*; each vessel, it is said, whatever be its capacity, will then be full of joy and glory, — the only difference being that one will be able to *contain* more than another. The slightest reflection, one would think, would be sufficient to show that this is really *explaining away* the entire doctrine; for what can any man desire more than to be *as happy* as his nature and capacity will admit of?

The point at issue is simply this, — Will the Elect Church, the Bride of Christ, occupy, in the world (or age) to come, any position materially differing from that of other "saved" persons? Is there, from the testimony of Scripture, any reason to suppose that, without and beyond the pale of the Church, properly so termed, others will be found tributary to its glory, but not partakers of its dignity and splendor?

Something of this kind would surely seem to

be indicated in the forty-fifth Psalm, where, in prophetic symbol descriptive of Messiah's glory, the Church, under the name of the king's daughter, is described as "all glorious within,—her clothing of wrought gold:" while the daughter of Tyre (heathen) is there "*with a gift.*" Something of the kind is surely asserted in the Apocalypse, where the Church is described under the figure of a glorious city, of which "the Lord God Almighty and the Lamb" are "the temple," and into which, "saved" nations outside do bring "their glory and honor."

The words of the apostle Paul to Timothy (1 Ep. iv. 10), "We trust in the living God, who is the Saviour of all men, *specially of those that believe,*" can scarcely have any other meaning than that some will be saved with a higher, and some with a lower salvation. They seem distinctly to imply that *for some* there is a salvation, inseparably connected with belief, entered upon *here*, by faith; and for others, who—it may be for want of a teacher—have not accepted the Gospel, a salvation of an inferior kind.

This interpretation of the passage is confirmed by another text in the second epistle, where we are told that in the Church, as in "a great house," there are "some vessels to honor and some to dishonor;" and that he would be "a vessel unto honor," must "purge himself" from "profane and vain babblings," and, in addition thereto, live a holy and godly life. Then would such a man be "meet for the Master's use," fit for closer union with the Redeemer than others, and therefore for more distinguished service.

The entire question is simply one of Divine testimony, and its only importance is that which it derives from its bearing on the revealed character of God; on the extent and efficiency of the work of Christ; and on the promotion of holiness among those who believe themselves to be emphatically His children.

To these, if in Christ, all things belong, for they are Christ's and Christ is God's. Before them is set "the prize of the high calling of God in Christ Jesus,"—the crown, the kingship, the priesthood, the "abundant entrance into the kingdom of our Lord and Saviour Jesus Christ."

Never is any man "*called of God*" to less than this. To nothing short of immediate faith and repentance; to a present deliverance from evil; to all the blessedness here and hereafter that is implied in union with Christ *now*—to this, and to nothing short of this, is any man ever bidden. Nor can it be doubted that he who neglects or rejects this invitation forsakes his highest good, and loses what cannot be recovered in any world or age that is to come.

But though the "call" be one, *the effect* of the call is manifold. The few "enter into life;" the many fall short of it. Yet not in vain has this gospel of the kingdom been preached even to them. Faith, however weak, is not worthless. The Lord, when on earth, did not despise that which reached no further than belief in His power and willingness to heal bodily disease. There were those who were deemed fit to follow Him as personal friends and disciples, and there were those who although not rejected, were inadmissible to close fellowship. So has it been ever since. The faith that brings with it a *present* union with Christ may not be attained, and yet much may be bestowed that will as certainly affect the condition of the recipient in the world to come as it affects his character and condition here. Whatever restrains or elevates, whatever enlightens or purifies, although it be but partially, is of this character, and ought therefore never to be despised.

All this is, I know, very distasteful to that large class of *dubious* Christians who—to use a phrase of their own—never do more than indulge the *hope* of being eventually saved, and yet are, nevertheless, marvellously satisfied with their spiritual condition.

Accustomed, as such persons have always been to regard "salvation" only in one light, viz., as complete deliverance from evil and sorrow *after death*, anything which seems to indicate the possibility of the future state involving trial is to them intolerable.

Impatient under the discipline of this life, irritated rather than improved by its cares, people of this class cling only the more closely to the conviction that, if "saved" from hell, they *must*, in the world to come, be *perfectly happy*; have done for ever with the vexations and contradictions which have tormented them in this mortal state, and find no further occasion for the exercise of a forbearance, the practice of which has been so difficult and disagreeable while here. It never seems to occur to them *as possible* that those who leave the earth meek and chastened, loving and truthful, may, perchance, carry with them, even into paradise, the elements of their joy; or that others, by the same law of continuance, may bear in their own bosoms seeds of sorrow capable of development even in a world of bliss. How can it be so, they say, since "saints" are by grace alone made "heirs" of heaven, and "sinners" altogether excluded from joy or hope? Beyond this awful alternative, Scripture, they imagine, reveals absolutely nothing.

Not such, however, so far as I have yet been able to discover, is the teaching of the Bible. If

it were so, our only duty would be silence. But believing, as I do, that such is not the case,—that *some* portions of revelation, at least, are intended to lead us to a very different conclusion, and that while Scripture distinctly reveals a salvation of the highest kind for the few, it intimates also a salvation of a much lower kind for the many, I venture to pursue search *for the whole truth*, without fear or hesitation. Christian *fearlessness* is above all things essential to the conservation of whatever is really Divine. And this is a faithfulness which will be little affected by popularity or persecutions, by success or failure, by conquest or defeat. For as Dr. Arnold has somewhere said, “it is not all truth that triumphs in the world, nor all good; but only truth and good to a certain point. Let them once pass this point, and their progress pauses. Fewer and fewer are those who still press on in their company; until at last even these fail and there is a perfection at which they are deserted by all men, and are in the presence of God and of Christ alone.”

The conclusion I draw from the whole is, that the pardon of the sinner, and the glorification of the saint, are two distinct things, and ought never to be confounded; that the work of Christ and of His Gospel on earth is twofold:—*first*, to call out His Bride,—His Elect Church; and *secondly*, to destroy the works of the devil by forgiving sins by delivering captives, and by preparing mankind at large for higher and nobler revelations in the age to come, when Christ himself will rule and teach through those whom He has *here*, for that special end, taught and trained. Then it will be seen that the falsehoods of Romanism on the one hand, and the delusions of infidelity on the other have been but mocking shadows of the true; that the Lord is at once a Priest upon a throne, and the social Regenerator of the race; that while, on the one hand, as King and Judge, He executes vengeance on His enemies, He is *still*—His nature being unchangeable—“kind even to the unthankful and to the evil.”

The contrary view is not sustained by any comprehensive view of Scripture, but derives all its plausibility from the isolation and exaggeration of particular texts—a process by means of which it is made out—that *because* Christ has a redeemed church “chosen from the foundation of the world,” *therefore* none else can be benefited by the redemption he has wrought; that *because* “he that believeth shall be saved, and he that believeth not shall be condemned,” *therefore* they that have never heard, and they that have heard amiss, shall be all alike involved in one common widespread, and everlasting ruin; that *because* he that

is in Christ is “a new creature” *therefore* all who do not become “new creatures” here, are forever shut out from hope, denied mercy, and finally abandoned to Satan and his angels.

Such are the conclusions to which good men are forced by that inexorable logic which has for ages usurped dominion over thought, and trampled at once on the heart of man and the character of God.—*Destiny of the Race.*

## THE JEW AND THE HEATHEN.

BY WILLIAM SHEPHERD.

IF the premises laid down in our previous article are correct, the logical conclusion is: There is hope for the heathen.

Let us now see what is the direct testimony of the Scriptures on this point. Positive and unequivocal testimony is always preferable to circumstantial, indirect, or inferred; as one, “Thus saith the Lord” will go much further in evidence than twenty times, Thus saith man.

It must be borne in mind that we are about to contemplate the destinies of the heathen, not in the present age, but in the future ages.

We remark that as the Jewish, or Hebrew nation was the first repository of Divine truth in its compact, that is, civil and ecclesiastical form, and this remained in their keeping until the coming of their Messiah whom they rejected, in consequence of which these blessings were taken from them, as it is said, “The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.” Matt. xxi. 44. The kingdom of God here taken from you, etc., certainly signifies the blessings of the Gospel, which we know were taken away from the Jews, as a nation, and turned over to the Gentiles, as a general thing. Acts xiii. 46. And now when the Gentiles, that is, those who come under the head of civilized and enlightened nations that have been illuminated with the Gospel, when they have had their day, then these blessings are to flow again to the Jews in conjunction with what is styled the heathen. The great apostle seeing this munificent and sublime arrangement of God, and these wonderful workings of the Most High, to the end that he might ultimately have mercy upon all in the exercise of his grace and unlimited extension of his goodness, gives utterance to his admiration as at the end of the chapter: Rom. xi. 32.

Agreeable to this we shall find that the Scriptures, which I purpose to quote, where the heathen are spoken of as the happy recipients of the

Divine bounties, the Jews or Israel, are always favorably mentioned in the same connection.

"Thou hast delivered me from the strivings of the people; and Thou hast made me the *head* of the *heathen*: a people whom I have not known shall serve me; as soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me," etc. *Psa. xviii 43-45.*

This Psalm is purely prophetic: and David here represents the Lord Jesus Christ in his triumphal aspect, overpowering that class who would dare oppose Him after His installment as King in Zion. See and compare *Psa. ii. 6,* and *Rev. xix. 11.* His becoming the Head, King, or Ruler over the heathen, at this time, is not, certainly, for the purpose, as some vainly contend, that He may "break them with a rod of iron" and "dash them into pieces;" but that He might govern them in the gracious administration of his kingdom. This is evident if language is reliable. The expression is so unequivocal and definite that it leaves no room for conjecture as to its meaning of our Lord's becoming the Head of the heathen, who are such as "shall serve me;" shall "obey me;" "shall submit themselves unto me."

It is through the restoration of the Jews that the waters of life will begin to pour in upon these benighted and much neglected race of the heathen.

It is explicitly declared that when the Lord shall build up Zion, He shall appear in his glory: and then "the heathen shall fear," (i. e., in the sense of homage and loving obedience,) "the name of the Lord, and all the kings of the earth thy glory." The time is definitely marked here as being in the day when Jerusalem is to be delivered from under the Ottoman domination, and become elevated in point of eminence and prestige so as to fill out the figure perfectly, namely; She being long in bondage with her children, now becomes *free*, and the mother of us all. *Gal. iv. 25, 26.* And this is to be when there shall be an authoritative declaration made in Zion in the name of the Lord, and his praise is to resound again in that restored city. *Psa. cii. 14-22.* This agrees with what the prophet says, addressing Zion: "Arise, shine, for thy light is come," etc. "And the Gentiles, or heathen, shall come to thy light, and kings to the brightness of thy rising." "And the forces (or, *wealth*, margin) of the Gentiles shall come unto thee." Who are to be found aiding and assisting thus:—"And the sons of strangers (i. e., the heathen) shall build up thy walls, and their (heathen) kings shall minister unto thee," etc. *Isa. lx. 3, 5-10.* "And He said it is a light thing that thou should-

est be my servant to raise up the tribes of Jacob and to restore the desolate and scattered of Israel: I will also give thee for a light to the Gentiles (or, heathen), that thou mayest be my salvation unto the ends of the earth. *Isa. xlix. 6.*

Thus we find that the word being preached to, and accepted by the heathen is contingent upon the restoration of the Jews, and the rebuilding of Jerusalem. As it is again said, "For thus saith the Lord, I will extend peace to her—Jerusalem—like a river, and the glory of the Gentiles like a *flowing* stream. . . And I will set a sign among them (i. e., Israel,) and I will send those that escape of them unto the nations, to Tarshish, Pul, and Sud, that draw the bow, (i. e., the more barbarous tribes), to Tubal, and to Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles;"—or, heathen—*Isa. lxvi. 12, 19.* Who would be more likely to effectively preach to the benighted and idolatrous heathen, who bow down to their "many gods and many lords" as those who are not tinctured with the doctrine of a plurality of gods, as our modern preachers and missionaries, but who believe in but "*one* God and one Lord Jesus Christ?" And this is why the case of the Jews relative to their conversion is rather a hopeless one under the present popular preaching. They cannot reconcile the teachings of modern Christianity with "Moses and the prophets," who declare most emphatically that "there is but *one* God," while christendom declares *three*, the Father, Son and Holy Ghost. And hence as the mental illumination and bringing in of the heathen is a subsequent event in the Divine arrangement and dependent upon the Jews being restored, it follows, that there is no hope for them until the first is reinstated in the bosom of the Divine munificence: and furthermore, hope for the world generally, must be forever abandoned if the Jews are not to be as literally restored as they were scattered, *Jer. xxxi. 10.* And this hope is clearly intimated by the apostle, when discussing the future national restoration of Israel, in the following expression, "What shall the receiving of them be (i. e., the restoration of them be) *but* (as) *life from the dead.*" *Rom. xi. 15.* Again it is said, "In that day." What day? "The day of Jerusalem's redemption, shall five cities in the land of Egypt, speak the language of Canaan, and swear (i. e., proclaim allegiance) to the Lord of hosts. . . in that day shall there be an altar to the Lord in the midst of Egypt (i. e., in the most central, or capitol city) and a pillar at the border (the remotest portions of the land, showing how wide-spread and universal the conver-

sion will become) thereof to the Lord. And it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, a great one; and he shall save them. And the Lord shall be known unto Egypt, and the Egyptians shall know the Lord in that day: i. e., know him in the recognition of him unto obedience to the truth; which is clearly inferred from the following language: "and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and PERFORM it." Isa. xix. 18-21.

Please read to the end of the chapter.

[To be concluded next month.]

## ROMANS, CHAPTER XI.

BY ELD. S. W. BISHOP.

It seems to me that there is much said about the above named Scripture that might be improved by simply reading the entire chapter, and believing it as it reads. If we start right with this chapter, it will help us a great deal in keeping right to its end.

Some writers make confusion at the outset by confounding converted Jews with the Israel of this chapter; while Paul makes a clear distinction between the two. In verse five we read, "Even so then at this present time also there is a remnant according to the election of grace." Nothing in Scripture is more plain than that the remnant is the elect of this chapter. It being true that the remnant of the Jews—those who had been converted to Christ in Paul's day—were the remnant according to election, that remnant is of course, *the elect*. The question arises, is this remnant—this elect—the Israel of this chapter? Let verse seven of answer. It reads, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Who did not obtain? Israel. Who did obtain? The elect. Who were blinded? The rest—all except the elect. Who are "the rest?" Israel. Thus it is settled that Israel in this chapter is not converted Jews, or Christianized Israelites. Israel is "the rest"—those who had not received Christ at the time that Paul wrote. It was the mass—the nation,—for mark, that portion that had believed in Christ was the remnant of Israel. A remnant of cloth is not the web, neither is it two thirds, or even one half of the web; it is a small portion of the web. This is true of every thing else. The elect is the remnant,—the small portion,—Israel is the mass—the rest of the seed of

Jacob. To my mind there is no possibility of evading the above reasoning. Having established this principle, the remainder of the chapter is easily understood.

When in verse 11, Paul asks, "Did they stumble that they might fall?" (*Emphatic Diaglott*;) the "they" referred to is Israel; and when he answers, "By no means; but by their fall the nations have salvation in order to excite them to emulation;" the idea that their stumbling was to result in their irretrievable fall, is proved to be wholly repugnant to the teachings of the inspired Paul. When again the apostle says in verse 25, "For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in (*Em. Dia.*); he refers to the same Israel as all will see who read from verse 12 to 25, and keep the plain grammatical connection in their minds. Who is blinded? Israel; not the remnant, not those that believed *out of* Israel, but the mass. To what extent is Israel blinded? Not wholly certainly, but in some measure. Because it reads in the received version, "Blindness in part is happened unto Israel," some have claimed that Paul's statement is that a portion of the Jews are blinded. Such a construction is contrary to the laws of language, and also an entire misapprehension of the literal reading of the Greek text. Paul's simple, plain statement is that Israel,—the mass of that people—is blinded in some measure, and that partial blindness will remain upon them, till the fulness of the Gentiles be come in. If asked in what sense they are *free* from absolute blindness? My answer is the language of the great apostle. See Rom. iii. 1, 2. "What advantage then hath the Jew? or what profit is there in circumcision?" "Much every way: chiefly because that unto them were committed the oracles of God." See also chapter i. 3-5. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: to whom pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as pertaining to the flesh Christ came, who is over all, God blessed for ever. Amen." These Scriptures tell us very plainly in what sense Israel is not wholly blinded. They tell us that to Israel was given the oracles of God. Those oracles are with them to-day, and they follow their teachings according to their best understanding. The oracles of God committed to them embraced the covenants (plural), the law, the service of God, and the promises, and Paul

asserts that all these pertain to Israelites. But, says one, Paul says, They are not all Israel that are of Israel." Most true indeed; but in what sense are they not Israel? O, the answer is, "He is not a Jew which is one outwardly; but he is a Jew which is one inwardly." Altogether true certainly; but what do you mean by quoting that text? If you assume that Paul means to teach that converted Gentiles real *are* Jews, I deny the truthfulness of the assumption wholly. Paul says nothing of that kind in the text. No matter how thoroughly a Gentile may be converted to Christ, that conversion does not make him a Jew. Some people will scold and fret about "Judaizers," and perhaps in the very next breath they will Judaize the entire Christian Church. Paul is talking only about Jews and Israelites, in this text, and says nothing whatever about Gentiles, either converted or unconverted. He means just what he says. He says, "He is not a Jew which is one outwardly; but he *is* a Jew which is one inwardly." The idea is simply this, he is not a God accepted Jew, one of the promised seed, unless his heart is right in the sight of God. If the whole nation of Israel had been good at heart, that nation would have constituted the seed that would have inherited the Abrahamic promise, and with Abraham they would have blessed the nations. Are we to suppose that because they fell out and attained not unto the inheritance of the world—the nations—the race (Rom. iv. 13), that therefore there will be no Seed to inherit and bless the nations? Had the nation of Israel been true in heart to the God that called them; they would have been God's kings and priests. Is it to be supposed that because they failed, therefore, God will have no kingdom of priests? Nay, verily. God has transferred the kingship to those that believe, of the Jews first, and also of the Gentile. See Acts xv. 14. Matt. xxi. 43. Here again people take a long leap in the dark. They assume that because Israel has lost the kingship, therefore *all* is lost, for them there is no hope of future good. This is *wholly* an assumption. Not an iota of real evidence can be given to prove it, and there is positive evidence to the contrary. I have already shown that the word Israel, in every instance in this chapter, refers to the nation—the mass of the descendants of Jacob, and not to the remnant who believe in Christ in this age. I have also shown that in harmony with this indisputable fact, the Israel of verse 25, upon whom partial blindness has fallen, is the same Israel—the nation—the mass of that people. They are blinded, however, only up to a certain time, viz., until the fulness of the Gentiles be come in. It

is clearly implied that when that time is reached they will be blinded no longer. We are not, however, left to rely upon an inference only, plain as it is.

The following verse affords us positive evidence, and makes the position doubly sure. After declaring in verse 25, that partial blindness is happened to Israel until the fulness of the Gentiles be come in, he tells us plainly in verse 26, what shall then come to Israel. "And then *all* Israel will be saved." (EM. DIA.) The Israel of this verse must of necessity be the same Israel of verse 2, 7, and 25. Here is positive proof that when God has completed the work of taking out a people for himself from the Gentiles, when the Seed is gathered out, the kings and priests selected, *THEN* the whole house of Israel should be saved. This statement of Paul is in harmony with all that the prophets have said concerning the future of Israel. The doctrine of the final salvation of Israel, is taught in verse 12. It reads as follows: "But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their full acceptance be?" (EM. DIA.) Mark, it is the very ones that have fallen, who are to be blessed by a "full acceptance." The same idea of the future salvation of Israel, is also taught in verse 11. It reads, "I say then have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Here Paul declares that in stumbling they did not fall, and yet he says they did fall. There is but one way in which these seemingly contradictory statements can be reconciled; it is this. That they did fall, in some sense, is certainly true: but they have not fallen irrecoverably. There is hope in their case as a nation, notwithstanding they have fallen. Murdock translates the text as follows: "But I say: Have they so stumbled as to fall entirely? *Far* be it. Rather through their falling life is come to the Gentiles." Surely those who assume that the fall of Israel is final, irretrievable, are thoroughly mistaken. Paul declares plainly it is not so. Surely he knows best. It is true that they are "in the gospel, enemies for your (believers) sake; but in the election they are beloved for the Father's sake."—Murdock. The *Emphatic Diaglott* reads: "In relation to the glad tidings, indeed they are enemies on your account: but in regard to the election, they are beloved on account of the fathers." Why is this? Answer: "For God is not changable in his free gift and in his calling."—Murdock. This agrees with the testimony of Christ.

In speaking of the signs that should precede

his second coming, he foretells the siege and destruction of Jerusalem by the Romans, and the scattering of the Jews among all nations; and then adds, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (See Luke xxi. 24.) When the times of the Gentiles are fulfilled Jerusalem will be trodden under foot no longer; but the holy prophets speak of her glorious exaltation beyond the end of Gentile times. Again, Christ foretells the overthrow of the Jews, and mourns over their coming distresses, in the following language: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold your house is left unto you desolate." (See Matt. xxiii. 34—38.) But this is not their end. No, no! Hear him further. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." So sure as Christ spake to them honest words of truth, there is a time beyond this last scattering of the children of Jacob when they will see him and say, Blessed is he that cometh in the name of the Lord.

For more evidence on this point turn to Luke xxii. 28—30. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This judging, or ruling, the twelve tribes of Israel, is to be in the regeneration (See Matt. xix. 28), when Christ shall sit on the throne of his glory; or "in the renovation" (*Emphatic Diaglott*); or, as Murdock translates the text, "Verily I say unto you, that, as for you, who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall rule (margin) the twelve tribes of Israel." It would be a very difficult question to solve how the twelve tribes of Israel could be ruled over in "the regeneration"—"the renovation,"—"the new world,"—unless the twelve tribes of Israel are in the new world.

These Scriptures agree exactly with the testimony of the angel Gabriel, as recorded by St. Luke. "The Lord God shall give unto him (Jesus) the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." I know of no course so safe as to believe plain declarations like the above, falling from the lips of the Son of God; and believe them as he spake them. All

who do believe Jesus and Paul, as they spake and wrote, will be compelled to the conclusion that the house—nation—of Israel will be in the restitution, when Christ shall sit on his father David's throne, to rule in a kingdom that shall have no end.

When this shall be accomplished, then "a Deliverer will come from Zion, and will turn away iniquity from Jacob." "And then will they (Jacob) have the covenant that proceedeth from me, when I shall have forgiven their sins." (ver. 26, 27.)—*Murdock*. In view of this great plan of mercy, I can from my heart, adopt the language of the apostle as written in the closing verses of this chapter. "O the depth of the riches, and the wisdom, and the knowledge of God! For man hath not searched out his judgments; and his ways are inscrutable. For who hath known the mind of the Lord? Or who hath been a counsellor to him? Because all is from him, and all by him, and all through him: to whom be praises and benedictions for ever and ever: Amen."—*Murdock*.

## THE ROYAL PRIESTHOOD OF SAINTS.

BY N. H. PALMER, GEORGIA.

Our head title is intended to indicate the place and the privileges of every regenerate and sanctified person. If we would see their position in God's kingdom, and clearly apprehend their privileges, we must first gain a clear knowledge of the means by which they are taken out of their natural state, and made members of a living, holy, royal priesthood; and, furthermore, we must comprehend their relations, honors, privileges and work, as they stand related to the revealed designs of the Deity in regard to the future destiny of His creatures.

We will first establish the fact of the believer's priesthood.

In the first epistle of Peter we have a declaration of the priesthood of all persons, who are "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." 1 Pet. i. 2.

To such he says, "To whom (the Lord) coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively (living) stones, are built up a spiritual house, an *holy* priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 4, 5.

Again, in verse 9. "Ye are a chosen generation, a *royal priesthood*, a holy nation, a peculiar people; that ye should show forth the praises of

Him who hath called you out of darkness into his marvellous light."

These passages bring out, in connexion with the fact of the believer's priesthood, two of its leading characteristics: First, It is "*an holy priesthood*," as designed to offer up spiritual sacrifices to God: secondly, It is "*a royal priesthood*," as appointed to "show forth the praises of Him who hath called (us) out of darkness into His marvellous light."

The position and privileges of this holy and royal priesthood form the key-note to the song of Rev. i. 5, 6: "Unto Him that loved (loveth) us and washed us from our sins in His own blood, and has made us *kings and priests* unto God and His Father; to Him be glory and dominion, forever and ever, Amen."

In Eph. i. 3-6, these characteristics are distinctly marked as belonging to all the saints.

In both this place, and in the above from Revelations, the sublime truths enunciated stand in immediate connexion with two names of God,—viz., His name as God, and His name as Father;—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

In the following verses the Spirit amplifies these rich utterances. He first enunciates the blessings we have from God, as "the God of our Lord, Christ; and then the blessings we have from God, as the Father of our Lord Jesus Christ.

The blessing bestowed as the God of our Lord Jesus, is our *election* to an *holy* priesthood: "According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love."

In order to secure this holy estate it is said, "He laid on Him the iniquity of us all;" "by His stripes we are healed." "He made Him to be sin for us who knew no sin, that we might be made (become) the righteousness of God in Him."

Hence, in the culminating act of redemption, He addresses, not His Father, but His God:—"My God, my God, why hast thou forsaken me?"

After His resurrection this distinction is still strictly maintained: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jno. xx. 17.

The way having been, in this manner, opened up by the blood of Jesus, for God to bless His saints righteously, and to display His justice in the forgiveness of their sins, (Rom. iii. 21, 26.) His grace now sets no limits, short of the glory

He has given to Jesus, Himself, to the blessings which He bestows on the saints, as the Father of our Lord Jesus, and their Father. "Having predestinated us to the adoption of children (sonship) by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. i. 5, 6.

We see in this the saints are constituted *royal priests*,—children of God; and "if children, then heirs; heirs of God and joint heirs with Christ;" and called into fellowship (partisanship) with Him in all the glory which the Father has given Him; and which He also has given them in His own words: "And the glory which thou hast given me, I have given them." John xviii. 22.

Hence it is that Paul in addressing "them that are sanctified in Christ Jesus, called to be saints," affirms, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1. Cor. iii. 21-23.

Again it is said: "That which we have seen and heard declare we unto you, that ye may also have fellowship (partizanship) with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ." 1 John i. 3.

Now it is very clear that it is no part of their office as Christian priests to offer to God sacrifices for sins. This was done, "*once for all*," by our great High Priest, who, "through the eternal Spirit, offered Himself without spot to God;" that His blood might "purge our conscience from dead works, to serve the living God."

But for an adequate exhibit of the amplitude of the Spirit's revelations on this point we must refer the reader to the Scriptures. See Heb. ix. 22-28; x. 1-22.

Now the Scriptures above quoted and referred to, place the saints in God's house—in His very presence, consciously cleansed from every stain, by the blood of the everlasting covenant; and every demand of their conscience, as well as of God's righteousness, is satisfied. Standing in their place, they "offer the sacrifices of praise to God continually, that is, the fruit of their lips, giving thanks to His name." Heb. xiii. 15.

But the priesthood of the saints, in as far as we have yet gone, has not a full manifestation, nor a complete Scriptural development.

We have seen them, as yet, only standing in "the house of God, which is the church (militant) of the living God." Here their priesthood is not a *caste*, but is only the place of standing belonging to every saint considered simply as a

believer, into which he was brought by becoming a son of God, and as such having received "the promise of the Spirit."

But the Spirit points to other views of them. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." 1 John iii. 1, 2.

In the future manifestation of this royal priesthood, Christ will give to him that overcometh power over the nations, and he shall rule them with a rod of iron. "He will make him a pillar in the temple of God," and grant to him to "sit on His throne, as He also overcame, and is set down with His Father on His throne." Rev., chapters ii. and iii.

To the future glory of the saints in fellowship with Christ, the utterances of 1 Cor. vi. 1-4 apply.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge (rule) the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more then things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are the least esteemed in the church."

It seems now clearly obvious from all these documents, that the royal priesthood of saints is, during this life, and in this world, or condition of waiting—of holding privileges and honors in abeyance—a state of expectancy and hope. Its full manifestation belongs to another life, after the resurrection, when the Lord shall come to reward His saints.

We cannot, at this point, well repress the inquiry, How do the saints, invested with the functions and the glory of a royal priesthood, stand related to the revealed designs of Deity in regard to the future destiny of all His creatures?

We look forward to the end of the present age, and view the general assembly, and Church of the First-Born, whose names are written in heaven, and who "shall be counted worthy to obtain that world, and the resurrection from the dead;" and who "are the children of God, being the children of the resurrection," (Luke xx. 35, 36,) and we see them a royal priesthood, made kings and priests unto God, by their glorious Head; we see them receive power over the na-

tions, and sit down with the Lord on His throne. They also receive an everlasting kingdom and a "two edged sword, to execute vengeance on the heathen, and punishments on the people, to bind their kings with chains, and their nobles with fetters of iron; to execute on them the judgments written: this honor have all the saints." *Psa. cxlix. 6-9.*

Now, we ask, what all this portends? and what is to be the issue of such stupendous preparations?

We may be permitted to elaborate a little further by a reference to some important considerations.

If we consider this future body of saints in their corporerity, they are "kings and priests," but if their individuality, it is more probable they are kings or priests, as respects the ministries they may then perform.

These terms are always appropriated to vested powers in government and religion; and are suggestive of the Divine economy in "the ages to come."

Government and religion are co-ordinate departments in the great and comprehensive economy of Heaven; as it is presented to our apprehension. Man is, by his constitution, both a social and religious being.

Without both government and religion he can never perfect his nature, nor attain the great end of his being.

It is the design of government to develop man's social nature, and to preserve society by promoting all the social virtues; while it is the work of religion to develop, in the individual, certain states of mind and heart we call piety; and the joint product of government and religion is moral character.

Man's necessities have always called forth in the world, some kind of government, and some sort of religion. Either, without the other, would fail to secure the great purposes for which they were ordained. They are not opposed, and should never be dissevered or placed in conflict.

Government finds its support, life, and glory in religion; while religion finds its form, beauty, and defense in government. Like husband and wife they are united in one.

It is manifest that government can not execute itself, and personal agents are essential to its administration; and such agents are equally essential to exercise the powers and functions of religion.

If, therefore, man is to retain his essential nature and attributes in the kingdom of God, and the world to come,—and we can not conceive otherwise,—it would seem essential for the or-

derly evolution of his nature and existence that he continue in the same economy.

We must conclude, therefore, that the saints will not become *sinecures*, nor glory in merely titular dignities, but that they will, with Christ the Lord, become the ministers of the powers and functions of government and religion in the "new heavens and new earth."

"God moves in a mysterious way,  
His wonders to perform."

In all His works there is a progressive tendency to perfection.

The first creation was perfect in its kind; but there were perfections that did not belong to the first creation, for they were incommunicable by omnipotence. Power could not confer moral holiness, man's true glory; yet, for its exercise, the Creator conferred on him the most wonderful capacities.

He was made and intended for the practice of virtue; and the glory of the Creator is manifested and set forth in the creature's moral likeness to Himself.

To secure this we have the new creation, the glorious plan of moral elevation, adapted to his nature and his end; in which God constitutes his creature a co-worker with Himself in securing "holiness, incorruptibility, immortality and eternal life." This glorious plan will demonstrate the divineness of man's capacities, and magnify the infinite resources of his infinite Father.

We are told "the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God." By the operation of this "better hope" all things in heaven and earth are to be reconciled in one body to God; that is, all things will be brought and held in society with God and each other; and the immortalized saints, with Christ their Head, will constitute the agency and medium of this social and spiritual union.

O glorious destiny of the saints! How full of promise to the universe, that God purposes in "the ages to come" to make known, by the Church, His manifold wisdom to the principalities and powers in heavenly places! Eph. iii. 10.

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 4.

BY G. R. LEDERER.

### CHAPTER VII.

It will be observed that the divisions of the book have not been made according to chronological order of visions, but according to the oc-

currence of events. Some part of the vision accorded in this chapter pointed to things that were already fulfilled; for the Prophet saw the first of the universal kingdoms under the Gentile supremacy, the Babylonian, in its highest glory and its fall, and also the introduction of the second, the Medo-Persian. Another part of the vision has been verified after the death of the Prophet, namely, the fall of the second, the rise and fall of the third, and the rise of the fourth of the represented empires. The fall of the latter and the rise of the fifth, the kingdom of God and His Messiah are still future, and for which we wait and pray.

The vision described in this chapter dates far back to the event related in the preceding, namely, to the first year of the reign of Belshatzar, which, as we have already explained, was twenty or twenty-one years before the ascension of Darius the Mede, the first ruler in the second, or silver kingdom.

The vision shown to Daniel was not a mere repetition of that shown to Nebuchadnezzar; it was more explicit, describing how each preceding empire will be broken down by its successor, which was not given in the vision of the image. There it was only said, that four powers shall succeed each other in supremacy, but does not intimate the ruin of the former. It seems also that this vision representing the universal empires by living creatures instead of inanimate metals, was given to Daniel more on account of the glorious fifth than of the former four. This fifth, or last and indestructible kingdom, represented in the image by a stone that fell upon the toes of the image is here shown to the gazing Prophet in its true or real aspect; he saw the King himself in his power and glory. That King is the Son of man; He who has recovered the power that was lost by Adam.

The four universal empires which were to sway the sceptre over that kingdom which was called "the kingdom of God," namely, the kingdom of Israel, in which God was acknowledged as the supreme king, are here represented by living creatures; but they were beasts of the field. They were unlike in appearance, strength, and character, still the noblest among them was but a beast, an order by far lower than man, created to be ruled over by him. The fifth is represented by "one like a Son of man;" and the Prophet saw how this Son of man was inaugurated into His high position. He did not, like his four predecessors, obtain the kingdom by conquest, by virtue of the sword and spear, but it was given him by the "Ancient of Days," by him who

has created the universe, and has the right and the power to give it to whom he pleases.

Thus when the time shall come, the fulness of the Gentiles be come in, that is, when the number of co-rulers from among the nations of the Gentiles, which the Lord of the universe has appointed to be rulers under the captain-ship of the One to whom the government under the whole heaven shall be given, then the judgment shall sit, the Gentile rule shall be declared unfit to remain any longer in power and condemned to be subordinate to the great King or perish.

As to the perfect harmony between the representatives of the four universal empires in the vision of Daniel and those in the metallic image of Nebuchadnezzar, I quote from one of the ancient Hebrew commentators, Aben Ezra, as follows: "This vision corresponds perfectly with the image which was shown to Nebuchadnezzar in his dream which he forgot." Aben Ezra says that the fourth beast is the Mahomedan power, since he counts the Greek and the Roman as but one, the third. The little horn, he says, is a kingdom, or king who shall dethrone three kings of the ten in which the third universal monarchy will be divided, and speak great and blasphemous things against the Most High. This event is still future; this king will appear shortly before the coming of the blessed Messiah, pretending to be sent by God.

Daniel beheld the passing of the four beasts one after another until the thrones or chairs were arranged for a grand session of the Supreme Court, and the Chief Judge—the Ancient of days—took his seat. The books—the records of the deeds of those who occupied the thrones of the kingdoms on earth—were opened, and then "the One like a Son of man" was brought before Him in the clouds of heaven. This will say, that the Son of man, appointed to take the kingdom came down from heaven, he must, therefore, have had his dwelling place in heaven. The grand scene of judgment and the inauguration of the great King was shown to Daniel to take place on the earth and not in heaven. (And so, it seems to me, was the judgment which John saw in the vision on Patmos.)

Here again I quote from Saadya Gaon, who says, "The chairs here mentioned are the thrones of all the kings of the Gentiles which will be thrown down, that is, entirely abolished, preparatory to the reign of the 'One like the Son of man.' Jarchi, however, says that it means the placing down the chairs for the persons—whenever they may be constituting the High Council over which the Ancient of Days will preside. I agree with the latter view; because the sitting down

to judgment must precede the sentence of abolishing the thrones of the guilty kings; here however, the setting down the chairs as thrones is the first thing mentioned in the sublime vision.

There is no discrepancy between verses fourteen and eighteen as so many critics believe to be, because in the former it is said that the kingdom and dominion was given to him, who like a Son of man came down in clouds before the Ancient of Days, while in the latter verse the kingdom is said to be delivered to a people of saints of the Most High, (literally translated, "to the high saints.") It must be considered that the first is a scene which Daniel really saw with his own eyes; a real fact or event that has taken place in his presence. There was no explanation needed, for the matter was too plain as not to be understood. Here sat the High Judge; on both sides others sat on chairs—perhaps angels of the highest order—and then the personage who was found worthy to receive the kingdom and dominion. But Daniel could not understand who those thousand times ten thousand were who served Him who sat on the throne, and who evidently were not of those who were under the judgment. This the angel explained Daniel. He said that these multitudes represent the ruling people under the fifth, everlasting monarchy, under the scepter of the great King, to whom "as thou hast seen," the kingdom and dominion were given. For every king has his governors and other officers of different rank and grades, who govern the people in his name, and watch over them, that the king's laws be strictly observed. That this is the meaning of verse eighteen, is confirmed by the same angelic interpreter in verse twenty-seven, where he repeats the same, but adds, "Him, not them," "and all dominions shall serve and obey Him," nearly the same words which Daniel heard before, when He like a Son of man was clothed with the royal dignities and power.

Concerning the One to whom the kingdom was given, there is diversity of opinion between orthodox Jews and Christians; all agreeing that it was king Messiah. The former believe that this coming in the clouds, as here described, will be his first and only coming, while the latter, maintain that this is the same Jesus who first appeared to make an atonement for those who shall at the establishment of the everlasting kingdom, be his co-rulers, governors and judges in that kingdom. But as to the people called here the "high saints"—not as the common version says: "the saints of the Most High"—the opinions differ widely, not only between Jews and Christians in general, but among Christians themselves.

The Jews, of course, believe this people of high saints means no other but Israel, the people chosen to be God's royal priesthood; and, though they have lost this high position by continued disobedience, yet, after having suffered for it for a long time appointed by God, He will cleanse them from all their sins and unrighteousness, send them their Messiah who will reign over the world and make them the head of all nations.

Orthodox, or rather, sectarian Christians do not believe in the literal fulfilment of this prophecy; they locate all these things some where above the skies, and the saints here spoken of, are the souls of the departed believers in Christ. The question over whom these disembodied spirits shall rule, or whom they shall judge, they answer in different ways, satisfactorily to themselves only.

Others believe that this people of high saints means, indeed, Israel; at the same time, however, they maintain that it is not literal Israel, descendants of Jacob, but the faithful believers in Christ, from Gentile nations, who have fallen asleep in Jesus to be raised from the dead, or, if alive at his coming, to be changed. This class of Christians exclude literal Israel altogether, as having been rejected and cast away forever. This class, moreover, believe that at the coming of the Son of man the earth, the heavens, and all the elements of nature will undergo the process of literal burning, in which, of course, all mortal beings will perish, and only the saints will be (where, they cannot say,) preserved, and then reign with Christ over the new creation. To the question where these saints, who, they believe, will not be disembodied spirits but real, material persons, will be preserved while the earth and all elements will be burning and then cooling again? Some are foolish enough to answer that the whole process will only last twenty-four hours. (Long enough, I should think, to become uncomfortably heated.) To the question over whom these immortal ones will reign, or whom they will judge, since no mortals, liable to sin and disobedience will exist, and what they will do with the numerous promises and prophecies which unmistakably indicate the existence of mortal nations under the reign of Christ, they have no answer which would satisfy any honest and intelligent student of the Word of God.

Some German Bible students think—orthodox as they are—that immortalized beings have nothing to do on the earth. The people of saints here mentioned, are, therefore, literal Israel. This people, among all other mortal nations on the earth, will be the most privileged, since the king of glory will reside among them, in Jerusalem,

their national capitol. They will chiefly be employed as rulers or judges all over the earth.

But, finally, there are those who, in perfect harmony with all the Scriptures, believe that the earth will not be burnt, mortal nations will continue to exist, and will enjoy the blessings of restored nature; that literal Israel will indeed be the most privileged among all the nations; but they will not be the co-rulers with Messiah. The immortalized saints, gathered out from all nations, Jew and Gentile, shall live and reign with Him forever. These gathered ones, therefore, are the high saints of whom the angel speaks when giving an explanation to the prophet Daniel, and with this class of believers I fully agree.

The description, or rather the vision representing the judgment by setting chairs—the word in the original is a plural—and the occupation of one of these chairs by the “Ancient of Days” must not lead to the erroneous supposition into which most Hebrew commentators have fallen, namely, that in judging the nations God assembles His council, the high angels, to consult the matter with them. No, God alone is the Judge, none has ever given him counsel, and none ever will. But, as it was in the plan of God that Daniel should understand that in the end of Gentile supremacy, a judgment would take place, and those governments condemned and replaced by that of the One like a Son of man, with a people of high saints or co-rulers, the vision had to appear in the form of a human court. Had Daniel seen but the sitting down of the Ancient of Days alone, the idea of a judgment would not have been suggested to his mind. In this sense must also be understood the opening of books, and the same is the case of the twenty-four elders etc., etc., in the vision of John.

It remains yet to remark that the “One who approached Daniel to give him an explanation of the terrible vision which brought fear and trembling upon him, only dwelt at some length on the fourth nondescript beast. This, we may suppose, was on account of the following circumstances. First, because of its long duration, while the former three lasted, comparatively, but a short time. Secondly, because of its greater extend and destroying policy, particularly as regards the people and city of the great King; and lastly, on account of its development into that power or king which shall speak blasphemous words against the Most High, and be a greater enemy to the saints of God than any other before him, and whom John calls the Antichrist, who will, at last bring Gentile supremacy to an end. The latter part of this vision, therefore is still future.

I think the readers of the BIBLE EXAMINER will be interested in the views of ancient Hebrews on some points of the important prophecy contained in the vision just considered, I therefore offered some of these views. S. Gaon on verses 11 and 12: "Daniel saw in the vision that the fourth beast, or rather the little horn power, which will be its last representative, utterly destroyed." Gaon and others believed that while all former monarchies only changed rulers and forms of government but still remained as kingdoms, retaining even their names, as, Syria, —or Babylon—Persia, Greece and Rome, the fourth, or last (the Mahometan power, as already observed before), will be utterly annihilated and nothing will remain of it.

Yarchi—the most popular of commentators—and rabbi Joshua on verses thirteen and fourteen, agree that the "One like a Son of man," means the king Messiah, to whom the government of the whole earth shall be given, and which shall last forever. Aben Ezra differs from the two, in saying that "One like a Son of man," means collective Israel, and refers to verse twenty-seven, where it is said that all the kingdoms under the whole heaven shall be given to a people of high saints. This learned Hebrew could not see the perfect harmony of both passages. In the first, verse thirteen, the One like a Son of man receives the power of government from the "Ancient of Days;" in the latter, verse twenty-seven, the power is delegated to the high saints, but it is stated by whom; we conclude, therefore, that He who was inaugurated as universal King delegated power to the high saints, making them co-rulers in the universal and everlasting kingdom.

That Aben Ezra understood that the people of high saints meant literal Israel, to the exclusion of all other nations, need not to be wondered at; he was a Hebrew, living in the dark ages of the terrible persecutions of his people, he did not, and could not believe in the Messiahship of the Nazarene, whom the Jews believed to be the source of all their sufferings, and, consequently, could not believe in the saintship of the followers of that Jesus, and that they were cleansed from all unrighteousness by His atoning blood.

New York, January, 1877.

## THE PRUDENCE OF CHRIST.

BY HENRY CONSTABLE.

THE prudence of Christ in his conduct among his people was as remarkable as any of his other qualities. Perhaps this character of our Lord is

better seen in regard to his claim to royalty than in any other respect.

He had here a most difficult part to discharge. He must needs give sufficient proof that he was King of Israel, as the prophets had foretold of him. He must assert this, and prove this by his words and by his works before his death. Here—in his very success here—lay one grand danger arising from the temper and circumstances of his people and his times. If his just claim were accepted, the people would insist on making him king *in their sense*: popular tumults would arise: a colorable pretext would be afforded to the Romans for condemning him as a rebel against imperial authority: hostile feeling would identify him with one of the many false Christs of popular insurrections: his name would have been handed down to succeeding ages as but one of such pretenders: our faith would falter at such a view of Christ.

The extreme danger of this is seen readily from the conduct of the Jews to other men who claimed the office of the Christ, and from their conduct on many occasions to Christ himself. The setting up to be the predicted king of prophecy was with every one except Jesus of Nazareth a call to arms responded to eagerly by a fierce and excited people. This we know from history. From our Gospels we know that multitudes were waiting and ready to act a similar part by Christ. Without any encouragement from him, nay, against his will, the exhibition of a power which proved him to be the prophet predicted by Moses was seized on by them as the opportunity for forcibly making him a king, and as such the leader of opposition against Roman rule. (John vi. 15.)

Viewing these two matters, viz., the necessity of his claiming to be and establishing his claim to be King of Israel, and also to escape all just suspicion of setting up to be such a king as the people expected or of producing popular tumults, the conduct of Christ was pre-eminently prudent. He claimed and was acknowledged to be King from first to last. As such he was worshipped by the wise men in his cradle at Bethlehem. As such he was acknowledged by Nathaniel and his disciples at the outset of his public life. As such he was hailed by multitudes in his triumphal procession into Jerusalem. (Matt. ii. 2; John i. 49; xii. 13.) Yet, he never created a tumult: he never gave the slightest pretext for charging him with opposing Roman rule; such a charge was made against him before Pilate, but the man who was most directly interested in such matters only treated the charge as an impertinence. (Luke xxiii. 15.)

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The necessity for such a prudent course was certainly present in Christ's mind. (John vi. 15.) It gives us also a clue to some of his conduct which it is else not always easy to comprehend. Hence, when enthusiasm runs high he returns to a desert and hides in its welcome solitude till popular ardor has abated. Hence, we have little doubt, was the reason why, on several occasions when he had wrought one of his great works, he enjoined a partial or a total silence. (Matt. ix. 30; xii. 16; Mark vii. 36.) We cannot suppose that he gave an injunction that he did not wish to be obeyed. In his desire to avoid popular excitement there appears to be the real reason for such conduct on his part, and when his injunction was not followed we find him retiring from the scene altogether. (Luke xv. 14-16.)

The great thing to be noted here is that Christ succeeded in both his objects. He was acknowledged as king by numbers during his earthly life, and these numbers have ever since been growing and increasing. To them—the honest and the candid—he gave sufficient proof that he was King of Israel. On the other hand, the suspicion even that he wanted to be king in the sense that Herod and Cæsar were kings, or in the sense that the false pretenders to be Messiah wanted to be kings, has never attached for a moment to his name. The Jewish nation never did affirm it of him, and do not affirm it of him now. Infidels may call him an enthusiast, but such an idea as we speak of they never attribute to him. All this exhibits an astonishing prudence in the conduct of Christ. When we take into account the strange, excitable, suspicious, fierce, crafty temperament of the Jewish people in the time of Christ, as we find them depicted in the pages of Josephus and brought strongly forward in many incidents of the Gospels, we will admire the marvellous prudence of speech and conduct which enabled the young Galilean teacher to spend his extraordinary life in the midst of them, making and establishing his lofty claim to be the Son of David and King of Israel, and yet never exposing himself even to a suspicion that he wanted to be a potentate of this age. His conduct never led king, or tetrarch, or high priest, or people, watched closely as he was by all of them, to imagine that he sought, wished for, dreamed of a kingdom *now*.

And his conduct arose neither from the absence of lofty hopes and aspirations upon Christ's part, nor from personal timidity. In the highest sense of the word Christ was ambitious. The offer of the kingdoms of the world made to him by Satan was, beyond doubt, a strong tempta-

tion to the mind of Christ, to be overcome only by the sense of his duty to his Father. Timidity had nothing to do with the prudence of Christ. There was never a more fearless man than he. He faced an angry nation for years: they feared him: his cheek never blanched before them. Alone, he drove them from the temple: alone, he denounced woe after woe upon their ruling classes, while these glared upon him with fury in their hearts: alone, he stood before Pilate, the Sanhedrim, and the multitude, the only heart that beat no faster, while the passions of evil were bubbling and seething around him, when Peter lied and cursed in abject terror, when the Governor gazed in alarm at the unconcerned man before him, whose manner told that he lived in a region raised above the storms of earth. The prudence of Christ we see to have been upon a par with his power and his love.

—Rainbow.

### A VOICE FROM ASSYRIA.

The following facts were communicated to the Royal Society of Antiquarians, under date of September 15, 1868, and also, in brief, to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the Divine telegram may flash from continent to continent, "There is one YAHVEH, and his "name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and to the hearts of the people.

In Layard's Second Expedition to Assyria and Bablonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6 is named YAV.

Sir Henry Rawlinson in his Herodotus, just out in London, calls this name IVA or EVA, which is the same thing. The sign in the Assyrian or wedge-shaped mode of writing—called the arrowhead, or cuneiform character—having the same *phonetic* power—that is, the same power or *back bone* as a *consonant*, in either case.

The difference in vocalizing the Assyrian or Cuneiform symbol, depends upon the nearness to or departure from, the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ—as an element in the name of a son of *Ismi-dagon*, a king of Ur of the Chaldees.

YAV—god of the atmosphere, one of the old-

dest and earliest names yet found among the Assyrian deities, and always regarded with reverence, enters as an element into the name of the son of the king of the city where Abraham was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use and perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded that the Assyrian arrow-head, or middle-cuneiform writing is merely a family language of the Hebrew,—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAVEH and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk" makes the unqualified statement as one from which no scholar can dissent, that Jehovah is no word at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs and the Pentateuch is YAVEH—in its contract form YAH.

It is likewise conceded by all who understand the subject, that the book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the old Egyptian "Book of the Dead," found about the persons of all respectable mummies (which in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate Moses.

The documents are scientifically discriminated by Dr. Herman Hupfield, of Halle, in his "Die Quellen der Genesis, (The Source of Genesis), Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk," Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume of "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was so familiar, may be designated in a brief and popular way, as the two accounts of creation—the two accounts of the flood—records of the house of Noah, with records of the Abrahamidae, or house of Abraham, etc., etc.

All these appear in the first eleven chapters of Genesis, and may be read as separated in Bunsen.

We can thus determine at once the first use of YAHVEH, among the Hebrews. It is the name

of the Supreme Deity in the second account of creation—in the second account of the flood—in the mouth of Noah, and the invocations of Abraham.

So another and a slightly older word, *Elohim*—implying the knowledge of the singular form, *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the first account of creation—the first account of the flood, the records of the house of Noah, and in the mouth of Abraham.

It is farther well known to all acquainted with the subject, that both the Phenicians and the late Chaldeans (family relatives of the Hebrews speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz., *Elohim*, with its singular form, *El*, from its original monotheistic idea to a foreign and polytheistic use.

On the cylinders and inscribed bricks of Ur of the Chaldees, the birthplace of Abraham, and the land of his fathers, we find the earlier Chaldeans did the very same thing for YAHVEH and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary.—*Independent*.

## THE CONVERSION OF SAUL.

BY REV. HOWARD CROSBY, D. D.

WHEN he stood upon the high stairs of Antiochia, and when two years afterwards he spoke in the Cæsarea prætorium before the royal descendant of the Maccabees, the apostle Paul rehearsed the story of his conversion as an unanswerable argument for the truth of Christianity to his Jewish hearers. The Jewish mind understood what the tenacity of a Jew to his faith was; and when that Jew was a Pharasaic leader of learning and honor his renunciation of Judaism seemed as impossible as the removal of Lebanon. Lord Lytton's argument that Paul could be neither enthusiast nor impostor is familiar to all. Too steady and sober-minded to be an enthusiast, and too spiritual to be an impostor, yet even had he been either he would have been such in Judaism and not away from Judaism. Judaism never nurtured an enthusiasm for its own destruction, nor could imposture hope anything by taking a position without the camp. The writer mentioned is perfectly right when he considers the one miracle of Saul's conversion (seen in its just relations) to be an irrefragable proof of the divine character of Christianity. And the Jews of Paul's day saw it in its just relations. The

argument shone upon them uncloudedly. While Gentiles might say "Paul, thou art beside thyself," Jews could not fashion such a charge, but must each say, if they dare say anything. "Almost thou persuadest me to be a Christian." Truth never fails in the field of the intelligence, but only on the battle-ground of the heart. The Jews of Christ's day knew Jesus to be the Messiah, but their hearts borrowed the lie about Beelzebub to throw at him. So the Jews who heard Paul, and knew the difference between him and the Pharisaic tiger Saul, knew Paul preached the truth, but their hearts rose in rebellion and over-awed their intelligence.

The miraculous points of Saul's conversion were not only the objective movements of nature, which arrested his attention and aroused his fear. If a miracle be *an activity foreign to known laws with a personal intervention* we are not to limit the miraculous to external nature, but to extend its reach to the region of the soul where laws also operate. Thus in Saul's case the brilliancy that eclipsed the noon-day sun and the voice speaking from the skies formed a miraculous setting for the more astounding miracle in Saul's soul. And in this Saul's case differs in no respect from that of every convert to God. There is no sequence of law between the natural emotions and desires of the heart and personal godliness. The sequences are all in the other direction. That a godless soul should turn to God is as justly miraculous as that a stone should fall uphill. A personal intervention is necessary, and that intervention must be with adjustments unknown to human personality. Saul's case is a conspicuous one because of the deepness of its contrasted colors. The ringleader of the fiendish mob that dashed out Stephen's brains is a docile scholar at timid Ananias's feet. The external miracle, moreover, intensifies the influence of the spiritual marvel. But, after all, it is this spiritual marvel that carries the force of conviction and staggers the opposition of the Jews. Were the lines of every conversion brought out so clearly its study would strike infidelity with dumbness.

Look at the features as given in the case of Saul:

(1.) *The personal call.* "Saul! Saul!" He feels that he is dealt with directly and singly. He is not lost in the aggregate. He cannot sink himself in "society." God has a controversy with the individual Saul. There is no dodging the isolation. The imagination is now a feeble toy. Its wand is impotent. Philosophic maxims are but brittle threads, God speaks and the soul hears.

(2.) *The astonishment.* "Who art thou, Lord?" Intercourse between the soul and God is something new. It is dazed. What does it all mean? Why this agitation, that will not away? The current of life is interrupted so rudely; plans and purposes are thrown into a jumble; and the mind refuses to grasp its wonted work.

(3.) *The revelation.* "I am Jesus, whom thou persecutest." Here the soul recognizes that it has been an enemy, an active, resolute enemy, to God. Its self-deception is removed.

(4.) *The yielding.* It takes the form of the humble question "What shall I do?" The man puts himself into Jesus's hands. God's will now stands out before the soul as filling the whole horizon.

(5.) *The divine guidance.* "Arise," etc. The servant of God is not left in any quandary. His way is made plain, even though he have no eyes. Other eyes are ready to be used for him, and hands are provided to lead him. Even though it be through a valley of humiliation, it is the divine guidance.

These are the characteristics of conversion as illustrated in Saul's case. \* The analysis of every conversion would reveal the same elements. They are the steps by which the divine and human come into organic union. Paul, in his old age, looking back to the scene near Damascus, sees behind and beneath all these details the source of all in the divine mercy (1 Tim. i., 13). He never takes any credit to himself for his renewal. He never supposed that there was any more merit in his yielding to God than there is in a drowning man's yielding to the hand that draws him out of the water. From the beginning to the end God is magnified and man is humbled, and now the humbled man finds his exaltation in God.—*Ch. Union.*

## LETTERS AND EXTRACTS.

FROM ELD. S. W. BISHOP.

BRO. STORRS: My visit to Eatontown, N. J., was a very pleasant one, and I had good liberty in presenting the great truth that God will manifest his love to all the race, by granting unto every member thereof all necessary facilities to enable them to gain a *saving* knowledge of the only true God, and of his only begotten Son, Jesus Christ our Lord, and that the opportunity thus granted can only be made available *unto them*, to the securing of the salvation offered, by obedience on their part to divinely appointed conditions; and that God's plan, his *only* plan, will, in due time, be presented to every child of the race, not to

force the acceptance of that plan upon either the whole or any part of the race; but that all may have a free, unhindered opportunity to accept salvation according to the provisions of that plan; and if they do accept, they will share in its glorious consummation.

The brethren in Eatontown, among whom I have labored in trying to honor God and teach his truth, and with whom I have passed over seven years of my pilgrim life, manifested the spirit of our Master in giving me a most kind reception and cordial welcome to their homes, and a candid and interested hearing in their pleasant little Chapel; and that too when but very few of them were in sympathy with our views of the ages to come. What will be the result, I leave for the future to develope; but God gave me great liberty, and the assistance of his Holy Spirit, both afternoon and evening, in declaring his truth; to Him I do from my heart, ascribe all the praise. I passed more than a week in very pleasant associations with my old Christian brethren in that place, and most fully appreciate their endeavors to make my stay among them both pleasant and conducive to my progress in gaining my former health and strength:

My visit to Newark was also very pleasant and profitable to me. It was indeed a blessing to me to associate with old brethren and friends in Newark, who though they do not, as a general thing, endorse our views as to the character of the future ages, nevertheless were ready to take me cordially by the hand, and from the heart call me *brother*. I was also very much gratified in the fact that they listened candidly, intelligently, and with apparent interest, to a presentation of the plan that God has devised, through which he designs, in due time, to bring a great multitude that no man can number, to accept and enter on the enjoyment of an endless life. In the afternoon, of the second Sunday, we had a good audience, in which a variety of views were represented, and by the assistance of God's grace and Spirit, I was enabled to speak to the edification of all.

I do not wish to flatter, but in these days when sectarianism is the almost universal rule of action among the humanly organized churches, and they are so thoroughly bigoted as to shut their doors and their ears against every man who does not say "Shibboleth" precisely as they speak it; churches like Eatontown and Newark, who break away from their sectarian leading strings, and fellowship a man for his Christianity, instead of adoring him for his dogmatic exclusiveness, ought to be commended. For my own part I am fully satisfied that to base our Christian fellow-

ship on an agreement in religious doctrines, is to adopt a fictitious basis. Working on such a basis, our fellowship will necessarily be always imperfect. We shall be governed in its manifestations by mere party ties, and party expediency. This is necessarily so. None of us, as yet, have a perfect creed. We now "see through a glass darkly." We shall never see eye to eye till "the Lord shall bring again Zion;" and "when the Lord brings again Zion. He will appear in his glory." Then our organism will be perfected in immortality, and we shall be free from errors in forming our judgment as to what is truth.

It is on this principle that I have always been opposed to humanly devised creeds, and all ecclesiastical legislation which aims to the establishment of any set of religious doctrines, or sentiments. God does not allow us to compromise, or be unfaithful to a single iota of truth that he has taught us from his word, and Christians should not require us to do so in order to gain their Christian sympathy or fellowship. If the love of God is "shed abroad in the heart by the Holy Spirit given unto us," we shall, while it is *reigning* there, instinctively love that same spirit of love abiding in, and manifested by others, though we may not agree with them in theological details.

Let us "be patient toward all men," and especially towards those who are honestly endeavoring to "serve the only living and true God, and to wait for his Son from heaven."

Let us always remember that it is just as far from our house to our neighbor's house, as it is from his house to ours; and that if distance is measured by each of us by a conscientious conviction of right, that one cannot more easily annihilate the distance between, than the other; and that it would be treachery to our own conscience for either to do it, till divine testimony shall bring us together.

Every thoroughly enlightened child of God will, I think, endorse the above sentiment.

A word concerning the EXAMINER. When I say it does not seem possible for us to do without it, I am satisfied that I speak the mind of all its readers. Let *all* therefore do all they can to support the only publication in America that is devoted to the work of enlightening the people concerning the character of the endless ages to come, and thereby vindicate God's character from every false charge made against it, by those who are blinded by tradition, and false creeds.

Let all who have this world's goods impart of their substance freely, that God may bless them, and that our beloved brother, the Editor, may be amply sustained in his efforts to spread aboard

the light of truth. Let those who have no money to give, bear the case of brother STORRS and his valuable periodical, before that God who always hears the cries of his children. Let us pray in faith, and the blessing of God will rest upon him and his efforts, and it may be worth as much to him as the help afforded by those who are possessed of silver, gold, or greenbacks. Bro. Storrs needs money to do the work in which he is now engaged; and he needs the undivided sympathy and co-operation of all who believe the glorious things that make us all rejoice, in carrying forward that work to a successful issue. Let us all, then, put our shoulder to the wheel, and, by the blessing of God, the work will go forward, and in a little while we shall know in its great reality the glory of the endless ages.

*West Meriden, Conn., Jan. 17, 1877.*

FROM G. R. LEDERER.

[The following interesting letter was received too late for the January EXAMINER; but it is of no less interest now so far as it goes to show the present feelings of many Jews towards "The CRUCIFIED ONE."—EDITOR.]

NEW YORK, Dec. 30, 1876.

BRO. STORRS: The present year stands at the open grave; a few hours more and it sinks into the bottomless lap of eternity to rise no more. Another will take its place to rule the time for a while, and then share the fate of all its predecessors. How glorious, then, is our destiny, for though we die, we shall rise and live again, a life without sin and without sorrow, and lasting forever.

On this occasion of the change of the year, I send you my most sincere congratulations as expressed in the golden letters heading this paper;\* may you enjoy them for many years to come, and enable you to preserve your labors for the advancement of truth.

I had a merry Christmas indeed, notwithstanding the troubles old my foe, the thorn in the flesh, gave me. The cause of my merriment was this: On Sunday night—Christmas eve—one of boys of the family living down stairs, came up and said: "O, Mr. Lederer come down stairs and look at our beautiful Christbaum, do come." I went down and found indeed a large tree all ablaze with wax candles, and its branches full

of toys and fruits, the Christbaum means Christmas tree, three boys jumping and dancing merrily about it. It must be observed that this family is a Jewish family.

This incident set me to thinking of the marvellous changes that have taken place in the views and feelings of my people concerning Christ, during the last three decades. In former years—I was then already a man of thirty years of age—Christmas eve was a season of mourning to the Jews; they mourned over the birth of him whom they believed to be the originator of all the bitter persecutions and sufferings they endured for nearly eighteen hundred years; the cause of the cruel death at the point of the sword, of the mobs and the fires of inquisitions, of the tens of thousands of the exiled sons and daughters of Jacob. On that evening they ate soup and toasted bread with garlic, emanating an odor in harmony with their troubled thoughts. The rabbis who pored over the big volumes of the talmud, never opened them that night, but spent the time in playing at cards, or telling stories of the dark ages; for they believed that on every recurring anniversary of the birth of the *Tolu*—the crucified one—he is judged and sentenced anew.

But how are things now? If you would take the trouble of making a round trip on Christmas eve, you would find the blazing Christbaum in thousands of Jewish families, parents and children dressed up in their best apparel. They eat Christmas suppers and Christmas dinner; they make calls, give private entertainments, and, in short, are as merry as the best of Christians could be.

When you ask, "Why are you so merry, my friends, since you do not believe in the Messiahship of Jesus of Nazareth?" Most of them would answer, "Our Christian neighbors have a merry time, why should we not? Why should not our children have such pleasures as theirs have? Is there any harm in our being merry?" The more intelligent, the knowing ones would reply: "We have good reason to rejoice in the birth of Jesus; for he is certainly the best of men, the first and most noble martyr for the liberty of the human race, and we are proud of him, since he was one of our nation, so he said the truth when he uttered these words; 'Salvation is of the Jews.' In this sense he was indeed the Saviour of the world." The fact is, by the reading of the New Testament, by the labor of unsectarian missionaries among them, they found out that Jesus was their best friend, and their sufferings came from a church, Christian by name and pagan in substance. Of course this profession is not what

\* "The golden letters," spoken of, are:

"May the Lord enter you in the book of life, happy and sustenance. The Lord bless and preserve you? The Lord be gracious unto you! The Lord give you long life, happiness, and peace."

churches desire and pray for, but it is a great step towards the consummation of the plan of God concerning the human race, and the fulfilment of the prophetic exclamation:

"And it shall come to pass on that Day that Jehovah will be one and His Name One."

May the Lord hasten on that glorious Day!

Your brother in the hope of Israel.

FROM J. M. JUDSON.

BRO. STORRS. God bless you and yours,—Amen.

"THE EXAMINER" is a welcome visitor. I love to read its contents; for, in the main, I love its teaching. Surely it is food to the hungry soul. The articles from Bro. DUNN in No. 3, vol. 21, are worth more than the year's subscription to the Bible student; while the "ED." edifies, to the acknowledging of the TRUTH what makes us free in Christ.

The cry is that no sinners will be converted by the views held by "ages to come believers." *A little history.* A little over one year since, I went to a neighborhood near Elysia, O., and commenced holding forth the Gospel preached to Abraham, viz., "That in thee and thy seed, should ALL the families of the earth be blessed;" and that this dispensation is for the purpose of "taking out a people for his name," to assist in the work of converting the world, when Christ shall reign on Mt. Zion. Now, God wants you for that work; therefore, "repent, and be baptized, every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." God blessed the word spoken, and now we have a little class of every day practical believers, numbering over forty, and but one of whom was a professor before; all the rest were universalists, spiritualists, or anything but lovers of God's truth. Our creed is the word of God; our BOND of union, the love of Jesus.

Yours, looking for the King in his beauty.

Norwalk, Ohio, Dec., 1876.

FROM JOHN S. LAWVER.

BRO. STORRS. I came very near giving up ever harmonizing the Bible with the teachings of the Churches of the day. But, thank God, light has dawned. I found that the Gospel of the kingdom, was not the Gospel of the Churches, and that they could not be harmonized.

Now I can see the design of the blessed God and Father of the human family in having a *narrow way* to life in this age—to select out a few sons and daughters, purifying them in the *narrow way* of this age, that he might have a "few"

infallible, unprejudiced teachers in the age of ages to show them the loving character of God their Maker, so that they would be more likely to accept than to reject Him. We are creatures of circumstances: and the way we are circumstanced, in this age, mankind are more likely to do evil than good. Why? because we have no infallible earthly Government, no infallible judges or teachers,—but a Babel of noises, "Lo here," and "Lo there." Blind leading the blind;—but, like a light shining out of a dark place, I can see why it is so in this age,—because we cannot rest before we get tired,—we can then in the ages to come, appreciate a perfect Government, a perfect King a perfect Judge, and perfect preachers and teachers. *Here* in slavery; *there* in freedom, causing our hearts to leap for joy and gratitude for deliverance. Yes, I think a "few" can now see, like some of old. See Luke ii. 29, 30. Yes, now I can also see if "we neglect so great salvation" in this the "narrow way" age.

Yes, now I can see how to harmonize Matt. vii. 13, 14. Then the road will be so plain and broad that leads to life, as it is now away from it; and that God being no respecter of persons, all will have a chance, *one* chance, as well as we, who have *our* chance in this age, and the *only* great chance, if we will walk strait through the narrow way to obtain it. Yes, now is *our* chance. Let me say again, weary traveller, become poor, despised, and suffer and die rather than lose the "great salvation:" for *you* have no other chance, when once enlightened. Thank God for the light of God's love brought to me through his servant, Bro. Storrs. Now I can love all mankind, as God does, and pity, and overlook all their shortcomings. Bless God for the instrument, Bro. Storrs, through whose teachings I see the truth.

Yours in love.

DR. BUVINGER, Pittsburg, writes: I congratulate you, that you have attained your 80th year, with so much physical and mental vigor. May your useful life be greatly prolonged; indeed, I hope you may attain to immortality and never see death. In the coming kingdom,—"*the ages to come*"—if I am so happy as to be there, which by God's help I intend to be,—if I should be asked, "Did you know the Editor of the former BIBLE EXAMINER?" I hope to be able to say,—"*Know Geo. Storrs!*—why, I've known him twenty-five thousand years!"

REMARKS BY THE EDITOR.—I have given place to these remarks only to show the Doctor's firm belief in "*the ages to come*." I do not think *one* age of "*a thousand years*" is to complete all the

glorious work of our Redeemer and Lord, so that He shall have seen "of the travail of his soul and be satisfied." If 6,000 years have been employed in *preparation* for the work to be accomplished in the future, it would seem a marvelous outlay of time and means for a work to be finished in 1,000 years. But it is not so: there is to be an "endless succession of *ages*." (Eph. iii. 21). A work is to be done that will run through ages innumerable, only by the INFINITE ONE. The *first* "thousand years" will indeed be a glorious period; but will, as it were, be lost sight of as the ages roll on, increasing in glory; so that "twenty-five thousand years" may be considered as only a protracted "INTRODUCTION" to the glories of the *eternally* succeeding ages of glory.

Let our thoughts and hearts be enlarged to grasp something reaching into the endless future, filled up with the manifestations of "*the unsearchable riches of CHRIST*."

C. E. DARROW, Michigan, writes: I am a hearty believer in the final "restitution of all things." I shall consider myself a life-subscriber to the BIBLE EXAMINER. Perhaps I reach out a little beyond your views in things pertaining to the great plan of Redemption: for, to me, the import of the glorious promises to Abraham that, "In thee and in thy seed all the families, all nations, all kindreds of the earth shall be blessed,"—and, "I, if I be lifted up will draw all men unto me:"—"the true Light that lighteth every man that cometh into the world," and many like passages: to me, I say, the import seems to be, that if there be on the face of the earth, a solitary individual who is not a *kindred* of the earth, then that individual may not be included in the Gospel Covenant, or God's perfect plan of redemption. I once thought that all these and kindred texts referred to the taking away the Adamic penalty of death to the race. That is, when Christ gives *all* a resurrection from the dead and thereby gives *all* an opportunity to be saved, this included the blessing promised that was to reach each and every individual; and that it was a blessing to give each and every one an opportunity to be saved whether all avail themselves of it or not. But my mind, somehow, has been carried beyond these views; and it now seems, that in view of the many plain and direct passages upon this point, that God's great plan of redemption cannot be entirely perfect with any person excluded. I shall always remember you with the highest esteem. Your "SIX SERMONS" were the first things that drew me out of darkness into the marvelous light.

HENRY A. TROEGER, Illinois, writes: I am

thankful that the Lord still gives you health and clearness of vision that His dear Name may be glorified by the still further unfolding of the Truth and the removal of the slanders against Him and His counsels, hitherto ignorantly preached in His name, by some of His children. I have often thought I would, before this, be able to help in publishing the BIBLE EXAMINER more effectually; but the dear Lord has seen fit to order otherwise, as I am still too unwell to do any business: but, praise His name, I can *feel* it is good so to be. Yours, as ever, looking for the coming of *our* Saviour.

JOHN R. SCOTT, Philadelphia, writes: I find much that is interesting and instructive in the BIBLE EXAMINER; and my faith has been strengthened and my hopes confirmed in the truth of the Bible by what I have read in the EXAMINER.

#### IN MEMORIAM.

DIED in Lowell, Mass., Dec. 16, 1876, of Consumption, Mrs. SUSAN COBURN, aged seventy-nine years.

The subject of this notice, had for many long and lonely years of childless widowhood, lived the life of a Christian. She had outlived every member of her family save one sister, the mother of the writer of this notice. For the five years previous to July last, she was a loved and honored member of our family. Being of a quiet disposition, those who knew her intimately could best appreciate her moral worth and excellence. It was here that she became acquainted with the truths of the BIBLE EXAMINER, which came to be to her a source of comfort and joy; the letters from so many aged ones she read with pleasure, especially from Sr. Polly G. Pitts. A few days before she fell asleep, she inquired for Bro. Storrs' health, and if the EXAMINER was likely to be sustained, and spoke of meeting the Editor and Correspondents, where dying groans will be forever hushed, and decay and old age, be known no more, but all would be in the vigor of youth and health. For the last two months of her life, her sufferings were most severe. O what a struggle for life! Naturally possessed of great vitality, it seemed hard for the life principle to succumb to the great enemy, but death conquered, and another dear one is added to the long list of sleepers. Dear Aunt SUSAN; we have laid her away amid the snows of winter, but the voice of the Redeemer will awaken her soon; O, *very soon*, I hope, and she will arise to enjoy a painless life, freed from sin and its consequences.

Mrs. T. H. FORD.

Concord, N. H.

ANGELINE F. WATERSON, Mass., writes: I thank God through Christ, that He has opened the way for me to take the BIBLE EXAMINER. I have been blessed with the privilege of reading it with our dear sister SHAW; but now she has been called to sleep the sleep of death; but God in his tender mercy has blessed me with the means to take the EXAMINER for six months. How good the Lord is, and how great is his salvation. It seems to me I am the least of all God's children; but His great wisdom and power has revealed to me this new light,—“the ages to come,” or “times of restitution spoken of by the holy prophets since the world began,” and I have a desire to know the whole truth. May God bless you in your efforts to spread this light; and may it grow brighter and brighter unto the perfect day, is my prayer.

NOTE BY THE EDITOR.—Sister SHAW, spoken of in the foregoing, has been a subscriber to the EXAMINER for two years. A friend from Plymouth, three or four months since, informed me of her sickness and of her faith; but since that I had not heard a word of her till the above information came to hand. Doubtless, she “sleeps in Jesus,” and will “come again from the land of the enemy.”

ANECDOTE OF LYMAN BEECHER.—The Rev. Doctor, some years ago, was going home one night, with a volume of an encyclopædia under his arm, when he saw a small animal in his path. The doctor knew it was a skunk, but hurled the book at him. As might have been expected, the worthy divine was glad to retreat.

When he arrived at home, his friends could scarcely come near him. His clothes were so infected that he was obliged to bury them.

Some time after this some one published a pamphlet speaking very abusively of the worthy doctor, who was asked,

“Why don't you publish a book, and put him down at once?”

His reply was prompt and wise. “Sir, I have learned better. Some years ago I issued a whole quarto volume against a skunk, and I got the worst of it. I never mean to try the experiment again.”

#### LETTERS RECEIVED TO JAN. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

D. Wells, J. S. Lawver (2), Dr. C. W. Buvinger, John R. Scott, D. J. Ellsworth, Wm. Brayton, John T. Fairfield, J. B. Eggleston, Jared Hoadley, Stephen Hunter, Angeline F. Water-

son, Mrs. A. H. Oliphant, Mrs. M. A. Battersby, Mrs. D. C. Corwin, Daniel Putnam, Dr. Lewis Watson, I. N. Jerome, C. E. Caldwell, Wm. S. Dibble, Mrs. J. E. Peck, Henry Seitz, C. E. Darrow, O. H. Hammond, Mrs. Sarah A. Tice, Maxon Randall, Dr. F. Bruns, Henry A. Troeger (thank you), Mrs. M. Spann (accept the EXAMINER from the Editor), J. S. White for J. K. Cobb, Dr. B. B. Schenck, E. Archer, Harlow Tyler, Whitefield Townsend, Robert Steele, Wm. Wright, Thos. J. Harris, Geo. L. McCormack, Wm. S. Dibble for Horace Erwin, J. H. Mills, H. N. Plumb, Eld. J. Lewis (2).

PARCEL SENT TO JAN. 26.

Jared Hoadley (bound Exr.), Geo. Tilton, Eliza Edward, Mrs. A. H. Oliphant, O. H. Hammond, S. Battey, J. K. Cobb, Harlow Tyler (& par.) W. Townsend, Churchill of Buffalo, H. N. Plumb (EXAMINER bound), Eld. J. Lewis.

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Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N.Y.

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#### The Editor's Post Office Address.

Let all Correspondents be careful, hereafter, to address me as follows:

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All “Postal Money Orders.” sent me, should be drawn on Brooklyn, N. Y.



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without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, MARCH, 1877.

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W. H. SPENCER, PR., ROCHESTER, N. Y.

## EDITOR'S NOTICES.

TO SUBSCRIBERS.—This number of the BIBLE EXAMINER completes one half of Vol. xxi. Those who have not yet paid their subscription will much oblige the Editor to remit the amount due as early as possible, as funds are necessary to go on with the work.

TO THE FRIENDS OF THE EXAMINER.—This volume is half through. I propose to make one more effort to increase the circulation of this Periodical. To this end, I will supply the entire volume to *new* subscribers for \$1 each, if sent soon. Cannot 100 of you send at least *one* such? If no other way, have you not some friend or acquaintance who would receive and read the Magazine if you advanced \$1 for them? Please try the experiment.

 The Sermon "GOD IS LOVE," has been somewhat revised, and is now published in a "BIBLE EXAMINER EXTRA," as it appeared in the EXAMINER for January, except most of that "Introduction" is omitted, and all of the *Appendix*. These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents a single copy; or, 15 copies for 20 cts.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

GEO. STORRS.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an *unbound* volume, of either 16, 17, 18, or 19, as they may choose.

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any who may desire it), at short notice. PRICE, \$3.25 per volume free of postage; or, \$3 when called for or sent by Express.


## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

 Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

MRS. CELINA WOOD, Conn., writes: You have my sincere thanks for the EXAMINER. I prize it much. Next to my Bible I get light from it which relieves my mind of that which has long been a burden, viz., What will become of the heathen that never heard the gospel. Now I believe, with all my heart, that they will be remembered in "the ages to come." O blessed truth! May the Lord bless you.

A FRIEND, in Boston, writes: The BIBLE EXAMINER comes to me laden with good things concerning the Kingdom of "the ages to come." I feel very thankful that you are spared to preach the precious truths in relation to the government of our heavenly Father, and to vindicate them so faithfully. May the rich blessing of the HIGHEST rest abundantly upon you that you may be kept blameless unto His heavenly kingdom.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, MARCH, 1877.

No. 6.

## THE LORD'S SUPPER:

OR, CHRISTIAN PASSOVER.

THE Lord's Supper, or, Christian Passover, is not a priestly institution; though that class of men, generally, claim to be the only authorized administrators; yet, as I believe, with no scriptural authority for their assumption. Like the Passover, which Jesus celebrated the night before He suffered, it is a personal, or at most a family concern. Any Christian family is competent to celebrate the Lord's Supper without a priest's assistance; or, an individual *alone* may do it, if separated from a family. Join with Christian brethren and sisters if convenient; but such association is unnecessary to the validity of the Supper; if necessary, many Christians must be wholly deprived of it from their circumstances. If, then, you are isolated, "keep the feast" alone, not doubting you will have Christ with you, and feel that He is your "passover."

As to the time of doing it, I am satisfied the anniversary of our Lord's death is the true and only proper time; but let every one act as seems proper to themselves. I am satisfied, also, that the first or second full-moon after the Spring equinox is the true anniversary. Certainty as to which full-moon perhaps cannot be arrived at; but either may be used according to your judgment in the matter: I prefer the *first*.

Myself and family, the Lord permitting, will attend the ordinance, at 8 o'clock, Wednesday eve, March 28, at our house, 72 Hicks St., Brooklyn, N. Y. Any friends of Jesus, who find it convenient, will be welcome to meet with us at that hour.

EDITOR.

## THE OLD TESTAMENT SCRIPTURES.

It is becoming quite common for the opposers of the "ages to come" to speak lightly of the Old Testament, and to insinuate that we have nothing to do with it; but that the New Testa-

ment is our only guide. This is the resort of men who have a desperate cause to support. Out of their own mouths their course is condemned. The New Testament writers and speakers all appeal to the writings which these opposers so undervalue. We may safely say, no man can understand the New Testament without the aid of the Old; he cannot have even a tolerable comprehension of the New while he neglects the Old. The New is but a *Supplement* to the Old.

No wonder these opponents of the coming ages repudiate the Old Testament, for its entire teachings condemn their narrow scheme of human redemption. Jesus taught his hearers to "Search the Scriptures." Not the New Testament; for not a line of that was written when the Son of God gave this command. He constantly appealed to the *Old* Scriptures up to the last interview with his disciples, even after his resurrection. In that interview it is said, "He opened their understanding, that they might understand the Scriptures." Recollect, it was the Old Testament spoken of. He said, "These are the words which I spake unto you, while I was still with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." (Luke xxiv. 44, 45.) And in the same chapter (verse 25), He said, "O fools and slow of heart to believe all that the prophets have spoken!" Still appealing to the Old Testament, the portion of God's word so lightly esteemed by the opposers of "the ages to come."

Let us hear what Peter says of the Old Testament Scriptures. After speaking of the "voice which came from heaven," which, says he, "we heard, when we were with Him in the holy mount," he adds, "We have, also, a more sure word of prophecy; whereunto ye do well that ye take heed . . . knowing this first, that no prophecy of the Scripture is of any private interpretation" (literally, "private impulse or invention") "for the prophecy came not in *old time* by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 18-21).

Yet these modern appealers to the New Testament, as if all-sufficient without the Old, show almost as utter a disregard of the New as of the Old. None of the Apostles treated the early Scriptures as do these opposers of the doctrine of a progressive work in "the ages to come," proclaimed by all the prophets of the Old Testament. No man living can understand a large portion of Paul's writings who does not make himself familiar with the Old Scriptures of Moses and the Prophets. And although the men of whom I speak are constantly appealing to Paul, they show themselves utterly incapable of understanding him; for they make void his teaching by their "traditions" about the future. This point might be illustrated by a multitude of examples, but one portion of Paul's writings must suffice for consideration in this article, and that is found in Rom. xv. as follows:

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. . . . Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written," [in the Old Testament], "for this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles, with His people: and again, Praise the Lord *all* ye Gentiles; and laud Him *all* ye people: and again, Esaias saith, There shall be a Root of Jesse, and He that shall arise to reign over the Gentiles; in him shall the Gentiles trust."

Can the opponents of the views entertained by believers in "the ages to come" find anything stronger in those views than Paul here brings out? First, Paul affirms the Old Testament writings were given "for *our* learning;" and the man who neglects to learn from them is ignorant of the very alphabet of theology: he is a novice;" and though he may be called "a bishop," he will show that he is "lifted up with pride," (1 Tim. iii. 2, 6), instead of having studied "*all* Scripture given by inspiration of God," (2 Tim. iii. 16), and found it "profitable for doctrine," etc.

In the second place, Paul affirms Jesus Christ was given "to confirm the promises made unto the fathers." That covers all the ground I have taken.

Third: Paul shows that those promises have special application to the Gentiles; and that Jesus

Christ should reign over them, and that they should trust in him, and sing unto his name; and of course become willingly subject to him. Paul proves all this by appeals to the Old Testament. But these men, who seem to think themselves not only "wiser than Solomon," but wiser than all the "holy men of old who spake as they were moved by the Holy Ghost," turn the Old Testament into the back ground, and ridicule appeals to it against their stunted gospel. With all their boasts of appeal to Paul and the New Testament, they are at war with the Apostle; for in the text before us, he is as opposed to their theory, as they are opposed to the Old Testament and his appeals to it: his appeal to it, in the text Rom. xv., they ignore or disregard, just as they do the prophecies relating to the restoration of Judah and Israel, in the future, to "their own land, wherein their fathers have dwelt," (Ezk. xxxvii. 21, 25), and the reign of Christ over the Gentiles.

The prophecies that Paul quotes, to prove this reign, contain a largeness or fulness which it is utterly impossible to apply to anything that has occurred in this or any previous age; and must, therefore, be fulfilled in a future age or ages. Attempts to make such prophecies *conditional* are as unlike Paul as darkness is unlike light; or as unbelief is unlike faith. It seems that "blindness in part" has happened to many of modern "Israel," as it did formerly to ancient Israel, and is likely to last as long, because they so abhor the idea that any one can be blessed except in their way and time.

They are ready to say that "Christ is now reigning over the Gentiles, and has been for the last 1800 years, and that answers to Paul's statement." Such an assumption turns Paul's language into ridicule, and he might well say, as he said to some at Corinth, "Ye suffer fools gladly, seeing ye yourselves are wise." (2 Cor. xi. 19). Will those "wise ones" tell us what Gentiles Christ is and has been reigning over for the last 1800 years? Do they say, "*Believing* Gentiles?" Well then, Who are "*His* people *with*" whom the Gentiles are called upon to "rejoice?" Are those "*believing* Gentiles" called upon to rejoice with themselves? Again, how many Gentiles has Christ been reigning over for the last 1800 years? Has he reigned over one in a hundred, or really one in a thousand? Nay, verily: no such meager reign as that supposed can meet the comprehensive language Paul quotes from the Old Testament. We might as well say Na-

napoleon III. is now reigning over France, because he has numbers there that love him and would gladly see him its ruler.

When Christ reigns over the Gentiles (as he will), the Gentiles will rejoice "with his people." If his people are saints (or, *believing* Gentiles), then those who rejoice *with* them are another class. If his people are ancient Israel, then that Israel must be gathered and converted before these *believing* Gentiles can rejoice *with* them. Turn which way they will, these opposers are met with the sword of truth, and no wonder they wish to deprive that "two-edged sword" of one of its edges (the Old Testament); but that they cannot do without destroying both edges; thus doing a work which Infidels have failed to accomplish. They have loudly, boldly, and justly condemned men who have opposed their going to Daniel (the Old Testament) for proof that the kingdom of God is soon to be set up; yea, they have strained their ingenuity to the utmost to prove from that now slighted Old Testament, that the exact time of the second advent is therein revealed; but now that the same Books are appealed to in proof of coming *ages*, and that some of those ages are probationary, lo, and behold, "We have nothing to do with the Old Testament—the New is all that we are to appeal to."

Truly such a course indicates a desperate cause; but men who are independent thinkers are not likely to be carried away by such a loose method of disposing of questions in theology. The Word of God—the testimony, spoken by "holy men of God, who spake as they were moved by the Holy Ghost," (2 Pet. i. 21,) is to be received and honored; not ignored to suit any theory. But the opposers of "the ages to come" (Eph. ii. 7), and of a probationary age for some of the human family, are obliged to abandon the Old Testament, and so "love darkness rather than light, because their *theories* "are evil"—dishonorable to God, and a reproach to His government, who has *sworn* that "In Abraham and his Seed, all the families, kindreds, and nations of the earth shall be blessed." "Let God be true," if it makes "every man a liar." (Rom. iii. 4.)

ED.

### GOD'S PROMISE AND OATH."

STRANGE assumptions are made in attempts to evade the force of the argument that the promise and oath of God, that all families, or "kindreds" (Acts iii. 25) "of the earth shall be blessed" in Abraham and his seed. The substance of these

evasions is, "If a man does not use to his profit the thing bestowed, he is not blessed at all." This theory is casting reproach on the Governor of the world; for if the character of His favors depends on the use made of them, then not anything bestowed has the character of a blessing, and in fact is a curse: hence, the creature is under no obligation for gratitude to his Maker unless he has first improved what is given or offered to him. Where will such logic lead? It disrobes God entirely of his character for benevolence, and destroys all his claim for gratitude from us unless we have first improve that which was given. "The goodness of God" is no longer to "lead men to repentance," (Rom. ii. 4); for God's goodness is made to depend on the will of the creature. God's love for "the world" so as to give "His only begotten Son" was no blessing because some men never improve it; and it is no blessing to the mass of men because they never have and never will hear of it, if these theorists are correct.

Such a theory is the very climax of reproach on the character and government of God. It represents Him as complaining of men for not improving that which they never had; and it represents Christ as denouncing fearful judgments on the Jews for not improving that which was no blessing, viz., His personal ministry and works among them; which was not a blessing from God according to the theorists named.

Moreover, there is no such thing as sin, if the theory in question is true; because "sin is the transgression of law;" and men are required to be subject to a law that is "holy, just and good." But, according to these theorists, the goodness of a law depends on obedience, and not on its own merits: hence the law is holy or unholy, just or unjust, good or bad, not by its own character, but by the obedience or disobedience of its subjects. Such being the fact, according to these theorists, there can be no such thing as sin, because, to the supposed transgressor, the law was no blessing, being unholy, unjust, and bad in its character.

Opposed to this loose, if not wicked, theory there is much testimony in the Bible. Men may so use blessings as to make themselves worse for their possession; but that does not alter the character of the things bestowed, as blessings; yet it does make a wide difference to themselves. The fault is not in the blessings or in the Giver, but in their perversion of the favors. God's blessings flow to all men and for all men. "He

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.) "The Lord is good to all: and his tender mercies are over all his works" (Psa. cxlv. 9.) God's love for the world is not to be judged of by the use men make of it, but by the heart from which it flows, and the object of that heart. To suppose it was not to carry a blessing to all men is to question the sincerity or honesty of Him who made the profession of this love. To suppose the fact that "Christ gave himself a ransom for all," and at the same time had no intention of making the fact known to all men, and that it was not a blessing for all, is virtually charging our Redeemer with hypocrisy.

In short, the theory corrupts the words of God to establish human traditions; and represents the Creator as bringing into existence the human race, for the mass of which He had no blessing beyond those common to animals; and yet, professing to have a love for them which led Him to the greatest of all sacrifices, the gift of His only Son, that they might have eternal life.

Shall thinking and Christian men and women uphold a theory, which involves all these absurdities, because they happen to have been led into another theory which necessitates such a misrepresentation of the Divine government? I trust some, at least, will pause and consider before plunging any deeper into this impeachment of the Divine character, and His administration of the affairs of men involving their final destiny.

ED.

### AN EXPLANATION ASKED.

BRO. STORRS: Will you give your views on the following text, Matt. xii. 31? "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

It appears by Mark iii. 30, that our Lord spake these words to the Scribes, "Because they said, He hath an unclean spirit." They had said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." Mark's language is, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Luke records our Lord's words thus: "Whosoever shall speak a word against

the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke xii. 10). Luke's record makes these words to be spoken to the professed followers of Jesus; probably on another occasion from that recorded by Matthew and Mark.

My present conviction is, that our Lord intended to teach the doctrine that there is one sin that never will be forgiven; but it is a sin wilfully committed against the Divine remedy; it is no ordinary sin, for Jesus expressly says,— "All manner of sin and blasphemy shall be forgiven unto men:" but there is *one* exception, and *only one*, That sin is against the Holy Spirit, the great and only efficient Agent God employs to impart power and faith to lay hold of the LIFE-GIVER, so as to become "partakers of the Divine nature." This sin is not the ordinary one of merely "grieving the Holy Spirit;" but a wilful rejection of its Divine work in our regeneration, and speaking impiously against it: a sin the Scribes were guilty of when they attributed the works of Christ, wrought by the Spirit of God, to Satan. Men may, and doubtless some do commit this sin. But none can do it who have not first been enlightened by the proclamation of God's *remedy* for sin. Paul appears to have such in view when he says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the HOLY GHOST, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 4—6). This sin must be a *wilful* one, as appeals from Heb. x. 26-29.

It is only by the Divine Spirit that any child of Adam can rise out of his animal nature into a spiritual one; and when that Divine aid is wilfully rejected, and a final and wilful "despite" is done to "the Spirit of grace," (Heb. x. 29), there never will be forgiveness granted to such; but "eternal condemnation" is, so far as I see, their portion. They have sinned against the aid which alone could prevent such condemnation.

I am not disposed to lay any stress upon the words, "in this world, *aioni*, or that to come," regarding them simply as implying that for such a sin there is no remedy provided. For all other sins there is a remedy; and that is clearly expressed by our Lord, when He says, "All manner of sin and blasphemy shall be forgiven unto

men," and makes but one exception, the sin against the Holy Spirit.

No one need fear that they have committed such a sin, so long as a desire live sin their heart to be freed from sin, and possess the love of God and of Christ; for *such desire* is the work of the Spirit, and proves the person is yet in a condition to be saved.

ED.

### THE SIN OF IGNORANCE.

SOME men enlightened by the Gospel seem to think little of those who, by some means, have been deprived of their opportunities: and they say, "If such do as well as they know how, God will save them, though they never have had the Gospel."

I object to this mode of reasoning for several reasons. In the first place, it belittles the Gospel by virtually saying, "It is not necessary to salvation." That is, of salvation in the sense of final deliverance from sin and death. If so, why did Jesus impose upon the disciples the work of proclaiming it "to every creature," knowing how great things they "must suffer" (Acts ix. 16) for "His name's sake." These modern Christians seem quite willing to avoid the suffering, and smooth their pathway with the idea that God will secure the salvation of the ignorant and the heathen without the knowledge of Christ; so they, themselves, can go on unconcerned as to God's method of saving those ignorant and benighted ones, and take their ease, concerned only to be saved themselves.

Jesus saith, in his prayer, (John xvii.), This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." But these modern saviours of the ignorant heathen, by their doing "as well as they know how," manage to give "life eternal" to them without their ever knowing "the only true God," or "Jesus Christ." Which shall we believe, these modern speculators, or Jesus Christ?

Jesus has made knowledge *essential* to eternal life; and knowledge too, such as these speculators pronounce unnecessary; that is, they can be saved without it, according to their "traditions."

Such views not only belittle the Gospel, but they dishonor God, by throwing discredit on His professions of love to "the world" in giving His Son, that whosoever *believeth* in him should not perish, but have everlasting life, while at the same time (according to these speculators) He knew the vast majority of "the world" would

never hear of the only true God nor of Jesus Christ, and therefore could not *believe*. Such views are a dishonor to the character of God and a reproach to His government: and professed Christians thus strengthen the hands of infidels and drive reflecting minds into the rejection of a Bible which, they are taught, teaches such absurdities.

The only scriptural relief from false views of God's designs, and the government of the creatures He has made, is the clearly stated determination of God, which He has confirmed by an oath that "all the families of the earth shall be blessed" in Abraham and his Seed; and that the Gospel shall be preached "to every creature;" and that God has willed that "all men" shall "come to the knowledge of the truth." (1 Tim. ii. 4), and that the fact that Christ gave himself a ransom for all men, shall be "testified in due time," (verse 6); so that not one of the race of Adam shall finally "perish" till he has heard the testimony of God's love, and of the *ransom* by Christ, and has "done despite unto the Spirit of grace." (Heb. x. 29.) No obstacle in the universe can prevent Omnipotence from accomplishing this glorious work. Till it is done, no man's *probation* will end.

One thing more is worthy of notice. The law, which was a "shadow of good things to come," (Col. ii. 17) required, for the sins of ignorance, not an offering to be made till the person came "to the knowledge" of his sins. The law says, "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord which ought not to be done, and be guilty; or if his sin which he hath sinned come to his *knowledge*; then he shall bring his offering," etc., "and the priest shall make an atonement for him, and he shall be forgiven." (Lev. iv. 27-31.)

The law is the *shadows*: the *body* is Christ." (Col. ii. 17.) men are not finally condemned till the knowledge of sin and Christ are both manifested to them. God's ways are both just and equal in his administration. He is no respecter of persons, (Rom. ii. 11.) "Hear now O house of Israel: Is not my way equal?" (Ezk. xviii. 25.) God will prove it so, to all Adam's race.

Ed.

### OBADIAH'S PROPHECY.

I have been asked what disposition I make of Oba. 16, with my present view of God's promise and oath to Abraham? Though the inquiry is out of place till my opposers have met the questions, (1) "Did God mean what the words express to

Abraham?" and (2) "Have the promise and oath had their fulfilment?" yet I am not unwilling to look Obadiah's prophecy full in the face.

The quoting a single text in proof of a doctrine without regard to the context, is of little use in any controversy. Obadiah's prophecy relates specially to Edom, but the nations which desolated Jerusalem, or Judah, are spoken of in connection with Edom or Esau, who was Jacob's brother. In Judah's calamity by the heathen (*Goyim* literally, the *nations*), Edom "rejoiced" (ver. 11, 12) and also, "entered into the gate" of Judah, and "laid hands on their substance in the day of their calamity" (ver. 13). The prophet then tells Edom:

"The day of the Lord is near upon all the heathen" (these *nations* which had desolated Judah, or Jerusalem): "as thou (Edom or Esau hast) done, it shall be done unto thee; thy reward shall return upon thine own head: for as ye have drunk upon my holy mountain, so shall all the heathen" (these *nations* who desolated Judah, and in whose work Edom or Esau "rejoiced") "drink continually," (of judgments), "yea, they shall drink and swallow down, (or, sup up: margin,) and they" (these *nations*, including Edom) "shall be as though they had not been:" that is, their *nationally* shall be destroyed, that they shall never have a national existence. This prophecy has long since been literally fulfilled: those nations are no more.

It is a national matter that is spoken of, and has nothing to do with the final destiny of individuals. Please read the remainder of the prophecy, verses 17 to the end, and no one need to be mistaken in concluding verse 16 has no reference to the final destiny of individuals: it relates to nations as nations.

Ed.

### TEMPTATION.

Will you give us your opinion on the words in the Lord's prayer, "Lead us not into temptation." I was in a Bible class, last Sunday, and none seemed able to tell what this text meant. Might it not mean, "Leave us not in temptation?" &c.

Whatever else it may mean, it cannot mean that our Father in heaven ever leads any one into temptation to do evil, for James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Jas. i. 13. This settles the question that God leads no man into temptation to do evil.

The term tempt, signifies to try; especially when spoken of God's dealings with men. The first time it occurs in the Bible it has this signification. It is the case of Abraham when called

to offer up his only son Isaac. It is said, "God did tempt Abraham," etc.; that is, he tried his faith. Men are often said to "tempt God." This conduct is frequently charged upon Israel. And men are charged not to tempt God; that is, not to put him upon an unreasonable trial, going into difficult positions uncalled, and pretending that God is pledged to take care of them and to deliver them. Where God clearly calls us, there let us go; but let us be He sure has called us before we run; and see that no self-seeking design leads us on. "Thou shalt not tempt the Lord thy God" by "casting thyself down" for your own selfish ends, or to gratify friends, or to show defiance to enemies; and only when God clearly demands it of you.

"Lead us not into temptation," clearly means no more than, Preserve us from such circumstances as might overpower us, or prove too strong for us; and thus lead us to sin." "But deliver us from evil," is an appropriate accompaniment of the previous petition. Such I judge is the true import of the text.

Ed.

### AN INQUIRY.

"Please give me in the EXAMINER your reasons for believing that Adam and Eve were infants, as my impressions, and also those of others that I have asked, are, that Adam was created a man.

B."

REPLY BY THE EDITOR.—My "reasons" are,

1. It is in accordance with God's order in all His works. He begins at the lowest point and rises to the higher ones by progressive developments.

2. We have no right nor authority to assume that the "First Adam" exceeded, in any respect, the "Second Adam." If Adam the first came into life in perfect manhood, in body or mind, he exceeded Adam the second. But the Second Adam was first conceived, then advanced in formation in the womb of an *earthly* mother: then was born a helpless babe; then "increased in wisdom and stature," and grew up to manhood. Lk. ii. 7, 52.

Hence my *opinion* is, The First Adam was conceived in the womb of the *earth*, and when sufficiently developed, was brought into the atmosphere; and thus had breathed into his lungs "the breath of life," and became a "living being," or person. And, unless he was superior to "the child Jesus," he was developed into manhood in like manner as Jesus was.

The fact that he was called "man" does not militate against this view, for the Saviour calls a new-born babe "a man," when He says, "A woman . . . as soon as she is delivered of the child, remembereth no more the anguish for joy that a man is born into the world." John xvi. 21. The babe is called a man as soon as born. Adam the first was a man as soon as born of the earthly womb; but not a man in "wisdom" nor "stature," unless he was superior to the second Adam at His birth.

### "FOLLOWING AFTER TRUTH."

I regret to be compelled to wait for more copy of the above named work from Mr. DUNN's writings. All that has been received I have given in the first five numbers of this volume of the EXAMINER. I am informed that no more of it is yet published in England, but it is being prepared, designed to be issued altogether in a volume. When it will so appear is uncertain; but I shall resume the work of republishing as soon as I receive the copy, if the Lord will.

As some compensation for this delay, Mr. DUNN has sent me, "THOUGHTS ON CHRISTIAN WORK, AND ON OUR CHRISTIAN CONDITION: *In Three Letters.*" One of each of these Letters will appear in this and the following numbers of this Magazine. Let them be read and pondered prayerfully. The following is the first, of the three.

Ed.

#### LETTER THE FIRST.

##### CHRISTIAN WORK AND CHRISTIAN CHARACTER.

Every Christian will, I doubt not, agree with me in expressing thankfulness to God that during the last half century, a great impulse has been given to almost every movement that has been set on foot for the promotion of the Spiritual interests of the Community. CHRISTIAN WORK has, during that time, been in a thousand forms undertaken and carried on with energy by multitudes, especially of the young, who, in past days were altogether unaccustomed to labors of this description. For such a change it well becomes us to give thanks.

But while doing so we are bound, I think, with no less earnestness, to ponder our ways; to weigh carefully what has been accomplished; to avoid self-complacency regarding it; and to ascertain, if possible, the exact value of our labors.

On this last point we are always in danger of self-deception, since we are naturally prone to look too exclusively at that which is within our own experience; to omit noticing results on a larger scale; and, from a well-meant but ill-judged fear of consequences, to avoid contemplating anything which, we imagine might, if realized in its true proportions, tend to dishearten.

My own mind perhaps being peculiarly constituted, and my field of observation having been unusually extensive, I have been led into a series

of reflections on this subject, the substance of which I am desirous of submitting to others, in order that their precise value may be estimated by men who are wiser than myself.

Three things in particular have arrested my attention. The *first* is, the sad fact that while the existing generation of working men in England have, for the most part, been brought up in Sunday Schools, and therefore been accustomed both to read their Bibles, and to attend Public Worship, these very persons, looking at them as a whole—for many happy exceptions are doubtless to met with—having arrived at manhood, are commonly found to neglect religion altogether; to express something like hatred of Christian Ministers; to laugh at Tract distributors; and to tolerate, rather than to welcome, the visits of Christian persons to their families. This is, I say, very sad, but it is a true picture of a class once rejoiced in as Sunday School *Scholars*. I think this a loud call for serious thought.

The *second* fact on which I have meditated is, that so many,—I dare not attempt to estimate numbers, of those who have been in their day Sunday School *Teachers* are now avowed sceptics. I am not sure that Ministers of Religion are aware of the extent to which unbelief has spread, and is spreading, among this class of persons; for those of whom I speak, chiefly belonging to the middle classes of society, habitually avoid giving utterance to objectionable views before those whom they respect: are accustomed to attend Churches or Chapels with their families, and not unfrequently share in the communion of the Lord's Supper. They are also very often remarkable for their amiability, and they cultivate a religious tone in their conversation, which, being the result of early influences, is natural to them, and by no means indicates hypocrisy. But it hides *much*.

The *third* point I have been led to notice is, that in the opinion of unbelievers, popular Evangelical teaching, judging from its fruits, does not appear to have produced a *Christ-like* character in persons who have adhered to these views through a somewhat lengthened life.

I am anxious not to misrepresent what is said on this matter. Unbelievers do not, when they speak of the absence of a Christ-like character in Evangelical professors, refer to anything that comes within the scope of ordinary Christianized morality. Such persons, they would doubtless admit, are, as a rule, somewhat above others in their general conduct—in all that society de-

mands as evidence of religious character. They are ready to allow that Christians are commonly moved, both in speech and action, by higher and more spiritual considerations than those which act on the mass of mankind. But, in spite of all this, they will not allow that in any sense they shine as "lights in the world;" and such, they are persuaded, is the view commonly taken by candid and truthful observers.

This judgment—however painful it may be to say so—is not altogether without foundation. As in every age and in all countries a *conventional* standard of right and wrong prevails, according to which alone men are judged by their fellows, it is not *usually* deemed fair to expect from men anything more than conformity to this Christianized public opinion. If a religious man—say in his dealings—obviously falls *below* that standard, which he often does, either in consequence of defective commercial training, or, from foolishly despising the lower motives which govern secular men, and, perhaps it may be added, from imagining that his devout habits, and more or less correct beliefs, will preserve him from dangers to which others are exposed, he is too often credited with hypocrisy, while religion itself is frequently held up to contempt as a powerless profession, when tested by the daily transactions of life.

The sinner, conscious that great injustice is done to him when he is in this fashion ranked with hypocrites, too often falls back upon his religious integrity as if that should condone his fault, and instead of perceiving the particular moral defects that deform his character, and have undermined his position, dwells on his good intentions, and on the wrongs done to him by the world.

The Christian body with which he has been connected, injured and irritated by the reproach he has brought upon them, may eject him from their fellowship, and wonder at men's misjudgment of piety, but they commonly shrink from investigating the true causes of their brother's failure, and refuse altogether to admit the possibility of defect in the moral and spiritual education they are engaged in imparting. The result is a wide-spread opinion—in many, however, nothing better than a shallow prejudice—that Popular Evangelical Teaching does not produce a *Christ-like* character. But this is not the ground the more serious scriptures take.

The *distinguishing characteristics* of the Christian faith—the peculiar features of our Lord's

teaching and that of His Apostles, say our critics—and truly—are not to be found in the importance attached by him to commercial integrity, to faithfulness in domestic obligations, to truthfulness, or even to benevolence, deeply important as such virtues are; for, some of them at least, have been nobly illustrated by Pagans, by Mahomedans, and by Atheists. All secular virtue, many of them admit, even in its widest and most comprehensive relations may be embraced by Christianity, but does not therefore constitute it.

This witness is true, but we may go further and say, that nothing which the world in general is prepared to welcome and to honor is a *characteristic* of Christ's message to mankind. Neither the recognition of a Divine Being and of a future life; desire of reward, or dread of punishment in a world to come; the acceptance of a doctrine of atoning sacrifice, or of any theological scheme, however good or true, when taken singly or combined, make men Christians. For all these things, held too in connection with much that is beautiful and blameless in practical life, frequently distinguish persons who—whatever may be their standing before God, or whatever their destiny beyond the grave—are not, in Christ's sense, bearers of His cross. They may be attached followers of ecclesiastical bodies, zealous defenders of creeds, or active agents in the accomplishment of much good in the world, but they are not necessarily disciples of the Redeemer.

The first great question, then, we have to consider is this,—What *are* the distinguishing characteristics of Christianity? Unless we are agreed upon these it is vain to endeavor to ascertain whether or no we are exemplifying them. Holy Scripture, regarded as giving us in substance the true words of Christ and his apostles, and a true picture of their lives, can alone furnish us with material for forming a correct judgment.

Now the first feature that strikes one as every way peculiar to Christianity is the *absolute disinterestedness* it enforces and illustrates.

I am not, of course, referring to that kind of disinterestedness—beautiful as it may be—which is sometimes manifested in great acts of self-sacrifice. For these have, at the call of patriotism, or some other exciting motive, been exhibited by pagans: but of that pervading regard for the welfare of others, and that entire freedom from selfish aim and ends in daily and ordinary life, which was unknown to the world before the advent of Christ, and which is too often practically un-

known to multitudes who regard themselves as His disciples.

The maxim on which—whether avowed or not—men *act* has been thus expressed, “Every one for himself, and God for us all.” The Divine doctrine is,—Every one for his neighbor, and God will take care of the unselfish one,—a doctrine which the man of the world practically laughs to scorn. Christians, while they honor the injunction of the Lord, almost invariably decline to realize either its length or breadth. They say in their hearts, “every one admits that in a world like this it is simply impossible to be disinterested, or literally to love one’s neighbor *as oneself*, therefore the spirit and not the letter of the commandment is alone binding. It is only indeed by each one looking after his own interest that the interests of all can possibly be attended to. Whatever Paul may have written about no man “seeking his own,” but every man “another’s wealth” or well being, it is impossible that he can intend to teach anything contrary to the great principle that a man’s *first* duty is to look after his own affairs; then to attend to those of his family; and, after these have been regarded, to be mindful of the welfare of others.

So we reason. Are we right or wrong in our conclusions? And to what extent?

A second peculiarity in *specifically Christian* doctrine is, the *discouragement* it throws on the desire, which is so natural to man, of becoming influential by the accumulation of wealth. The love of *getting* is, by Christ, classed with the love of *keeping*. Both are considered vices.

I do not say that the Bible teaches that accumulation is in itself wrong. On the contrary, it commends the prudence and economy which are inseparable therefrom. By implication it bids a man “lay up” for his children, and by various exhortations to those who are rich, it recognizes the widest differences in the extent of men’s possessions. But it always speaks of wealth as *undesirable*, as involving many dangers, and therefore as a thing to be avoided rather than to be sought by the Christian. Such texts as “Labor not to be rich,” “Lay not up for yourselves treasures upon earth,” “Sell that ye have and give alms,” “The deceitfulness of riches choke the word,” “How hardly shall they that have riches enter into the Kingdom of God,” and such like, can scarcely admit of any other interpretation.

Modern piety, however, disclaims this doctrine. Its exhortation is, “Get money to any extent that may be consistent with integrity, and use it

aright. God has devolved upon his Church the conversion of the world, a work that can only be carried on in proportion as silver and gold are dedicated to His cause, *therefore* acquire largely, if possible, and give liberally.”

*Christ and His Church certainly here seem to be disagreed.*

The same may be said of *Earthly Distinctions*. The spirit of New Testament teaching clearly seems to be, “Seek them not.” If in the Providence of God they come to you, in the form of Office or otherwise, and bring with them Power, Influence, or Honor, receive them *as Trusts*, to be used, under a high sense of responsibility, for the good of men and for the glory of God! But they are by no means to be sought. If their attainment involves strife and self-assertion they are to be avoided, for the Christian must neither strive nor assert his merits. They may be accepted, but only in the way of duty.

Modern views of Christian obligation do not seem to embrace this view of things. The disciples of Christ are now taught that power and honor are lawful objects of their ambition; that they may be struggled for with the greatest intensity, if by that means they can be secured; that all power and all influence, whether arising from wealth or office, may be used for Divine ends, and *ought to be desired*, since thereby the advancement of Christ’s kingdom may be promoted.

*Again therefore it seems that Christ and His Church are, to some extent, disagreed.*

The third peculiarity that may be noticed is, the enforcement of Christian Charity, embracing, as it does, candor in judging others, and an unwillingness to think evil of any one; a state of mind unknown to the world before Christ came, and one still supposed by many to be somewhat inconsistent with zeal for truth. Mourn over the fact as we may, it can scarcely be denied that, in all ages, earnestness, especially in religious matters, has been generally associated with more or less of intolerance. It is so still. As a consequence *indifference* in relation to truth is justified by multitudes who, by our contentiousness of spirit and uncharitableness, have been led to imagine that want of candor, and practical unkindness towards those who are supposed to be in error, necessarily follows deep convictions, especially when accompanied by strong desires to impress these convictions on others.

The motto, “First pure, then peaceable,” like many other perverted Scriptures, is emblazoned on banners raised in the cause of Christ, and love

is lost in defence of views which, whether right or wrong, have no value in the sight of the Lord when separated from that Divine attribute. We do not indeed now so mistake the extent of our responsibility as to justify persecution in furtherance of what we regard as true religion, but it may well be questioned whether this improvement is not rather the result of enlarged views of civil liberty than a better understanding of our Christian obligations.

On this point of Charity we have undoubtedly still much to learn, and the lesson is one which can only be learnt when we come to perceive that the widest differences of opinion *as to what is revealed* may not only be consistent with godliness, but that these differences are actually unavoidable; that they, or rather the circumstances that produce them, are fore-ordained by God in order to promote thereby humility, candor, and love towards those who oppose themselves; *fore-ordained*, because the necessary consequence of our individuality before God; foreordained, because arising out of the Divinely ordered character and structure of Holy Scripture; foreordained, because the attainment of truth was never intended to be the peculiar privilege of the intellectual, the learned, the favored by position of circumstances, but a common boon to mankind; *limited*, without doubt to many *in extent*, but attainable by each individual according to his needs, and in proportion to his spiritual endowments,—to his thirst for Divine knowledge, his meekness and lowliness of spirit, and his love to God and man.

Hence the guilt of unkind and uncandid judgments. Hence the folly of imagining that truths, essential to ourselves are equally essential *to all*; that intellectual divergencies necessarily arise from moral defects, although they frequently do so; that uniformity in belief can alone produce oneness of character; that error, even on the most vital points, *in itself* justifies our alienation from the man who is ensnared by it; or that obedience to the apostolic command, "Contend earnestly for the faith once delivered to the saints," implies, or authorizes anything beyond loving earnestness in argument, and a holy example in our conduct.

We may gather wisdom, I think, on this subject from our Lord's judgments on the Pharisees of old. These men were not, as we have been led to suppose, simply a body of self-righteous and insincere professors. They were ardent zealots for what they thought to be truth. As they had no private ends to serve, they thought, I

doubt not, that they were moved by love of souls alone. Their grand and fatal error was zeal without love. They compassed sea and land to make a proselyte, because they thought this to be their first duty, and the highest proof they could give of their sincerity. But they were destitute of charity towards those who differed from them, and they were, *therefore*, rightly denounced as hypocrites by One who knew what was in them. For to call men to God, who is essentially love, without manifesting the possession of that grace of the Spirit, is surely at best a species of hypocrisy. It was because they were destitute of this charity that, like Saul of Tarsus, they persecuted, and imagined that, in the indulgence of an intolerant spirit, they were serving God acceptably.

Pharisaism in Judea probably exhibited what some forms of religious life now do in England,—the *running to seed* of what was once healthy and beautiful. Experience teaches us how often "The real virtues of one age become the spurious ones of the next. When, in the progress of the human race, any new ground is gained, whether in truth or morals, the original gainers of that ground are minds which were penetrated by true conceptions, and by an inward, sacred light. But it is totally different when the new ground being once made, a succeeding generation has to use it. The use of it then is no guarantee of moral rank. And yet every particular age is apt to suppose that its own virtues are of such peculiar excellence that they cannot but guarantee the motive. So the Jew argued in the case of his favorite, the Pharisee. How could there be anything amiss when there was so much zeal?" \*

So any one might say of the virtues of an advanced age like ours. Yet we too may compass sea and land in order to bring men to God, while wanting in that love which alone qualifies for the Kingdom. This is almost sure to be the case when heat is separated from light, when zeal supplants charity, or when, as the consequence thereof, our righteousness falls below the Divine standard, and we justify our declension, as the Pharisees did, by diluting the law of God, till we make it of little practical avail.

\* Sermons preached before the University of Oxford, by Dr. J. B. Mozly, Regius Professor of Divinity.

"The blood of Jesus Christ cleanseth us from all sin." 1 John i. 7.

## THE JEW AND THE HEATHEN.

BY WILLIAM SHEPHERD.

[Continued from the last number.]

As another proof of the correctness of this theory, we remark: Those prophecies concerning God's dealings with Moab, Ammon, Elam, etc., though they are said to be partakers of the cup of judgment which the prophet is represented as freely handing around to the nations (Jer. xxv.), yet the prophecies concerning these nations wind up with these gracious words, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." "And afterwards I will bring again the captivity of the children of Ammon, saith the Lord." "But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. lxxviii. 47; lxxix. 39. These prophecies can no way be forced into the past, for the circumstances and events predicted as connected with their accomplishment prove their future, as seen in the subsequent chapters which is all one continuous prophecy, in which we have ascribed the bringing in again of Israel, their feeding peaceably upon Carmel and Bashan, when "the iniquity of Israel shall be sought, for and there shall be none; and the sins of Judah, and they shall not be found," and where idol worship and sacred (?) "images are broken in pieces," and Babylon is said to fall, that is, as we understand it to mean, the fall of Babylon, here, as in the Apocalypse to mean the final overthrow of all sects, denominations, and exposure of all mystical systems of religious orders, who by their "every wind and doctrine" would blow, if they could, all the literal meaning and sense out of God's word, and retain nothing but a *myth* as the foundation of their creeds.

The fall of Babylon, rightly called "Mystical Babylon," I hold to be the fall of Christendom; and a happy event will this be, and one which we should earnestly desire, for then the world will be delivered out from under the cloud of mysticism into the resplendent light of the new age. (Isa. lx. 19, 20) When Jerusalem is again rebuilt and the magnificent temple finished, and "the law shall go forth from Zion, and the word of the Lord from Jerusalem;" then it is said, "People shall *flow* unto it; and many nations shall come, and say, Come, let us go up to to the mountain of the Lord," etc. (Micah iv., comp. viii. 20-23. What warrant have we to say that these nations are all enlightened Christian nations and does not embrace those "people that walked in darkness," and "now have seen great

light;" who have long dwelt "in the land of the shadow of death," and upon them now, "hath the light shined," and they gladly come to this light." And when this state of things has been introduced and fully established, and the Re-buker of the nations afar off,—(Isa. ii. 4),—shall have "cut off the chariot from Ephraim, and the horse from Jerusalem. and the battle bow shall be cut off." Then "He shall speak peace"—unto whom? unto the redeemed, unto Israel? no; for they have already been reconciled to the gospel of peace, and found peace in God through our Lord Jesus Christ; but, "He shall speak peace" unto the *heathen*, when "they that dwell in the wilderness shall bow down before Him," when "His dominion shall be from sea to sea, and from the river unto the ends of the earth." Zech. ix. 10, comp. Ps. lxxii. 7-11, 17.

We must not be understood to say here, in advocating the cause of the heathen, as well as the Jew, that those being brought into a saving state will be in no way *compulsory*, but a purely voluntary act on their part by a full compliance with the arrangements which will then have been introduced. We hold that no man will ever be saved by compulsion; it must be by the volition of his own free will that part of the general invitation given will hold as good then as now, namely, "Whosoever *will* let him come." All men will have a fair, or equal chance as regards light and facilities, however *varied* they may be; and it is not likely that they would so well appreciate salvation were it otherwise.

And now we would refer to one other remarkable prophecy, which we think has a great bearing upon the subject at point, and that prophecy nearly closes the cannon of the Old Testament. It is found in Mal. i. 11, and reads thus: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles! and in every place incense shall be offered unto my name: and a pure offering; for my Name shall be great among the *heathen*, saith the Lord of hosts." This prophecy would seem to rise above all others by way of eminence and explicitness, and come in as a sealing proof to all which has been heretofore adduced. There are two or three points brought out here on the subject which we shall briefly notice, and then close.

In the first place, it clearly foretells the universality of the exercise of Sovereign and the profuseness of the Divine bounties toward the benighted heathen nations, intimated in the clause "from the rising of the sun even unto the going down of the same." This gives us a clue as to the diffusion and extent, and exercise of that

grace, showing that it embraces the entire creation. Jehovah's name being great, signifies that it will be universally revered, and the most profound homage accorded to it by these nations.

The next point is, that in all cities, towns, and villages of any note in these countries, there will be altars and temples erected for Divine Service, and hearty oblations offered, as declared, "and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts."

You may here use terms the Gentiles and heathen interchangeably as signifying one and the same, or you may make the distinction if you please. Whichever, it does not weaken the argument in the least.

We have in no way exhausted the subject, this being but a simple introduction to it, we leave its further discussion for more able pens; and in closing would call your attention to the consideration of a sublime passage of Scripture in connection with this interesting theme; a Scripture which gives us a clue to the plenitude of the fullness of the Divine bounties toward the lost and benighted races, and that vast and wonderful plan of redemption devised by the Father in Jesus Christ, defining the extent of its effectual workings and its savings, namely, "*But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*" AMEN. (Rom. v. 20, 21.)

Newark, N. J.

## THE BIBLICAL DEVELOPMENT OF THE AGES.

### LEADING WORDS IN THE OLD TESTAMENT.

BY JOSEPH B. ROTHERHAM.

As this whole article is introductory, it does not require to be itself introduced in any formal way. The writer would merely say, before launching into his subject, that he desires to familiarize as well as to discuss the theme proposed; and hence, having absolute need to put some half-dozen Hebrew and Greek words rather prominently before his readers, he presents them in forms easy enough of pronunciation to make them acceptable to the majority of merely English students, who, thus furnished, may readily follow the discussion into all its ramifications. A brief critical explanation is here and there appended in a foot-note.

(1.) OLAM.\* This much-used term has a most instructive derivation, and one which leads on to the general significance and special idioms observable in its history. It comes from a root meaning "to hide," "to conceal." Starting from this point, the word *olam* comes to mean "concealed duration,"—concealed within the hoary indistinctness of the past, away beyond the line of memory, beyond the confines of tradition, beyond the compass of familiar story, away at or beyond the sources of historical records,—or equally concealed, probably more so, in the distant future, the unforeseen term of individual life, the unexplored history of national development, embracing the men, the things, the events, on which the sun has not yet looked. The word rebels against a too rigid definition, retaining as it does through all its history something of the free and bold indefiniteness derived from its parent stock. It may denote a lifetime; but it is as the length of that life is unforeseen. It may run on as long as a nation shall endure; but only because no one can tell how long the nation may continue. It may take up its abode by the lofty hills, and promise a coeval progress into duration, but only because those hills, judging from what is known of them, will stand when men and nations are gone, and still stand, none can say how long. It ultimately come to mean "an age," but first and foremost "an indefinite age;" and only by an effort, favored on the one hand by the growth of human thought, and on the other by the wear and tear of human words—does it bound itself, so as to admit of the notions of plurality and succession, of a given age, with one going before and another coming after it. Standing by itself, and cut off for the moment from the benefit of context and circumstance, *olam* refuses to be hampered even with an indefinite article,—it is "age" if you will, not "an age" if you lay stress on the "an," as though pointing to one age and hinting at another; still less "the age," as of a well-measured and familiar period. It is "age," "a remote age," "a distant age," "a future age," "an abiding age;" or, used as an adjective,

\* The Hebrew word is, according to the best grammars, to be pronounced 'ô-lâm, using the strong breathing (') to represent the first letter, the exact pronunciation of which is difficult to convey, or even catch: a light guttural gh may be used with approximate correctness; but, for readers in general, it was thought better to use the simple English form *olam*. Those who please to make the *a* long as well as the *o* (o-lahm) may excusably fancy that they attune their ear to a faint imitation of the meaning of the word as explained in the text. *Olam* occurs about four hundred times in the Old Testament.

"age-surviving," "age-abiding." Its force, in the majority of cases, even though *it* be used in the singular, will scarcely be exceeded by *our* plural: "to *olam*," or "for *olam*," being in many cases set forth with substantial accuracy as "to" or "for ages," to "ages of ages."

We now submit some examples of the way in which *olam* is used in the Old Testament,—a plan we may follow with advantage throughout this article.

EXAMPLES of *Olam*—indefinite and alone:

- Gen. iii. 22. "Eat and live *to Olam*."  
 " vi. 3. "My Spirit shall not strive *to olam*."  
 " vi. 4. "Mighty men *from olam*."  
 " ix. 12. "Generations *of olam*."  
 " ix. 16. "The covenant *of olam*."  
 " xxi. 33. "God *of olam*."  
 " xlix. 26. "Hills *of olam*."  
 Exod. xxi. 6. "Serve him *for olam*."  
 " xl. 15. "Priesthood *of olam*."  
 Job vii. 16. "I would not live *to olam*."  
 " xli. 4. "Wilt thou take him (leviathan)  
     for a servant *for olam*."  
 Psal. ix. 7. "Jehovah shall endure *for olam*."  
 Isa. lxi. 4. "Build the wastes *of olam*."  
 " " 7. "Joy *of olam* shall be unto them."

Though generally found without the definite article, in a few cases it is employed with it, although, it would seem, with little substantial difference of meaning. The following instances come under this head:

EXAMPLES of *Olam*—with the definite article:

- Ps. xxviii. 9. "Feed them also, and lift them up  
     *unto the olam*."  
 " xli. 13. "Blessed be the LORD God of Israel  
     *from the olam and unto the olam*."  
 Jer. xxviii. 8. "The prophets that have been be-  
     fore me and before thee *from*  
     *the olam*."  
 Dan. ii. 20. "Blessed be the name of God *from*  
     *the olam unto the olam*."  
 Dan. xii. 7. "And swear by him that liveth *for*  
     *the olam*."

(2.) *ADH*. Nearly akin to *to olam* is *adh*, which yet offers several points of dissimilarity. It is in many cases *synonymous* with *olam*. The following is a fine example of it in a *synonymous parallelism*:—

Hab. iii. 6. "The mountains of *adh* were scat-  
     tered:

The hills of *ola* did bow."

Yet it should be remembered that even synonymy is not identity; and further, it may be considered that *adh*, never exactly the same as *olam*, frequently, in striking ways, differs from it. The primary notion of *adh* is progress in *space*, "go-

ing onward from point to point of place." From this, it comes to signify "motion in *time*,"—"continuance,"—"perpetuity." Unlike *olam*, which in a good many instances refers to the past, *adh* is so applied only in a solitary instance (Job xx. 4). When used in immediate conjunction with *olam* (i. e., united by "and") it generally *follows* it—the phrase mostly being "to *olam and adh*," but on at least two occasions it precedes ("to *adh, to olam*,") Ps. cxi. 8; "to *adh, even to olam*," Isa. xxx. 8). More important is the fact that while *olam* never qualifies *adh*, *adh* frequently qualifies *olam*: we many times meet with "the *olams of adh*," never with the *adhs of olam*. Indeed, *adh* in the plural number is never found, which is itself quite remarkable. These two facts strongly tend to the conclusion that *adh* is the more abstract word. We can readily appropriate it in this sense: we can say "the *olams* (or ages) of perpetuity;" that is, "the ages qualified by perpetuity"—"perpetual ages." We could not adopt the reverse expression. *Adh*, therefore, is the more abstract term, the more simply expressive of the *quality* of continuance; in its special line, it is the stronger word, having no need to be pluralized to intensify it: at the same time it is a less historical word. Probably it never exactly means "age." It more nearly approaches the popular notion of "eternity," though it is still, perhaps, a more relative term;—all which marks of discrimination will reveal their practical importance as we proceed.

EXAMPLES of *adh* alone:—

- Job xix. 24. "Pen and lead in the rock *to adh*."  
 Psal. xix. 9. "Fear of Jehovah . . . enduring *for adh*."  
 " cxii. 3, 9. "His righteousness endureth *for adh*."  
 Isa. ix. 6. "Father of *adh*, Prince of peace."  
 Mic. vii. 18. "Retaineth not his anger *for adh*."  
 Hab. iii. 6. "Mountains of *adh* were scattered."

(3.) *OLAM AND ADH*. We have already intimated the fact that these two words are thus used in combination,—"*for olam and adh*" being something of a standing phrase, reminding us of our own "for ever and aye." *Olam*, indeed, is often used quite independently: *adh*, as we have said, mostly in this connection, and then following rather than preceding *olam*. We have now to give a few examples of this use, and to inquire into its precise significance.

EXAMPLES of *olam* and *adh*—independent, yet closely combined:—

- Exod. xv. 18. "Jehovah shall reign *for* (or *to*) *olam and adh*."  
 Psal. xxi. 4. "Length of day *for olam and adh*."  
 Psal. xlv. 6. "Thy throne, O God, is *for olam and adh*."  
 Psal. cxlv. 1. "Bless

thy name *for olam and adh.*" Dan. xii. 3, "As the stars *for olam and adh.*"

Inquiring into the relation in which these two interesting words, as, thus used, stand to each other, we may ask: (a) Do they mean "for eternity and eternity?" This can hardly be. Eternity with us means duration without end—this, at least; and, therefore, having once expressed the notion of (say future) eternity, we cannot add another (future) eternity to that (future) eternity. Besides, this would be forced as regards the former term (*olam*); which, though primarily expressive of concealed duration, does not explicitly mean endless duration: moreover, its ultimate development to signify age would, in that case, be more difficult of conception. (b) Do they mean "for time and eternity?" This at first sight might seem more plausible; but that it is not the exact truth is apparent from the synonymy of *olam* and *adh*, as already noticed, and is further evident from the dependence of the one on the other in the combination yet to be considered, by which the one is made to possess or characterize the other,—namely, "the *olams of adh*;" we cannot well say the "times of eternity," or if we do venture upon that, we thereby modify the word "times" to signify the same as "ages." Consequently, "for *olam* and *adh*" does not denote "for time and eternity;"—at least, not with the peculiar, balanced and contrasted force of the two words which is felt in this English phrase. (c) Can the phrase "for *olam* and *adh*" signify "for an age and beyond?" Perhaps this is an approximation; yet still it cannot, on mature reflection, be pronounced a perfectly successful rendering. "An age" seems too ready an anticipation of an end to the age; as though the mind could see its conclusion approaching, and hastened to project the duration spoken of beyond that anticipated end. Then, again, "beyond" is too vague and feeble a rendering for *adh*, which yields the idea of duration carried on and on with a settled continuance mounting to the notion of "perpetuity." *Adh* is stronger than *olam*, not weaker. On the whole we conclude the force of the phrase to be this,—expressed rather paraphrastically: "to an indefinite (or remote) age, and (or even) to perpetuity." Observing that the phrase is truly adverbial, it may perhaps more tersely—and though not so neatly as we would wish, yet still with considerable exactitude of meaning—be rendered, "age-abidingly and perpetually." The two words thus appear genuine synonyms, with the obvious advantage that the second firmly clenches the first.

(4.) OLAMS. The employment of this word in

the plural claims distinct consideration. It rather surprises us to meet with it in the plural at all,—so reluctant is it to let its terminableness come into view. For a good while, it has to suffice the reader that *olam* is indefinite duration—an age if you will, but an age of unknown, unrevealed continuance. The sun of history must rise and shine some time before it can lift the mist from the distance. By and by, however, the horizon becomes more sharply defined; and, though you cannot even now say exactly where the line falls, yet the clearer light familiarizes the eye with the visible landscape as a unit—as one landscape—and prepares the mind for the discovery of another beyond it. And so, at length, you grasp the conception of landscape beyond landscape. Almost in the same way can we conceive of the multiplication of *olams*—of ages. Little by little, *olam*—age—admits of being bounded and closed in as AN *olam*—an age, ONE *olam*—one age, THIS *olam*—this age; this age, succeeding one that went before it away in the past, and giving place to another that shall come after it in the future. Indeed, the past alone seems to expand and subdivide as it is looked into; and, as if to anticipate the requirements of geological discovery, the Psalmist exclaims (xc. 2), "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from *olam* to *olam*—from age to age—thou (wast\*) God." But if the past has witnessed a succession of *olams*, why should not the future do the same? God's ways are ways of *olam* (Hab. iii. 6)—*olam* ways, paths along which an *olam* is but as a step. When this idea is possessed, the notion of a succession of ages is as a ladder, by which devotion may climb to loftier ascriptions of praise to him who sits upon an age-abiding throne: "Thy kingdom is a kingdom of all *olams*—of all ages." (Psa. cxlv. 13.)

EXAMPLES of *olams*, in the plural:—

Psa. lxxvii. 5, "The years of *olams*." Psa. cxlv. 13, "A kingdom of all *olams*." Eccl. i. 10, "It hath been (or belonged) already to the *olams* which were before us." Isa. xxvi. 4, "In the Lord Jehovah is the strength of *olams*." Isa. li. 9, "Awake as in the ancient days (the days of *qadhem*), in the generations of *olams*." Dan. ii. 44, "A kingdom shall not be destroyed to *olams*. . . . And it shall stand to the *olams*." Dan. iii. 9, "O king, live to *olams*." (Also v. 10; vi. 21.) Dan. vi. 6, "King Darius, live to *olams*." Dan. ix. 24, "To bring in righteousness of *olams*."

\* If all the verse be governed by its opening clauses, as seems most natural, then certainly "wast" is the right term to supply.

(5.) OLAMS OF ADH. The notion of a succession of ages once being grasped, it seems but another step to conceive of the succession as carried indefinitely onwards. To express this, a word was ready: it simply meant continued progression—duration running indefinitely on. That word was *adh*: taken from space, applied to time, affirmative of advancement, and refusing to say any more, save as by usage it came to associate with itself the idea of the indefinite, the unbounded; and never having, like its companion (*olam*), submitted to the humiliation of being pluralized; a term also little tied up with the by-gone, choosing rather, with strong preference, the on-going; never growing weary, never coming to a stand,—it was an admirable word to express indefinite progression. Let this word then be employed to *characterize* the on-coming ages, and the conception of an indefinite succession of ages will be clearly and handsomely expressed.

EXAMPLE of *olams* (in the plural) qualified by *adh*:—

Isa. xlv. 17, "Israel shall be saved in the Lord, with a salvation of *olams*—of ages:

Ye shall not be ashamed nor confounded *unto the olams of adh*—the ages of perpetuity."

Call this eternity if you will: nevertheless it is eternity written in the alphabet of time; it is eternity seen into by the help of landmarks fashioned after those known to us in the present state; it is eternity waiting to become time: so far from being an endless stagnation, it is much rather endless motion, ever-expanding life, the constant inbringing of the possible into the actual; a boundless ocean, indeed, yet one which the voyager shall find no wild waste of waters, but much rather an interminable series of isle-gemmed lakes.

(6.) OLAM OF OLAMS. To the previous combination, it might have seemed unlikely that any thing could be added. What more could our weak minds desire than the ages of perpetuity? Extensively—nothing: intensively—one thing remained, namely, to characterize the ages to come as better in quality than the ages that are past. And this it was possible to do. Just as "the holy of holies" was the holiest, the best, the most beautiful, fruitful, and precious of all the holy places of Israel, so it was possible to relate the ages to come with those gone by in the way of super-eminence of character. The ages of perpetuity, which may be summed up as the perpetual age, will be in every sense THE SUPREME AGE. That age will justify the risks, realize the hopes, garner the fruits of all past ages. It will glorify

the age-abiding God, who emphatically dwells in perpetuity. (Isa. lvii. 15.)

EXAMPLE: Dan. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom *unto the olam*, even unto THE OLAM OF OLAMS."

We can ask no more, so far as the interrogating of this part of our subject is concerned, than to find that the age which shall be perpetually extended shall also be supremely blessed.

--The Rainbow.

(To be continued.)

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 5.

BY G. R. LEDERER.

### CHAPTER VIII.

This chapter contains a new vision. The former relates to Daniel, an outline of the four universal empires, passing the details of the second and third as concerning their relations to Daniel's people, and dwelling at some length on the fourth, revealing to him that, under that empire his people would exceedingly suffer, and that that power would develop into a rebellious and blasphemous enemy to God, which would bring it to a downfall and the final end of Gentile supremacy. Daniel's mind, however, was greatly troubled with what the fate of his people would be during the second and third empires, and for this reason he received a revelation concerning that important subject.

The ram with the two horns, the Medo-Persian monarchy—as explained afterwards by Gabriel, appears again in this vision, though under another representative, but is only mentioned in passing, because, under that monarchy, the Jews had nothing to suffer, but were rather well treated. For a short time only they were in great sorrow and anxiety when their lives were so cheaply sold by the foolish Ahasuerus.

But a great deal more is spoken about the third, the He-goat, representing the Javan, or Greek empire, under which the persecutions and sufferings of Daniel's people were such as never were before since nations were formed. This seems to me the particular reason why this chapter resumes the Hebrew language. The former dreams and visions were not only for the information of Israel, but for all the world. The heathen world were to be made to know that their destinies were in the hands of the God of the Jews, as also, how their kingdoms would come to an end. From this chapter and onward

to the end of the book; Israel, as the representative of the people of God, is the subject; the Gentile world has no other interest in it than in other historical parts of the Bible in relation to Israel. The Prophet, therefore, noted down what he saw and heard in the language peculiar to his own people.

"In the third year of the reign of Belshazzar." According to the historian Verosus, that king was murdered by his brother-in-law, after a reign of two years; but as it is a well known fact that those ancient historians were not very particular about dates and times, there is no discrepancy between the Prophet and the historian. The latter probably gives a round number. Belshazzar may have reigned several months beyond the two years, during which time Daniel's vision took place. Besides, Daniel, the inspired writer and great statesman is more to be trusted than any profane historian, and particularly so when the difference is of so small an account.

Daniel was transferred—in the spirit—to the river Uloi, in the province of Elam, and standing on the banks of that river he saw the things of which he gives a description for the benefit of the generations to come, and for a warning as well as a consolation to his own people. They should be aware of the trials and afflictions which awaited them under the reign of the brass, or leopard, or the He-goat monarchy, and should, therefore, mend their conduct, perchance, God might, in His mercy, shorten that time of great evil. It should also afford them a consolation to know that the cruel persecution under that wicked government, would, comparatively, be of short duration.

Daniel saw the ram, and beheld—so it seems—the coming up and growing of the two horns, and that the one which appeared last, grew, in size and power, beyond the first. The arms of silver, in the image of Nebuchadnezzar, are here represented by the two horns, showing in particular the development and speedy fall of that monarchy. The Medes are represented by the first horn; they were the principal assailants of Babylon, while the Persians were but their allies, by the latter horn. Yet this latter horn soon attained power over the former. We find, therefore, in the preceding chapters, whenever speaking of that empire, the designation "Medo-Persia;" but later, the angel speaks of the kings of Persia alone, (10, 20, according to the Hebrew division,) and in the book of Esther we find invariably the designation "Persia and Media."

The ram was pushing on towards the West, North and South, but not towards the East, for he came from the East, Media and Persia being

East of the holy land. All the beasts—which means the kings and nations—could not stand against him, he conquered all, became great and acted according to his own pleasure. The conqueror of the ram kingdom appeared in the vision as a He-goat coming from the West; Macedonia being West of the "desirable land." His movements were so swift that it seemed to the beholder as if his feet did not touch the ground. So were, indeed, the Macedonians under the leadership of Alexander who is represented by the big horn between the eyes of the He-goat. In a few words, the history of that truly great monarch is here given, while profane historians enlarge upon it and testify of its truth. Alexander became great within a short time, and was, therefore, exceedingly proud of his unprecedented success. But the big horn broke while in its greatest vigor; death overtook him in his march from conquest to conquest, and four horns came up in the place of that big one now broken to pieces; the vast dominion was divided among the four chief tains who accompanied the great conqueror.

But to one of the four horns, that which at first seemed to be the smallest and weakest, the vision now turns and becomes rather explicit, because in that part of the He-goat monarchy, the Prophet was most interested. It was that power which so oppressed and persecuted his beloved nation. That power extended his dominion over the pleasant land, the land of Israel, which was called "*Aretz Tzebi*," "the pleasant or desirable land." He was to grow up—in power—to the host of heaven, Daniel's people, who alone worshipped the only true and living God. The interpreter of the vision—whoever he was—called the rulers and nobles of the people, "the host of heaven," and also "the stars," of whom he, the king represented by that fourth horn, was to throw down to the ground and trample them underfoot. But that wicked power will go still farther. He, the representative of it, the king, will make war against the Prince of the host, against Jehovah; he will stop the daily sacrifice, and throw down, or desecrate the sanctuary by putting his image in the Most Holy place, and building heathen altars in its sacred halls. He will place a watch (*tzuba*) over the daily, and throw the truth to the ground; but she—the truth—will work and prosper notwithstanding. That wicked king will forbid the people to offer sacrifices to Jehovah and to read the Word of God, and will place watchers and spies everywhere to enforce his decrees, or deliver the transgressors to be put to death. Still people will cling with even greater zeal and earnestness to their God and His Word, at the peril of their lives.

Thus far, Daniel saw these events, sublime and terrible, like a panorama passing before his eyes, but did not understand their meaning. The stillness of the scene was now interrupted; he heard words exchanged between two individuals. He did not see them, but judging from the importance of the question and the reply to it, he called the speaking individuals "saints." The question was: "How long shall the vision of the daily, (its suspension) and the wickedness of desolation, the trampling of the sanctuary under foot, and the host, (the host of heaven above mentioned) last?" The answer came, directed to Daniel: "Until two thousand three hundred evenings and mornings, then the sanctuary will be justified," that is, purified, restored; the worship of Jehovah and the offering of the daily sacrifice will be resumed. This explanation of Gabriel—whom we suppose it was, since he was elsewhere mentioned as the messenger to Daniel—is very brief but explicit, and forbids misinterpretations to any Bible reader who is not blinded by pre-conceived notions.

Now first, Daniel obtains explanations of the meaning of the strange looking and powerful creatures. He is told that the ram represented the king or empire—of Persia, and the He-goat that of Javan or Greece, and so on, what we already know. Now my dear unprejudiced reader, take the book of the Macabees, or Josephus Flavius, or any other of the ancient historians, and you will find that all these things have minutely been fulfilled in the wicked Antiochus Epiphanes. He grew in power, not by the strength of armies, but by hypocritical flattery. It was he who caused the sacrifices to be suspended, because he polluted the temple with idols and his own image. He prohibited the reading and teaching of the law by penalty of a cruel death, and the country swarmed with spies and traitors, and in consequence thousands were slaughtered by being apprehended in the act of reading the law, worshipping Jehovah, or practicing circumcision. And, finally, it was that wicked Antiochus who died in the vigor of life, not by the hand of an enemy, but by a most loathsome disease which he contracted by a fall from some building.

The angelic interpreter continued—verse 26—"Concerning the vision of the evening morning which has been said in truth." Ancient and modern interpreters differ widely concerning the meaning of the strange expression: "Two thousand three hundred evening morning." Some think it means ordinary days of twenty-four hours. But the question here arises why did Gabriel use such an expression instead of the plain and short syllable "days?" Others, particularly

Adventists, make it twenty-three hundred years; but this system involves them in still greater difficulties. In the first place, the question why the angel did not plainly say "years," remains unanswered, as in the former mode of interpretation why did he not say "days." Secondly. It is without possible dispute that the events represented in this vision cannot be stretched beyond the third, brass, or leopard, or He-goat monarchy. The angel plainly said, that the ram represented the king of Persia, and the He-goat that of Javan or Greece. On the head of the latter were the four horns and also that little one which came in the place of one of the four and became so mighty, so destructive to the host of God, and who caused the daily to be suspended, and who threw the truth to the ground. Whoever that personage was, he must have been one who reigned before the fourth, the iron, or the nondescript of the four beasts which Daniel saw in his first vision, was introduced. This being an established fact, what do the twenty-three hundred years mean? When did they begin and when was to be the end? The whole period of the reign of the third, the He-goat empire, did not exceed—if even so long—two hundred years, while at the expiration of the two thousand three hundred "evening morning" the sanctuary was to be cleansed and the daily sacrifices resumed, and which, of course, must take place previous to the total destruction of the temple and cessation of all bloody sacrifices; what, I ask again, could the angel mean with the twenty-three hundred years?

I have given the subject the most earnest study, and consulted the two historians upon whom we can mostly rely, the books of the Maccabees and Josephus, for facts recognizable in the prophecy contained in the vision shown to Daniel on the banks of the river Uloi, and the interpretation thereof by Gabriel. I arrived at a conclusion which gradually became so clear to my mind that I believe it to be the only way in which this passage can be understood without meeting with any objection. It is this. The twenty-three hundred "evening morning" means neither days nor years, but sacrifices; it has reference to the daily which was offered continually (*tamid*) in the evening and in the morning even on the most holy days when many other sacrifices were offered.

Daniel saw in the vision that that wicked king—the little horn that came up in the place of one of the four on the head of the He-goat,—would go so far in his atrocious acts as to break up these daily sacrifices. His heart trembled, and he was anxious to know whether this would be the final end of his people and the sanctuary. Therefore

some one asked another some one how long this condition of affairs would last? And the answer directed to Daniel was, "until evening morning two thousand three hundred;" that is, it will last long so until twenty-three hundred daily sacrifices of evening and morning will be suspended, which is eleven hundred and fifty days, or about three years and two months. And, indeed, it was about that length of time that the sanctuary was desecrated by the abomination which Antiochus the wicked put into it which caused its desolation; it was abandoned by the priests, and the daily sacrifices were suspended. The people were forced to worship the Jupiter or Zeus of the Greeks, until God in His mercy raised the heroic family of the Hasmoneans who drove the cruel enemy out of the land, purified the sanctuary, and restored the worship of God and the daily sacrifices.

Speaking of the family of the Hasmoneans, I would explain to the readers of the BIBLE EXAMINER, or at least those of them who may not know it, why that family was called Maccabeans. The fact is this. The most valiant member of that family, Judas, raised a banner, on which were written four Hebrew letters, namely: "*mem*" (*m*) "*cav*" (*k*) "*beth*" (*b*) and "*jot*" (*j*). These four letters were the initials of four words which in the English language mean: "Who is like thee among the mighty, O Jehovah." The four letters could be pronounced "*machi*," and from this the name Maccabeans was derived.

But we return to our subject. The re-dedication of the purified sanctuary took place on the twenty-fifth of Kislev, the ninth month—our December—which the Jews all over the world celebrate to this day by singing the great Hallel, Psalms of David from the 113th to 118th inclusive, and lighting either oil lamps or wax candles for eight nights. The first night one, the second night two, and so on, increasing to eight. This latter ceremony has its origin from a tradition. It is, namely, said, that when the temple was purified the priests searched for holy oil to lighten the golden candle stick, the perpetual (*tamid*) light, but found only a little mug which a priest succeeded in concealing from the unclean hands of the enemy. This little mug contained only so much oil which was generally consumed in twenty-four hours; still they filled the lamps and lighted them, trying, meanwhile to obtain other pure oil. But, behold! the oil of the little mug lasted eight days, just long enough until a supply of oil could be obtained.

The little horn spoken of in this chapter must not be confounded with that in the preceding

chapter, the first vision of Daniel. That little horn is an offspring of the fourth beast, the non-descript, which represented the Roman universal monarchy, and its history is still in the womb of the future.

I append here a brief extract from ancient Hebrew commentators, their views of the vision related in this chapter, particularly concerning the little horn which came up in the place of one of the four on the head of the He-goat.

Aben Ezra says: "This little horn represented Antiochus the wicked, who sorely oppressed the saints, Israel. Not in his own power he will become so mighty, but on account of the wickedness of the people of Israel, that they might receive the punishment through that wicked and cruel king. It was he who killed the mighty and nobles of the people—the stars—which are called the host of heaven. He also shall place a host—a watch—in the sanctuary to prevent worship and offerings, and the truth be cast to the ground, prohibiting by penalty of death the reading of the law. 'But without hands he shall be broken:' so history tells us that Antiochus the wicked went up to the roof of a building, fell down, and in consequence of which, he died. 2300 evening morning are literal days and signified the six years and four months during which Israel suffered under the tyrannical rule of Antiochus. But since the angel told Daniel that this vision points to events which shall take place after a long time from hence, he, Daniel, notwithstanding the received explanation did not understand the vision, and which made him sick at heart."

Saadya Gaon jumps over the Greek and Roman empires, and says that the little horn represents the Saracens, whom he calls "Ishmael," who will reach the host of heaven, that is, Israel and the Romans—under Romans he understands Christians—throw them down, destroy the holy places and sacrifices of the Christians, and builds his mosque in the holy place. That power will not be destroyed by hands, that is, by an enemy, but by weakness he will gradually sink and be no more. Or the stone coming from the mountain without hands will destroy the Saracen power and fill the whole earth.

Rabbi S. Gaon lived in an early century of the Christian era, supposed to be the time when Constantinople was taken by the Turks. He quotes the views from still earlier students of Daniel; but they are in such a confusion concerning persons and times that they would be of no help to a better understanding. That the views of this ancient Rabbi are altogether untenable, I need hardly to say, he is wrong from the beginning in

combining the Greek and Roman empires as being represented by the brass or leopard vision.

*New York, Feb. 1877.*

## COMING EVENTS CAST THEIR SHADOWS BEFORE.

BY CHAS. T. RUSSELL.

"See thou make every thing after the pattern," was God's command to Moses; and Paul, by the same Spirit declares that "the law was a shadow of good things to come;" and so, now, we find it: these types and shadows, after lying dormant for ages, awake, and speak to us with double force as we realize the fulfilment of many and mark the speed with which others hasten to word accomplishment.

Christ came to fulfill the Law and the Prophets; yes, but not all of them. He fulfilled that part of them which referred to His first advent, but only a small proportion of either Law or Prophets referred to that event. The greater are yet unfulfilled; and, that we may not neglect these shadows, it is well that we remember the words of the Master, "not one jot or tittle of the law shall fail, until all be fulfilled:" and, "It is easier for heaven and earth to pass than that one jot or tittle of the law should fail."

Nor must we look for all of them to be fulfilled before Christ's second coming; many of them reach far into the next age. Let us examine, hastily, the first ordinance under the law, given to the children of Israel, "The Passover." This, by many good people, is considered fulfilled already; but Jesus settles that point, for He tells his disciples (Luke xxii. 16), "I will no more eat thereof *until it be fulfilled in the kingdom of God.*" Nor could it be; "Christ our Passover (Lamb) is slain," and we since that event have been eating his flesh, appropriating Him to ourselves, that we may have Christ formed in us the hope of glory; for "except ye eat the flesh of the Son of man, ye have no life in you." As the "fleshy house" of Israel ate the fleshy lamb and sprinkled its blood upon the door posts and lintel, so the spiritual house of Israel eat of the "Lamb of God," and "are made partakers of the Divine nature," and have their "hearts sprinkled from an evil conscience. But all Israel were not passed over by the Destroying Angel:—assuredly not; only the *first-born* were in any danger. Mark this, for only the *first-born* of spiritual Israel are on trial now; they are to be unto God "a kind of *first fruits* of His creatures;" the great mass of the family are not *now* on trial; many of them

doubtless will be tried during the time of trouble coming upon the world, the possible parallel of the forty years in the wilderness; for, many shall come up out of (or, *after*) great tribulation, having washed their robes in the blood of the Lamb;" yet, there is something which is to *Pass over* these *first-born* of these spiritual Israel. Yes, Jesus knew of it and warned us to "Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of man." "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Brethren, is this time of trouble near at hand? If so, let us lift up our heads and rejoice. The same signs which show it is near, show our deliverance is near also, "even at the doors." Lift up your heads; your redemption draweth nigh. These things are engaging the minds of God's children everywhere,—I mean the "Jewels." There is not an "Anna" nor a "Simeon" waiting for the consolation of Israel, that will not be watching and looking for Him when He comes for those Jewels; for, "It is unto those who look for Him, he will appear.

As an illustration, I recently came to know of four ladies, who, although uninstructed by any one, had come, through studying the Word, to a knowledge of the second coming of Christ, and met once every week for over a year to pray for that event. These dear Jewels belong to various churches, Presbyterians, Methodists, etc., and are evidently children led by the Spirit of God, which is to guide the flock into all *truth*.

Let us, brethren, be on our watch, lest He come as thief. We are not in darkness that that day should overtake us as a thief. Though He comes in this way to all the world, we "are not of the world."

If the Lord permit, we will, under this same heading, take up various types, shadows and parallels, at a future time, and endeavor, by his aid, to trace them to their substance.

*Pittsburg, Pa.*

## "HE THAT WINNETH SOULS IS WISE."

BY WM. H. SPENCER.

THE Messianic command is, "Go into all the world, and preach the Gospel to every creature." Though this command was given specially to the chosen twelve, yet its universal character imposes an obligation upon Christ's ambassadors and co-laborers for all probationary time. They are his elect for winning souls.

We are to win souls to Christ by *bearing a Christ-like character*. He is the only perfect pattern for human adoption, and conformity thereto exhibits in a powerfully convincing manner the vitalizing effect of Christian character. Though "despised and rejected of men," "a man of sorrows and acquainted with grief," "in all points tempted like as we are," yet he was "without sin," "holy, harmless, undefiled, separate from sinners." Notwithstanding He mingled with sinners, speaking to them the gracious words of life, and was condemned by the self-righteous Pharisees for eating and drinking with publicans and sinners, still he was truly separate from them. He drank not of their worldly spirit, but with his mind fixed upon heavenly things, the absorbing motive which drew him into their society was to lead them to secure the true riches to be revealed in the fullness of time. Christ took upon himself "the form of a servant;" he was "meek and lowly in heart," "suffering wrongfully," and even in the terrible agonies of Calvary he prays for those who were crucifying Him, "leaving us an example" that we "should follow his steps." When he was reviled, he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Oh that Christians would more fully realize that they are the Master's representatives during his absence—living epistles read and known of all men with whom they mingle! "Ye are my witnesses," says Jesus. How are you witnessing for him? Are you daily exhibiting the meek and holy spirit that he possessed? Do you cherish the love which caused him to weep over dying men? Are you proving yourselves truly "the light of the world?" Let the followers of him "who went about doing," think on these things.

Again: The faithful presentation of the truths of Scripture which exhibit the plan of redemption in all its wondrous parts, and reveals God's love and compassion for the perishing children of Adam, is another efficient means of winning souls to Christ. The apostle Paul, in his second epistle to Timothy, affirms that the Holy Scriptures are able to make one wise unto salvation, and are "profitable for doctrine, for reproof, for correction in righteousness." Many object to doctrinal teaching, but I am led to believe that Paul was right. Doctrinal teaching is profitable for winning souls to Christ, for all Christian duties are deduced from some doctrine of Scripture. The duty of loving God is enjoined from the doctrine that "God is love;" that we should love him because "he first loved us." Indeed, how can we in any other way convince the

reasoning mind of "the kindness and love of God our Saviour toward man," or demonstrate the freeness of salvation, that he is "not willing that any should perish?"

We but feebly comprehend the great, constraining and sovereign love of God for a perishing race, manifested in the sacrifice of His only begotten Son, that "whosoever believeth on him should not perish, but have eternal life." "God commendeth his love to us, in that, while we were yet sinners, Christ died for us. Were we to be justified through any merit of our own, we might well look with gloomy forebodings to the future. But we can trust the merits of Jesus' blood. "Not by works of righteousness which we have done, but according to his mercy" will he save us, and "being justified by his grace," we are "made heirs according to the hope of eternal life." "By grace are ye saved." Sovereign love beheld the race sinking in the hopeless darkness of eternal death, but the unsearchable depths of God's grace sent *Light* into the world—hope for a perishing race. The forerunner of Jesus declared at the commencement of his ministry that the words of Isaiah were fulfilled, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Says Jesus: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He "was the true light which lighteth [shall light] every man that cometh into the world."

Let us then not overlook or forget the fact that he who strives to win souls to Christ manifests true wisdom, "for he that converteth a soul from the error of his ways shall save a soul from death and hide a multitude of sins." Every one we are instrumental in turning from darkness unto light adds one more to the number who shall be "made kings and priests unto God," and furnishes one luminous star to the crown of our rejoices. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Rochester, N. Y.

## ROME, NOT CONSTANTINOPLE, THE FOURTH EMPIRE.

BY N. H. BARBOUR.

Of the four empires and their locality, Sir Isaac Newton remarks: "All the four beasts are still alive, though the dominion of the first three

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be taken away." [This corresponds with the declaration of Dan. vii. 12, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time." And also with Dan. ii. 39, "Then was the iron, the clay, the brass, the silver, and the gold, and broken to pieces together."]

"The nations of Chaldea and Assyria are still the first beast; those of Media and Persia, are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third beast, and those of Europe, on this side, are the body of the fourth beast. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side Greece; we are to look for all the four heads of the third beast on this side of the Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side Greece. And therefore, in the breaking up of the Greek Empire into four kingdoms, we include no part of the Chaldeans, or Media and Persia, in these kingdoms, because they belong to the bodies of the first two beasts. Nor do we reckon the Greek Empire seated at Constantinople among the horns of the fourth beast, because it belongs to the body of the third."

The above remarks by Sir Isaac Newton appear sound; and more especially as they are so clearly supported by facts, and by Scripture. If the four beasts still live, and are to be destroyed together, where are they, if not on their own original territory?

The bear subdued the lion, but did not become a lion, nor did the lion become a bear. One simply conquered the others. Hence the parts of the fourth kingdom must be looked for, not in Chaldea, not in Russia, not in Grecia, but on its own territory.

It has been thought, by some, that the ten divisions of the fourth empire should be sought for in what men are pleased to call *Eastern* and *Western* Rome. But prophecy says nothing of *two* divisions of the fourth empire.

The image of a man has two legs, I know; and so it has two ears, two eyes, and ten fingers. But it has occurred to no one to make more divisions to Babylon or Medo-Persia on that account. If the prophecy demands a dual division of the empire, because the image had two legs, then it demands a dual division of the Greek empire, for the two thighs, or sides. For notwithstanding a brother in the EXAMINER for December, 1876, very coolly appropriates, "the two thighs," etc., to Rome, in order to help out his dual di-

visions, God appropriates the thighs to Grecia, "His belly and his thighs of brass." We had always supposed that Dan. ii. and vii. referred to the same fourth kingdom; and where do you find the *two* divisions referred to in any part of the 7th or 8th chapter, or in Revelations? And as the prophecy no where hints at any such division, had we not better be content with what it does teach? The two legs, and Constantinople and Rome look very pretty on paper, and if you insist on having a dual division of the empire because of the two legs, when it is nowhere so applied in the Bible, please let me have *ten* of Medo-Persia, and *two* of Grecia [thighs are plural as well as legs]. If the brother waits till he shall see five of the horns of the *fourth* beast, growing out of the head of the *third* beast, before he looks for his Messiah, the words he puts into the mouth of a certain class, "They say this view of the vision of Nebuchadnezzar would put off the coming of Christ for a long indefinite time," will indeed be true.

Rochester, N. Y.

### THE TURKS AND THE JEWS.

ONE of our subscribers asks, "Are not the Turks (to distinguish them from the Arabs) the descendants of Esau,—Idumeans,—consequently is not all prophecy and threatening relating to the Idumeans applicable to the modern Turks?"

To this Bro. Bonhomme replies:—

"The change of so many centuries render it impossible to trace or distinguish the parent source of the so-called Turk. I think it possible the Arabs and the Turks are but synonymous. Ishmael (Gen. xxv. 13-15) and the six sons of Abraham by Keturah (Gen. xxv. 2), together with the seed of Esau and of Lot, occupied the parts of Judea. As to their different tribes, they have their traditions and peculiarities; yet as a whole Turks and Arabians are but one people, distinct from all other races of mankind. They all profess the Mohammedan religion; they preserve their ancient manners with singular fidelity. Esau, who is called Edom, settled in the mountains south of the Dead Sea, extending to the Gulf of Akaba, where he became very powerful; this region was called from him the land of Edom, and afterwards Idumea.

As for the origin of the Turks in founding a kingdom, I think the second article on Turkey in the October and November numbers, is clear."

From *Guthrie's Grammar, London, 1777*, we learn that "the Turks or Turcomans, which name signifies wanderers, were originally a tribe of Tartars or Scythians, which extended its con-

quests under various leaders, and during several centuries, from the shore of the Caspian Sea to the straits of Dardanelles. Being long resident in the capacity of bodyguards about the courts of the Saracens, they embraced the doctrine of Mohammed, and acted for a long time as mercenaries in the armies of contending princes. Their chief residence was in the neighborhood of Mount Caucasus from whence they removed to Armenia Major, and after being employed as mercenaries by the Sultans of Persia, they seized that kingdom, and spread their ravages all over the neighboring countries. Bound by their religion to make converts to Mohammedanism, they never were without a pretence for invading and ravaging the dominions of the Greek emperors, and were sometimes commanded by very able generals. Upon the declension of the califate or empire of the Saracens, they made themselves masters of Palestine. In 1357, they passed the Hellespont, and got a footing in Europe; and 1453 they took Constantinople. The conquest of Constantinople was followed by the submission of all Greece, and from this time the Turks have been looked upon as an European power."

The original Turks have undoubtedly become mixed with other tribes and nationalities, particularly with the Saracens, a tribe of Arabs who descended from Abraham by Hager. Indeed, there may not be to-day a pure Turk in the world.

The Idumeans or Edomites as such are no more. Many of them were absorbed by the Jew, and the rest were ultimately mingled with a tribe of Arabs descended from Nabath, a son of Ishmael and were jointly called Nabatheans. So that the prophecies and threatenings against them and their land have been fulfilled. For their violence against Jacob, shame hath covered them, and they have been cut off forever; and there is none remaining of the house of Esau. Obadiah x. 18. Their land also is a desolation, according to Ezek. xxxv: 2-9.

The Turk holds Palestine and treads down Jerusalem, according to the words of Jesus: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." But now, while Russia and Turkey are preparing for war, in case the peace conference should prove unsuccessful, we see accumulating evidence that the day of the restoration of Jewish nationality is not far off.

Hepworth Dixon says of an enterprise started in England:

"Col. Gamler, Capt. Warren, and other gentlemen, have formed a society for colonizing Palestine. Military and engineering science will not

be wanting in the Committee of Management. Their purpose is to transfer the dominion of Palestine from the Turk and Arab to the Jew. the means are pacific: purchase of the land, settlement in the towns and cultivation of the soil. Money is to open Jaffa and Acre; industry is to transform the plains of Sharon and Shefelah into gardens; a new race is to drive back the Salhaan Rovers, and to hold the swarthy children of Goblan in check. The wells of Esdraelon are to be cleared out, the vineyards of Samaria to be planted, and the fish of the Genesereth to be caught as of old. Hundreds of cities are to rise on the ridge of Judah, and the voices of the high priests to echo from the synagogues of Zion. Believing not merely in the literal fulfilment of prophecy, but in the duty of coming to the help of Providence, the members of this society are clearing ground and firing opinion for the physical restoration of the Jews to Palestine.

And a correspondent of the *Wochenschrift*, writes in reference to the prospects of agriculture in Palestine: "The Jews of Palestine are at present more inclined to engage in agriculture than at any time previously, and twenty-four of the most prominent men of Jerusalem intend to pay farms near Jericho, 18 miles from Jerusalem in order to establish a Jewish colony. There, orchards of evergreen would be immediately planted, as on the banks of the Jordan, and they would flourish splendidly. At a later time, other colonies could be founded, and the Jews drawn from the cities to the country."

Again, we see it announced that "the Rev. James Neil, B. A., formerly incumbent of Christ's Church, Jerusalem, is to publish immediately in London, 'Palestine Re-peopled; or Scattered Israel's Gathering: a Sign of the Times.'"

The following from the New York *Independent*, bears upon the question:

"We recently mentioned that the migration of Jews to Jerusalem had become very large in the past five years. The Rev. Hunter Corbett writes from the Holy City as follows: "The Jews here greatly outnumber all others, and their numbers are constantly increasing. The aged are returning here to die. Near the Garden of Gethsemane there are a vast number of newly made graves—many as yet not used. In the Jewish quarter of the city are found perhaps the saddest looking people on the face of the earth. Their countenances do not indicate a ray of joy or hope. Not all Jews who come here are poor. Quite a town is springing up outside the north and west walls of the city. Some wealthy Jews are building fine houses with gardens for themselves. One rich man from London has built houses for

one hundred and fifty families of poor Jews. A numbers of houses are already completed, built by a company."

The Turks must be plucked up out of that land, and the Jewish people must be plucked up from among the nations and planted there. At the time appointed, nothing can prevent this. Jer. xii. 14, 15. That the time is near, there can be no doubt. Yea, it hasteth greatly. But what then? Then the Gentile dispensation will terminate. Then the LORD JESUS unseen by the world, will come to the air, or atmosphere, of this earth. Then the first resurrection, the resurrection of the saints, will take place, and at the same moment the living saints will be changed and caught up with them to meet the LORD at his coming.

"Be patient, therefore, brethren, unto the coming of the LORD. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the LORD draweth nigh."

J. G. W.

—*Prophetic Times.*

## "PROVE ALL THINGS."

BY ELD. J. PARRY.

"PROVE all things; hold fast that which is good." 1 Thess. v. 21. This is good advice, come from where it will; but the source adds dignity and value to it. It is of universal application to science, government, morals and religion. Those who try to act up to it will find it costs them something; but it is worth all it will cost.

I have for some years tried to act up to it on the most important subject, religion. Now, which, amongst the numerous systems and theories, is the best? This is the question, without doubt, that of the Bible is paramount to all others. Who can doubt it, and lay claim to common sense?

Let it stand then: If there is a God, and the Bible is a revelation from Him, it is worthy of universal acceptance. It is surely best that it should be so. We come to the conclusion that the book we call the Bible is a revelation of the mind and will of God to man. So far, all Christians are agreed we have the best and only true religion.

Now, among all the numerous sects and churches that profess to take the Bible as their guide and teacher of the truth, where shall we find the best? Amongst this multitude of creeds and con-

flicting opinions, where shall we find the most of truth and light on God's Word? The great majority stay where they were born and educated, and content themselves with the creed of their fathers. There are many great names to advocate all these systems, and many think it is of little consequence which we embrace. Yet still we are told to prove all things, etc. This has been my object for years, to seek and find the good and true way. Amidst conflicting opinions and systems, this is no easy task to have the mind free from prejudice and human influences. After many doubts, fears and discouragements, I have, I trust, cast my hope on a sure and good foundation. The oath and promise of God to Abraham, that in him and his seed all nations should be blessed; if not in this age, in a future one.

The BIBLE EXAMINER has been a great help to me in this search after truth; and I bless God for the light shed on his word through the instrumentality of our dear brother Storrs. May he long be spared to see that he has not labored and toiled in vain to prove all things, and hold fast that which is good.

The gospel preached to Abraham is good news to all people: better than orthodoxy, that consigns the great majority of our race to endless torment; or Adventism, that burns up the world, and all its inhabitants, except themselves, and leaves Christ in the minority, instead of "in all things having the pre-eminence." If the saints are to be kings and priests in the kingdom to come, will there be no work for them to do, no subjects to govern and teach and bring to the knowledge of the truth "till the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" Even supposing (should such an idea enter a sane mind) that religion is a mere delusion, that there is no God, no revelation of a hereafter, that all the wonders we behold happened by chance, and all religion is but the effusion of an excited imagination, or a crafty priesthood, who would be the greater losers in the end, those who cherished such an anticipation, and lived and died under its influence, or those whose best prospect was only this: "Let us eat and drink, for to-morrow we die," and there is the end of us all? Even here, the worst possible case, the illusion would be a blessed one, and its influence would be good for this short span of existence, and we should never know our loss; a perpetual sleep, a universal quietus will close the scene.

But religion is a reality, and not a cunningly devised fable. Nature, as well as revelation, declares there is a God, the Maker and ruler of all things. To know, to love, serve and obey Him

is the best and safest position we can hold forth for this age, and that to come. In these latter days light has been shed on his word. The character of God is vindicated from the dark mist in which it has been shrouded since the dark ages of ignorance and superstition. That his tender mercies are over all his works; that Christ tasted death for every man; and all, in this age or that to come, will have the opportunity to embrace or reject this great salvation. This blessed gospel hope, so clearly expounded in the BIBLE EXAMINER is an anchor, fast on the rock of ages, to enable us to outlive all the storms of life, and land us safe at last on the shores of immortality, at the resurrection of the just.

*Sandy Hill, N. Y., Feb., 1877.*

### THE CRY AT MIDNIGHT.

WE have for many years past been persuaded that the cry at midnight, Matt. xxv. 6, heralding the bridegroom's presence, was not uttered by the virgins who waited his coming but by the attendants who were heading the bridegroom's procession; consequently, it cannot be forced to represent a similar cry made by the waiting church during some time prior to our Lord's arrival. The reasons for thus believing are obvious, and may be stated as follows:

*First*—In the features of the Jewish wedding, drawn upon for the parable in question, the virgins were in waiting at and around the house of the bridegroom, while the latter with his attendants, having celebrated the wedding at the house of the bride's father, had left that house and were proceeding on the street to meet the virgins and enter the house of the bridegroom, the attendants, *not* the virgins, meanwhile shouting along the street the so-called midnight cry.

*Second*—The cry was first made by persons awake. But the whole body of virgins, weary at the long delay of the bridal retinue, had fallen sound asleep, and are so described at the very instant the cry was sounded. How, therefore, could these slumbering virgins open the cry? Certainly they would be the last ones to cry it while asleep. Our Lord declares they were all asleep. It was the cry that awoke them.

*Third*—"The going forth to meet the bridegroom," the original movement prior to slumber and prior to the cry, was founded upon a well known previous understanding and announcement of the approaching nuptials. This was the prime, grand, preparatory movement, made intelligently, made on evidence. This may denote the latter-day, wide-spread, advent movement,

occupying some considerable time, but the final "going out" is a sudden movement, marked by excitement and a quick ending.

*Fourth*—We search the parable in vain to find that a single virgin, who was unready when the cry was made, ever got ready afterwards. All awoke, all stirred the rude lamp, all was haste; but with one class it was too late. Hurry, alarm, seeking there was; but there was no preparation. The true preparation, with lamp, oil, dress, waiting love, and intelligent faith, was made from the beginning. From this very beginning there were "five foolish." These essayed to pass in, but entered not. "Wisdom uttered her voice" for these in vain.

*Fifth*—An older and doubtless truer translation confirms and establishes this view. The common version misleads in using the word "cometh" or "comes" or "is coming." Its use supposes an event at hand and near to come, but not actually come. The Sinaitic version—the oldest in the world now known—renders it simply thus: "Behold the Bridegroom!" With this agrees the Vatican and Alexandrian, the two next oldest New Testament manuscripts extant. These are of early date and high authority. The thought seems to be, "See, the bridegroom is here; he is come." Just like this was the language used by Christ's attendant and herald at his first advent: "Behold the Lamb of God!" That is, Look at him; he is here. John i. 36. In neither instance was he yet to come: he had already come.

*Sixth*—The Diaglott sustains this view and gives this literal translation: "Lo, the Bridegroom." But this is spoiled by introducing the features of a Hindoo wedding, whereas our Lord refers not to a Hindoo, nor a Persian, but to a Jewish wedding. I have presented the main feature and order of this wedding: for the rest, see "Nevin's Biblical antiquities."

And so I believe that *men* are not to fulfill Matt. xxv. 6. On the contrary, it is a mighty cry, a shout uttered by the angels, the celestial attendants of the Bridegroom. When that cry is made, probably by Michael, (1 Thess. iv. 16), it will be too late to obtain access to the home of the Lamb and his chosen. Too late! Unquestionably a great warning of the Lord's near approach is to be made prior to the Last Day. It has been made. It is being made. It is right to make it. But the cry in the parable is not its divine warrant. Jesus will come suddenly. The cry at midnight may be heard sooner than the virgin's dream; yea, at the next moment. Who can say, "Ready?"—*D. T. Taylor.*

## LETTERS AND EXTRACTS.

FROM NORMAN MCRAE.

BRO. STORRS: This day I am in receipt of No. 5, EXAMINER, which gives me great pleasure in its revelations of opening up, as it were, daily a new fountain of light in the divine revelations of the Word of God, which, in ages gone by, have been kept hid in a mystery of darkness, but now are brought to light by the will of the Father of all mercies, who, in the abundance of his love, hath caused a light to shine in dark places, though the darkness be so great it comprehends it not.

Blessed be God the Father of our Lord and Saviour, Jesus Christ, who hath raised us up, in the person of his beloved Son, a light that lighteth every man that cometh into the world." John i. 9. A light to lighten the Gentiles, and the glory of thy people Israel. Luke ii. 32. And he said, It is a light thing that thou should be my servant to raise up the tribes of Jacob and restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Isa. xlix. 6. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. Isa. liv. 3. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isa. xl. 5. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. Psa. lxxxiv. 9. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. Isa. lxi. 11. For I will pour water on him that is thirsty and floods upon the dry ground, and I will pour my Spirit upon thy seed and my blessings upon thine offspring. Isa. xlv. 3. And I will pour my Spirit upon all flesh. Joel ii. 28. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord. Num. xiv. 21.

The above passages are but a few of the many golden declarations of God's holy Word, setting forth the glorious triumphal reign of King Messiah on the throne of his father David, wherein he will be acknowledged as King over all the earth, for his dominion is from sea to sea, and to the uttermost parts of the earth.

I give thanks to God daily for his loving kindness and tender mercies towards me, when he has seen fit, in his wonderful love, to reveal those glorious truths to so unworthy a creature as I

have been, and to call me out from among many to know Him the only true God and Jesus Christ his Son, who gave himself a ransom for all, to be testified in due time. May God bless you, and prolong your days, is my prayer.

Remember me in your prayers.

Galveston, Texas, Feb. 10, 1877.

EMELINE WOOD, Albany, writes: I hoped to have some money to send, but my work has been so poor that I could just pay my rent and get a little food. Last year I was obliged to ask help of the brethren. I could not pay my way last year; but our heavenly Father has prospered me more this year. The promise is; "All things work for good to them that love God;" and I know I love Him, his ways, his cause, his loved ones, more than all the world can bestow.

I found Him the "friend that sticketh closer than a brother." O, how God does sustain his children under such great conflicts! If any one had said to me, You will have to go through such heavy trials, I could not have credited it! How I have seen God's guiding hand all the way! How He has manifested himself when we had no other help. Then the sweet peace we have in him; how precious Jesus is; then He lets us see how great things He can do when we hold fast to Him; then we have the consoling grace promised O, how my heart praises Him. I pray that God may give you all needed means to carry on His work for the good of mankind. It does my heart good to pray for you and yours, there is so much good in the EXAMINER to comfort and cheer us on the good way. May the everlasting arms uphold you; and may Jesus be ever present to enlighten your mind for His great work He has given you to do. How happy I would be if I could only help the cause; but the gold and silver are the Lord's and he will furnish the means. He does all things well. He is our strength and portion forever.

A good sister writes: O how full, free and abundant to all is the gospel plan! I do rejoice that God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; and His grace assisting me, I do intend to hold fast that which is good. I have just been perusing your sermon "God is Love;" and what shall I say? I feel like praising the Lord for putting it into your heart to write that sermon. I have long desired to hear you preach, and I am privileged in reading now, and blessed while reading. I do rejoice to-day that your life has been precious in the sight of the Lord. O, *this love!* How many sad and fearful hours it would have saved

me, if, instead of having the terrors of hell portrayed, I could have listened to such teaching as that contained in your Sermon. God so loved the world that He gave His only begotten Son as the Redeemer of all mankind. How many more would come to Christ if they were taught to love Him and not to dread Him. I cannot express the language of my heart: I am so thankful that I have been willing to read and ask for wisdom concerning the promises of God. The persecutions and afflictions I endure here, will, in the eternal "ages to come" give me sweet and lasting joys. I do not regret that I ever embraced these views: no! but I rejoice.

A BROTHER, in Iowa, writes: I hope you will soon publish in book form a systematic work on theology. Do not neglect it. Your "VINDICATION," etc., might form some of the chapters. If the book contained but two or three hundred pages, it would be much more easy of access, as a reference work, than to glean your views through the several volumes of the EXAMINER. Besides, it would be a monument to your memory which many would like to possess.

REMARKS BY THE EDITOR.—If disposed to favor the above request, it is hardly possible, at my time of life, to undertake such a work. I have other work to do; and my few remaining days, most likely, had better be otherwise spent. I have no wish to have "a monument" to my "memory." Let Jesus and his words be the PILLAR OF LIGHT towards which all Christians shall continually turn their eyes, and not be turned to any mere human instrument, however *helpful* it may have been in its day. We have had enough of human "theology," and "Standard Works." Let them *sleep* with their authors; and let God raise up new instruments to carry on His work; while more light is yet to be opened to our race regarding the Divine government over the children of men, "*in due time*,"—God's *own* time. Then the greatest human light that has ever appeared will look like a dim taper in the blaze of the glory the "SUN OF RIGHTEOUSNESS," soon to appear, and "with healing in His wings." Even so, come, Lord Jesus."

HUGH BAKER, Mass., writes: The mine is richer as we go deeper. I am old and grey-headed, my beard bleached by the snows of 67 winters. In the treasure of the Lord's word we see things new and old; a mighty source to draw from, while God's ancient covenant people are getting honor in every land where they have been put to shame; and they began, in earnest, to return to the inheritance of their fathers. I, for one, hail

the fulfilment of prophecy with intense interest. I fully endorse the belief that the Anglo-Saxons are of the house of Joseph, and largely of the tribe of Ephraim, of whom it is written, "From thence is the Shepherd the Stone of Israel." I think they are now doing the Shepherd's work to the tribe of Judah, and they will be the people, under the Elect, that will break in pieces the wicked governments of earth and completely fulfil the figure, being a portion taken from the kingdom of Israel, as the Stone taken from the mountain without hands, and thus, with the reformed nations, carry out, the order given to Adam to multiply and replenish the earth, subdue it and have dominion.

JANETT A. MAYO, Mass., writes: I have to bear all that I can endure. The times are evil: we have need of ready lamps. It is fifty-four years since I fled for refuge to lay hold of the hope in Christ the Saviour of the world; and I have ever found his grace sufficient: thank my heavenly Father: and I pray that He will show kindness to us old pilgrims that read the EXAMINER. God bless them, is my prayer. We are living in a time of perplexity.

WALTER PATTERSON, N. Y., writes: I value the EXAMINER highly, though I do not see my way clearly to some of your more advanced ideas. I believe in "the ages to come," and believe in probation in those ages. I believe the design of *this* age is to call out a people for the glorious purpose of manifesting a greater display of God's goodness and grace in the ages to come than ever strait-jacket orthodoxy dreamed of.

D. B. SALTER, N. Y., writes: The "Herald of Life," and the "Crisis" folks seem troubled about God's raising up dead sinners. How can God do impossibilities? Can He raise dead sinners when there are none to raise up? for the Word says, "Sin when it is finished bringeth forth death," (James i. 15), and, "He that is dead is freed from sin." (Rom. vi. 7.) Now if a man is dead he has paid the full penalty of the law; and if he has a resurrection into life he is not a sinner until he has transgressed again the law of God.

FROM POLLY G. PITTS.

BRO. STORRS: Again I take my pen to let you and the very dear readers of the EXAMINER know that I am still trusting in the Lord; and as concerning his opening and developing living truth, I grow stronger. My health is poor, but God is my strength and my salvation. I have had some

plain manifest Jesus, of late times here Iaments are all David did v for fear of t fments." La those terrible did tremble, live. (My h I cried unto bless His Na wind, and H my heart bec that men wo for his wor men. Now from his hol of his right in other th still feel the O, what a c living Spirit minds, imp as it did the or brooded said, "Let creatures t light and li ing Spirit: it broods in the Bible! Spirit and l

"Book a Man's Spring, f Mercy Heaven's Making What we But a v

God's ow Who c Who thy Solace Grief-dis Faith Death-de Soul-er

Spirit-sti Sin-ex Strife all All-wi Heavenly Sinner All in al Palm t

Holy Bo

plain manifestations of His love for me, through Jesus, of late. We have terrible winds sometimes here in Iowa; and knowing God's judgments are abroad in the land, and feeling as David did when he said, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." Last Friday night, the 19th, one of those terrible winds arose, and truly my heart did tremble, and it seemed as though I could not live. (My heart is subject to palpitation.) Then I cried unto the Lord, and He heard me. Oh, bless His Name, with me He calmed the raging wind, and He calmed my fears, and O how quiet my heart became, and even my flesh rested. Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men. Now know I that the Lord hath heard me from his holy heavens, with the saving strength of his right hand. Some trust in riches, some in other things, but I will trust in the Lord. I still feel the brooding of the loving Spirit; and, O, what a comfort to know that the unchanging, living Spirit of the mighty God broods over our minds, impregnating them with light and life, as it did the waters at creation, when it moved or brooded on their face; and afterwards God said, "Let the waters bring forth abundantly the creatures that have life." O, bless the Lord; light and life is the fruit of that precious brooding Spirit: then to think that it loves whatever it broods in the highest sense of the word. O, the Bible! precious Word. Jesus said, it was Spirit and life. Amen. As one hath said,

"Book all other books excelling,  
Man's best friend and guide;  
Spring, from whose pure source is welling,  
Mercy in a crystal tide,  
Heaven's sweet light shines all about thee,  
Making plain the way to go;  
What were this sad world without thee,  
But a veil of sin and woe?

God's own word! Life-giving treasure!  
Who can set thy price too high?  
Who thy wondrous wealth can measure?  
Solace when all others fly!  
Grief-dispeller,—heart-consoler,—  
Faith sustainer,—sorrow's bane,—  
Death-destroyer,—sin-controller,—  
Soul-enliverer,—foe to pain!

Spirit-stirrer,—vision brightener,—  
Sin-expeller,—Sick soul's cure,—  
Strife allayer,—burden lightener,—  
All-wise teacher,—refuge sure!  
Heavenly mentor,—soul wealth bringer,—  
Sinners heart's ease,—heaven's chart;  
All in all—salvation singer,—  
Palm to every broken heart!

Holy Book! How all should love it!

How its words refresh my soul:  
Nothing earthly is above it,—  
'Tis God's light from pole to pole.  
Beauties ever new discerning;—  
As I con its pages o'er,  
Let my soul have but one yearning,  
How to prize and love it more.

—Selected.

TO THE MEMORY OF MRS. MARY ANN RAY, who  
died Jan., 1875, Dayton, Green county, Wis.  
Written by her mother, MRS. POLLY G. PITTS.

1. Thy great day of sorrow is passed,  
Thy unconscious sleep has begun,  
No more shalt thou bear the rude blast,  
For thy tiresome race it is run.
2. Thy heart that so oft heaved a sigh,  
Its aching and thinking is o'er,  
And the fountain of tears are all dry,  
Unkindness shall grieve thee no more.
3. Thy head full of anguish and pain,  
Its suffering and thinking is past;  
No scenes of temptation again  
Shall assail thee with all their rude blast.
4. And all the fair visions of youth,  
Disappointment had chased from thy mind  
And the friends thou didst fancy all truth,  
Has proved to thee often unkind.
5. But the Spirit hath said they are blest  
Who have trusted and died in the Lord,  
Though lowly in earth be thy rest,  
Our Saviour will bring thy reward.
6. And when the great anthem is sung  
By the millions redeemed from the grave,  
Mayest thou join in the glorious song,  
To Him that is mighty to save.

BRO. STORRS: I have had a desire to see the mention of my dear child's death in some place beside a common paper; and if you can put it into the EXAMINER I shall feel so thankful. She was a lovely woman, converted in youth, a true Christian, I believe; but too sensitive and gentle for this world's rude strife. She went through the trials and disappointments of 1844, and looked for the coming of our Saviour, and believed God word, and trusted in Him. She was a sufferer from childhood with the headache. She suffered much in her last sickness, quick consumption; but patient to the end, and rests in hope.

I remain your praying, waiting sister.

POLLY G. PITTS.

Fredericksburg, Iowa, January, 1877.

## BRO. S. W. BISHOP IN AFFLICTION.

It is with deep sympathy for this brother that I give place to the following announcement from him of the death of his only daughter, who has contributed mainly to the support of himself and wife for several years past, during his sickness and feebleness, and that of her mother, who is lame. No wonder, therefore, that the shock of her death has led him to give utterance to the language of his letter to me in these first hours of his great grief. He writes:

"WEST MERIDEN, CONN.,  
Feb. 18, 1877.

DEAR BRO. STORRS: Our dear IDA has fallen asleep, and the light has gone out in our dwelling. We sit in darkness, and human tongue cannot tell the deep anguish that fills our hearts. Lonely, dark, and dreary must be the remainder of our journey; for we are bereft of comfort in any thing that earth can give.

"There is one consolation in the midst of our great sorrow,—she was all ready for an endless life. She was a great sufferer, but not one impatient word, or look, was seen or heard, and not one murmur or complaint escaped her lips. I conversed with her, faithfully, and found she had developed a perfection of Christian character rarely attained to by any, and especially by one so young; but it was perfected in suffering. She was in her 23d year. She fell asleep Feb. 15, at about 3 o'clock P. M.

"It is impossible to tell you by any words that can be used the death-like despondency and anguish that fills my heart. *Pray for us.*

"Yours, in the darkest hour that I have ever seen; but not entirely destitute of hope."

"S. W. BISHOP."

"P. S.—IDA was buried yesterday."

## REMARKS BY THE EDITOR.

These deep expressions of despondency are the natural result of a great affliction following upon a long fit of sickness and debility, which has prevented our brother from going much abroad.

IDA, the beloved daughter, has labored beyond her strength to sustain the family: she overworked, which brought on her sickness that resulted in her death. Now, friends, think of a beloved brother and his wife brought pecuniarily to a state of destitution, and judge if we might not be as despondent as this brother expresses himself. He has refused to have anything said in the EXAMINER of his temporal necessities, and I speak of it now without his knowledge or con-

sent; but I cannot refrain longer. He and his beloved wife need not only our "*prayers*," which he *asks* for, but some of our *financial aid*. May all our hearts be open to ask ourselves, "What can I do to help, in this time of sorrow and distress?" Bro. Bishop's address is,

"Box 566, WEST MERIDEN, CONN."

P. S.—After the foregoing was in type the following was received from DR. BARKER of West Meriden, who was well acquainted with the daughter and her family. ED.

DIED.—In West Meriden, Conn., Feb. 15th, MISS IDA L. BISHOP, only daughter of Eld. S. W. and L. R. K. Bishop, aged 22 years and 7 months.

The loss sustained by her family is, in this life, irreparable. Not until the voice of the archangel is heard in the skies above us, and the "Lord himself descends from heaven," will their heart's sorrow be healed. But hope, "blessed hope," sustains them with supporting grace, for she was not simply prepared to die, but to *live*, when Christ shall come to wake to immortal life the sleeping dead. They rejoice to know that,

"She is not dead, but taking rest;

On the same holy couch where Jesus lay;

Soon to awake, all glorified and blest,

When day has broke, and shadows fled away."

Her life was short, but days were long when measured by good deeds. Her service was consecrated to the care of invalid parents, of whom she was the main support.

Right nobly did she live.

CHAS. C. BARKER.

## GREAT IN MERCY.

THE mother not only carries the child in her bosom, she carries its faults. She feels more poignant sorrow in its sins than the child ever feels. By her sorrow she lends to the child her own experience, her love, her purity, her truth. Mothers brood their children out of their faults. That is the true parental nature; and that is the Divine nature. Our God suffers for our sins more keenly than we ever suffer for them; and by his suffering he cleanses us from them.

God is not punitive first and merciful afterward. God is first father; and in the fatherhood of God central stands love. But love itself demands purity, justice, truth, equity, everything that is divine in character; for love is the most exacting of all imperial feelings. God desires all creatures to come up into his presence, and take on his likeness and cast off evil, and darkness, and

rust, and grime, and defilements of every kind, and seek all purity, all sweetness, all beauty. This desire is inherent in God's nature. He is from eternity and to eternity a God that suffers, in the sense in which solicitude and love suffer, for the loved. He is the Divine, the everlasting Burden-bearer.

Now when a man has brought to him this thought: You have a Saviour—invisible, to be sure, but represented in the gospels; you have been brought to repentance by his divine influence; he loves you, sorrows for you, sympathizes with you: give yourself up to him; believe in him; believe that he cares for you; believe that you are dearer to him than to any human being; believe that he loves you as no father or mother ever loved; trust in him; look up to him—when the soul has this truth brought to its consciousness there is brought therewith just the influence which every one needs who turns from sin; namely, that influence which, when he has abandoned the sin of his past life, gives him hope and encouragement in reconstructing the life that is before him. It is consciousness of the love of Christ Jesus that gives power to right living, as it is the consciousness of the love of Christ Jesus that gives release from all the bondage and burden of the past.

No man can become moral from immorality, true from untruth, faithful from infidelity, unaided. No man can become in everything noble and high-minded unless he has something besides his own will to rely on. The will has relation to our restoration and rebuilding; but the will goes up and down like a barometer, according to the pressure that is on it. It is when a man's will is not good for anything that he is liable to be carried away. There are times when it is sovereign, and then he commands and the thing is done; but when the impulse has died away, and there is lassitude and weariness, and overmastering temptations come in upon a man, where is that lion-like will?

Nor will the customs of society and the associations of the church be more than adjuvants. They are important helps and auxiliaries; but the church itself at times is dumb, and cold, and even positively misleading and corrupt; and human sympathy, precious as it is, often fails in the trial hour—in sickness in losses, in the varied conditions and incidents of our suffering life. But there is one thing that never fails: the vital, living, loving power of a present Christ, who comes as light to instruct us, as fire to warm our lethargy and deadness, as a Deliverer to emancipate us from our perplexities, and who works in us both to will and to do, when we can neither do nor even will of ourselves.

Some men are kept away from Christ by a consciousness of past sin; others are kept away by a sense of present imperfection and a fear of future sin. But neither of them understand the infinitely loving nature of Christ, who not only has taken away our sins that are past but who also carries our burdens that are present, and redeems us from our enemy in the future.—*Christian Union.*

#### SIMPLE FAITH.

Little six-year-old Mary had been watched with that fond care which only a mother knows. She was a sweet, amiable child; every development of the little one's characteristics seemed naturally good; but the time came, "*original sin* cropped out" in the shape of deception. The mother knew that the weed must be rooted out and at once—it was the first growth of evil; So, with but few words she made the child know that she had done wrong and must be punished.

"Don't mamma! don't whip Maimie! Maimie knows she's naughty—Maimie won't do so again. Please don't whip Maimie?"

"Stop my child! You have done wrong, very wrong. Mother must chastise you. Go into the bed-room. I shall whip you. Go! I'll be there soon."

Into the bed-room the child went, and kneeling beside her trundle bed, talked with her Father in heaven.

"Now, God, Maimie knows she's bad girl. Maimie was naughty. She won't be so again. Please, God, don't let mamma whip Maimie?" Raising to her feet, the child was confident, and waited. The mother soon entered.

"Now, Maimie, mother must whip you."

"No, mamma! No, mamma, isn't going to whip Maimie."

Why not, my child?"

Mamma isn't going to whip Maimie, for Mamma told me when I asked God to do anything, He does it; and I asked Him not to let mamma whip Maimie! so I know you won't whip Maimie.

Mamma didn't whip?

If we may be permitted the expression—God is yearning for human affection. "I call you not servants, but friends," says Christ to his disciples; the appeal to all men is, "My son, give me thine *heart*." God wants our hearts, our affections. Our heavenly Father seeks by every possible means to win us to love Him. He has loved us, and He asks love in return. Shall we not give it? What is more reasonable? What is more ennobling? Abraham was the *friend* of God: God calls him, "*Abraham my friend*" (Isa. xli. 8). What an honor? What joy is connected with the thought! The friend of God! Wonderful! Let us haste to become such.

## AN ACKNOWLEDGEMENT.

BRO. STORRS: Permit me, through the BIBLE EXAMINER, to acknowledge with thanks, two pamphlets received from H. Brittain, ("Fellow of the Royal Historical Society") Birmingham, England, entitled as follows:

I. "THE VATICAN KINGDOM, WHOSE CAUSE IS PLEADED BY DR. NEWMAN, NOT THE KINGDOM OF GOD."

II. "ARE CERTAIN HISTORICAL STATEMENTS, MADE BY MR. DAVID KING, IN HIS DEBATE WITH MR. CHARLES BRADLAUGH, TRUE?" "THE IMPORTANCE OF THE INQUIRY IN ITS RELATION TO THE KINGDOM OF GOD."

The above pamphlets are from the pen of Bro. H. Brittain, whose address is as given above.

S. W. BISHOP.

West Meriden, Conn., P. O. Box 566.

NOTE BY THE EDITOR: BRO. BRITTAIN will accept my thanks for copies of the above named works, received.

PRESENTLY after Saul was stopped in the city to hear the word of the Lord, we are told he was led up into "the hill of God." So we are struck down that we may ascend into the mount; troubled, that we may have peace; worried into the rest of our Father's arms. We sin when we chafe against the providential conditions of our lot. Submission is brave achievement. There is no state where you may not win acceptance because there is none where you may not give your affections and "rest in the Lord, and wait patiently for him." If we are obedient in all the gentleness of faith, to the voice that says, "Be still, and know that I am God," then will Christ do more for us than Samuel for Saul, showing us his Word giving us "another heart," and anointing and crowning the least among us, not princes and captains of armies here, but "kings and priests unto God," because servants of himself.

And, finally, remember that it is in the Lord that we must "rest,"—and that it is for his almighty will that we must "wait." Any other rest will be guilty indolence; any other waiting will be faithless self-love. It must be a religious repose. It must be that holy and consecrated frame in which every subdued and submissive energy shall breathe the consistent prayer, "Thy will be done." This will be casting all our care on him who careth for us. This will be the peace and joy of believing.—*Selected.*

## LETTERS RECEIVED TO FEB. 24.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Stephen Hunter (2), E. Chadwick for J. E. Lawrence, Chas. T. Russell, J. A. Spafford for James Bawden, Warren Smith, Cora M. Clemence, Mrs. H. W. Morgan, Mrs. Celina Wood, N. D. Wight,

John J. Collins, Jos. Lingle, Janett A. Mayo, C. G. Willey, Seymour Kinney, M. A. Cook, James Field, A. A. Steadman, J. B. Eggleston, E. Owen, Geo. Woolston, H. F. Johnson, Wm. Valentine, Daniel Hogarth, Mrs. Caroline J. Miller, Eliza S. Westcott, Walter Patterson, W. H. Maul (2), H. Baker, Augusta Goodwin, Wm. S. Dibble for C. J. King, D. B. Salter, E. A. Poole, Wm. Lindsay, Chauncey Cushing, E. K. Hill, M. C. Lee, Caroline J. Miller, Dr. W. D. Nelson.

PARCEL SENT TO FEB. 24.

Stephen Hunter, Rev. Wm. Owens Sr. (2 par.) C. G. Willey, Jas. Farnham, Peter Otto, Thos. Scott, A. A. Steadman, J. B. Eggleston, J. Warren White (2 par.), Daniel Hogarth, Mrs. Caroline J. Miller, Mary P. Bush, Wm. Lindsay, Prof. E. K. Hill, Jacob Shafer, Joseph Barnhurst (bound Exr.), John D. Hancock.

**The Bible Examiner** is a Monthly Magazine, Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N.Y.

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## The Editor's Post Office Address.

Let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,

72 Hicks Street,

BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on Brooklyn, N. Y.



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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, APRIL, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

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## EDITORS' NOTICES.

"FOLLOWING AFTER TRUTH."—I was happily disappointed, after the issue of the EXAMINER for March, by the reception of "PART THE SECOND" of the above named work, from J. and W. RIDER, Printers, 14 Bartholomew Close." I shall resume the insertion of this work in the EXAMINER for May; and though obliged to insert more in each EXAMINER than I intended, yet I do so to complete it in *this* volume. None of the readers of our Magazine will regret this, I presume. Because of the rejection of the foregoing work, I have inserted, in this number, both of the "THREE LETTERS," etc., of Mr. DUNN; the "Third" of which was intended for May EXR.

EDITOR.

TO SUBSCRIBERS.—If this Magazine does not reach you in as good order as heretofore, you must not think the fault is mine. The new Postal law, passed early in the last session of Congress, makes it necessary that all *printed* matter should be so put up in wrappers that it can be taken out and examined without tearing the covering. I had supposed this law did not apply to regular publications, and heard no objection to the close manner in which I had sent out the EXAMINER to subscribers. It seems, however, the law was specially intended to apply to all matter sent by Publishers, as well as others, and the law is henceforth to be strictly enforced. Hence, I am obliged to do up this Magazine in a manner which, to me, seems both slovenly and unsafe, besides making more work in mailing. But law must be *obeyed* whatever inconvenience it may cause: so let us be patient. EDITOR.

 The Sermon "GOD IS LOVE," has been somewhat revised, and is now published in a "BIBLE EXAMINER EXTRA," as it appeared in the EXAMINER for January, except most of that "Introduction" is omitted, and all of the *Appendix*. These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents a single copy; or, 15 copies for 20 cts.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

GEO. STORRS.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an *unbound* volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with \$6, he shall receive, *unbound*, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with \$10, he shall receive *both* volumes 18 and 19, *bound*.

4. For *eight* new subscribers, with \$15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 per volume free of postage; or, \$3 when called for or sent by Express.

## TO CLUBS FOR VOL. XXI.


FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10.

Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

 Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, *preceded* by the word "*From*."

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, APRIL, 1877.

No. 7.

## PRAYER IN PROMISCUOUS ASSEMBLIES.

Is it warranted by the precepts or example of Jesus? That He gave *thanks* publicly is true; but that He ever prayed audibly, in public, there is no proof; nor is it possible to produce a single instance when He ever did pray with a promiscuous assembly, and but few instances in which He prayed in the presence of His disciples. Nor is it certain that He prayed *with* them, or in their presence; for His usual custom was to separate himself from them more or less whenever He prayed.

I will, however, look at the record in the instances where it seems the disciples were present, or witnesses of His praying. First, however, let me notice the fact that He chose solitude for prayer: "He went up into a mountain apart to pray . . . He was there alone." (Matt. xiv. 23; Mark vi. 46; Luke vi. 12. See also Matt. xxvi. 36-44). In this last case, although He took three of his disciples with him, at a certain point he said, "Tarry ye *here* and watch with me. And He went a little further, and fell on his face and prayed." Then, "He *cometh* to his disciples and findeth them asleep." . . . He went away again the second time and prayed," etc. "And He came and found them (his disciples) asleep again." . . . And He left them and went away again and prayed the third time," etc. (See also Mark xiv. 32 and on.)

Thus far, it is clear that before He prayed He separated himself from the disciples. I might multiply instances of this kind, but these will suffice on this point. Now let us look at the instances where the disciples seem to have been present.

Luke ix. 28 and on: "He took Peter, John and James and went up into a mountain to pray. And as he prayed," etc. It seems as if the disciples heard him pray; but verse 32 says, "But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory," etc. What! asleep in prayer time, and when their Master was praying with them! It is tolerably evident that He had withdrawn

some little from them, as his custom was on other occasions.

Again, Luke ix. 18: "And it came to pass as he was alone praying, his disciples were with him: and he asked them," etc. At first sight this text seems to prove that Jesus prayed with the disciples; but the fact that "He was *alone* praying," taken in connection with the facts already noticed, that He usually withdrew a little from them when He prayed, indicates that the expression, "His disciples were with him," relates to the conversation which followed after He had prayed *alone*. The same remarks are applicable to similar instances where it might seem that his disciples were present and heard his prayers.

But my object is not to show that Jesus never did pray in the presence of the disciples, but that there is no record that He ever prayed with a mixed multitude, or in a promiscuous assembly. I deny that any such instance is on record, and his teaching is clearly against any such method of prayer. Thus, Matt. vi. 5, 6: "When thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

If any one can construe this language, or any of the Saviour's words or practices, as favoring, or even countenancing, praying in promiscuous assemblies, he can do what I cannot; and I think the practice is condemned. That the apostles and primitive Christians prayed with and for each other, is admitted, and the practice is good; but that they ever prayed with a mixed multitude remains to be proved; or that the primitive teachers, in apostolic times, ever opened their meetings, consisting of promiscuous multitudes, with public prayer, it seems impossible to prove. The practice is of later date, and, as I believe, a fruit of the apostacy, introduced to give import-

ance to the assumed priesthood of men, who would be "lords over God's heritage," and make the people think they belong to the "mediatorial kingdom," and that their mediatorial services are essential to salvation; thus drawing from the purses of the ignorant that which such a priesthood consume upon their lusts or indolence.

"Men ought always to pray and not to faint." It is public praying, in *mixed* assemblies, of saints and sinners, concerning which this inquiry is made. No Christian can live in the Divine life without continual prayer. Real prayer is *communion* with God in Christ; and a man can as easily live a *physical* life without food as a *Divine* life without daily communion "with the Father and with his Son Jesus Christ." 1 John i. 1-3. But the times and places for prayer—except it should be in "secret"—each individual must determine for himself. By all means, let parents pray with and for their young children, who are thus impressed with a sense of their dependence on God and their obligation to Him. How often and at what times they should do this must be regulated by their own judgment; no direction is given us in the teachings of Christ or his Apostles on this point; but Christian parents cannot but feel the importance of thus teaching their little ones, *by example*, as well as precept, their dependence on God and obligation to love and honor Him.

ED.

### "CONDITIONAL PROPHECY."

THE above is a phrase in use among those who cannot see how a prophecy is to be fulfilled which clashes with their theory. It is a phrase as unknown to faith as it is contradictory in itself. All prophetic utterances are God's history of the future, and as certainly true as any history of the past can be; and can no more be set aside than the knowledge of Him who has said, "I am God, and there is none like me, declaring *the end* from the *beginning*, and from ancient times the things that are yet to be done." (Isa. xli. 9, 10). Yet men assume that certain prophetic utterances will never have a fulfilment, and that they are only "conditional." They set such prophecies aside as interfering with their views in other matters, and tie up JEHOVAH'S hands from performing what He has declared shall come to pass "in the latter days." (Ezek. xxxviii. 16). Such a method of handling the word of God, if not "deceitful," is destructive

of faith in the Divine testimony concerning "the things that are yet to be done."

### THE GOGIAN INVASION.

The prophecy of God by Ezekiel, chapters xxxvi. to xxxix., is set at naught by this notion of "conditional prophecy;" especially that concerning the gathering of literal Israel and the *Gogian* invasion of the land after Israel's re-settlement therein. The whole account is thrown to the winds by the teachers of "conditional prophecy."

Disregarding such a summary disposal of a detailed prophetic utterance, because human understanding cannot fully comprehend it, in all its parts, I shall offer a few reflections on the invasion of Gog and his associates.

In the first place: It is certain, it is a future event, because no such invasion has taken place in the past; and God's word will "not return void." Various opinions have been expressed as to the time in the future of its fulfilment. Some suppose it will be before the second advent of Christ. The chief objection to this idea is, it defers the advent to a time that seems irreconcilable with prophetic utterances in other Scriptures, especially those signs of the times which indicate the advent as "nigh at hand; even at the door." The Gogian invasion cannot take place till Israel is restored, and in a state of great prosperity and peace. Their land is "brought back from the sword"—and the people are "brought forth out of the nations, and dwell safely, all of them"—"in unwalled villages . . . dwelling without walls, having neither bars nor gates." (Ezek. xxxviii.) If all this is to be accomplished before the advent, that glorious event must be far in the future. This fact is somewhat against the theory of the invasion this side the second advent.

A second theory is, that the Gogian invasion is after the thousand years of Rev. xx., when Satan is loosed out of his prison. I cannot suppose this theory to be correct; for the display of God's care of Israel, after their establishment in the land that is "brought back from the sword," is designed to "magnify" God, and to make Him "known in the eyes of many nations;" and He says, "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them: so the house of Israel shall know that I am the LORD their God from that day and forward: and the heathen shall know that the house of Israel went into captivity for their iniquity,"

etc., (chapter xxxix. 21-23). These considerations, with others, lead to the conclusion that the Gogian invasion is not at the end of the thousand years, but at some prior period.

The most likely period in which the transactions of Ezekiel xxxviii. and xxxix. are to take place, is, within the years immediately connected with the second advent of Jesus. Till that time, Jerusalem is trodden down of the Gentiles; and of course, Israel is not in the peaceable possession of the land, as is described in the prophecy.

In the first place: God has pledged himself to give unto Jesus "the throne of his father David," and that "he shall reign over the house of Jacob forever," (Luke i. 31, 32); "and unto Him shall the gathering of the people be," and this shall be when "Shiloh comes." (Gen. xlix. 10). This defines the time of the gathering of Israel: Prior to this event, there will be "distress of nations with perplexity." (Luke xxi. 25). In the midst of these scenes Christ will "come as a thief," (Rev. xvi. 15), withdraw his Bride, who will "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 35). Then will come to pass the testimony of God, saying, "I have set my King upon my holy hill of Zion," (Psa. ii. 6); then will the Lord God give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. (Verse 8.) Then it is, that the land of Israel is restored to a fruitful and peaceful state; and "unto Him shall the gathering of the people (of Israel) be,"—the Redeemer shall then come to Zion and turn away ungodliness from Jacob. (Rom. xi. 26). Here opens the prosperity of the land, and of Israel, gathered out of all nations whither they had been driven while Jerusalem had been "trodden down of the Gentiles." Jesus' dominion is to the ends of the earth, and the nations, overawed, for a time keep from interfering, till the great prosperity of the people, whom they had once despised, excites their jealousy or their envy, and they become restless and prepare for war against that government and people.

Then "the kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psa. ii. 2, 3). However this language may have been quoted, in part, in Acts iv. 25, it is a self-evident truth that its perfect fulfilment was in the future, when God should have set his king on his holy hill of Zion; then,

when all kings and rulers of the earth will be required to yield obedience and be subject to Him, comes the time of a general coalition of the kings and rulers of the earth against a continued subjection to the King on David's throne; and the execution of their purpose is clearly set forth in Ezekiel's prophecy.

The powers engaged in this coalition are named as Gog, Magog, Mesheck, Tubal, Gomer, Togarmah, Sheba, Dedan, and Tarshish. The Armenian Bible names them, Russ, Land of Russ, Moscow, Tobolsk, Gomer, (or, Germany, Gaul and Spain), Armenians, Turks and Arabians, and the Greeks. Gog was at one time, anciently, the name of the *king* of the Northern country. It seems likely, the Russian Dynasty is now Gog. Mesheck, Tubal, Gomer, and Togarmah were all descendants of Japhet; [see Gen. x. 1-5]. They peopled Europe as well as Asia Minor. The Septuagint places "Rosh" before Mesheck. This fact gives a strong presumption to the idea that Russia is the Gog of Ezekiel.

This combination is formed to destroy the prosperous Israel, and overthrow the government established in the land thereof, or the King reigning on Mount Zion, God's holy mountain. They are warned of the peril they encounter in the following language: "Be wise now, O ye kings: be instructed, ye judges (rulers) of the earth. Serve the LORD with fear, and rejoice with trembling: kiss the Son" (God's King on the holy hill of Zion—i. e., *submit* to Him, or to His government), "lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him." (Psa. ii. 10-12). This warning, Gog and His confederates disregard; the result is, they go up into the land of Israel, and the King on the hill of Zion "breaks them with a rod of iron, and dashes them in pieces like a potter's vessel;" the destruction is given in detail in Ezekiel's prophecy of the Gogian invasion; and, also, in Joel iii., and likewise in Rev. xix., probably, as that scene is laid *after* the "marriage of the Lamb."

The result of the overthrow of the Gogian hosts is, that God is magnified, and made known in the eyes of many nations, and they come to know that He is the LORD; and God's glory is set among the heathen, and Israel will know that the LORD is their God from that day forward. (Please read the whole prophecy.) From that time war will cease, and men will "beat their swords into plough-shares, and spears into pruning-hooks; . . . neither shall they learn war any more." (Micah iv. 3.)

The view of the subject here given corresponds with the prophecy of Daniel ii., that it is "in the days of these kings"—those kings in power after the division of the Roman Empire—that "the God of heaven shall set up a kingdom" which "shall break in pieces and consumes all these kingdoms, and it shall stand forever." (Verse 44). The kingdom of God, or the reign of Christ, commences while these earthly kings or rulers are still in power; but, ultimately, those rulers will be displaced or destroyed; and that work is mainly accomplished by the destruction of the Gogian coalition, which will be so complete that another attempt will not soon be made against the kingdom of God, if ever. ED.

### CHANGED CIRCUMSTANCES.

Darkness shall cover the earth, and gross darkness the people." (Isa. lx. 2). "Wars, . . . for, nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places." (Matt xxiv. 6, 7). "The works of the flesh" (i. e., humanity in its natural state) "are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." (Gal. v. 19-21.)

Such has been and still is the state of the earth. Darkness and ignorance of God and his truth have prevailed and still prevail over the vast majority of the human race; and crimes of all kinds continue with increasing horrors: distress, mourning, sorrow and anguish on every side and everywhere; ignorance of the character and government of God, and of His very existence, spread over the earth like the Egyptian darkness, so that multitudes "Seek unto them that have familiar spirits, and unto wizards that peep and mutter" (Isa. viii. 19); with only here and there a pilgrim who rises above these dark clouds by the light of revelation, and beholds by faith a coming day of glory, when all these things are to be changed. Till then, the earth is filled with ignorance, violence, sorrow, and death: filled with sin and wrong.

But the day of change approaches. God has said, "As truly as I live, all the earth shall be filled with the glory of the LORD." (Num. xiv. 21.) Moses asked the LORD, "I beseech Thee, show me thy glory." The answer was, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee." . . . "And the LORD stood . . . and proclaimed the name of the LORD. And the LORD pass-

ed by before him, and proclaimed: The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sins, and that will by no means clear the guilty." (Exodus xxxiv. 6, 8.)

These glorious traits of the Divine character are yet to be manifested in a manner and fullness little thought of even by professed Christians in these days; for, instead of the ignorance and imperfect knowledge of God that has prevailed and does still exist with the mass of the human race, "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. xi. 9). This statement admits of no more ignorance of God's character or government in any part of the earth, nor by any of its inhabitants. How wonderful the change; for, then "shall all know the LORD from the least to the greatest." (Heb. viii. 11). Yea, saith God, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (verse 12).

If it be said, these last statements relate to "the house of Israel," I grant it; but the proclamation of the LORD's name, to Moses, and the statement Isa. xi. 9, show that Israel is not alone in the blessing, though she may be first a partaker of the blessing; for next to the glorified "kings and priests" comes "the whole house of Israel" (Exek. xxxvii. 11), who are to be brought "up from their graves and brought into the land of Israel" (verse 12); and the LORD adds, "Ye shall know that I am the LORD when I have opened your graves, O my people, and brought you up out of you graves, and shall put my spirit in you, and ye shall live, and I will place you in your own land; then shall ye know that I, the LORD, have spoken it, and performed it, saith the LORD." (verse 13, 14).

"The whole house of Israel," then, is first to have that perfect knowledge of the LORD which is, ultimately, to "fill the earth, as the waters cover the sea:" no place to be found where the true God is not known—no place where His "NAME" is not "HALLOWED"—no place where His "WILL" is not "DONE on earth as it is in heaven." Such is the CHANGE to be wrought in the earth "in the dispensation of the fulness of times." (Eph. i. 10); and so shall He "gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him."

These things are to be accomplished in "the ages to come" (Eph. ii. 7); and in them we and all men, "living and dead" (2 Tim. iv. 1), have an interest; an interest far exceeding all

the concerns of the present state, however important the last named are; we shall and must all be witnesses of those glorious events to our sorrow, as we accept or neglect them.

Who can contemplate the changed circumstances of the earth, from the present to the future, without feeling that "old things have passed away," and "behold all things are become new" (2 Cor. v. 18)? and that God has fulfilled His word, "Behold, I make all things new." (Rev. xxi. 5); then, to know the consummation is, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." (verse 4).

Truly this will be "a new heaven and a new earth;" not that the present earth is destroyed, but so *changed* in all the circumstances pertaining to it, that it will be seen with new eyes, new thoughts; with new joys and pleasures; all is love, harmony, peace, and good will among all and to all; Christ reigning over all, fully and amply providing for all, and scattering pleasures inexhaustible to all. What shall I say more? Opening His "unsearchable riches" for the delight and satisfaction of all; never, no, never to be lost sight of again! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." (Rom. xi. 33). "Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us; unto Him be glory in the church, by Christ Jesus, throughout the endless succession of ages." (Eph. iii. 21).

Let us seek now that union with Christ which will fit us to ENTER that future state purified, so as to commence it with unutterable joy.

ED.

### GOD'S MERCY GREATER THAN MAN'S.

SOME persons admit that God will subdue all His enemies, and the enemies of His people; but because it is said that all things shall be subdued unto Christ (1 Cor. xv. 28), therefore all these enemies will be eternally tormented or everlastingly annihilated. That the perseveringly wicked, who obstinately refuse to be reconciled to God, through the *medium* which God has appointed, viz., Christ Jesus, will be finally exterminated, I have no doubt; for, "It shall come to pass that every soul which will not hear that Prophet, shall be *utterly exterminated* from among the people" (Acts iii. 23). Such is the literal sense of the original.

But that any one will be thus exterminated till infinite wisdom and love have fully proved them with ample means and opportunities to know God and Jesus Christ, is a doctrine that Scripture and reason repudiates, and all true sense of justice condemns. The *spirit* of the whole Bible is against such a conclusion. Let us look at a case in 2 Kings, vi. The king of Syria was baffled in his attempted conquest of Israel; all his plans were defeated by the prophet Elisha keeping the king of Israel informed as to the movements and plans of the king of Syria.

This coming to the knowledge of the latter king, he determined to take the prophet prisoner, and sent an army, who "came by night and compassed the city about," where Elisha dwelt. The prophet's servant was greatly terrified when, in the morning, he discovered this "great host with their horses and chariots," and he cried out, "Alas, my master! how shall we do?" Saith Elisha, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed that his servant's eyes might be opened: "And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The prophet prayed again, and the Syrian host were smitten with blindness. then Elisha led this host into Samaria, and presented them to the king of Israel, and prayed the Lord to open their eyes to see their situation: their eyes were opened to find themselves in the hands of Israel's king. Said the king to Elisha, "My father, shall I smite them?" Elisha answered, "Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them that they may eat and drink, and go to their master. And he prepared a great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master," the king of Syria. "So the bands of Syria came no more into the land of Israel."

The *spirit* of this transaction is the *spirit* of the Bible. God may, in righteous judgment, punish men with blindness for a time; but even this is in mercy, to show them their folly and wickedness; but before He will finally reject them, He will open their eyes to see their wrong doings and the greatness of his mercy; and will set the "great provision for them," before them; and if they partake thereof—as they will be invited to do—they will become peaceable, and no more

fight against "*The King of Israel*." Some men even professed Christians—are exceeding anxious to "*smite them*;" but God says, "*No*;" set the *great provision* before them, that they may eat and live." "*Amen*," says the enlightened and sanctified heart. Glorious truth, God "*willeth not the death of the sinner*," but his subjection; a willing service to his Son. That is the *subduing* Christ seeks among the families of the earth; and as He has "*tasted death for every man*," and "*gave himself a ransom for all*" (Heb. ii. 9, and 1 Tim. ii. 6.) He will see that these facts shall "*be testified*" to every man "*in due time*." Then will their final destiny be decided, and not before. "*Praise ye the LORD*."

The smiting Christians, who are in an apparent hurry to have all men destroyed who have not been as highly favored as themselves in this life, may yet find that God's mercy is not to be measured by their theories, nor their haste for a consummation. The *spirit* of the Scriptures is against them. The disciples once were indignant at the Samaritans because they did not allow them to "*make ready*" for their company on their way to Jerusalem, and "*They said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*" What reply did Jesus make? Let all the earth, and especially all Christians, hear it, and learn that God's mercy is greater than man's: "*Jesus turned and rebuked them, and said, Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them*" (Luke ix. 52-56).

The two examples I have given—one from the Old and the other from the New Testament—may serve to show what the heart of God is towards the children of men. Add to these, Jesus' testimony—"The bread of God is he which cometh down from heaven, and giveth *life unto the world* (John vi. 33), and our "*eyes may be opened*," as the eyes of Elisha's young man was, to see the multitudes of heavenly hosts are all engaged in promoting God's plan in the salvation of *the world*; and they are not to be outwitted nor defeated by the "*devil and his messengers*," nor by any other *evil* invented by men. One thing, and only one thing, will ever cause the final destruction of any one of the race of Adam; and that is *unbelief* of God's love and mercy after it has been clearly "*testified*" to them, in God's "*due time*." "*God sent not his Son into the world; but that the world through Him might be saved*." (1 John iii. 17); and it will be.

ED.

### SALVATION WITHOUT THE KNOWLEDGE OF CHRIST.

Some Scriptures appear plainly to show that those to whom the Gospel is not proclaimed in this world may, on the principle of "*fearing*

God and working righteousness," and leading sober and godly lives, be accepted of God and escape the wrath to come; and all this on the principle of grace in Jesus Christ and included in the promise of God to father Abraham. N.

Far be it from me to limit the infinite wisdom, power, and love of our heavenly Father, as to His method of extending His mercy to the children of men. He may have, to us, unknown methods of blessing those whom we may deem utterly ignorant of his plan of salvation by Christ; but that "*His tender mercies are over all His works*," and that "*He is good to all*" (Psa. cxlv. 9) there ought to be no doubt; especially, since He has demonstrated His *love* to "*the world*" in giving His Son to "*taste death for every man*," and that Son "*gave himself a ransom for all, to be testified in due time*."

If "*fearing God and working righteousness*" is all that is essential to an ultimate salvation, what need that "*Cornelius*," who was "*devout, and one that feared God with all his house . . . and prayed to God alway*" (Acts x. 2), should send for Peter, as an angel, which stood before him, commanded him to do, saying, "*He shall tell thee words, whereby thou and all thy house shall be saved*." (Acts xi. 14)?

Is it not evident, from this transaction, that a perfect knowledge of Christ and his saving power should be testified to a man, to any man and every man, in order to his final and perfect salvation? And did not Peter testify, on another occasion, concerning Christ, "*Neither is there salvation in any other; for there is none other name under heaven among men whereby we must be saved*," (Acts iv. 12)? That "*name*" was the great watchword in all the preaching of the Apostles; and they never taught that men could ultimately be saved in any other way than by *faith* in that name; and equally clear is the fact that faith in Jesus was impossible till his name was proclaimed to them. "*How shall they believe in him of whom they have not heard?*" asked an Apostle, (Rom. x. 14). Christ commands his disciples to "*preach the Gospel to every creature*," (Mark xvi. 15); and He "*Opened the apostles' understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem*." (Luke xxiv. 45-47.)

Here is but a moiety of the evidence, from the Bible, that final salvation, and, of course, final condemnation, depends on the knowledge of the "*name of Jesus*;" and the acceptance or rejection of that name when made known; or, in other words, *faith* and *unbelief* in that name as the world's Redeemer, determines the final state of each individual, after the "*name*" has been made known to him.

ED.

## "FOLLOWING AFTER TRUTH:"

BY HENRY DUNN.

### LETTER THE SECOND.

THE OBLIGATIONS OF BELIEVERS—ARE WE CHRISTIANS?

THIS question,—a startling one certainly,—has certainly been put, in all seriousness, by one\* who thinks it unreasonable that he should be blamed for rejecting a volume, the *distinguishing* moral features of which Christians do not themselves believe in. He bids us say plainly whether we retain or reject, what may be briefly called, the ascetic element in the Bible? by which he tells us he means, "All the beliefs that gather round the doctrine that man's duty here is not to make the best of this world, but to prepare himself for another."

We are accused of "compromising the matter by retaining a *verbal belief* in doctrines which have been emptied of their old meaning," and by "converting, what was once a disturbing force, into a force identical in its direction with those of earthly origin, although more elevating in its character."

The criticism, whatever may be its worth,—and it is not for me to decide on its precise value,—interprets to a considerable extent, what is meant when it is affirmed that "popular Evangelical teaching, judging it by its fruits, does not produce a *Christ-like* character; and it will be seen that *the test* is our interpretation of, and our obedience or non-obedience to the doctrines inculcated in the Sermon on the Mount."

And here it may be well to notice that *ordinary beliefs* relating to our Lord's wonderful discourse, have recently been expressed, if not by authority, by eminent Clergymen of the Church of England. The Dean of St. Paul's, observing the state of Christian Society, has recently remarked, "Here is the New Testament, the confessed source of Christian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked. And, on the other hand, here is the ordinary life of Christian Society, with its accepted principles, its familiar habits, its long sanctioned traditions; the life of Christian Society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be dull indeed which is not conscious

of a strong sense of difference and *contrast*. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." This is a striking admission. Yet the Preacher justifies Society, observing, "In all directions we see instances of the necessity of things enforcing an enlarged interpretation of language, and we believe that the common sense and instinct of Christians have (in relation to the Sermon on the Mount) caught its true meaning."

Such being the avowed sentiments, not of the Dean alone, but of others who like him love and preach the Gospel, what reply have we to give to the accusations of the Sceptic? How shall we ascertain whether or no this *apparent* divergence is, or is not, a real one?

Nobody, of course, maintains that a slavish adherence to *the literal words* is required of us. "The letter killeth, but the Spirit giveth life," is as true in relation to precepts as to statements of doctrine, and would not be the less true if it could be *demonstrated*,—which it certainly cannot,—that we have in Scripture the exact language of the Master.

It is with *the spirit* of Christ's commands that we have to do, and the question with us should not be, "Are we obeying *literally*," but "Are we obeying *really*?" Are we accepting, without evasion, the mind of Christ? Are we living *above* the world and its maxims, to an extent that makes our standard of right and wrong obviously different, and preceptibly higher than that which satisfies men in general? I say obviously and perceptibly, because if the difference in question cannot be recognized by unspiritual men, it is of no value either as an illustration of what true Christianity is, or as an example to them.

A more important enquiry cannot therefore, in my opinion, be entered upon than this,— "What does Christ really expect of His people in relation to precepts which Christians generally now feel justified in dictating to an indefinite extent in order to meet the supposed necessities of Society? A portion at least of the energy now devoted to Christian work could not, I think, be better employed than in considering whether or no there may not be some serious defect in our Christianity which hinders its success."

In pursuing such an investigation the first thing that strikes one is *the utter impossibility* of laying down *any fixed and definite rule*, conformity to which should be regarded as essential to obedience. Had this been either practicable or desirable Christ himself would have done it. All

\* Mr. Leslie Stephen.

his teachings relative to conduct would then have taken the form of *rules* rather than of principles; of principles to be applied, not indeed altogether at the discretion of those to whom they are given, but under the guidance of Spiritual wisdom.

Why He has chosen to lay down principles rather than rules is obvious. RULES, hard and unyielding, would have been sure to engender fanaticism, and the result, as has been exemplified by ascetics in all ages, would have been pride, formalism, and an unloving character generally. PRINCIPLES, on the contrary, although often difficult of application, require, if they are to be influential, much forethought; a deep and continued study of Scripture; a thorough acquaintance with its spirit as a whole; and a congenial temper of mind, manifested in humility, candor, and charitableness, since in proportion as such virtues are cherished will truth be arrived at.

But it will not, in every case, be *the same truth* to every individual. It will be *that form of truth* to each separate enquirer, which may be best adapted to his or her spiritual advancement. It is this diversity of result which exhibits and explains the practical difference between rules and principles. Rules for a man's guidance are necessarily definite, unchanging, and altogether independent of the moral state of the person on whom they are imposed. Principles, on the other hand, require both for their discernment and application a right subjective condition in those to whom they are given.

Now the Bible, and emphatically the New Testament, is distinguished from all other books by the circumstance that it is at once clear and dark, and profitable even when obscure, since it is from first to last, a book of principles, to be pondered rather than hastily read. Hence the peculiarity of its structure, so different from what mankind might have expected; and would have preferred. Hence the diversity of men's opinion as to its contents; a diversity which, so far as we can see, will always exist among men who equally desire to obey its injunctions. Hence the existence of commands in it which, although binding on individuals who profess to live for another and a better world, are not so on persons who live only for the outward and visible. Hence what are called *Christian Nations* are not, as such, addressed in the New Testament, and are not expected to act on principles which are nevertheless absolutely obligatory on individuals. Hence, too, the doubts and difficulties which beset so many; and hence the absence of a God-given and infallible interpre-

ter, notwithstanding the presence of much in the book that is difficult to understand.

In all these peculiarities, however, the Divine Wisdom is seen. In all, *the object* of the revelation is steadily kept in view, viz., to form a special order of character, and, by Divine co-operation with the renewed human will, to perfect "the man of God," and to fit him for "every good word and work," calling upon him to "*work out his own salvation*" (his deliverance from the power of evil) "with fear and trembling," (with modest diffidence), because it is God that worketh in him, both "to will and to do of His own good pleasure."

It is this unique characteristic—"spirit speaking only to spirit"—which justifies the observation that Scripture, to borrow the striking words of the Master of Balliol, stands alone, "Other writings," he says, "merely ask for the comprehension of their statements, the exercise of a clear logical faculty; these, mediating between two worlds, the visible and the invisible, often seem to indicate much that can be powerfully felt in the heart, although scarcely, if at all capable of being translated into words, and demand *sympathy*, as an essential condition to the right understanding of passages, beyond the power of philosophy to analyze, yet full of meaning to him who catches the accent."

But what follows if this be true? Clearly the perception that the interpreting of Scripture,—so far at least as its teachings bear upon our personal conduct,—is a most important part of our *individual* responsibility, that it is one of the chief elements of our probation; that, therefore, in this particular the pulpit, however useful in other respects, may hinder, but cannot help us; that commentaries, however sound and good, cannot, for the same reason, do more than perplex us; that nothing, in short, but a prolonged, habitual, painstaking, and personal study of the Word of God, accompanied by meditation thereupon, by prayer for guidance, and by the application of every faculty of the mind to its pursuit, will enable each man for himself to perceive what is required of him, if he is to make "his calling and election" to rank, and high service in the world to come, "*sure*," and at the same time help him to discover how far he, *in particular*, is required, without judging others, to set at defiance the opinions and practices of the Christian, as well as of the irreligious world, by following a line of conduct, distasteful, it may be, to loved and honored friends, because practically condemning their own course.

I say, in these things preachers and commen-

taries may hinder, but cannot help us, not because I disperse either the one or the other, but because both are necessarily obliged to ignore individuality; since they cannot take cognizance of the subtle but all-controlling influence of the Holy Spirit, which is so often distinctly *personal* in operation, and which, as spirit dealing only with spirit, makes clear to a man a path which no fellow mortal can point out to him as peculiarly *his*.

The moment a preacher undertakes to expound a Divine principle, he necessarily exchanges,—however unconsciously and unintentionally it may be done,—the heavenly principle for a rule of earthly conduct, and in so doing adapts his exhortation to *the many*, but endangers the Divine message to the individual who accepts his interpretation of it, as if it were the voice of God to *him*. It is this inevitable result of preaching in the present day, which,—in consequence of its so commonly taking the place of private study,—tends to make it an occasion of hindrance rather than a help to Christians, *so far as growth is concerned*. It is not indeed easy to believe, says Dr. Mozley, from whose sermons I have already quoted, that something “morally as well as intellectually defective” is not indicated whenever any one man “gives himself up to be moulded by another,” since individuality “pre-eminently constitutes the man,” and “the preservation of it is the best security we can have for the continuance of what is most precious and sterling in character.”

Hence it is that I have attached, what some will think an exaggerated value to the *individual* study of Scripture; and hence, too, it is—to revert once more to the Sermon on the Mount—that I am satisfied the true meaning of our Lord's words can only be arrived at, by each individual Christian interpreting them for himself by the light of conscience illumined by the Spirit of God.

If this were commonly done I am satisfied that a considerable change would speedily take place in the general view Christians would take of that marvellous discourse; that it would soon become plain enough to them that, without falling into any extravagance, a much nearer approach might be made to what is required, than we have as yet endeavored after; that a far greater amount of disinterestedness might be exercised by most of us with advantage; that our desire for gain is much too inordinate; and our efforts to do good to others too spasmodic and excited. At the same time one can scarcely doubt that, since the unselfishness, the meekness, the charity, and the humility required of

the followers of the Redeemer, can never be rightly understood by persons whose characters have little or no affinity to that of Christ, it will be found impossible fully and fairly to act out what He has commanded, without incurring the contempt of a multitude who profess and call themselves Christians. These are, I feel sure, the conclusions to which we should inevitably be brought if we lived in the atmosphere of Heaven; if the Scriptures were not only read, but carefully and habitually searched; if we imbibed their spirit, and interpreted the precepts of the Lord by His own example.

But this independent study of Scripture for personal guidance is just the one thing Christians of the present day will not do. They say they cannot. They fancy they have neither time nor ability to investigate for themselves. They imagine God has set apart an order of men to interpret His Will for them, to supply their want of power, to meet their weakness, and so to keep them in the right path. That the Bible should be read by them both privately and in their families, for *devotional purposes* they do not dispute, but anything beyond this is, ~~they~~ insist, simply impossible.

And yet many of these very persons find time enough for Christian Work, and pursue it as if regard for the best interests of others might lawfully take the place of personal endeavors after Christian Perfection; as if Spiritual Culture might be dispensed with as a superfluity; as if it were a greater and better thing to *proclaim* the Gospel, than to spend time in seeking after the Christian Knowledge, and the “Power from on High,” without which it is impossible, *in the highest sense to live it*; as if anything but loss could accrue from neglecting, if not degrading the *educational* Character of Revelation, by separating its parts, and narrowing its scope.

### LETTER THE THIRD.

#### CHRISTIAN WORK THROUGH CHRISTIAN CULTURE.

It is perhaps needless to say that by Christian culture, I do not here mean the possession of any of the varied attainments that belong to the accomplished theologian. These can only be obtained by a favored few, and are the peculiar property of the learned.

The culture I am anxious to promote, and in the absence of which, as I think, Christian work must be very imperfectly performed, is of a different kind, and is one that may be more or less acquired by persons in all conditions of life. I mean by it that wide acquaintance with the Will of God and the true meaning of Scripture which

as the reward of diligence, and the effect of reflection and prayer, may be gained by the ordinary reader of an English Bible, in spite of occasional errors in translation, and of sundry liabilities to mistake. I mean by it that indefinite, but invaluable tone of mind, which comes from "spirit speaking to spirit;" that quickened apprehension of Divine things, which is occasioned by affinity with all that is Divine; that purified and elevated state of the whole man which is essential to enlarged spiritual perception, and which, as the result of communion with the Holy Spirit, is, to a great extent, independent of external aids. I mean, in short, by it that power of insight which, while inseparable from profound attention to what is written, and the active use of every faculty we possess, is yet something more, and something higher,—even that "unction of the Holy One," with the possession of which the Apostle John credited his converts when he bade them "Try the Spirits, whether they are of God," adding, "The anointing which ye have received abideth in you, and ye need not that any man teach you."

Christians, it is to be feared, neglect what is essential to the obtaining of this Divine gift, when they say that such is the incessant demand made upon their time and energy, that it is impossible they should devote themselves to the study of Scripture, to an extent that would justify their forming *an independent judgment* as to what it requires of them. The consequence is that, not unfrequently, persons distinguished by their zeal in the work of the Lord, are singularly deficient both in Charity and in intelligence; are content to depend for such knowledge as they have upon professional instructors; or think it right to adhere, without inquiry to the doctrines in which they have been educated. Some, of course, will reply that they do this because the views of truth to which they cling have come down from antiquity; some, because they have been long honored by the excellent of the earth; and many more, simply because they have been embodied in the written or unwritten creeds of the various churches to which they belong.

Thus *work* takes the place of *thought*, and young persons, instead of being allowed to mature Christian character in silence, by reading and reflection, are prematurely urged to active participation in undertakings which cannot rightly be carried forward without that "Power from on High," which is gained only by experience, by devout meditation, and by frequent prayer. Quantity rather than quality seems now a days to be regarded in all Christian work, probably because undue importance is attached

to results capable of being numbered, tabulated, and rejoiced over, as most encouraging spiritual statistics.

When I have urged these convictions of mine on some of my Christian friends, I have found myself commonly met by replies of this kind:—"You err in supposing that quiet and research are *relatively* as needful as they once were. Divine truth,—at least as much as we are ever likely to possess,—may now be regarded as in our hands. We live in a time remarkable for progress, and Christians must keep abreast with the spirit of the age. God has cast upon them the duty of conveying the glad tidings of Salvation through Christ to every child of Adam. At home and abroad therefore, we must be up and doing. While we meditate, men around us are perishing, and if we neglect to bring truth home to them their blood will be sprinkled on our garments. God has made the eternal salvation of our fellow men to depend on our zeal, or want of zeal, for their conversion. Beyond the brief period of mortal existence the redeeming work of Christ does not stretch. If, therefore, men are not changed by Divine Grace while on earth, they never can or will be another than eternally depraved and eternally miserable. Faith in Christ *now* can alone save them, and, if exercised, will infallibly bring in its train Divine knowledge, spiritual wisdom, and Holy character. Therefore, putting aside everything else, our message to all should be "*Only Believe.*" So good men often speak, and, with a singular amount of self-satisfaction, call this "the Simple Gospel."

I have often listened to observations of this kind with very mixed feelings. I have been unable to forget that the Scriptures do not present duty to us in this form. I have never been able to rid myself of the impression that this passion for work is strengthened by many secondary considerations; that its encouragement is favorable to the growth of sects, and, indeed to all ecclesiastical interests; that it furnishes an apology for neglecting reflection, a thing singularly distasteful to all whose minds are fashioned by the exciting pursuits of the day; that activity rather than meditation, *even on the Lord's Day*, is in agreeable harmony with the occupations of the week,—flattering men with the supposition that they are accomplishing great things, and fostering that restlessness and love of enterprise which, more than anything else characterizes the time in which we live.

The assertion that all Divine truth may now be regarded as in our possession, is simply a denial of that gradual development of Scripture

which takes place before our eyes as the ages advance. For proof of this we have only to note that during the last century alone the ethical parts of the gospel, *so far as they bear on human relations*, have become much better understood than formerly. The abolition of slavery, more humane laws, and numberless other improvements have been brought about by the wider diffusion and better understanding of the Scriptures, and we are therefore forced to admit that in these particulars our ancestors, however good they were, held much that was erroneous.

But this improvement has, as yet, only been partial; for, during the same period, no appreciable advance has been made, either as to the better understanding of those *ethical* portions of the Bible which seem to run counter to modern progress, or of those *dogmatical* statements which have moulded our opinions as to what will be *the final dealings of God with the human race*. On these points, with individual exceptions, the Church does not seem prepared to admit the bare possibility that our ancestors can have mis-conceived the teaching of the Spirit, and so it steadily discourages inquiry.

May I now be permitted, very briefly, and at the risk of being charged with egotism, to narrate in conclusion a few personal experiences.

Pondering what I have stated I said to myself, "God forbid that I should seek to be wise above that which is written, or be foolish enough to indulge in merely speculative inquiries, to meddle with things unrevealed, or to be dissatisfied where Scripture is silent. But let me not be numbered with 'the fearful.'" Let me not assume that all truth has come down to us from the days of the Reformation. Let me not, therefore, shrink from examining what I have received because living, as we do, at a time when everything revealed is in the crucible, dangers are many and imminent. If God has more truth to break forth from His holy word, this tendency to question all old beliefs without distinction may, for aught I know, be permitted for the eventual strengthening of a faith which is always apt to become relaxed and inoperative. Storms in the physical world deepen and strengthen the roots of our forest trees, and similar agitations in the spiritual world may perchance be essential to the advancement of Divine truth, and to firmness in our hold of it."

Conscience bade me go on. It told me that the searching of Scripture for *hidden* treasure, if undertaken with the fearlessness and earnestness which the miner exercises when digging for precious metals, was a work in which, although I might not enlighten the world, I should cer-

tainly benefit myself; the reward being, as in the well-known fable of the farmer and his sons, *in the search itself*,—a process by which insight is developed, patience and dependence brought out, and strength increased through emancipation from that reliance on others which is the source of so much weakness.

Experience has justified the wisdom of the monitor. Passages which had long appeared dark to me, not because I had no eye to discern their meaning, but because, certain animals which withdraw themselves from the light of day, I had, by not sufficiently using the eye of the mind, all but obliterated the power of vision,—became clear; and the habit of inquiry thus stimulated, has been, in my own case, so far as I am able to judge, every way beneficial. My sense of the excellency and infinite value of scripture has been greatly increased; my hold on what I had always considered to be its vital doctrines, has been deepened and strengthened; and if, in some important respects, my conceptions of the *relative* value of what I once thought *valuing* truths has been modified, it has only been in favour of a better balanced view of Revelation *as a whole*, and a higher sense of the Divine wisdom, love, and forbearing pity, in all the Creator's dealings with the children of men.

Especially was this my conclusion after weighing carefully in the balances of the sanctuary what has recently been written by believing men regarding the Eternity of Evil, and the possibility of a great restoration in the world to come through the agency of "the elect," acting as "Kings and Priests" under Christ.

I was led moreover to see, far more clearly than I had hitherto done, that *the perfecting process* in believers, like all the other works of God is a *slow one*, and that no greater mistake can be made than to imagine, as so many do, that when a man is once really converted to God, everything essential to his happiness after death is effected. On the contrary I became convinced that what holds in Nature, holds also in Grace, viz., that God always acts, as if much time and great pains were essential in bringing any of His works to perfection. I now saw, that what I had once supposed to be the end was really *the beginning* of a man's Divine Education, and that it is as unreasonable to suppose that a converted human being, whatever may have been his previous habits, becomes at once a person of strict integrity, truthful, candid, loving, and unworldly, as it would be to imagine that a child, when first born into the world, can exercise at once functions that can only be developed by growth.

When, therefore, the question recurred, as it

often did.—“How can I do most good in the world? How can I best glorify God in my life?” I found myself obliged to reply, “Go to Christ, and seek from Him what He would have you to do. Rush not into the streets to compel men to come in, but stand apart for a while. Avoid committing yourself hastily to any movement originated by others, however good it may be. Seek *maturity* of Christian knowledge and Character and try to find out your own particular work, which may be a very different one from that of others. Instead of following eagerly any banner that may be set up; be quiet until the heavenly call comes. Hold yourself ready to do whatever God bids; to speak or to be silent, to be active or passive in His service. “They also serve who only stand and wait.” Let then your only anxiety be to *represent* Christ in the world, that so by your heavenly walk you may win unbelievers to “the truth as it is in Jesus.”

So far as I have been enabled to follow these monitions I have been at rest, and able to look calmly on many things that sadden the Christian heart, without the dismay or doubt they once excited, simply because I am sure that “all things” are under the control of infinite wisdom and love, and that all things,—the sin and perversity of man not excepted,—will work out eventually the counsels of the Divine Will, and be fruitful to those who love God.

## THE BIBLICAL DEVELOPMENT OF THE AGES.

### OLD TESTAMENT GLIMPSES OF THE FUTURE.

BY JOSEPH B. ROTTERHAM.

Having in our last paper\* considered some of the footprints of the past discoverable in the elder Scriptures, we may now inquire, in the same Scriptures, after such intimations of the future as bear upon the general subject now in hand,—the Unfolding of the Ages. Of the Future, the Old Testament gives us the following glimpses:

1. The future as *Divine*. Of course we are using the word future with a relative application,—we are thinking of the future of created things; their future is divine, depends on the Divine will; the future in which we are interested, and for which we wait, hangs on the Divine decree, and will unfold the Divine power, wisdom, love, holiness, and glory.

\* That “paper” has been mislead, and I cannot find it; but the following is not the less valuable.—ED. EXR.

(1.) Isa. lvii. 15: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the heart of the contrite ones.”

Mark the phrase,—that inhabiteth eternity, that inhabiteth *adh*; that is, progression, continuance, perpetuity; in other words, that dwells in futurity, creates its riches, spreads them around him, fills them with his presence and glory. This is manifestly the burden of the passage, as appears both from the common usage of the word *adh*, and from the scope of this place: from the common usage of *adh*, which in no single clear case is applied to the “past eternity,” in only two or three occurrences out of *forty-eight* is used of the “past” at all, but almost without exception looks forward and onward from the time at which it is employed; also from the scope of this place, where what God would, in futurity, be to the poor and contrite of heart is the burden of the assurance,—inhabiting futurity in all the holy majesty becoming his name, he will yet make his abode with the lowly, this is what he graciously declares. The more lowly and contrite we are, the more ready are we to hang all our hopes of futurity on Jehovah. Let us hear what contrite Israel says:

(2.) Isa. lxiv. 5: “Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth: for we have sinned: in those is continuance, and we shall be saved.”

“In those,”—namely, “in thy ways;” in thy ways of judgment and mercy, of humbling and raising, convicting and forgiving; in those,—not in ourselves,—“is continuance” (*olam*), indefinite duration, a distant, a future, even an unending age. There is a future for us: we shall not be destroyed, but “we shall be saved.” Our future comes from thee. It comes by thine intervention. It comes from thee in a manner worthy of thee, being vouchsafed to us through the orderly channels and according to the characteristic methods of thy redeeming love. Thus does the voice of the lowly confessing his sin, respond to the voice of the lofty One proclaiming his holiness. They both attest the future to be divine.

2. The future as *Messianic*. The most direct testimony to this effect is, perhaps,—

(1.) Isa. ix. 6, 7: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Our object in quoting this passage is to single out from it the title rendered above "everlasting Father," which, when rendered exactly conveys the very notion to sustain which we allege it. The strictest translation, we believe, of which *'abhi-*radh** is susceptible is "Father of perpetuity." The latitude with which the Hebrews used the notion of fatherhood is notorious. There is no reason, however, for imagining that they went beyond a strictly legitimate figurative use of the term. Some notion of fatherhood was before their minds, which they applied to the matter in hand with more or less of grace and perspicuity. Thus, whether they applied it to a king's confidential adviser (Gen. xlv. 8), or to an inventor and leader of one of the fine arts (Gen. iv. 21), it was a very intelligible service in which they employed a universally familiar word. Now in trying to determine the exact light in which the term "father" is here best to be seen, we may recur to a fundamental law applicable to the interpretation of all figures of speech. It is this: To keep as close as possible to the unfigurative meaning of the word. When we say "as close as possible," we admit, of course, that we may be compelled to turn aside from the central meaning to something in the force of the word more incidental or inferential. We ought, if possible, to make a good figure. But if the most obvious and essential force of the word will at the same time make the happiest metaphor, that, of course, is doubly superior to any other. Now the nearest non-literal meaning we can give to the word "father" is "originator," "producer," "author," just because the most fundamental literal sense is "begetter." Hence the signification of the title before us is, "Author of perpetuity," and, as included in this, "Author of futurity." We say at once "perpetuity" or "futurity," because we have already ascertained that this is the essential force of the word *radh*. "Father," or "Author of a future age," is not far from the sense: had *olam* been used instead of *radh*, it would have been the exact and happy rendering. But as it is the more abstract term, synonymous but not identical with *olam*, that is used, we must on this account prefer the corresponding rendering:—than which, we now make bold to say, a more fitting and felicitous one could not be imagined. "Father of perpe-

tuity, Prince of prosperity:"\* a crowning couplet of descriptive designation, eloquent with cognate ideas of surpassing comprehensiveness and beauty; applicable—most delightfully applicable—to the strain in which they are here found. When God gives to a people such a "child," such a "son," such a "governor," no marvel that there is in store for that people a future of unlimited prosperity. He who is given is one of themselves, but he is wise, mighty, divine; hence his victorious reign shall secure interminable advancement. He who unites in his own person these attributes is by the fact, no other than the Messiah. Given primarily to Israel, we rejoice to know that he has also been given "for a light to the Gentiles," to be Jehovah's "salvation to the ends of the earth." Well may Israel say, "In thy ways is a future age," when those ways are travailing in birth with the very father and founder of a redeemed futurity, a saved and prosperous perpetuity. No wonder that in that futurity the holy God of love delights to "dwell."

2. We might add to the foregoing testimony all the passages which, like Psalm lxxii. 7, call the future Messiah's days. They will be "his days" indeed, seeing that mediatorially they will owe their very origin to him. As, however, from all points of our subject this will be conspicuous, we may pass on.

3. The future as a *sequel*. It will be a sequel to the past, and not merely a start towards a remoter future. It will close and crown the days gone by, as well as herald further days to come. We lay the more stress on this, just for the very reason that the terms "time" and "eternity," as now popularly used, are scarcely to be found in the inspired vocabulary. We do not, indeed, suppose them to be fraught with ideas exclusively false. There is some truth in the assumptions they imply. Hence we would not, if we could, rudely banish them altogether without first sifting out of them whatever truth they convey. With this qualification, we proceed to say, in terms which will be sufficiently well understood, that the Divine and Messianic future of which the Old Testament treats appears there as the end of "time" no less than as the beginning of "eternity." In other words, the future foretold in the Old Testament is set forth as an after-time; and that with some frequency. The phrase commonly rendered in the Authorized Version as "the last" or "latter days, is more

\* *Shalom* is more than "peace."

exactly "the latter portion of the days." A brief examination of this appellation of the future cannot fail to be of service.

The word *acharith* is the exact counterpart of *reshith*. As *reshith* is "beginning," so *acharith* is "end." "The eyes of the Lord thy God are upon it (the land) from the *reshith* (beginning) of the year even unto the *acharith* (end) of the year." (Deut. xi. 16.) At the same time, *acharith* means "end" in a broad rather than a narrow sense. Derived from *achar*, "after," *acharith* means afterpart in contrast to forepart, and may describe a line quite as well as a point: "So the Lord blessed the latter end (*acharith*) of Job more than the beginning (the *reshith*)." (Job xlii. 12.) The *acharith* of Job must have extended over a period nearly or quite commensurate with his *reshith*. We know that it did reach along through "an hundred and forty years" (ver. 16). We must beware, therefore, of supposing that "the *acharith* of the days" in the Scriptures must necessarily be short period of time. The word may in one context be equivalent to our phrase "last end," in its more restricted use; even as Balaam exclaims, "Let me die the death of the righteous, and let my last end (my *acharith*) be like his." (Num. xxiii. 10.) But there is nothing in the make or general use of the word to create that presumption. For example, in reading Deut. iv. 39. "When thou art in tribulation, and all these things are come upon thee, even in the latter days (in the *acharith* of the days), if thou turn to the Lord thy God, and shalt be obedient to his voice; . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them; no one would think of restricting narrowly the period of tribulation here spoken of, in the light of the centuries of dispersion through which Israel has passed; and with as little right or fitness could a very brief period be thought of as suited to the fulfilment of the covenant made with the fathers Israel. That covenant could not be fulfilled in a day. Besides when Jehovah himself says to Israel, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness (kindness of *alam*, kindness of an extended, protracted, indefinite, or even perpetual age—age-abiding kindness) will I have mercy on thee" (Isa. liv. 7, 8); when Jehovah says this, we may make bold to affirm that we have his authority for giving a very liberal construction to the duration of "the latter part of the days."

If for a moment we look at the things which are foretold as to come to pass "in the *acharith* of the days," we shall gain further instruction at once as to the scope of the period, and as to its general characteristics. The prophetic Jacob, addressing his twelve sons as to "the *acharith* of the days" (Gen. xlix.), places within that period the crowning development of their descendants, the twelve tribes, inclusive of the advent of Shiloh and the submission of the peoples unto him. Moses speaks of the main burden of Israel's tribulation as falling upon them, or yielding penitential fruit in them, "in the *acharith* of the days." (Deut. iv. 39; xxxi. 29.) Using the word *acharith* alone as sufficient explicitly, and at the same time as in some measure movable in its application, Jehovah appears to bring Israel's final recovery and crowning mercies into it, where he exclaims through Moses (chap. xxxii. 29, 30), "O that they were wise, that they understood this, that they would consider their *acharith*! How should one chase a thousand," etc.; for, the inspiration of courage and victory derived by considering it shows, one would think, plainly enough, that here "their latter end" means not their death as individuals, nor their great and long tribulation as a people, but the revealed summit and crown of the national history, in which even *goin* (nations, Gentiles) the summoned sympathizingly to rejoice along with Jehovah's people, for that then he will be "merciful unto his land and to his people" (ver. 43). Isaiah (ii. 1-5) and Micah (iv. 1-4) use the full phrase, "*acharith* of the days," as descriptive of the happy period,—a period of at least considerable duration.—when men shall "learn war no more." Jeremiah uses the term pretty freely. He is concerned for the *acharith* of a people so wicked as his (v. 28-31). Well he may be concerned, for he says, "The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart;" but he adds consolingly, "in the *acharith* of the days ye shall consider it perfectly" (xxiii. 20). This is consolatory, whether the consideration foretold be that of the penitent nation resolving upon its return to its Divine chastener, or the still more perfect—because more calm and illumined—contemplation which the forgiven and restored can direct to their bygone days of sorrow. The almost verbal repetition of this passage in chap. xxx. 24, is worthy of note, not only because of the recurrence of the phrase, "*acharith* of the days," but because of the more glow-

ing connection in which the same thoughts are on this second occasion found. Another parallelism in Jeremiah will repay attention. In chap. xxix. 11 we read: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an unexpected end;" or, more exactly, "a latter end and a hope" (an *acharith* and a *tiqrah*; for note the same terms in chap. xxxi. 17, "There is hope in thine end (there is a *tiqrah* for thine *acharith*), saith the Lord, that thy children shall come again to their own border,"—a return of Rachel's sons this time plainly transcending that from Babylon, since it is to the "nations" and to "the isles afar off" that Jehovah declares, "He that scattereth Israel will gather him" (ver. 10). Daniel also uses this latter-day word in a very suggestive manner; speaking, in chap. viii. 19, of "the *acharith* of the indignation," and in ver. 23, of "*acharith* of the Grecian kingdom," telling in chap. x. 14, of the visit of the angel to make him understand what should befall his people "in the *acharith* of the days," and how, after the angelic communication has been made, although he has heard he has not understood, but is at least concerned for the issue, asking, "O my Lord, what shall be the end (the *acharith*) of these things?" Especially by noticing the comprehensiveness of the angelic prophecy (x. 18—xii. 4-7), may we conceive of the amplitude of "the latter part of the days:" wars and rumors of wars, the rise and fall of nations, the final time of the bitterest tribulation, the deliverance of Israel, the resurrection of the righteous—all are included. Nay, it might almost seem as though this closing period of detailed futurity should only in a partial sense be a *closing* period at all—as though, in some other sense reconcilable with this view, it should melt away into some new and glorious beginning. What sort of a close must that be which unveils in "the brightness of the (moral) firmament," "the stars" of God's kingdom shining "for *olam* and *ad*"—age-abidingly and perpetually? We may allow Hosea (iii. 4, 5) to terminate our examination of this suggestive word: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their king; and shall fear—shall have a salutary dread towards the Lord and his goodness in the *acharith* of the days." Well may such a

dread spring from "considering perfectly" the intents of the heart of their God in so long chastening them.

4. The future as *new*. Though never called distinctively a new age, yet the elements of a new time are clearly set forth. Some such references have already been given in passing. Just another or two may be added. Thus we read of a new people, Psa. xxii. 30, 31; cii. 18; new predictions, Isa. xlii. 9; a new song, Psa. xevi. 1; xeviii. 1; Isa. xlii. 10; a new linking of God to history, Jer. xvi. 14, 15; a new name, Isa. lxii. 2; new heavens and earth, Isa. lxi. 17; a new covenant, Jer. xxxi. 31. These hints will be useful when we advance to New Testament teaching.

5. The future as *abiding*. This attribute of the future, as revealed in the Old Testament, acquires enhanced importance when taken in connection with what was just now before us,—the future as a sequel. If the same events which are to form the crown and close of the days are nevertheless to continue, and that indefinitely and even perpetually, then assuredly we are forced to the conclusion that the close of the old time will be the seed-bed and beginning of a new time. We have already accumulated so large a body of Old Testament evidence in proof of the permanence of the future, that it may now suffice to add the singular and most conclusive circumstance that, while as yet the passing away of the present visible universe has not been spoken of, it is enough to say, e. g., of the Messiah's days (Psa. lxxii. 5), that they shall continue "as long as the sun and moon shall endure:" but that, when the making of new heavens and a new earth has been foretold (Isa. lxi. 17), then these are brought forward as a *new standard of continuance*: "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (lxvi. 22.) The Hebrew Scriptures, therefore, do in the strongest forms of speech known to them affirm the age-abiding perpetuity of the glorious future which they foretell.

(To be continued.)

### PAPAL CLAIMS.

[Some months since H. BRITAIN, of Birmingham, England, sent me a Magazine entitled,—*"THE UNITED KINGDOM ANTI-PAPAL LEAGUE MAGAZINE,"* etc. It contains valuable articles

against Papal claims. One is entitled, "*The Key Note; or, the Exposure of the False Foundation of 'Vaticanism,'*" by "H. BRITAIN." This article is a refutation of Dr. Newman's claim that "the Papal church is the Kingdom of Christ." I give the following concluding part of Britain's crushing remarks:

As representing the Papal Church, Dr. Newman says,—“We know the kingdom is still on earth: where is it?” And again,—“With him (the Pope) alone, and round about him, are found the claims, the prerogatives, and duties which we identify with the kingdom set up by Christ.” So then, the Papal Church is the kingdom of Christ, according to Dr. Newman.

How shall we settle the claim? Let Dr. Newman decide. In Section 9, on “The Vatican Definition,” he thus writes: “This remark, and several before it, will become intelligible if we consider that neither Pope nor Council are on a level with the Apostles. To the Apostles the whole revelation was given, by the Church it is transmitted; no simply new truth has been given to us since St. John's death; the one office of the Church is to guard ‘that noble deposit’ of truth, as St. Paul speaks to Timothy, which the apostles bequeathed to her, in its fulness and integrity. Hence the infallibility of the Apostles was of a far more positive and wide character than that needed by, and granted to, the Church. We call it, in the case of the apostles, inspiration; in the case of the Church, *assistentia*.”

1. “NEITHER POPE NOR COUNCIL ARE ON A LEVEL WITH THE APOSTLES.”

2. “TO THE APOSTLES THE WHOLE REVELATION WAS GIVEN.”

Serious admissions of Dr. Newman are these statements. Since neither Pope nor Council can claim to be on a level with the Apostles, to whom are we to give precedence? To whose teaching are we to listen, that of the Pope, any Council, or the Apostles? As the Apostles had “the whole revelation” given to them, it is certain that neither Pope nor Council had any further revelation in addition to “the whole revelation.” To what then are we to appeal, “the whole revelation” given to the Apostles, or the decrees of any Pope or Council?

There can be no halting between two opinions on these points. Following Dr. Newman's own teaching to a faithful issue, we give the precedence to the apostles, and “the whole revelation” given to them.

The proposition laid down by Dr. Newman is in substance, that the Church of the Papacy is the kingdom set up by Christ. But, on turning to the revelation given to the Apostles, we find not a single sentence which makes any such statement. The Church of the Papacy is never identified by the Apostles with the kingdom set up by Christ. The plain truth is, that the Church—any Church—in the apostolic revelation is never called the kingdom of Christ. Further, there is not a single statement made by the Apostles to the effect that the kingdom of Christ was set up after His resurrection. How Dr. Newman will get over these difficulties I know not. Till they are met by plain proof, and with statements, clear and indisputable, taken from the apostolic revelation, it will be useless to assert that the Church of the Papacy is Christ's kingdom.

It is foreign to this paper to inquire as to the position the Church occupies during the absence of its Head, Jesus Christ. So long as His kingdom cannot be proved (from the authority that is higher than Pope or Council) to have been set up, then indeed the Church of the Papacy is “heir by default.” The office of the Church is to transmit and guard “that noble deposit” of truth, bequeathed to her by the Apostles, “in its fulness and integrity.” Not to add to, or take therefrom, but to maintain its fulness and integrity. Search as you may amongst that noble deposit of truth, there will not be found, on strict inquiry, one statement which declares, I repeat, that the Church of the Papacy is the kingdom of Christ, or that His kingdom was set up after His resurrection.

The keystone of the claim of the Papal Church falls shattered in the face of the truth, and with it every claim built upon it.

And, in Dr. Newman's own words, condemnation is passed upon the Papal Church. For (section 9, par. 9), he says, “the proposition defined will be without any claim to be considered binding on the belief of Catholics, unless it is referable to the apostolic *depositum*, through the channel either of Scripture or Tradition.”

I have said that no proof can be found in the revelation given to the Apostles of the right of the Papal Church to be considered Christ's kingdom; but it necessary also to ask, Where in the annals of tradition is any record to be found that the Apostles ever stated that the Papal Church is or was Christ's kingdom? No such record can be found.

The proposition, that Christ's kingdom is the Church of the Papacy cannot be binding on the belief of Papists, for it is not referable to the apostolic *depositum*, through the channel either of Scripture or Tradition. And no Pope can be the judge as to whether it is referable or not, unless the reference by which he, as a Papist, is bound to abide be easy of reference to other Papists beside himself, who are equally bound by the same reference. And as, by reason of incapability of reference, it cannot bind Papists, how much less can it bind those who are not Papists. I am persuaded that the thanks of all Protestants will be given to Dr. Newman when they perceive the deliverance which he himself has shown them can be obtained from the claims of the Church of which he is a member.

And, to use Canon Neville's words, as "the commission to 'go and teach all nations' is as fully in force to-day as when it was spoken by the Founder of Christianity eighteen hundred years ago;" and as "it commands the truth to be proclaimed as openly in this age as it did in that;" and as it can no more admit of compromise with error, by silence or by connivance, now than it did then;" so we cannot compromise with the Church of the Papacy. The position it has assumed to itself is founded on no certain warranty of apostolic revelation. The message it bears to the world of itself is not from the world's Maker, or, from those who were sent by Him. The distinctive doctrine claimed by it is a doctrine distinct and clear enough, apart from "the whole revelation" given to the Apostles. But it is not the doctrine given to the Apostles. The truth proclaimed openly by the Church eighteen hundred years ago is not the same as the proclamation of the Papal Church of to-day or preceding generations. "Ever the same" stands imprinted on the front of apostolic doctrine, but not on the front of its substitute—Popery. And, as there can be no compromise, or connivance, or silence as to error, so must now, as then, be fearlessly proclaimed the truth; and that truth is not that the Papal Church is the kingdom of Christ.

I would point out further, that, as Dr. Newman would fail when trying to produce evidence from the history of the Apostles as to the distinctive doctrine, so also his history appears to me to be defective in other points. I will refer to two instances only.

In paragraph 4, section 3, Dr. Newman writes, "Gregory was considered to have done an as-

founding deed in the middle ages, when he brought Henry, the German Emperor, to do penance and shiver in the snow at Canossa." This is correct so far, but the account is not carried far enough. In A. D. 977, Henry II., Emperor of Germany, did penance to Gregory VII. at Canossa. But in A. D. 1081 Henry IV. invaded Italy, and nominated as Pope Clement III., Archbishop of Ravenna, in opposition to Gregory VII. In A. D. 1083, Clement crowned Henry IV., Emperor, and in A. D. 1084 Rome was taken by Henry IV.; Gregory VII. had to flee to Salerno, and died there, an exile from Rome, in A. D. 1085. This looks very much like Henry IV. turning the tables on Gregory VII.

Again, Dr. Newman states, paragraph 6, section 9, "no simply new truth has been given to us since St. John's death." The infallibility of the Pope, then, is no new truth. It is simply the evolution of a doctrine out of the record of the whole revelation given to the Apostles. True it is, that apostolic history does contain the simple truth as to the doctrine of infallibility, and that infallibility attaches itself to a man; but the doctrine was evolved in the days of the Apostles, and was attached to a man by the apostles. That man, however, is not a Pope, but Jesus Christ. IT IS JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER. He is the only infallible man that ever existed, or will exist. Set over His own house, He has never yet given His position to another. Made an High Priest, not by any carnal commandment, but after the power of an endless life, we have an anchor sure and steadfast, reaching to the right hand of the Majesty on high, resting in Him. In His own time the kingly power will be manifest, and His kingdom seen here, even when the manifestation of the God has taken place. Till then, the command is,—“Occupy till I come.” Occupy against an usurpation of the priesthood given to all who accept Him. Occupy against every attempt to wrest from Him His true position. Occupy in trying to unite His Church, so that it may be armed as one man against all wiles and devices, either of man or demons. Occupy so that no man may take our crown. I speak as to wise men, judge ye what I say.

## DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 6.

BY G. R. LEDERER.

### CHAPTER IX.

"In the first year of Darius, the son of Ahas-

verus." All ancient commentators agree that Daniel was mistaken concerning the termination of the seventy years' captivity. (I have written a long article on the same subject in the "Israelite Indeed," vol. 4, page 178.) Daniel commenced to count the seventy years which were determined that the Jews should be in captivity, from the time when Nebuchadnezzar conquered Jehoyakim the king of Judah, and made him tributary, which was also the time when Daniel and a number of young nobles were taken to Babylon. He counted namely, thus: 8 years which Jehoyakim reigned after his subjugation; 11 years of the reign of Zedekiah; 26 years which Nebuchadnezzar still survived the destruction of the city of Jerusalem and the temple; 23 years of the reign of Evil-Merodach, and 2 years (though a little over) of Belshazzar. These years together make seventy. When, therefore, Darius ascended the throne of Babylon and no decree was issued concerning the restoration of the Jewish commonwealth, Daniel became greatly alarmed, believing that the sins and iniquities of his people were the cause that God allowed the appointed time to pass, and, therefore, he prayed, fasted, and made confession of sin, etc.

We may fairly suppose, or, I should rather say, we may take it for granted, that the messenger, sent to give Daniel an explanation and to remove his fear that God had put off the deliverance of his people beyond the appointed time, surely corrected Daniel's mistake in his calculations, though it is not expressly stated. (Perhaps the inspired Daniel was ashamed of having made such a blunder, which, by a closer investigation of the passages in Jeremiah, no ordinary Bible student would make.) We may suppose, then, that the messenger directed him to read the two passages of the prophecy of Jeremiah with greater attention than before, and he would see that the one (xxv. 12,) speaks of the downfall of Babylon, the termination of the first of the four universal empires—the head of Gold, or the lion monarchy, while the other prophecy, xxix. 10, speaks of the return of Judah from the Babylonian exile.

We must ever bear in mind that the history of the four universal empires became a subject of revelation in the word of God only because of their intimate connection with God's special inheritance, the hold land, the kingdom of God. Each of these empires became "universal" only when it extended its dominion over that land. Nebuchadnezzar, therefore, could not become the head of Gold, or the representative of the first universal empire as long as a descendant of David sat upon the throne of David as an in-

dependent king. Nebuchadnezzar became the head of gold after he had conquered the holy land and reduced it to a tributary province of Babylon. This took place in the fourth year of the reign of Jehoyakim, and the first of Nebuchadnezzar. Hence, the seventy years spoken of in Jeremiah xxv. 12 commenced with the conquest of Jerusalem, and ended with the conquest of Babylon by the Medo-Persians.

Those seventy years, however, which were predicted as the time for the return of Daniel's people—Jer. xxix. 10—began in the 19th year of the reign of Nebuchadnezzar, when the city of Jerusalem and the temple were destroyed and the principal portion of the Jews driven into exile; and must therefore, end eighteen years after the downfall of the head of gold. And, indeed, in the first year of Cyrus, the Persian, the decree for the return of the people and the re-building of the city and temple was issued, for then the seventy years of captivity ended, as predicted by Jeremiah.

But Daniel labored under another still graver mistake. In his investigating "the books," and finding the promise that God would remember His people at the termination of seventy years of exile in Babylon, he thought that this would be the final restoration of all Israel and introduction of the kingdom of peace and righteousness, the kingdom of God, under the supervision of the "One like a Son of man" and his saints, a kingdom that shall never end, and which was shown him by the little stone in the vision of Nebuchadnezzar, and more clearly in the vision he received himself. In short, he believed that at this time—at the return from Babylon—all the precious promises which he found written in "the books" would be fulfilled. It was this that troubled the mind of Daniel for fifteen years. He said to himself, "If Israel is to be restored never again to be removed from their inheritance; if they shall build the city and the sanctuary, never again to be destroyed; if peace and happiness shall prevail in the land, never to end; what did the terrible vision mean which I saw years ago, and which, when explained to me, (chap. viii. 19-27), caused me to understand this much that at some remote time, untold evil will again befall my people; what does all this mean?" This, too, was an object of Daniel's fasting, confessions, and prayer.

And while he was still engaged in prayer and supplication the man Gabriel, whom he had seen before, came swiftly—as if moved by wings—to relieve the praying Hebrew from his anxiety, and to correct him, particularly respecting the latter mistake.

Gabriel's discourse, in plain English, without binding ourselves on the verbal record:—for it is my honest conviction that most of such records are only brief sketches, the essence of what was really spoken may have been as follows: "Now, Daniel, I am just coming to give thee understanding in matters which seem to give thee much trouble and anxiety. I was dispatched, even at the commencement of thy prayer, to speak to thee; for thou art precious—or well beloved. Now, mark the things I have to tell thee. Thou art greatly mistaken in believing that the return of thy people from Babylon is their final restoration spoken of in 'the books.' Dost thou not know that Messiah must first come and be cut off, not for his own sin, but to transgression, before the kingdom of peace and righteousness can be established? Mark, therefore, and understand what I shall tell thee. Thy people shall return from Babylon at the time appointed and foretold by the prophets, not a moment later. God is faithful to keep his word and would not suffer that His prophets should be charged with having made false predictions; but this will not be that final settlement of Israel in their own land, of which thou readest in the books. There are seventy *Shabooim*, or *Shemittas*—year weeks—set apart for thy people, during which many great events shall take place. The greatest of all those events, however, shall be the coming of Messiah and his being cut off; for by means of his death sin and transgression will be finished." (We shall in the sequel give a detailed explanation of all the foregoing remarks.) "By his resurrection, everlasting righteousness will be brought to light, and by His ascension, He, the Most Holy, will be appointed as the everlasting High Priest and King."

Gabriel gave him some more particulars as to the division of these seventy *Shabooim* and the utter desolation that should follow the cutting off of the Messiah; the troublous and precarious state of his people during the whole period, and, finally, that the latter desolation of the city and sanctuary by a people of a commanding countenance should remain unto the end. That end is understood to be the coming of Messiah in power and great glory, the fulfilment of his former vision (chap. vii.) the investing of the One like a Son of man with unlimited and never ending power. Then, and not until then, the kingdom of peace and righteousness shall be introduced, Messiah shall reign over all the earth, and His faithful ones shall reign with Him. Then thy people shall be restored to their own land to leave it no more.

THE SEVENTY WEEKS. This is the most dif-

ficult passage in this chapter, and probably in the whole book of Daniel. There are numberless speculations concerning these periods. The ancient Hebrews agree that the last of these *Shabooim*, or *Shemittas* (year weeks) was that during which Titus conquered Jerusalem, destroyed both city and temple, and made a total end of the Jewish commonwealth. Christian interpreters differ widely in their views. Some think that the seventieth *Shabooim*, or the last seven years of the 490, have been detached from that number, to be brought in at the end of this dispensation. But, is there any parallel in Scripture that when a certain time is predicted for a certain event for a certain action, that a part of that time is cut loose and postponed *ad infinitum*? Here are seventy *Shemittas* appointed for the Jewish people, during and at the end of which certain events are to take place. How, then, shall we believe that after sixty-nine of the seventy *Shabooim* have passed the clock of time is stopped for nearly 2000 years when the pendulum will again be set in motion to finish the last, or seventieth *Shabooim*? This view is the more untenable from the manner in which the seventieth week is mentioned and the events that shall take place during its latter half; for then sacrifices and meats shall cease, utter desolation shall ensue and so remain. Has all this not taken place at the end of the four hundred and ninety years from the time the permission was given to the captive Jews to rebuild their city and sanctuary?

There are some who would connect the first clause of the 27th verse with the first clause of the 26th. Accordingly the two verses would read as follows: "And after the 62 weeks the Anointed One will be cut off, but not for himself (not in his own guilt), but He will strengthen the covenant to many for one week. But in the middle of the week, sacrifice and oblations shall cease; and the city and sanctuary shall be destroyed by the people of the prince to come; but his (people's) end shall be in a flood, and unto the end of the war desolation is decreed," etc. etc.

According to this view, the one who would strengthen the covenant to many would man the Christ, who, after having been cut off, but risen again from the dead, would strengthen the new covenant with his followers. But we know positively that the destruction of Jerusalem took place more than forty years after the crucifixion of Christ, while, according to this interpretation, Messiah was cut off after the 69 weeks, and then comes the week of strengthening the covenant, and in the middle of the week—no matter whether this means the middle of

the seventieth or in that of another beyond the seventy, the destruction which shall last to the end of war—the time of Gentile supremacy—shall take place, which, at most would be but about ten years and a half. Besides, the cutting up of the two verses and putting them together by a different construction is an arbitration to which, I think, no man is authorized.

After careful consideration of all the points which offer these great difficulties, as also the cause of Daniel's anxiety and the explanation of Gabriel, which, of course, would be calculated to set the mind of the beloved man at rest, not because the information was of a cheering character, but because Daniel would see the decree of God and resign his wishes and expectations to the will of his God, we have found an explanation which, we believe, will be as satisfactory to many of the readers of the BIBLE EXAMINER as it is to ourself.

Gabriel, after having shown to Daniel his mistake concerning the termination of the Babylonian captivity, and having given him the assurance of the faithfulness of God in keeping His promise whether the people deserved it or not, he also gave him to understand that this return from Babylon would, by no means, be that glorious restoration and restitution of all things, of which all the prophets spoke in glowing terms.

"Seventy *Shabuin* are set apart for thy people; that is, God has given them a time of grace of four hundred and ninety years to end transgression, to seal up sin and to cover iniquity,\* to bring in—or introduce—everlasting righteousness; to seal vision and prophecy, and anoint the most holy. If thy people shall, in that time do away with all transgression, sin and iniquity, the everlasting righteousness—the Kingdom of God—will be introduced, all vision and prophecy will cease, because the Spirit of God will be poured out on all flesh."

"But know thou and understand that from the time when permission shall be given to thy people to return and to re-build Jerusalem unto the Prince Messiah are seven and sixty-two *Shabuin*." This does not signify the time of the birth of Messiah, but that time when he will make the public declaration of his high office by proclaiming the approach of the kingdom of God. It matters nothing, we believe, when we reverse the order of the divisions as given in the text and put the division of 62 weeks before that of the seven. Towards the end of the 62 weeks Messiah will appear in public, but will be re-

jected. The Messiah will urge the people to repent—to end transgression, to seal up sin, to cover iniquity; for the term of grace when the everlasting righteousness should be introduced, will soon expire. But instead of listening to the warning proclamation of the Messiah—after the 62 weeks—which may be in the first, second, or third week of the remaining seven, and not immediately—the Messiah will be cut off; thy people will crown all their iniquities with delivering their Anointed One into the hands of the Romans to be crucified. But even then, God's time of grace not yet being ended, Christ, risen from the dead, will be preached to thy people to the end of the division of the seven weeks. If they would receive Him then, the everlasting righteousness—the kingdom of God—would be ushered in; but no, they will not repent; will persist in their rejection, and thus the 70 *Shabuin*, the 490 years of grace will expire.

The hope of the people will somewhat be revived in the course of the last week by the strengthening of a covenant;\* but it will be in vain; for by their rebellion the covenant will be broken, and precisely at the end of the four hundred and ninety years the city and sanctuary will be destroyed by the people of the prince, and the final restoration of thy people and the restitution of all things, that is, the introduction of the everlasting righteousness—the kingdom of Messiah—will be put off to a time known neither to mortals nor to angels, but to God alone.

We may also—if some readers of the EXAMINER prefer it—in accordance with some interpreters, apply the former part of the last verse to

\* We find in the Talmud the history of the siege of Jerusalem under the Generalship of Vespasianus, the father of Titus, before he became emperor. It is said that the Great Rabbi Jochanan ben Sakai contrived to leave the city of Jerusalem and persuade Vespasianus to raise the siege. He succeeded in making a covenant with him on account of the message which just reached him that he—Vespasianus—was elected emperor. But the new emperor had hardly left the environs of the city when the zealots, who disapproved of the covenant, broke out in fresh rebellion. Vespasianus who was informed of it, sailed alone to Rome and left the army under his son Titus, who, after about three years—the end of the last week,—accomplished the decree of God by destroying city and sanctuary, and make a final end of the Jewish commonwealth. But long before the end sacrifice and oblations will cease, because the Romans so closely stopped all ingress to the city that they had no animals for the altar, and later even flour could not be obtained for the purpose of offering. "In the middle of the week sacrifice and oblation shall cease."

\* The words cover iniquity occur in Psa. xxxii. 1. The word *magin*—mercy seat—means covering.

the Messiah; namely, that for a time many of the people will accept Jesus of Nazareth as their Messiah, and these believers will entertain the hope that the great calamity would be averted and the kingdom of heaven established, as, indeed, all the apostles preached and believed that it was at hand; but this could not prevent the disastrous catastrophe. The prophecy of the seventy *Shabbuoth* of grace was given to the Jews as a nation, and nothing short of a *national* return unto God could bring about the happy state of everlasting righteousness. It will also be observed that the last verse does not relate to a new fact or circumstance but is an explanation of the preceding and should have its place after the clause: "but his end will be in a flood."

Here I append a few views of the ancient Hebrew commentators. Rabbi S. Gaon, the oldest agrees with others that the seventy *Shabbuim* means year-weeks. He thinks that it is the number of years from the destruction of the first temple, built by Solomon to that of the second built by the returned exiles and renovated by Herod. He counts seventy years captivity and 420 years which passed from the rebuilding of the second temple to its destruction. But his explanations are so confused that it is impossible to extract any sensible thought of it.

"After the 62 weeks Messiah will be cut off;" this means, says Aben Ezra, that then, neither king nor prince will reign over Israel.

"To end (complete) transgression, to finish sin and to cover (atone) iniquities," says Rashi: "By this time the measure of Israel's transgression, sins and iniquities will be full and their atonement, by severe punishments will begin, and thus they will be made fit to have brought to them the everlasting righteousness through the Messiah, and to anoint the Most Holy, namely, the temple and altar which shall no more be destroyed."

"To seal up the vision and the prophecy," S. Gaon and Rashi think that it means the entire cessation of prophecy at the completion of the second temple; for the three last of the minor prophets lived at the time its building and closed the Old Testament canon. Aben Ezra, and another, called Mezudath Zion, (the fortress of Zion), believe that at that time the visions and prophecies concerning the fate of Israel for their ungodliness would be confirmed by becoming facts. The word "desolation" in Hebrew is *Meshomem*, which also expresses "astonishment," meaning, that the desolation will be so utterly that the world will be astonished at it. *So it is indeed to this very day.*

## MATTERS FOR CONSIDERATION.

BY ELD. N. H. PALMER.

BRO. STORRS: Wishing to submit some thoughts for our consideration, I will, briefly, omit many things that would afford me much pleasure to write, and address myself at once to my purpose.

With your permission I desire to quote a paragraph from your article—"THE RESTITUTION OF ALL THINGS"—page 136 of BIBLE EXAMINER, for February, 1877.

"It may, perhaps, be safely doubted whether any of the race have the trial which absolutely fixes their final state till *after* the restitution, except such as have entered the strait gate and walked in the narrow way. These *can not die* any more; others may die again if they fail in their trial proper, after the restitution."

I am glad you have spoken so explicitly on this point. We are living in a labyrinth of moral problems demanding solution, and in my judgment the solution of many perplexing questions depends on the truth or otherwise of your proposition.

Suffer me, though at some length, to state the grounds of my rather hearty concurrence with you.

My way will, perhaps, be rendered more easy and direct by quoting some passages from Mr. Dunn, the truth of which I deem indubitable.

"Probation . . . differs so widely both in kind and extent, that it is difficult, if not impossible to speak of mankind generally as subjected to trial in any sense which carries with it the notion of a *common* discipline. Every where probation comes before us as a *thing of degree*, involving more or less, according to the various conditions and circumstances of different men."

"Since all probation implies risk . . . it would seem evident that its all but infinite diversity in character and extent must carry with it a corresponding diversity in the actual responsibility and future condition of those who are subjected to the discipline it involves."

"The Divine standard of man's accountability is a scale of all but unlimited gradation; (so) the place of every man in the future world will be the exact counterpart of his moral character."—*Bible Examiner*, Vol. XVIII, Page 53.

Now, the facts above stated are stern ones, and the conclusions seem both reasonable and exigent. And it is furthermore incontestably true that there is, for most men, an apparent indeterminateness of the discipline of life.

Now this state of things, existing as it certainly does in this world, all must agree, is both *abnormal and preternatural*. This admitted, it

must appear obvious that man's natural and normal condition would lie, and does lie, in the provisions of that original and Divine economy, which, in its essential elements, was provided for, and tendered to the race in Adam, their *moral head*; and which, on account of his offense, is now suspended in its operation till an end will have been made of transgression; and which is also now the essential subject—matter of the promised restitution.

It makes nothing to speculate or to inquire what, in the contingency Adam had not sinned, would now have been the moral aspects of our race; but it is of vital consequence to admit our fall, and both attentively and devoutly to consider its finality.

I, just now, spoke of man's preternatural condition. Now, I do not deem it presumptuous, nor immodest to inquire into the time, manner, and the reasons of his coming into this condition. But I wish to be understood; and lest it be thought that my views are novel, or at least, presented in an unusual way, I will, at the risk of being tedious, take the precaution to state plainly the leading principles that serve as my guide.

It is then incontestable that man is naturally, constitutionally, and normally a moral and social being. Without the social state he can not develop his wonderful capacities and powers, —can not raise himself in the scale of being, nor perfect his nature. But without moral government society can not exist. Government is as essential to the existence and perfection of the social state as this state is to the perfection of human nature. They are coincident in reference to man's nature and end, and are both, therefore, of Divine appointment. Permit me also to give my understanding of some terms which are necessarily often used.

The word "moral" is used primarily with reference to human conduct; a moral person is one whose conduct may be regulated by law. An *agent* is one that acts, and a *moral agent* is one that acts in reference to an enjoined law,—its injunction being essential to support responsibility.

Moral law, in its application, is, as I take it, a governmental influence over moral agents, exerted expressly with the intention of regulating their conduct, of establishing their character by demonstrating their disposition and moral tendencies, and thereby determine a just retribution, and fix their future destiny.

It is manifest that as law or government can not execute itself, there must exist somewhere an executive agent, or a person having vested

rights, powers and functions to judge in all matters of right and wrong in human conduct; to enforce law, and inflict its penalties on offenders. Though God is, and must even be acknowledged as the universal and ultimate sovereign from whom all power and righteous authority are derived, yet it is a germinant error to teach that, in a proper moral government, He governs His creatures by a Divine immediation.

To secure the highest moral ends He constituted the human family an organic unity, and, in matters strictly moral, He deals with the whole (all) as if they were one person, or rather, with one person for all.

In this fact we may discover the law of all our social independence and representative responsibility, as, also, of man's relations to Heaven. It is the essential principle of all social arrangements, whether in the family, the school, or civil government. It is also an incontestable principle in all representative government, that the acts of the ministerial head are, by imputation and legal construction, the acts of the parties represented. But in case the representative incurs moral guilt, his criminality can not attach to them, for his agency does not extend so far; but all the legal consequences of his agency do so attach, for his acts are, constructively, their acts.

It is also a truth, never to be lost sight of, that the Divine law has its course in addition to its *penalty*; and while its penalty is inflicted on criminals only, the curse falls on all alike,—the innocent and the guilt; for, constructively, all sinned. Adam, as the moral head of the race—(I use the term "*moral head*" as in opposition, on the one hand to his natural paternity, and on the other, to the spiritual seed of the woman)—was the only individual of our race who ever had a *personal* probation under the original economy; and, so far as we are informed, it would be sheer assumption to affirm that any other individual, except Eve, ever has, personally transgressed that law. In Adam all others had a representative probation (not excepting Eve) and, consequently, incur the curse, but neither his guilt nor its penalty. I am here treading on safe ground.

Now, it is obviously true that the legal loss or privations of franchise and privileges under law, is *moral death*. In this sense Adam died in the day he sinned, and just in so far the penalty was executed. Having transgressed as a public person, his sin was by imputation the offense of the race, and in him all are morally dead, as being now in a state of disfranchisement.

As in Adam's official demise the race was

bereft of a moral head, there could be no longer any legal administration of the Divine law, till a second Adam should be provided. For this, and for other moral reasons, I can not now consider, that original law stands suspended till "the times of restitution;" and the human family will not enter upon a state of probationary discipline under it till after their resurrection, and its restitution.

But man's nature and the moral exigences of his existence were not ignored nor abandoned.

Life, happiness, and the great ends of existence demand a correspondence between his nature and his condition. He was not, therefore left without law; but he was driven out of the garden—(the garden being here a symbol of the Divine government; and the "driven out," of his moral death)—and was compelled to enter into worldly law, economies and conditions, to battle with natural and moral evils, and under their discipline, to develop his faculties and moral instincts. In respect to the Divine law, man is certainly now dead; but as a creature fitted for a moral and accountable state, he is provisionally placed under worldly and human arrangements,—a state in revelation styled, "the world." By the phrase, "worldly laws," none of the special existing forms of civil government are designated, but only that condition which gives rise to, and makes human constitutions and civil governments, a necessity of mankind. Government of some sort is a felt necessity as being essential for protection, and for any fixed aim of improvement and perfection. These principles, lying imbedded in our nature, have given rise to all existing human governments. They are all more or less moral in kind, while they are imperfect in degree.

I will not, at present, enter into any consideration of the co-ordinate department of religion in the general scheme of providence, nor of the special remedial provisions revealed in the Scriptures, but will confine my remarks, specially to the effects and issues of these provisional worldly conditions on man's future destiny.

Our judgment must be formed from a careful attention to their *nature, operation and end.*

Firstly: As to their nature. Worldly constitutions, influencing the character and destiny of moral agents, are all distinctively of human origin, of temporary duration, and of political operation, being founded on, and influenced by, what is regarded as good policy in respect to some determinate aim, rather than upon absolute rectitude of principle. It is true they are of Divine appointment, or rather of Divine infliction, yet they are not of such high import

and sanctity as a Divine and spiritual law. They determine the nature and extent of responsibility; what shall constitute crimes and offences and their penalties. Their rewards and penalties can neither be spiritual nor eternal, for they cannot transcend their nature in these matters. Physical and mental suffering in this life; moral degradation and ruin, followed by premature temporal death, would seem to be their finalty in respect to penalties. So in this world moral transgressions must affect, in the way of penalty, the conditions of the present life only. Temporal death, which is their ultimate, is opposed to the life that now is, but eternal death is opposed to the life to come. Eternal death will be the penalty of crimes against that Divine spiritual constitution that waits to receive the race after the resurrection.

Secondly: Their operation is partial and oppressive;—not necessarily so I admit, but as an invariable fact. They promote mystery and craft rather candor and virtue. Being largely subservient to human passions, interest and depravity in their administration, as a matter of fact they always gravitate to degeneracy and final ruin. Having divorced religion from its legitimate relations to moral life, worldly economies endeavor to secure, by pains and penalties, a moral righteousness without the qualifications of a spiritual goodness in the hearts of the people. As subversive of man's nature and end in their general operation, they tend to death, and when fulfilled will be abrogated. In their ultimate degeneracy, a condition yet in the future, they are, in revelation, styled, "*sin*," and culminate in "*the man of sin*"—the incarnation of moral and spiritual wickedness.

Thirdly: We must judge of their end, or intention, by considering the most obvious effects they are likely to produce on the race as a whole. Generally,—when this scheme of things will have demonstrated the full consequences of the one offense of one man, it will appear as a terrible moral chastisement of sin. It will demonstrate the exceeding sinfulness of a criminal violation of law in God's moral government. And will there be, in the ages to come, no need of such a demonstration?

Again: Man's conduct under human economies will show that sin, which is "the transgression of law," is destructive of all moral order, law and government, and, hence, defeats the ends of man's existence. It will further appear that, without spiritual goodness, there can be no moral righteousness; and that man does not possess the wisdom, power and goodness, in an

imperfect and natural condition, to prevent or remedy the consequences of his wrongs.

The discipline of the present order of things will develop all but an infinite diversity of moral character and of spiritual condition in the individual aspects of the race; and this diversity will receive, at the hand of the infinite judge, such just retributions that "the heavens shall declare his righteousness."

In the adjudication of all matters pertaining to righteousness in this world, it will doubtless appear that its probation was designed for, and its discipline was adapted to, qualify each individual for whatever position may be assigned him there; while his probation, under that restored and heavenly economy may be, if holding an honorable position to promote it, and perpetuate it; but if dishonorable, to escape by possible improvement. If, however, any shall manifest a spirit of disobedience and transgression, in view of the lessons of the past, he will be adjudged, *then*, to suffer the penalty of that Divine law, which will be death—spiritual and eternal death!

*Whitefield Co., Ga., Feb., 1877.*

### THE CHOSEN PEOPLE.

[As an addendum to the deeply interesting remarks of Dr. Moody Stuart on Jewish Missions, which we recently published, we give the following verses, with which he closed his address before the Free Church Assembly. They were recited, he said, "in the Stepney Jewish Schools last summer, and look forward to a Messiah that is to bring peace to Israel and to the world. They are blind to the Messiah whom their fathers crucified, and who will bring peace to them and to the world only when they look on Him whom they have pierced, and mourn because of Him. There is much in these verses with which we cannot but have a measure of sympathy, and they are fitted to draw out a fellow-feeling for Israel. Sir Moses Montefiore was present at the examination just before his departure, in his ninetieth year, and for the seventh time, to the land of his fathers. A large number of the Hebrew parents were present, while there was a brilliant assémbly of Jewish gentlemen and ladies, including many representatives of the intellect and rank of the Hebrew community. The sentiments expressed, and especially the hopes for the Messiah, were responded to with raptures of applause, and the subject of the verses recalls the memorable words of Herder, that Israel's still uncompleted guidance is the grandest poem of all time."]

### THE PAST.

*"When I forget thee, oh, Jerusalem!"*

On distant shores, in happier times,  
In sterner days, but brighter climes,  
The Jew upheld with steady hand  
The banner of his Fatherland—  
The throne of Judah's princely line—  
The Temple on the height divine—  
The pleasant homes where wife and child  
Beneath the hallowed roof-tree smiled.

Oh! lovely land; blithe, bright, and blest!  
Sweet cedars capped thy mountains' crest—  
What laughing fields! What stately trees!  
What fragrant myrtles kissed the breeze!  
The purple grape, the golden grain,  
Decked grassy glade and pleasant plain.

### THE PRESENT.

*"We hung our harps on the willows."*

Where are thine ancient splendour now?  
No circlet sits on Judah's brow:  
No Temple rears its halls of state,  
No high-born elders throng the gate;  
No laughing harvests crown the fields,  
No sparkling wine the berry yields,  
No trade-ships in the harbour dance,  
No foe-man fears our broken lance.

The raven flies o'er fields unsown,  
To brood on Judah's shattered throne!  
All, all is lost! Alas, no more  
The sounds of life bless Israel's shore—  
Our harp is on the willow hung.  
All voiceless, tuneless, and unstrung.

### THE FUTURE.

*"The Sun of Righteousness shall rise."*

All is *not* lost! In yonder skies  
I see the gleams of hope arise.  
Star of the East! Thy glimmering ray  
Is brightening "to the perfect day."  
Again shall Judah's flag unfurled  
Wave forth its signals to the world!  
Again shall cattle crowd the plain—  
Her fields be rich with golden grain—  
Her towns with busy voices ring,  
Her swains rejoice, her maidens sing.  
See in yon East, the glowing gleam!  
The faith is not false; nor hope a dream!  
MESSIAH come! Rejoice our eyes:  
And lo! in yonder Eastern skies  
The "Sun of Righteousness shall rise,"  
And on its healing pinions bear  
Love, Peace, and Joy—for all the world to share.

—Selected by HELEN ROBERTSON.

## SUGGESTIONS ABOUT ANGLO-SAXONS.

TO EDITOR OF BIBLE EXAMINER: *Dear Sir.*—I have been reading an article in your Magazine on the Anglo-Saxons. The writer asks, whether we are not the *literal* Israel as well as the spiritual? To me the one is as clear as the other; and there is not a doubt in my mind of either. He goes on to say, "If they would see what the term Gentile means they would no longer seek indentification with them; but, rather, seek it with Israel, to whom the great and gracious promises are made."

I would like to ask, what the term "lost" signifies, or in what sense the ten tribes are lost? Are they lost to Him who called their father Abraham as the head of that great nation? All will doubtless admit that they are not lost to Him. To whom then can they be lost but to themselves? Now, allowing this nation to be the literal descendants of Abraham, in the line of Ephraim, is it any wonder they call themselves Gentiles, seeing they know not what they are? It seems to me clear, in reading the Epistle of James, first verse, that this nation is largely represented, or rather, the twelve tribes are represented, for that Epistle was written to the "twelve tribes," not in their own land, where the Epistle was written, but "scattered abroad."

Now, the fact that the Epistle is *here* proves one of two things; either the Epistle has been *missent*, or the twelve tribes *are here*.

The light which I have received from the writings of the Editor of the EXAMINER and others on this subject shines more and more brightly from the Word of God. Oh that Israel might know themselves, and see the value of the promise made to our father Abraham.

While they manifest such blindness and ignorance to the promises made to Abraham concerning his seed, which seed they are, and the promises are to be fulfilled, or realized, in "the ages to come," upon which we are now entering, yet they can and do manifest great wisdom in the things of the world, especially in the accumulating of wealth. If it were announced to-day in the newspapers that a large estate had been left to a man by a certain name, who emigrated to this country in its early history, we should learn that every man and woman by that name were all astir to find some evidence that they were descendants of that family: and, *why?* simply because they can appreciate the value of dollars and cents. But when they read Rom. ix. 3-5, even preachers, professed teachers, can see nothing in it, because they say, "We are Gentiles, therefore it has no reference to us."

Dear Brethren and Sisters, I long for the time to come for the manifestation of Israel; when they shall know who they are, and thus be able to appreciate the promise made to Abraham.

I remain yours for the whole truth.

Springfield, Mass., Feb., 1877.

## DID CHRIST DIE FOR ALL?

"If Christ did not die for all men, how can it be said that God willeth all men to be saved? Can He will any to be saved for whom there is no atonement?"

"If Christ did not die for all men, in what sense is He said to be the Saviour of all men, though specially of those who believe?"

"If Christ did not die for all men, how can all be commanded to believe? What are they to believe? Is not this inviting to a supper insufficient to feed all the guests if they came? If it is said, God knows they won't come? I reply, this is charging God with conduct man would be ashamed of. If He died, and they may, yet won't believe, this is moral guilt, not natural inability. It is the guilt of the drunkard who cannot give up drinking; not the guilt of the man without legs who cannot walk, which is no guilt at all."

REMARKS BY THE EDITOR.—The foregoing is an extract from the writings of NORMAN MACLEOD, an eminent Scotch Minister, of Barony Parish, Glasgow. It shows, in few words, the absurdity of supposing that Christ's death was only designed to benefit a few of the human race; and it also shows the blasphemy of the assumption that the mass of the human family are to finally perish without the knowledge that God has made a great feast for all men, and yet suffers innumerable multitudes to perish in total ignorance that any provision was made for them. It is time that such misrepresentations of the Divine character and government were driven from the world as a blasphemy no longer to be tolerated. I am both glad and encouraged in my work to know that some eminent men, like MACLEOD are found, who come to the defence of truth which has been trodden underfoot by professed Christians for so many centuries past. The day dawns in which the "knowledge and glory of the Lord shall fill the whole earth," and the fact that "Jesus Christ gave himself a ransom for all men" shall be "testified, in due time," to every son and daughter of Adam that ever has or will come into the world.

Happy is the man who has omnipotence for guardian.

## FROM POLLY G. PITTS.

## BIRTHDAY REFLECTIONS.

BRO. STORRS: Through the mercies of God I am able to take my pen to address you and the readers of the very dear BIBLE EXAMINER. I have purposed, for a while back, that if I lived to see another birthday, I would write, if able, and my subject should be Sowing and Reaping; and as I was born in 1795, Feb. 22nd. I have had a long, long time to sow and reap; and bless God, to-day, I have reaped many of His blessings where I bestowed no labor; and I have sown in tears and reaped in joy. My faith is strong to-day in God's promise that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." *Doubtless come again!* O, bless the Lord for that promise. And now, through the goodness, patience, long-forebearance, and great love of our God through Jesus Christ our Lord, I stand here at the close of eighty-two years, a monument of His amazing mercy; looking back over the fields that I have sown. Though I can take but a glance, I can take it from very early childhood; and much, O, much, I have sown to the flesh! Yes, especially in my early days, and truly of the flesh I have reaped corruption; and I feel, from day to day, that I have a corruptible body: but I read in God's unfailing word that, "This corruptible shall put on incorruption." "O! thanks be to God for His unspeakable gift." And though it is sown in weakness, it will be raised in power; though sown in dishonor, it will be raised in glory: though sown a natural body, it will be raised a spiritual body." O blessed resurrection! O precious Saviour! help me to sow to the Spirit, that my hope may be like an anchor to my soul at all times, and enter by faith within the vail, and lay hold on thee, and never let go; that when thou shalt reap thine own harvest, that I may reap life everlasting, and be bound up in the bundle of life with thee, and gathered into thine own garner.

I have through life had my sins of youth, yes, of riper years, rise up at times before the mind and cause me shame, and sorrow; and especially through my professing life have they often risen up with power, and though I might have been on the mountain of spiritual mindedness when they arose to my view, how they would take me down! O, how low, how vile! God only knew how they looked to me, and I abhorred them. O, they were misspent days and prayerless days, days of sowing to the world, the flesh, and to evil; but after

a while I would overcome them in some measure, and be revived, yes, and even have the assurance of hope, and I would have blessed seasons, longer summers, and shorter winters. But perhaps God would take some precious seed from His word showing the deceitfulness of sin, and plant it in my mind, and then all those sins would rise up in their deformity, and look worse than ever, and late years they grow more vile, and their true character is seen, because God's light makes manifest; and lately I have made physical exertion, before I thought, to shut out the sight: when, suddenly, they arose to mind. But let us rejoice that our God is sowing; yes, "Light is sown for the righteous, and gladness for the upright in heart." The light of life is increasing, and we are reaping, and we can ask the question and answer it with gladness, "What shall the harvest of God's sowing be?" Ans. "Glory, honor, immortality, eternal life." Truly, "God is LOVE." I would thank my God that others are sowing and I often reap the benefit. A short time ago I took up a paper, a political one, and my eye caught the words "Phantoms: What are they?" Then came a few lines of verse:

"They drift like leaves, about my chair,  
My heart grows cold with nameless fears.  
I hear their voices on the air—  
We are the phantoms of the years—  
The phantoms of the misspent years.  
Go climb to any lofty height.  
We shall follow, and whisper  
What better things might have been.  
Go glorify the years to be.  
We will stand that thou may'st see  
By contrast, all our loss and shame.  
Go toll through midnight  
Or take some heavy cross, thou can'st not do  
Enough to pay for our loss.  
Through life and death whate'er betide  
Through light and darkness, smiles and tears  
We walk forever by thy side  
The phantoms of thy misspent years—  
The spectres of thy wasted years."

O how my mind drank in the meaning of those words. Somebody had felt like myself; light had been sown in mercy to the needy. And tho' I had contemplated, times that I could not number, the great plan of redemption, the atonement and reconciliation through the blood of Jesus, and that his blood cleanses from *all* sin, and accepted it with all my heart; yet I never saw it so plain, and so powerful, yet with a still small voice; but I have no language to tell it. But I could say, "O phantoms," or sins of my life, you cannot make me despair; for Jesus died, and he is more to me than a semblance of a Saviour, he is mighty to save; and when you call to mind

his great love, with its redeeming power, spoils all your power to harm; indeed it magnifies the riches of his grace in the great song of redemption: "And they sang a new song, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 2-10. O the slain Lamb! the risen and exalted Redeemer is that that will give zest to the Alleluia of the saints. Amen. Jesus when speaking of his death to his disciples, says, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." O blessed first fruit of thine own sowing! Thou shalt see of the travail of thy soul and be satisfied. Yes, satisfied when every creature is brought in, that is possible for God to bring through thee."

And now dear Brothers and Sisters, let us, in the strength of God, in the morning sow our seed, and in the evening withhold not our hand; and leave the result with God. He will give the fructifying power; yes, to the truth; and let us be sure that we sow the truth, and may it bring forth fruit a hundred fold to the glory of God and the Lamb. I feel new strength to go forth sowing kindness, gentleness, meekness, and long suffering, and forbearance; sowing love for hate, blessing for cursing, and pity and compassion for scorning.

I am often cheered by being remembered in the BIBLE EXAMINER by the dear ones, and it rejoices my heart to know that I have comforted any of God's dear children. Especially was I comforted and strengthened to go on sowing, when I read Sr. T. H. FORD's touching notice on the death of Sr. Susan Coburn: though I had never seen or known that there was such a person living, yet what a joy and gladness sprung up in my heart at the mention of the name; and that I had lived in her heart. O! dear brethren, is it not a foretaste of the joy we shall feel when we shall meet in the kingdom of God? when the living body shall be joined with the living head? O, what a oneness! I bless God for the spirit of that oneness; and what an evidence, yes, an *eternal* evidence, this oneness of this living body will be, to give the world the knowledge that God sent Jesus into the world to save it, and loved it as He loved Jesus. I said of dear Aunt Susan,

"We shall know as we are known,  
Never more to walk alone;  
In the dawning of that morning,  
When the mists are cleared away."

Think you, dear brethren that the BIBLE EXAMINER can go down? Why, it is the great means that God is using to bring His children into oneness on His word, and as a wise Master-builder, He does not begin to build and then is not able to finish; no, never. And I believe that in the Ages to come we shall remember and thank God for the BIBLE EXAMINER; yes, for every means He has used to give us light, life, and immortality; and it will be in the composition of the great Alleluia that John heard. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. O, I must close; forgive me for writing so much; but I can hardly stop now, but I must. I thank God for giving you to us so long, my brother; may He grant that we may meet, and join in the great Alleluia, through Jesus Christ our Lord.

"Love to all." Your Sister in the Lord.

Fredericksburg, Iowa, Feb. 22, 1877.

## LETTERS AND EXTRACTS.

FROM JOHN S. LAWVER.

BRO. STORRS: Please accept my thanks for book, etc., sent me. I would have acknowledged receipt sooner, but I have been gone a month into new fields—in Central Arkansas. Most that heard of the glorious future rejoiced to see how beautiful is God's design in planning the development of the Ages of Ages. In presenting the restitution, as per Bible, in one neighborhood, eleven leading citizens, believers in the soul's immortality, gave up that theory, who had had the "world burning" theory and the general destruction of all mankind, except the "few saints," at Christ's coming, preached to them.

One friend said he could "See no difference, as to the result, between Orthodoxy, so called, and the Destructionists at the second advent of Christ; as Orthodoxy believed in a conversion of the world before the second advent, and as *that* always had been a failure, as all have not heard of Christ yet; the other class were going to have the world converted after His coming; but, as the whole human family were to be destroyed at His coming, there would be nobody to convert, —as there would be no nations left from which to take the *covering* (Isa. xxv. 7),—no chance for the *residue* of men to seek after the Lord (Acts xv. 17). All had not come to the knowledge of the truth (1 Tim. ii. 4),—the time had not come when one neighbor should not teach his neigh-

bor, nor one his brother, etc. Nations were still learning war."

This friend told me how a teacher tried to explain away Isa. ii. 3, and Micah iv. 2, saying, that the Lord did not say that nations should learn war no more, but the *people* said so; when the context shows that the *LORD* said so. See Isa. ii. 1, and Micah iv. 4, and context in both places.

Now, when any people become sectarian, they usually fall into the habit of twisting Scripture to hold up their general church theory. The idea of calling the Gospel Age the restitution of all things, is certainly not sustained by surrounding facts. The idea of calling an age like the Antediluvian, when they did just what we are doing now, an age of restitution, seems to come far short of God's designs; as that which was lost is not being restored.

I found other persons (the best thinkers) who gave up hearing truth from anybody who belonged to a Seet, as such had more or less "*theory*" to sustain, and they expected them to so twist Scripture to suit *their theories*. They say, they have no objection to take into consideration anything that may be presented to them from those who have no sect, or party, or creed to sustain, as they found teachers of that class could have no motive to twist Scripture.

A very intelligent southern lady, when she saw the wondrous love of God's design for all her poor sinful brotherhood of mankind, shed tears of sorrow that God's character had been so blackened, that few believed on Him, and many of *them* through *fear*. She thanked God for the light, and that now she should reconsecrate herself to the service of the Master and forsake all; as she could not think of doing anything contrary to such a God as she see He is.

Oh, why are good people possessed of such a spirit as to cry out, "*Universalist*" and "*Infi-del*" when we say that perhaps those that have had no opportunity, at all, or even as good as we have, that there may be a "*crumb*" left for them! O Lord forgive them; they certainly do not know what spirit they are possessed of. The Lord's will be done,—not ours or theirs. Yours, in the LOVE OF GOD.

Columbus, Kansas, Feb., 1877.

FROM LUCRETIA B. LAMB.

BRO. STORRS: When reading your account of your eightieth birthday, I felt deeply impressed with the obligation I was under to the great source of light and love, and that it became me to give thanks at the remembrance of my heavenly

Father's faithfulness, which reacheth unto the heavens. for the plain Gospel light I have seen through your instrumentality. I can but admire and adore the wisdom, power, and love that led you to see that the God-dishonoring doctrine of inherent immortality was a heathen fable, and has since led you on from step to step amid the opposition of friends as well as foes.

At the age of fourscore, you stand as a valiant armour-bearer; still able to defend and scatter the light, and give "meat in due season," which I earnestly pray you may be found doing when the Master comes, which I confidently expect will transpire ere you pass another birthday. Be it longer or shorter, I trust you will stand having your loins girt with truth, and your lamp burning. Oh, how will the smile of the Master refresh the weary armour-bearer, and the "well done," from His precious lips, cause the triumphant spirit to "mount as on eagle's wings," and the image of the Master be stamped upon him with glory forever!

The "signs of the times" are so ominous, that I think we may well lift up our heads and rejoice, for redemption is drawing nigh.

"Oh, when shall come that moment  
When brighter far than morn,  
The sunshine of Thy glory  
Shall on thy people dawn."

St. Paul, Minn., Jan., 1877.

ELD. H. ROCKWELL, writes from Brookfield Centre, Conn., Feb. 22nd: I find the severity of the winter, which is nearly past, has driven me almost out of every field of usefulness and left me here without strength, courage, or disposition to make a descent into the valleys of humility. Tell the dear lovers of truth, that I am, to-day, eighty-two years and six months old. As I cast a look back, and review the past, I am filled with wonder, love, and praise; for, surely the Lord hath led me in a way that I knew not. O, what shall I render unto the Lord for all his benefits? I will take the cup of salvation and call on the name of the Lord. How charming is Jesus! He is my Redeemer, my friend, and my King. Great and marvellous are Thy works; who shall not fear Thee and give glory unto Thy name? O, let Thy kingdom come. Give us patience to wait the time appointed, which is in Thine own power. We feel sure, blessed Lord, that with thee there is forgiveness and plenteous redemption: for, by grace are we saved, through faith; and that not of ourselves; it is the gift of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the word of recon-

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ARTHUR

ciliation, to wit, that God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. We, then, as workers together with Him, beseech you, also, that ye receive not the grace of God in vain. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified. I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ died in vain. From your worn-out friend and lonely brother, in hope. Love to all.

DR. W. D. NELSON, Illinois, writes: According to my judgment your views are far more in harmony with the Bible than the eternal torment theory of the churches. But I sometimes think you are a *little ultra* on the sectarians; as they do many good acts; such as institutions of learning, and for the blind, etc. But it may be that I am not an *impartial* Judge in the case, as I am a member of a sectarian Church, and raised a strict sectarian, viz., a strict Presbyterian; consequently, it would not be likely that I would be entirely free from prejudice. But you will agree with me, that we should be very guarded in our words about all *believers* in Christ, whether they "follow with us" or not. You know we are all short of vision in this life, and liable to be wrong; and frequently when we are *confident* we are right. I am of the opinion that sectarians are *entirely* too confident in their views, which is decidedly wrong in them, or yourself, the writer, or, in fact, any one. That the Infinite God should—according to orthodoxy—create millions of beings for *hopeless torment* in a lake of fire throughout an endless eternity, for disobedience does appear to me to be contrary to the attributes of our Father in heaven. For, His infinite love, knowledge, and mercy, would not create *one* person for endless torment; much less *millions*. It is contrary to the Bible, which teaches that Christ came to *destroy* the works of Satan, which would *not be true* if Satan entices myriads into an endless hell! It is not true from the fact, that God pronounced *all* good that he created; which could not, by any twisting of Scripture, be true if the mass went to endless torment. It is not true from the fact that it makes Satan defeat the plans of the great JEHOVAH, viz., the salvation and happiness of all His creatures. Your Brother in Christ.

ARTHUR W. BOGART, California, writes: It

has been some time since you have heard from me. My faith was never stronger than now in the great restitution of all things. I prize the BIBLE EXAMINER, next to the Bible. It gives good satisfaction here wherever it is read. I saw Bro. Iredale since he came from the East: he spoke of seeing you. I think he is fully convinced the Bible is as a lamp that shineth more and more until the perfect day. I am pleased that we are bound to no creeds, but can understand the Bible for ourselves. It says, we shall be kings and priests unto God and reign on the earth; and there must be subjects to reign over. Bless the Lord for this light. This light was given to me in Lynn, Mass., and I brought it with me to this coast. Others have seen it and are glad. May the Lord bless you in your old age in giving more light to this generation. We must not fold our arms and say, there is no more to learn. We are not translated yet, hence we need more training.

J. SHAFER, Indiana, writes: I have just returned from a visit to Stark, Summit, Portage Counties, Ohio. While there I visited an uncle who is a Winebrenarian. We soon got to talking on religious matters. In the evening he sent for his son-in-law to talk with me. The young man was a stranger to me. We talked and reasoned till midnight. I was asked many questions, but I found myself ready to give an answer for the hope that is within me. I found the young man deeply interested in the things concerning the kingdom of God and the name of Jesus Christ. When he left he gave me a hearty shake of the hand and requested me to send him some of our works. I learned, after he left, that he was a Winebrenarian Preacher. Will Eld. S. W. Bishop write more frequently for the EXAMINER? Such arguments as his can't be set aside: for instance; that found in EXAMINER for Sept. 1876, on the wicked dead.

W. H. MAULL, Indiana, writes: The truth advocated in the EXAMINER,—were men prepared to hear it,—would be more suitable for this present time than what is taught in the religious world. I attend church in this place; but I often have my patience sorely tried by the teachings of the ministers. There is so much that looks to me like groundless assumptions, that I wish myself away. There are no Ages to come believers near me except one, and he is three miles away, and I seldom see him, so I have no person of like precious faith to converse with. The EXAMINER, with its editorials, selections, and correspondence, becomes a very welcome visitor. I think if some

of the writers could give, in its columns, some thoughts on the best manner of presenting these truths, such as outlines, or leading thoughts, arranged in such a way as to help such persons as myself, it would be of great advantage. I find constant labor for daily bread unfits me to prepare discourses on these themes in such a way as to inspire me with confidence sufficient to deliver them.

K. S. PETTIBONE, Grand Rapids, writes: All hail. Appearances denote the return of the Jews not far future. Then the coming of Christ, the resurrection and gathering of Israel; but we will wait, for "the end is not yet."

NORMAN McRAE, Texas, writes: Religious matters are running high in Galveston just now. Both Catholic and Protestant Churches are holding a series of revivals; both trying their utmost to see who can make the most proselytes; and when they are made, *what then?* The truths of God are set aside by men's traditions. But, praise God, we believe his *word* will yet prevail, for it shall not return void; and will accomplish that for which He sent it.

BRO. J. BLAIN, Buffalo, N. Y., writes: "My health does not allow me to write long articles. I hope to do something more for our good cause, though now past eighty-five years. I find it still necessary to say to brethren who love our new truths, I need help to live while life is so prolonged. The times, or some other cause, have nearly stopped donations on which I had relied for many years."

NOTE BY EDITOR.—I hope friends who are able will not forget Bro. Blain in his old age and necessities.

#### OBITUARY.

HANNAH, wife of G. B. MARTIN, Goldfield, Iowa, fell asleep in Jesus, Feb. 23d, in the sixty-fifth year of her age. She manifested strong confidence in her Lord and Saviour. She expressed that confidence to her husband in strong language, just before her death. Bro. Martin writes: "She was a kind and friendly woman; kind to every body,—lived a consistent Christian over forty years. Death has parted us, and I am here alone to mourn her loss; but hope to meet her in the glorious coming age. A good and appropriate discourse was preached at her funeral, to a large concourse of people, from James iv. 14, 'What is life?' by J. C. Robbins."

#### LETTERS RECEIVED TO MARCH 31.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Lizzie A. Harrison, Jos. Mott Jr., Lucretia B. Lamb, Mrs. M. McClean, N. B. Stewart, O. F. Yale, Wm. Sunter, M. A. Fletcher, Lovilla Fidler, J. S. Lawver (8), Peter Jeffrey, Abram

Sharick, H. K. Foster for Theo. Bruback, B. F. Gifford, Mrs. Dr. Buxton, James Pollock, Dr. F. 'Bruns for the poor, K. S. Pettibone, M. C. Harriman, Mrs. M. P. Addus, R. R. Gaither, Mrs. P. A. Krise, Mrs. H. W. Morgan, J. N. Jerome for three new subscribers (all sent), Delos Johnson.

#### PARCEL SENT TO MARCH 31.

N. B. Stewart (bound Exr.), John S. Lawver (by mail), B. Dilworth, Henry Seitz, Jos. Doolen, Ira Kellogg, Alex. Turney, H. K. Foster, Theo. Bruback, A. A. Steadman, B. Gifford, Dr. P. P. Rossman, Mrs. Wm. H. Powell, Alex. Fowler, James Pollock, John S. Lawver (by Express), Mrs. P. A. Krise (bound Exr.), P. K. Sharpe, Delos Johnson, John Grady, I. Bouroughs, J. M. Sweet.

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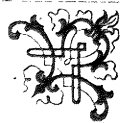
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Vol. XXI. No. 8.

Whole No. 310.



# Bible Examiner.

PUBLISHED MONTHLY.

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MAY, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.



## EDITOR'S NOTICES.

THE BIBLE EXAMINER.—Two-thirds of the present volume have now been issued: four numbers remain to be issued. Shall they be delayed by lack of funds to complete the volume? There is due from subscribers and pledges enough to enable me to complete it free of debt, and without delay. Unless these dues come in soon there must be delay, if not suspension. I simply state the facts. Nothing is asked nor expected from *the poor* to whom this Magazine is sent without charge.

EDITOR.

If any subscriber has failed to receive a number of this volume of the EXAMINER, it will be supplied without charge if notice is sent me.

I deeply regret the bad *typographical appearance* of this Magazine for April; as, also, the errors in other matters of *words*. I have "*scolded*" the Printer a *little*, and hope he may be benefitted by it. He has been removing his place of business from Rochester, N. Y., to ONTARIO, N. Y. That was the cause of the mischief last month. He assures me "it shall not occur again." I hope it will not. ED.

THE EDITOR of this Magazine, the Lord permitting, will visit Philadelphia about the 10th of this month (May), to see friends; and, if desired, will give a Lecture or two on the Divine Government of the human race, provided a place is secured for that purpose.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an *unbound* volume, of either 16, 17, 18, or 19, as they may choose.
2. For *three* new subscribers, with \$6, he shall receive, *unbound*, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.
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In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 per volume free of postage; or, \$3 when

called for or sent by Express.

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10.

Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

Those who intend to have the *Bound BIBLE EXAMINER*, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, one cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

R. R. GAITHER, Peoria, Ill., writes: "I am in the furnace of affliction, but the 'form of the *Fourth*' is with me. My wife has been sick going on fifteen years. She cannot turn herself in bed, nor help herself, nor take a cup of tea without some one to hold it for her. I state this simply that you may know that I am in the furnace, and may the only true God bring me out as gold purified. The presence of the blessed Redeemer keeps me from being consumed. These 'light afflictions, which are but for a moment,' compared with eternity, will 'work out for us a far more exceeding and eternal weight of glory.' 'Pray for me.'"

NOTE BY THE EDITOR.—I insert the foregoing from a *private* letter, that we may all feel to pray for our afflicted brethren and sisters, and strive to help "bear one another's burdens." These are times of trial, and it is a comfort to know that praying souls remember us at a throne of grace and love.

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.*

VOL. XXI.

NEW YORK, MAY 1877.

No. 8.

## THE NON-RESURRECTION DOCTRINE:

### ITS ORIGIN, CAUSES, AND DEFECTS.

It originated in a struggle; which has been going on for centuries, in the minds of thinking men, who have been held in chains by the doctrine that this present life is the only probationary state for any of the human race, and that at death their final state was unalterably sealed, without regard to their unavoidable ignorance or lack of opportunity "to know the only true God and Jesus Christ."

It was assumed that men were immortal by nature or birth; and as this life was the only period in which reconciliation with God could be effected, if they died unreconciled they must be the subjects of eternal and hopeless torments; and that, as only a few were supposed to be thus reconciled at death, the vast multitudes of the race were to be the subjects of endless misery, without any mitigation of their woe. Such doctrines were promulgated by the apostate church for centuries; and when the "Reformation," as it is called, broke upon the world, these same horrible tenets were retained, though good and pious men struggled hard to reconcile their minds to what was apparently so irreconcilable with the truth that "God is love." Tradition and priestly authority, however, prevailed, and these horrible views of the character and government of God seemed destined to continue as "the law and the testimony" to which all must submit, though not without many minds calling them in question.

At length the Bible was translated into the language of the common people, and these hard views of the Divine administration caused many to search diligently to see if these things were so; still, the fear and dread of error, which might make our eternal torments a certainty, held men from exercising the faculties of their mind on these subjects as they would on other topics. This dread was cultivated by the priesthood for good or bad reasons, of which God is the judge.

Agonizing centuries passed on from the time of the Reformation down to a late period; while

pious minds turned in every direction to find relief from sorrows which overwhelmed them in view of the multitudes around them, many of whom were intimate friends, neighbors, and even their own children, who were hastening to remediless woe. Such was the impenetrable darkness that overspread the Christian world, even the most pious and devoted among them. This fact is remarkably illustrated in the case of the late Rev. ALBERT BARNES, of Philadelphia, a most pious and intelligent student of the Bible, who published extensive comments on the same. In his "Practical Sermons," speaking of the ordinary "Evangelical" theology, in its bearings on the unconverted, he utters the following language:

"These and kindred difficulties, meet the mind when we think on this great subject, and they meet us when we endeavor to urge on our fellow-sinners to be reconciled to God, and to put confidence in Him. I confess, for one, that I feel them, and feel them more sensibly and powerfully the longer I look at them, and the longer I live; I do not know that I have a ray of light on this subject that I had not when the subject first flashed across my soul. I have read, to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity.

"I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have: but I confess, when I look on a world of sinners and sufferers, upon death-beds, and graveyards, upon the world of woe, filled with hosts to suffer forever, when I see my friends, my parents, my family, my people, my fellow-citizens,—when I look on a whole race, all involved in this sin and danger, when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and

yet He does not do it, I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."—*Practical Sermons*, pp. 123-5; 4th edition, Boston, 1858.

Such is the natural result of the theory of inherent immortality, probation ending at death, and endless misery to the unregenerate. Such is the anguish wrung from the heart of pious, thinking minds; such in some form and degree are the feelings of all sober men. From these awful reflections many have sought relief equally in vain as Albert Barnes.

Those now involved in the Non-resurrection theory, first found relief from Mr. Barnes' difficulties in the rejection of the doctrine of inherent immortality and endless misery, and the adoption of the final destruction and annihilation of all the wicked, who die in their sins, still retaining their resurrection for the purpose of being judged and suffering more or less according to their deeds, and then to die the second death in the lake of fire, having no opportunity, after their first death, to secure exemption from the second death. Such views gave relief from the horrible doctrine of eternal torments, but retained the shocking element of hopeless torture for an unknown period.

At length this latter view became almost as irreconcilable to the minds of thoughtful men as the previous one of eternal torments. They could see no reason for, nor object to be gained by the reliving of the wicked dead merely for the purpose of inflicting pain on them not intended nor allowed to produce any state of mind beneficial to the sufferers, and it seemed wholly inconsistent to their minds to suppose that "God," who "is love," could so administer His government over the creatures His own hands had made. This led them to further investigations to relieve their views of such an unseemly load as that of a hopeless revival from death only to torment and inevitably destroy, in a most awful manner, those who had not formed a spiritual union with the LIFE-GIVER, Jesus Christ, in this life.

The result of this investigation was, that none would be revived from the dead but those only who had formed this spiritual union with Christ in this life; still retaining the doctrine that the present life was the only period of probation for any of the race, and that all raised from the dead would be immortal, deathless; thus excluding all suffering from a future or resurrection state. That this theory is far more honorable to the

character and government of God, than either of the previous ones, I have not, to this day, a shadow of doubt; but that it is, therefore, the truth does not follow. It was in advance of the others, but when viewed in the light of the perfections and character of God, as brought to view in His word, it has great and terrible defects.

1. It represents the all-wise, all-loving, and all-mighty God, the CREATOR of all men, as giving over the mass of the human family to the eternal dominion of *evil—d'evil*. Evil triumphs over the mass of the work of God's hands; which implies, defect in His wisdom, knowledge, power, love; or, in His administrative abilities; none of which implied defects can for a moment be admitted without planting the seeds of Atheism.

2. The theory of Non-resurrection makes void the declaration of God to the Serpent, in Eden, that the seed of the woman should bruise its head. The head of that serpent is *evil*, with death as its result. God is pledged to destroy death, and that which has the power of it. (See Gen. iii. 15; Heb. ii. 14; and 1 John iii. 8.)

3. The theory overlooks the promise and oath of God to Abraham, that in him and his seed all families, kindreds, and nations, should be blessed; which promise has never yet had a fulfilment and never can have if the Non-resurrection theory is true.

4. The next defect is, the theory necessarily excludes all children, dying in infancy, from the mercy of God, and shuts them up in eternal bondage to evil; thus excluding them from Christ's embrace, who said, "Suffer little children, and forbid them not, to come unto me" . . . "And He laid His hands on them and blessed them." (Matt. xix. 14, 15). But Non-resurrection, like the disciples in their ignorance, *forbids it*.

5. The doctrine makes God's professions of love for "the world" liable to the impeachment of insincerity, if not, of hypocrisy and wilful deception; professing to love the world so that, for their rescue from evil, He gave his only begotten Son to bestow on men life everlasting, if they would believe in Him; and at the same time, so ordering His administration that the mass of men should never have an opportunity to believe in the Son of God, as facts clearly demonstrate, if the present life is the only probationary state.

Such are some of the defects of the "Non-resurrection" theory; defects which speak to condemnation of the theory, as such, and make it

irreconcilable with the general testimony of the Bible in relation to the character of God and his government over the creatures He has made. I repeat, it is more honorable to God than the two previous theories named; but nevertheless, not defensible. It overlooks the union of Christ with the race as a whole, whereby He "tasted death for every man," (Heb. ii. 9); was the "propitiation for the sins . . . of the whole world," (1 John ii. 2); "gave himself a ransom for all," (1 Tim. ii. 6); "died for the ungodly," (Rom. v. 6), and like testimonies, all of which must be set aside, and made of no effect to sustain the theory in question. The motives of those holding the doctrine were pure, and arose from an earnest desire to vindicate the character of the God of love from the horrible aspects presented by the other theories named; yet it would never have come into existence but for the retained theory that death closed probation to every soul of Adam's race: an idea without one text in the Bible to authorize it; more baseless, in fact, than the doctrine of the inherent immortality of the race of Adam. The theory which maintains there is no probation to any one after death, or in a future life, is the foundation of most of the errors of the present age.

EDITOR.

### CHRIST'S MEDIATION UNENDING.

It is said, "There can be no age of probation after the second advent of Christ, for he leaves the Mediatorial seat and ceases to be a Priest at that time." This I consider an unfounded assumption, and a palpable contradiction of the promise and oath of God to Messiah himself; which speaks as follows:

"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek," (Psa. cx. 4).

Such is God's testimony concerning the Priesthood of Messiah, David's Lord, who is the Christ; and the quibble of some persons that "forever" (Heb., *leoulom*) means "for the age, i. e., the present age, and that only," is too insignificant to reply to. God's oath makes sure that Christ's Priesthood is unchangeable and never to pass away; for God has sworn to it "and will not repent," or change His mind: the thing is as fixed and eternal as it is possible to be made. "The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more." (Heb. vii. 28). There is no limita-

tion to the Son's priesthood here: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them." (Heb. vii. 24, 25). Here is no limit to the priesthood of Christ, unless he shall cease to live: if He can die, his priesthood may end; not without.

He is made a Priest, by the oath of God, after the order of Melchizedek. This personage was "King of righteousness, and after that also King of Salem, which is King of peace; . . . having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." (Heb. vii. 2, 3). Here is no countenance of the idea that the priesthood of Christ is ever to end, but the reverse. The date of the commencement of the priesthood of the Son of God and its end (if it ever is to end) is clearly hidden from view. In this character, He hath "neither beginning of days nor end of life," so far as is revealed, but "abideth a Priest continually." Whoever attempts to limit it, undertakes to "be wise above what is written," and should be careful that his theory does not set aside the oath of God.

Christ, during this present age or dispensation, is a Priest upon his Father's throne: but the time will come when He will sit upon his own throne—that to which He is heir, viz., David's throne. I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations." (Psa. lxxxix. 3, 4).

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me; it shall be established forever," etc. (Verses 35-37). But this throne has been "overturned" for more than two thousand years; yet God's oath secures its re-establishment to Him "whose right it is," viz., David's Son, Jesus the Messiah. (Ezk. xxi. 27). This throne is Jesus' own throne; and, when re-established, is perpetual and eternal. That throne is upon this earth, for David never had a throne in heaven, nor in what some people call "the new earth"—meaning a literal new earth, formed after this earth has been dissolved by fire. If such an earth ever exists, David's throne never did exist there, and never will, unless it is removed from the scene of David's rule. But be that as it may, David's throne is secured to an heir, which all admit is Jesus the Christ.

The question then arises, Will he exercise the office of his priesthood on his own throne? Let JEHOVAH himself answer. "Thus speaketh the LORD of hosts, saying, Behold a man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne," etc. (Zech. vi. 12, 13).

I do not care whether the temple here spoken of is the literal or spiritual temple. If it is the spiritual, then we must look beyond this age for its completion, when all the materials are collected by a resurrection from the dead; and His sitting and ruling upon *His throne* is when the temple is completed: "and He shall be a Priest upon his throne:" hence his priesthood continues into the ages following the present, or the kingdom of God. The next age commences the kingdom of God, which is to follow the present "wild beast" governments. Then will David's throne be re-occupied by its rightful heir, and his priesthood continue; "for the mouth of the LORD hath spoken it."

Then, and not till then, if ever, will a mediatorial kingdom be established. God offered to ancient Israel to make them "a kingdom of priests," (see Ex. xix. 5, 6), if they would obey His voice. But they did not, and that kingdom came not into their hands, but God visited the "Gentiles, to take out of them a people," (Acts xv. 14), which Peter characterizes as "a royal priesthood." These are being trained, in this dispensation, to be rulers in "the kingdom of God," or dispensations to follow the present: for saith Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne," (Rev. iii. 21). So, if a mediatorial kingdom is ever to be established it will be when the royal priesthood sit down with Christ on his throne, where he will still exercise the office of High Priest, and his brethren, honored with a place on his throne, will exercise the office of subordinate priests.

This order of things, like all other good things, the papists have attempted to forestall, by their human arrangements, by calling their mode of operations the "Mediatorial kingdom;" (and Protestants have borrowed their phraseology), thus "making the words of God of none effect by their traditions;" displacing God's arrangements of the ages, or dispensations, to exalt themselves in this mortal state.

I have not designed to give more than an outline of this subject. I trust I have said enough to set candid inquirers after truth to thinking. By prayerful thinking we shall "grow in grace, and in the knowledge of our Lord and LIFE-GIVER, Jesus, the Anointed." (2 Pet. iii. 18). Let no one suppose they have come to know all the truth; for, at present, "we know in part," said the Apostle to the Gentiles. The ancient Jews stumbled and fell at the doctrine, brought out by the Apostles, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel," (Eph. iii. 6); it was "the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit," (Eph. iii. 3, 5). Let us see to it that we do not, like the Jews, stumble and fall at the doctrine of the great blessings to come to the Gentiles (who have never yet had the gospel) when the dispensation of the kingdom of God is opened; which is now nigh at hand. ED.

### CHURCH ORGANIZATION:

#### OR, SECTARIAN COMBINATIONS.

As to any formal "organization Jesus Christ established," there was none. "By this shall all men know that ye are my disciples, if ye have love one to another," said the "Lord and Master" John xiii. 35. If that test had always been observed, instead of making formal organizations, the church of Christ would not have been that *invisible* body it now is; but would have been "known and read of all men." (2 Cor. iii. 2). "Known," not by the outward rites and ceremonies, but by that love one for another, and to all men, which characterized their "Lord and Master." Whenever and wherever the professed followers of Christ commence their formal organizations, there begins the death blow of brotherly love; because all such proceedings lead to a contraction of brotherly love, and confines it to a sect or party, which virtually says, "We are holier than others." Their plea is, "Union is strength." A good plea, but no truth was ever more perverted than by the formal organization of so-called "churches," brought together on some supposed important difference from other Christians. "Union is strength;" but no bond of union is Christ-like which is not made by love to all who manifest that Christ has received them. "Receive ye one another, as Christ also received us to the glory of God,"

says the apostle Rom. xv. 7. These human organizations, called "churches," are all founded on principles adverse to the spirit of love, and opposed to the unity of Christ's body. That they are not conscious of this great sin may be freely admitted: but nevertheless, every one of those organizations are schismatic in their character, and rend the body of Christ: they all make some one particular feature of theology a test of brotherly love, instead of the fact that Christ has received them; thus bartering away the bond of love for the bond of a theory.

All these efforts have proved "a failure" in the promotion of "Love," or a God-likeness—for "God is love; and he that dwelleth in love dwelleth in God, and God in him." John iv. 16. These human organizations seem to have come into existence much as "Aaron's calf" did. Moses had tarried in the mount with God till the people thought he had abandoned them, so they make themselves a god and worship a calf to their shame. Christ has tarried away at God's right hand longer than was expected, and professed Christians seem to think He has abandoned the care of His church, and they must take the business into their own hands to organize it. How much such organizations resemble Aaron's new made god, I will not say; but I look to "the ages to come" for the true church of Christ to be manifested, then all these other counterfeits will be rejected and disappear forever. May the Lord hasten it in His time.

Ed.

### MY WORK IS IN ADVANCE.

APPLICATION is sometimes made to me for works which I formerly published. I am not printing any of them, and cannot supply orders for them. Some of them I would reprint if I had funds. My conviction is, I am called to a work in advance of most of my former labors. That there is no immortality in sin and suffering has long been settled in my mind *beyond a doubt*.

But how extensive are the means and opportunities to obtain immortality in holiness, is now of vastly more importance, as I regard the matter. Immortality is a free gift of God: not by creation, but by regeneration, or the renewing of the Holy Spirit through Jesus Christ, the Second Adam, the Head of the "New Creation." How great God's love is, in this direction, is what now occupies my thoughts and studies: but, alas! it is too true that many reject the

glorious theme of God's work in human redemption, as some did, in the days of the apostles, the testimony that God had mercy in store for Gentiles. Concerning some such Paul said to them, "Beware lest that come upon you which is spoken of in the prophets, Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye will not believe though a man declare it unto you." (Acts xiii. 40, 41).

It seems too marvelous to think that God's love and mercy to the human race is so much greater than we have heretofore been taught to believe through the corruptions of the "Apostasy" which has "changed the truth of God into a lie, and worshipped" a deceived priesthood, and "served the creature," fallible man, "rather than the CREATOR," (Rom. i. 25). Such a priesthood has represented the "Just God and Saviour" as a Being of like passions as their own; and have kept the people in awe by their denunciations; creating in the mind a revolting idea of the Being men were called to love and obey; so that hatred, instead of love, has been begotten in the bosom of the multitude; and ignorance of "the only true God and Jesus Christ" has been the characteristic of centuries past by means of the haughtiness of those who claim to be the "Divinely appointed expounders of God's word." This priestly claim will die hard; but die it will; for, God "*will* have all men come to the knowledge of the truth" that "Jesus Christ gave himself a ransom for all;" which truth shall yet reach every man, in God's "due time," in this life or in "the ages to come;" no soul of man shall ever finally perish without this knowledge, and an opportunity to accept Jesus Christ as his redeemer and Lord to the glory of God the Father. Such an hour, or period, will come to every child of Adam. Neither past unavoidable ignorance, nor death itself, can prevent this, "God's will," from being accomplished; and if man finally dies, past recovery, it will be brought about by a *wilful* refusal of Christ as his LIFE-GIVER *after* that truth has been fully made known to him. My work now is, to aid in making known this glorious purpose of Divine love in the provision He has made for every soul of man.

Ed.

### HAS THE KINGDOM OF GOD BEEN SET UP?

A GOOD brother, has solicited me to insert ar-

ticles advocating the idea that the kingdom of God and the reign of Christ was established at the first advent, though still invisible. I have thought, and still think that such a view is a disregard of the plainest prophecies of the Bible, and hence have declined discussion on the subject. Daniel too, gives us, in the *Image*, a history of this world down to the setting up of the kingdom of God. That history locates the setting up of the kingdom of God in the divided state of the last, or Roman empire. It carries us down to and into the "toes" of the Image, and tells us, "In the days of these kings shall the God of heaven *set up* a kingdom," etc., not in the days of the undivided Roman empire, as our brother's theory would have it.

Again. Dan. vii. teaches the same fact as to the time when the kingdom of God is set up. It was not till "the Ancient of days did sit." Then Daniel says, "I beheld till the beast [the 4th beast, or kingdom] was slain, and his body destroyed, and given to the burning flame." Then it was he "saw one like the Son of man come with the clouds of heaven, and came to the Ancient of days . . . and there was given him dominion, and glory, and a *kingdom*," etc. This is further stated to be after the fourth beast, which "is the fourth kingdom upon earth," had finished his reign, and "ten kings" had arisen out of the ruins of the fourth kingdom; after which "the judgment shall sit," which is to take away the "dominion" of the "little horn"—Papacy—"to consume and destroy it unto the end." Then, and not till then, was "The kingdom and dominion . . . given to the people of the saints of the Most High," etc. How any one, with such a clear statement of the time when the kingdom of God is to be set up, can throw that event eighteen hundred years behind us, and several hundred years before the 4th kingdom was even divided, and before the "kings" had appeared, "in the days" of which the prophecy says, "the God of heaven shall set up a kingdom," to me appears mysterious; and I think no good can arise from the discussion of a subject so clearly at war with the plainest prophecies of the Bible.

If my brother's position of the kingdom's being set up eighteen hundred years ago be true, the Lord's prayer has been out of date that length of time, and we all should stop using it, or alter it to suit the changed position, as he would have it yet to be developed, or made manifest, though set up hundreds of years since. No, brother, I

cannot accept any such interpretation of the words of truth. "Thy kingdom come" is still my prayer; and when it does come, "Thy will be done on earth as it is in heaven" will surely be fulfilled also.

ED.

### "IN THE AGES TO COME."

This expression of Paul, (Eph. ii. 7,) is a clear statement of what so many deny, and think they are doing God service in sneering at those who believe in those ages to come. Paul states, definitely, that God is "quickenings" some, in this present age, who "were dead in trespasses and sins." This, he tells us, is "by grace;" not of ourselves, but by God's mere favor: not so much for our own sakes, but "That in the ages to come He might *show* the exceeding riches of His grace in his kindness towards us through Christ Jesus." "Show" to whom? "To make *all men* see what is the fellowship of this mystery, which from the beginning of the world (*aionon* the *ages*) hath been hid in God, who created all things" . . . "According to the eternal purpose" (literally, "According to the purpose of *the ages*") "which He purposed in Christ Jesus our Lord." Eph. iii. 9, 11. Paul concludes this chapter as follows: "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout the endless succession of ages, world without end." Says Dr. Bloomfield, in his critical notes, "An exceedingly strong expression, signifying, through the succession of all generations, unto the latest period of eternity."

From this we learn, that the church, or body of saints, gathered in this and the previous ages, have been gathered by the *grace* of God: favor freely bestowed on such as were "dead in trespasses and sins;" and that this gathering is for the purpose to "make all men see," at some period, "in the ages to come," "the unsearchable riches of Christ," (verse 8;) and "the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i. 9, 10.

ED.

The Redeemer's ability and his willingness to keep his people go together. He has but to have a soul committed to him to preserve it for ever.

## "FOLLOWING AFTER TRUTH,"

"*Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*"

[NOTE BY THE EDITOR OF THE BIBLE EXAMINER.—I am happy to be enabled to go on with these interesting and instructive extracts. No one can read them without benefit if desirous of an increase of Divine knowledge and grace, though they may not agree with every expression or sentiment.]

### VII.

#### THE HOLY SPIRIT.

##### PRELIMINARY.

FROM the passages which follow it will not be difficult to perceive what are the views of the writer relative to the work of the Holy Spirit, and wherein they differ from those which are ordinarily held by divines.

The main point of difference, it will be seen, relates to the action of the Spirit on the human mind; the author maintaining that such influence is not on the intellect but on the heart. That its work is not, as St. Basil puts it, to give "intellectual light, affording illumination to every rational faculty in the investigation of truth;" but to purify the human spirit, removing pride, prejudice, and uncandid habits, and giving love, joy, and holiness; that it is, in short, far from being (as Dr. Chalmers incautiously puts it in one of his Tron sermons) what the telescope is to the naked eye, or what reason is to an idiot. He holds that, as supplementary to the work of the Spirit *on the heart*, we have every reason to believe that angels, "ministering spirits sent forth to minister for them who shall be heirs of salvation," not unfrequently suggest good and true thoughts, just as bad spirits constantly suggest falsehood and evil. But that which is true of the one is true also of the other. In both cases these suggestions are *probationary*. The evil spirit cannot, and the good spirit will not *compel* us to receive what they bring; the injury or the benefit that in any instance accrues therefrom will always be found to depend on the state of heart which characterizes the recipient at the time they are offered. A true work of the Holy Spirit therefore should never be imagined to involve that sort of semi-inspiration which is so often made an apology for presumption; nor should good men conclude too hastily that they must necessarily arrive at right conclusions if they read the Bible on their knees, or if they set apart weeks of fasting in order to dis-

cover the Divine will. Ignatius Loyola prayed much and fasted long; but the end of it all was that he fancied he had a vision of the Virgin, and founded the order of the Jesuits.

Dealing with the subject generally, a distinction is first drawn between the Holy Spirit revealed as "Power" and as "Life;" then as "the Comforter;" and finally as the source and spring of spiritual joy, peace, and light.

The many and serious *mistakes* which are commonly made regarding the Spirit are then briefly referred to and effectually met.

—EDITOR.

##### POWER AND LIFE.

THE first thing that strikes us in examining the testimony of Scripture relative to the work of the Spirit is, the revelation of its twofold manifestation; viz., as POWER, and as LIFE.

We cannot search the Bible with any care without observing that in some cases the heavenly gift is seen simply in the bestowal of *Divine power*, while in others it is as plainly the gift of a *Divine life*. In the one case, the action of the Spirit seems to be exclusively on the intellect; in the other, it is as exclusively on the heart, regarded as the seat of the affections. As power, the gift imparted enables the man *to do* that which otherwise he could not accomplish; as life, it enables him *to be* what God would have him to be.

The recipients of the Holy Spirit as POWER may be supposed to include such men as Bezaleel and Aholiab, who were endowed with "wisdom, understanding, and knowledge, in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass," that they might fulfil the will of God in relation to the construction of the tabernacle; all persons invested with ability to heal diseases, to work miracles generally, or in any other way to accomplish acts beyond the range of human capacity; all persons endowed with the power of predicting future events, whether under the Old or the New Dispensation, and all who were called to teach men truths which could only be known by immediate revelation; to record conversations or actions, discourses or events, intended for the instruction of future ages; to write history, poems, proverbs, or epistles, which should authoritatively guide men through all time; and to expound things which were for some years but partially revealed to the Church generally. Among these may be numbered apostles, evangelists, psalmists, and probably, *in degree*, the primitive elders or rulers of the infant Church.

Now let it be distinctly noted—for it is of great importance to mark such peculiarities—that in all these cases the Divine gift is simply POWER,—power bestowed *for a certain time*, and *with a definite object*; that it is never given or used for the individual benefit of the recipient; and that it contains in itself no moral or spiritual element whatever. In apostolic estimation all these gifts are counted as nothing compared with love.

That their possessors were *generally* partakers also of the higher and more spiritual donation is certain. But this is by no means universally the case. Of the moral and religious character of such men as Bezaleel we know nothing. Cyrus, anointed to be a “shepherd” to Israel, was a heathen; Samson, though a judge, was a semi-barbarian, and can scarcely be regarded as a spiritual man; Balaam was a *type* of evil; Judas probably worked miracles; and a human, if not a sinful element seems sometimes to have blended with inspired songs, such as that of Deborah and some of the Psalms. Everywhere we are taught that the possession of Divine POWER, whether it be to build, to govern, to fight, to predict, to teach, to heal, to work miracles, or to speak with tongues, is not *in itself* proof of a renewed heart, nor is it of *necessity* moral and spiritual in its nature.

The *second* form in which the work of the Holy Spirit is revealed to us is that of LIFE—Divine life, implanted in the soul of the individual man, and productive, in various degrees, of moral and spiritual blessing.

Yet here also a *twofold* operation is plainly revealed.

Our Lord himself has drawn the distinction to which we advert. The Holy Spirit comes, we are told, to *convict* some, and to *renew* others; perhaps we might say, without blame, to *renew the few*, and to *convict the many*; to make the one class, even now, “partakers of the Divine nature,” and to prepare the rest for that future, whatever may be its character, in which their eternal destiny will be adjudged.

That in many cases conviction is but the prelude of conversion, and that in others it is the first step in the regeneration of the entire nature, cannot be doubted. But it is not always so. Christendom, in centuries long past, was as a whole *converted* from heathenism to the worship of God, the living and the true; but comparatively few were *renewed* in the spirit of their minds.

The *higher gift*, involving peace, purity, and joy, belongs only to the believer. It is seen when the early Jewish churches, walking “in

the fear of the Lord and in the comfort of the Holy Ghost, were multiplied;” when they consisted of men upon whom was “great grace;” men whose religious history was distinguished by joy, and the character of whose life was everywhere manifested in praise and thanksgiving.

It is seen, too, in those Gentile fellowships of whom it could be said, “Ye have received the spirit of adoption;” “The Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs,—heirs of God, and joint heirs with Christ.” It is seen in all of whom it can be affirmed, “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you;” “Ye have an unction from the Holy One, and ye know all things,”—*i. e.*, all things which “pertain unto life and godliness” (comp 1 Ep. John ii. 20 with 2 Pet. i. 3). It is seen *in all* who, in every age, bring forth “the fruits of the Spirit, which are love, joy, and peace in the Holy Ghost;” for such have, as the result, *not as the cause* of their faith, been “sealed” for God. “In whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.”

Beyond these forms, Scripture reveals no work of the Spirit of which we have a right to speak, or on which we ought to rely. And, with few exceptions, all Christians are agreed that it is only as *Divine life* that the gift of the Holy Ghost is permanent, or in any intelligible sense promised to ourselves.—“*The Destiny of the Human Race.*”

#### THE COMFORTER.

THE Holy Spirit is first called “The Comforter” by our Lord, when, consoling His disciples for leaving them, He promises another guide and friend who shall abide with them for ever. It was this gift that made the absence of Christ an advantage to His followers, and indeed necessary to the expansion of their spiritual life. Had He remained with them, it is difficult to see how the new nature could have been developed; how their faith could have attained vigour and maturity; how they could have been trained by discipline to “endure” that “hardness” which is necessary to the Christian warfare; how they could have learned to live under the influence of the invisible; or how, without losing the man Christ Jesus, they could ever have found the incarnate Saviour. To *them*, however, with their imperfect knowledge and feeble appreciation of His true character, the withdrawal of the Master must have appeared the greatest of

calamities, and it was therefore necessary that their hearts should be sustained, as well as their minds enlightened, by the donation of "The Comforter."

This special gift of the Holy Ghost is clearly distinct from miraculous endowment on the one hand, and *distinguishable* from that blessed influence on the other, the loss of which David so earnestly deprecates. It is a gift belonging exclusively to the New Testament dispensation; a gift which was not bestowed until after the ascension of the Lord; and although *offered* to all believers, is yet, unhappily, and through their own fault, not enjoyed by all. It is not essential to salvation; it has frequently to be gained long after conversion, and it may be lost without involving the ruin of the soul. If I were to express its character in one word, I should call it *the gift of an indwelling God*, and therefore of an indwelling gladness—in Scripture language, "The Comforter."

It will, I know, be denied by some that we have any reason to believe that the "*indwelling*" of the Holy Spirit is enjoyed only by a *portion* of the redeemed family; that it is a blessing which is often times not received until long after conversion, or that it may be lost without the destruction of the soul, since St. Paul seems to identify its possession alike with the conversion and the safety of all believers. "*If any man,*" he says, "*have not the Spirit of Christ, he is none of His.*" Nay, more, he seems to associate its reception with the resurrection of the body,—the mortal putting on immortality. "*If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*" He writes as if the body could not be quickened in the absence of the life-giving Spirit.

I reply, it is unquestionably true that a man altogether destitute of the Holy Spirit is not Christ's disciple; yet it does not thence follow that every man who owns Christ's Messiahship, or even recognizes Him as "God manifest in the flesh," is part of that "building" which "groweth into an holy temple unto the Lord." No one imagines that the words of St. Paul would justify us in concluding that only believers rise again from the dead; we know, on the contrary, from other portions of Scripture, that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

If, however, it is merely affirmed that the Holy Ghost is in all believers *potentially*, just as some

maintain that the power of working miracles is in the Church potentially, *i. e.*, as a slumbering power which will one day be developed, I do not care to dispute the point. I speak only of that which is actual, and more or less recognizable either by ourselves or others. *In this sense* I have no question whatever of the truth of the assertion, that the *indwelling* of the Holy Ghost is not enjoyed by all believers, and is not essential to safety—the *very contemptible end for which too many of us are content to live*. I say contemptible, because it is so narrow and selfish. Safety is not the end of or religion; it is only the starting point. Nothing is more melancholy than to see followers of Christ praying every day and all their lives for the salvation of their souls, instead of believing those blessed words, "*He that is washed needeth not save to wash his feet,*"—to cleanse his daily walk, to purify his desires and conscience from daily sin,—and then with grateful affection showing the thankfulness of the heart by living happily in God's service. The pretext for this unbelief is humility; the cause of it is either unloving conceptions of the Divine character, or conscious inconsistency. The cure, whatever be the cause, is direct acceptance of offered pardon "without money and without price," leading, as it certainly will, to new views and increasing strength.

#### DIVINE FELLOWSHIP.

THE fact that all believers "have not the Spirit" in the sense of which we are speaking is, I think, scarcely to be disputed. If every ignorant convert, uninstructed it may be in the very elements of the Gospel; if every uncharitable and unsubdued believer, if every inconsistent backslider, is to be spoken of as "*filled with the Spirit,*" a "temple of God," the abode of the "Holy One," words lose their value, and spiritual distinctions are at an end. On the other hand, if all such are to be regarded as "*without Christ,*" and "*without God in the world,*" the Church is a desolation and the Gospel a failure.

How many, alas! listen to the apostolic blessing with which Christian congregations are commonly dismissed—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"—without the slightest recognition of what is implied in the words, "the communion of the Holy Ghost"!

How few remember that "the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the

prophets," is a real living, loving, acting, ever-present Being,—One who may be spoken to, though He cannot be seen, and who may be listened to and loved though He cannot be touched! The prayer is, that with this Being we may hold fellowship. But an unconscious fellowship with either God or man is simply impossible. I may unconsciously *obey*, I may unconsciously be *acted upon*, but I cannot hold unconscious communion with any one. If the term does not imply exchange either of thought or feeling, it is stripped at once of all meaning, and had better be abandoned.

Let me not be mistaken when I speak of conscious communion. The believer is *conscious* of communion with God when, in answer to prayer, he finds himself in sympathy with the Divine character,—full of love to God and man, confiding in his heavenly Father,—calm, peaceful, assured,—free from doubt,—*desiring*, and not despairing of entire conformity to His holy will. Surely it is not a rare thing, although, certainly, not co-extensive with the reception of the Gospel, for Christians to be conscious of this oneness with Christ through "the Comforter"?

Only let there be in connection with the absolute surrender of every habit and mode of thought or feeling known to be offensive to God, a firm faith in Christ's own words, and a believing confidence that God *does* manifest Himself to His children as He does not unto the world, and the manifestation will be both known and felt.

I say emphatically the absolute surrender of every mode of thought or feeling known to be offensive to God, because *the state of the mind* has more to do with the matter than outward action. Grave and serious errors may be committed without the consequent loss of spiritual peace and joy; but an habitually wrong state of mind is fatal to its possession. For as a man "thinketh in his heart, so is he." To *pray* even for a spirit of love, while we are nourishing and cherishing anger or bitterness in the heart, is but half-conscious hypocrisy; to *imagine* that we can at the same time really desire moral purity, and yet revel with a mad pleasure in the unbridled wanderings of a lawless imagination, is a not very innocent delusion; but to suppose that God will specially manifest Himself *by smiles*, in a soul thus preoccupied by the anticipated satisfactions of its covetousness or vengeance, is a folly that has at least one element of harmlessness about it—it can *deceive* no one.

Mysterious indeed is it that evil should have such mighty power in the world, that its seductions should be so wonderfully adapted to our

nature, its pleasures so varied, its fascinations so great; but, believe me, the mystery of godliness is greater still, its power wider, its pleasures higher, its adaptations more complete. Evil has nothing to offer which can be compared for a moment with that holy calm which, in the expressive language of Scripture, is called "the peace of God, which passeth understanding." Then is it that passion subsides, and sin loses its attraction, and holiness becomes inexpressibly desirable, and doubts cease, and fear is exchanged for filial confidence, and joy wells up from the very depths of being, and God is so loved, that His love to man becomes the love of the sinner to his fellow offender. This is no exaggerated description. I speak of the advent of a King, before whom birds of night flee in terror and dismay. I speak of Royal bounty, for it is God giving to a redeemed man a foretaste of "the earnest of his inheritance," making him to understand what it is to have an intellect unclouded and a heart at rest.

I know well enough, and thankfully acknowledge it, that there are many who live calm and happy lives, fearing God and doing His will, who have yet no distinct perception of the indwelling of the Spirit, nor probably any definite idea on the subject, beyond a general recognition of the duty of seeking, through Christ, the Divine aid at all times, and a firm belief that, doing this in dependence on Him, they obtain it. And doubtless they do so. God deals with His children after various methods, adapted to their peculiar temperament, circumstances, and character. There are lambs in the fold that are simply carried on the Redeemer's shoulders, and there are wandering sheep who must be brought home torn and bleeding. But, we may rely upon it, the highest development of Christian character is not unconscious development, nor are those the richest spiritual joys which fall into our lap unperceived.

I do not say that this conscious blessedness, for which I contend, is invariably enjoyed by any one, for we all "grieve the Holy Spirit" by our folly, and force Him to be "a God that hideth Himself." To how great an extent habits of watchfulness, purity, and benevolence would secure the retention of such joy, we shall discover just in proportion as we live up to our convictions.

If our first thought in the morning was of the God within us and about us, our first consciousness that of rest in His affection, our first desire to keep constantly within His atmosphere, what a different world would this be to us! With what peaceful delight should we go forth to

duty! With what a joyous heart should we accept our blessings! With what a noble disdain should we avoid frivolous pleasures, or still more frivolous asceticism! With what a Divine confidence should we rely on the right, and with what a fearless charity should we look abroad on all,—committing every living thing to One whose love is infinitely greater than our own! In no other mood, depend upon it, can we ever thoughtfully face the mysterious problems of the universe, and yet be happy. In no other light is it possible to realize the tremendous extent of sin and sorrow without being either hardened or overwhelmed.—“*The Comforter, or Joy in the Holy Ghost.*”

#### JOY AND PEACE.

To trace the Divine gift of the Spirit after the Ascension we must turn to the early annals of the faith. It there bursts upon us at once, in accents of praise and thanksgiving.

Churches have now sprung up in Judea, and the first thing that meets us in their history is their joy. “Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied.” “Great grace was upon them all.” They ate “their meat with gladness and singleness of heart.”

It is the same with the Gentiles. There, too, the experiences of the Church sound like a song of triumph. No more slavish fear, says St. Paul. “Ye have received the Spirit of adoption;”—“the Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ.” “Sufferings” are “not worthy to be compared with the glory which shall be revealed in us.” “Who can separate us from the love of Christ?” “The kingdom of God is joy in the Holy Ghost.” And so he prays, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.” And so he exhorts, “Rejoice in the Lord always and again I say, Rejoice.”

It may be said that this is no peculiarity of the Christian dispensation. Joy breathes in the Psalms, was echoed in the temple, lingered on the hill-sides of Judea, abode in the tabernacles of the righteous. It was spiritual joy, too; for it arose from hearts resting in God, and it was the fruit of holy obedience. Was there, then, any material difference between the joy of the first churches and that of Anna, “rejoicing in the Lord;” of Mary, “in God her Saviour;” of David, in salvation; or of Israel generally, when,

obeying God, they found “gladness in all they put their hand unto, they and their households, wherein the Lord their God had blessed them”?

I should reply, perhaps, not emotionally. But the joy of the Christian was peculiar, since it included two distinct elements of its own, viz., first, a sense of certainty as to Christ being the “Son of God with power;” and secondly, a consciousness of an indwelling Spirit, never experienced by Old Testament saints. The one might be regarded only as the counterpart of those deep convictions which always distinguished the Jew,—for in the mind of a believing Israelite, whatever might be his inconsistencies, doubt seems scarcely to have found a place; the other was unknown to the ancient dispensation.

Without the gift of the Holy Ghost Christianity would have been a religion of deep gloom,—little else, indeed, than darkness and painful mystery; for there are *elements of sadness* in the Christian dispensation, of which Judaism knew nothing. The Christian Church is essentially a *bereaved* church, and but for the gift of the Holy Ghost, believers would be “orphans.” Its Lord is absent; and explain it as we may, were it not for the hope of His return, and the assurance of His *ultimate* triumph, despair would be the appropriate, as it would be the actual condition of its members. But the Holy Spirit is the “Comforter.” He “takes of the things of Christ, and shows them unto us,” and then light dawns and hope is enkindled.

Again, the standard of personal excellence under the Christian dispensation is very much higher than it was under the Jewish. Christ has given a breadth and depth to the moral law of which the Jew had no conception. But human nature is not changed: man is as frail as ever; temptations, instead of diminishing, multiply around us; and “sorrow dogs sin” as relentlessly as it ever did. If he who contemplates human nature even in the best, is apt to find so much to grieve over, how can he be otherwise than sad when, *turning homeward*, he is led to ponder over his own shortcomings? In all he needs a Comforter. Find me a man who feels no special need of the Holy Spirit, as support and consolation, because he is a Christian, and I will find you one who has yet to learn some of the first principles of the Gospel of Christ.

In nothing, perhaps, is the distinction between Judaism and Christianity more marked than in this greater susceptibility to sorrow. A Christian is a man who lives and suffers for all. The Jew lived only for himself and his nation. Judaism was all but exclusively a national thing;

the idea of brotherhood, as connected with surrounding nations, was unknown. So far from yearning over the spiritual condition of other lands, Israel too often proudly exulted in her own privileges, and rejoiced rather than lamented over the condition of the heathen around her. Vicarious suffering formed no part of the religion of the Jews.

Not so, however, is it with the true followers of the Lamb. Like Him, they all bear in some degree the burden of a world's sin. And it is not too much to say, that but for the gift of the Comforter, that burden would be heavier than they could bear. It is the *pressure* of the new commandment applied to all mankind, "Love one another, as I have loved you," and it is peculiar to the Gospel.

It is deeply instructive to observe how clearly St. Paul in his epistles brings out the peculiar character of Christian joy. The "sealing" Spirit is the evidence which nothing can gainsay. "After that ye believed," he says to the Ephesians, "ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." "Grieve not," then, "that Holy Spirit, whereby ye are sealed to the day of redemption." So again to the Corinthians, "Now He which hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." And then, as if even this were not enough, he rises to the contemplation of the indwelling of the Holy One in the redeemed, as the completed work of the Saviour. "Know ye not," he says, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Know ye not that your body is the temple of the Holy Ghost which is in you?" "Be not," I beseech you, "unequally yoked together" with heathen idolaters, "for what agreement hath the temple of God with idols?" "Ye are the temple of the living God." Can anything be more sublime?—*Ibid.*

#### HEAVENLY LIGHT.

BUT let us not forget that the Holy Spirit is *light* as well as joy: that He *enlightens the intellect* through the moral nature, removing obstacles to the free and healthy action of the understanding, but not giving to it any additional power. Many delusions among men are based on the error that the action of the Holy Spirit on the mind is immediate and direct, enlightening it as to the will of God by means *separable*, if not distinct, from the purification of the heart and the elevation of the character. Yet is it not the less certain that guidance as to truth

is as near as comfort, and *certainly* as attainable as joy?

Continual evidence of this may be found among the pious but uninstructed poor:—

"Yon cottager, who weaves at her own door,  
Pillow and bobbins all her little store,  
Is for her humble sphere by nature fit,  
Has little understanding, and no wit;  
Yet knows, and knows no more, her Bible true,—  
And in that charter reads, with sparkling eyes,  
Her title to a treasure in the skies."

How comes this to pass? There can be but one answer,—she *realizes*, though perhaps unconsciously, the truth of the apostolic promise, and by "*an unction from the Holy One*" knows all things.

The apostle would seem to imply in the text quoted that the persons to whom he wrote were so filled with the spirit of purity and joy, that it was impossible for *them* to be misled by false teachers. Their *moral condition*, in and by itself, would seem to be regarded as affording full and adequate security against their falling into error: and this may be said now of every real Christian who is alive to his privileges. When the apostle John says, "*Whosoever abideth in [God] sinneth not*," he is not speaking of ideal persons, nor yet of angels, but of frail and erring mortals like ourselves, in whom, by Divine grace, the love of God is perfected. And in the same sense in which he speaks of human perfection in character he affirms the possibility of absolute protection from error. By *sinning not*, he means freedom from that *servitude to evil* in which sin consists. By *knowing all things*, he implies the possession of that *spiritual instinct* which, given to all believers, and *infallible as far as it goes*, is quite sufficient to preserve spiritual life, health, and joy, and fully able to distinguish food from poison.

Many theological mistakes may be made by such persons without any serious evil resulting therefrom. Theology is not life, it is *pasture*. One spot of ground may afford better and more nutritious food than another, but *no particular kind* of herbage is essential to existence. Particular sheepwalks, like particular sheepfolds, have their special value; but it is only a *relative* value after all. It is the Shepherd, "the Good Shepherd," who "giveth His life for the sheep," in whom alone they live. "This" only "is the bread which cometh down from heaven, that a man may eat thereof, and not die."

I think we all greatly exaggerate the importance of what we call sound theology. Religion does not consist either in *right views* of sin or in *just conceptions* of the Atonement; in the

acceptance of the doctrine of justification by faith, or in the belief that all Scripture is given by inspiration of God; but in that *vital union to Christ through the Holy Spirit*, which causes us to *know and feel* that we are sinners,—to appreciate redemption by and through Jesus,—to see the goodness of God in thwarting our evil inclinations,—and to desire perpetual growth in goodness and love. The devout study of the Scriptures promotes this new and better life, because its inspired truth fully harmonizes with the spiritual consciousness of the renewed soul, satisfies its cravings, and at once enlightens, sanctifies, comforts, and controls. But it does this quite independently of its verbal inspiration, its freedom from scientific error, or the exact accuracy of its translation into the English tongue.

If it were otherwise,—if life were dependent on anything but the Life-giver, what would become of the poor and the ignorant? How could the millions who, in past ages, lived and died in the faith, rarely hearing the voice of a living teacher, and unable to read a manuscript if it fell into their hands, have ever been Christians at all? Or how could we explain the fact that, at the present day, some of the noblest examples of simple faith and piety are to be found in negro slaves, in peasants' huts, in spots where controversy never comes, and among persons to whom, if it reached them, it would be but as the jargon of an unknown tongue? How, I say, could all this be, if believing "*with the heart unto righteousness*" were not a totally different thing from holding, as it is termed, the analogy of faith? I would not for a moment undervalue *just views* of truth, but let it not be forgotten that, as Perthes says, "orthodox propositions are sometimes only stone tables, which do not come even from Sinai."—*Ibid.*

#### COMMON MISTAKES.

MISTAKES in relation to the work of the Spirit are many. I can only notice one, viz., the notion that the Holy Spirit resides in the Church collectively rather than in the individual, and that He *directly* acts on the judgment of such an assembly.

All CHURCHES, *more or less*, claim to be guided in their decisions by the Spirit of God. And yet the thoughtful observer cannot conceal from himself that these bodies corporate, if so they may be called, are, as *Corporations*, destitute of all moral character whatsoever; that they are but associations of individuals having *some common interest*, and united for the purpose of pur-

suing a common end, in connection with common views. It matters not how good that end may be. The agency is human, and selfish aims necessarily intermingle. Hence the ever-recurring complaint that such assemblies are anything but free from craft, ambition, uncharitableness, and self-seeking.

Nor should such a charge either excite surprise, or be regarded as obviously unfounded, for, *as a great fact in human experience*, there is commonly more self-deception in a crowd than in solitude; more vanity and ambition *in a class* than in any separate member of it; more worldliness in an ecclesiastical council than in the closet of the priest when the door is shut; and probably far more hardness of heart and deadness of conscience, more delusion and deceit, in the meeting of a propaganda, than was ever found in the individual experience of any separate member of it. How much all this evil is aggravated by the persuasion that where "*two or three are gathered together*," for the promotion of any object supposed to be pleasing to God, *special light is vouchsafed to the majority*, is best known to those who have been persecuted for their dissent.

That indications of the Divine will may frequently be found in those hindrances, or facilities, for the accomplishment of any object, which often unexpectedly present themselves to the Christian, there can be no doubt, and these are sometimes strikingly providential. But the *right interpretation* of such events, mainly, if not exclusively, depends on the state of mind in which they are viewed. To the selfish and self-willed they may be but as the "*lying prophets*" of the Old Dispensation; to the lowly and the meek they are often as the voice of God. Who has not had to lament over the errors of many good men, who, after diligently seeking Divine guidance, have been left to blunder on, until, by stupidity, indolence, or folly, their ruin, or that of others, has been consummated? They have expected providential interference, but it came not; and now they stand aghast, the sceptical among them abandoning a faith which has been found wanting in the day of trial; the trustful only clinging the more closely to their Saviour, under the assurance that "*all things work together for good to them that love God, to them who are the called according to His purpose*;" the truth being that neither the one nor the other had any right to expect the kind of guidance they sought, or to look for anything in reply to their supplications beyond the removal of disturbing forces from the judgment,—the emancipation of their natural faculties from the clogs

and chains which sin and selfishness impose. Had they simply sought to be freed from a wrong bias; to be enabled to look, not on their "own things" merely, but "on the things of others;" to be delivered from ambition, or indolence, or self-seeking; to be pure and lowly, they would have found, by happy experience, the fulfilment of the promise, "The meek will He guide in judgment, and the meek will He teach His way."

The same principle applies to the preaching or hearing of the gospel and to every appointed means of spiritual improvement. In relation to them all we pray, and pray aright, "Open Thou mine eyes, that I may behold wondrous things;" but we err greatly if we suppose that this enlarged spiritual discernment is gained by the donation of anything previously withheld by God. The process is one of subtraction rather than of addition. The accession is obtained simply by the removal of films which obstruct healthy vision. The eyes are anointed "with eyesalve," that they may see. If it were otherwise, the much-vaunted right of private judgment would be to all, as indeed it is to many, a mockery or a snare: a mockery, because the masses of mankind are alike unable and unfit to exercise it; a snare, because it could only engender a system of private interpretation more or less fanatical in character, by placing the weakest intellect on the same level as the strongest, each being, on this supposition, but a passive recipient of light from heaven. Infallibility necessarily attaches to such a revelation, whether the channel through which it be conveyed be the mind of a sage or a simpleton. But we "have not so learned Christ."

To anticipate, in answer to prayer, the special illumination of the intellect (except under miraculous, and therefore temporary, conditions), is an enthusiasm which soon becomes fanatical: it is a delusion that begins with the indulgence of the imaginative, and frequently ends in inflaming the malignant emotions. But to expect purity, love, and joy, as the fruit of mysterious union with the exalted Redeemer, is only to obey a Divine command, and to claim a promised blessing. Imagination then becomes the purifier of the affections, instead of the inflamer of the passions, and, as "the chief connective link between the visible world and the invisible," no more turns away from its appointed task of "spiritualizing the senses," to perform "the ignoble drudgery of sensualizing the spirit."

Finally, the blessing of which I speak is given only to the trustful; it is withheld from the unbelieving. We thankfully accept those blessed words, "As many as I love, I rebuke and chasten;" why, then, should our faith waver, when

the same ever lasting Friend lovingly adds, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me"? Doubtless it is good to say, "Lord, I am not worthy that Thou shouldst come under my roof: speak the word only, and my servant shall be healed;" but surely it is better, with Zacchæus, to make haste, and come down, and receive Him joyfully.—*ibid.*

#### PROTESTANT ERRORS.

PERHAPS the most striking instance of the perpetuation, among Protestants, of a claim to spiritual power, originally founded on a misconception of Scripture, is furnished by the retention in the Ordination Service of the English Church of the following words:—"Receive the Holy Ghost, for the office and work of a Priest in the Church of God, be now committed unto thee by the imposition of our hands. "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained;"—words supposed, in some sense or other, truthfully to express the kind of official authority with which the presbyter is invested by the bishop.

A little consideration would suffice to show, that as a part of such a service they can have no meaning whatever, since they obviously belong to that miraculous and therefore temporary condition of things under which the Christian religion was first planted in the earth.

Nothing can be plainer than that, under the Jewish theocracy, God did from time to time, either directly or by his prophets, miraculously inflict special punishment for special sin. The cases of Miriam, of Gehazi, of Azariah, and of Uzziah, will at once suggest themselves as instances in point. Let it be observed also that inflictions of this kind—direct and Divine—could only be withdrawn by God himself. There is no instance on record of their ever having been removed by human agency. The cure of Naaman is no exception, for the leprosy seems in his case only to have been natural disease. The removal of Miriam's was by the Lord himself. Hence, when Christ on healing the sick man was heard to say, "Thy sins be forgiven thee: rise and walk," the Jews exclaimed, "Who can forgive sins but God only?" They understood Him, and rightly, to claim power to remove what they regarded, whether truly or not, as a Divine infliction for sin.

The entire history of the planting of the Christian Church forms one continuous illustration of the meaning of Christ's word when He gave this

power to the apostles. Everywhere we see them smiting and healing; everywhere using the power with which they were invested for the purpose of asserting their apostolic authority, and of sustaining by this penal discipline the purity of the church. Nowhere do we find them absolving from sin except in that declarative sense which makes the announcement equally true and equally trustworthy, whether it come from the mouth of a spiritual prince in his palace or from a tattered Lazarus at the gate.

Ananias and Sapphira "lie to the Holy Ghost," and are struck dead at the word of Peter, and "great fear" comes "upon all the church." Elymas seeks to turn away the deputy from the faith, and Paul smites him with blindness "for a season." No one will dispute that these were inflictions on account of sins, the remitting or retaining of which was in the hands of the apostles. What they thus bound on earth was bound in heaven; and what they thus loosed on earth was loosed in heaven.

That the same power was habitually exercised in the *Gentile* churches by St. Paul is clear from his epistles; that it was brought to bear upon the *Jewish* fellowships is equally evident from of St. James.

In the First Epistle to the Corinthians, Paul, complaining of some that were "puffed up," writes, "What will ye? shall I come unto you *with a rod*, or in love, and in the spirit of meekness?" and again, in reference to a gross case of immorality, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So when he rebukes their terrible perversions of the Lord's Supper, he tells them in plain terms, "For this cause many are weak and sickly, and many sleep." In other words, they sicken and die judicially. What can all this mean, if it is not an exhibition of apostolic power binding and loosing? What is it if it be not the true interpretation of the Saviour's words, "Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained?"

In his second epistle to the same church, having assured himself of their obedience, he speaks of having forgiven the offender "in the person [or place] of Christ," lest Satan should get an advantage;" while to those who said, "His letters are weighty and powerful; but his bodily

presence is weak, and his speech contemptible," he has this message,— "If I come again, I will not spare: since ye seek a proof of Christ speaking in me."

In the Epistle of St. James passages occur which it is impossible to explain, except on the supposition that they refer to penal diseases, inflicted by those who were entrusted with the maintenance of church discipline and authority. "Is any sick among you?" he says, "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here, the promise being distinct, we are shut up to the conclusion, either that the supplications referred to as saving the sick were powerful only when the infliction was judicial, or that the laws of God in reference to mortality were suspended in favor of these early believers,—a notion which finds no evidence for its support either in the past or present experience of the Church.

The apostle John is more explicit still. He says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death;" which means, I suppose, that for such an one he shall not ask in vain. He adds, however, "There is a sin unto death,"—a sin which God punishes by the shortening of life,— "I do not say that he shall pray for it," for in such a case he has no promise that his prayer shall be heard.

Jude also, in his epistle, seems to recognize similar distinctions when he bids the churches "have compassion" on some, "making a difference," and tells them to "save" others "with fear" (or, as Dr. Burton reads it, by terrifying them), "pulling them," as it were, with personal effort and danger, "out of the fire," yet without sympathy with their sin, or thinking lightly of it,— "hating even the garment spotted by the flesh."

Now, reviewing the whole of these passages, it certainly seems to be plain enough that the apostles, in the exercise of the miraculous power committed unto them, *did* bind and loose, *did* remit and retain sin in the sense of inflicting or removing disease or death. It is equally clear that *they did not* even hint that the remission of sin generally was in their power, nor did they ever intimate that transgression could be blotted out, or the assurance of forgiveness be obtained, except in connection with that faith in Christ which it is at once the duty and the privilege of every Christian to exercise.

Why, then, should Scripture be strained, and

common sense be violated, in vain efforts to sustain an error which can really find no basis for support, except the *pretence* that miraculous powers are still continued in the Church?

The most common form of delusion, however, is that which supposes that the Holy Spirit, in *some special manner*, accompanies and gives effect to sacred oratory; that He co-operates with animal excitements, exaggerated appeals, and inflated eloquence; that He gives *power* to all the various devices by which men, with the *best* intentions, and under the influence of the purest motives, are ever seeking to awaken and alarm the thoughtless.

This, and many kindred errors, will never vanish until texts are interpreted more soberly than they are at present, and their bearing controlled by the context; until this dispensation is viewed in its true character, as one marked rather by selection than by universality; until the age to come is connected with the age that is; and the distinction drawn in Scripture between the glorified Church and the "nations of the saved" is fully and fairly recognized. Then will it be seen that Christ is indeed the Redeemer of *the world*; that mankind form *a community*, common participants in the miseries of the fall, and therefore common sharers in the blessings of the recovery; that Satan's *apparent* triumph is unreal and but temporary; that Divine love is wider and deeper than we are apt to imagine; that "all things" are working together for good to them that love God; that Christ, raised from the dead, is not only in this age, but also in the age which is to come, Head *over all* things for the exaltation of the Church, and that what we know not now we shall know hereafter.

But this can never be, so long as we persist in maintaining that the conviction of the world by "the Comforter" is but *aggravated* condemnation,—that God has no blessing for an Esau,—and can show no favor to any man short of absolute union with Himself.—*Ibid.*

NOTE.—The necessity that exists for warning good men against the errors referred to in the last section is, even in the present day, painfully obvious.

One of the most eminent of the Wesleyan ministers, only a few years ago, bade his brethren beware of preaching either from a manuscript or from memory. He charges them to trust for utterance to help from above.

An equally eminent Congregational minister, in a widely circulated address on Preaching, says, "There are times when a power which is not our own takes possession of us. We cease to originate our own thoughts. We listen in silence to supernatural teaching. The people know when these visions have come to us. The

words which we speak when under the inspiration of the Holy Ghost move the very depths of their spiritual life."

It is only needful to reflect on what these claims involve to perceive the error that underlies them.—ED.

## DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 7.

BY G. R. LEDERER.

### CHAPTER X.

It has been said by many commentators that the information of the great calamities which should befall his people—as recorded in the preceding chapter—and the indefinite time which should pass before their final restoration should take place, caused Daniel to mourn and to fast, seeking for another revelation. But considering that the time in which Daniel received that discouraging information was in the first year of the reign of Darius the Mede, should we suppose that the prophet would have postponed the season of his mourning and fasting till the third year of Cyrus the Persian? I think not; we must, therefore, look for some other reason which caused so much trouble and sorrow to Daniel, the man precious to God.

It must be borne in mind that in the first year of Cyrus the Persian, permission had been given to the Jewish people to return to their own land and to rebuild the city of Jerusalem and the sanctuary. It was now nearly three years since that gracious decree had gone forth from the king; but how did things stand in Daniel's beloved fatherland? Very discouraging, indeed, especially to him, the man whose whole heart was with, and for his people and their land. In the first place, of all the multitudes who were carried down into captivity, but a few, comparatively, returned when the trumpet of liberty sounded; and those who followed the great leaders, Ezra the scribe, Jehoshnah the priest, and the two prophets Hagai and Zechariah, led a miserable life. All that had been done after the lapse of seven months, was the erection of an altar and the celebration of the Feast of Tabernacles. It was the reluctance of the people to leave the flesh pots of Babylon and to go to re-occupy their own blessed soil where the graves of their fathers, their kings and their highpriests were. It was the lukewarmness of those who did go up with which they went to work in re-establishing the sacred institutions of their worship; it was these circumstances which caused Daniel to mourn, to sigh and to fast, and in consequence of which he

received another vision and another message through the man Gabriel. That it was Gabriel who spoke to the prophet, is but a suggestion, which, I think, occurs to every reader of this chapter, because it was he who had spoken to him on several previous occasions.

The most remarkable feature of this chapter is that the informant of Daniel, who on former occasions had appeared to him as a man like himself without particular decoration or splendor, appeared this time in such a dazzling and awe-inspiring form that the beholder fell down senseless until some other personage touched him several times by which he recovered so far as to be able to stand on his feet and listen to the message that the shining one had to deliver to him.

That the personage who touched Daniel first, which strengthened him at least to get up on his knees; then the second time, touching his lips which enabled him to express his fear and his inability to stand the awful sight, and, lastly, by which he recovered his full strength, was altogether a different one from the one whose appearance so greatly terrified Daniel, is evident from the different expressions of the Hebrew word for "man." In verse five, where the prophet describes the vision of a man dressed in fine linen, the word "*Ish*" is employed, while in verse 16 when he says; "and behold one in the form of the children of men touched my lips," he uses the word "Adam;" and it is an acknowledged fact that the word "*Ish*" signifies a higher character than the word "Adam." The former signifies man in his governing capacity, the being that has been appointed to rule over all things in creation, while the latter, (Adam) is the name of the race, reminding him of his origin from "Adamah," the earth.

Daniel was on the banks of the great river Chidekel—probably the river Tigris—not in the spirit, as was the case in the vision recorded in the eighth chapter, on the banks of the Ulai; but bodily; for he speaks of men who have been with him, and who, though not seeing the vision, were so terrified that they fled to hide themselves some where. The appearance of Jesus to the apostle Paul—then the persecutor Saul of Tarsus—on his way to Damascus, was in like manner. The difference, however, between the two visions is a vast one. In the appearance of Jesus to Paul he spoke to him in such plain and simple language, that it was immediately understood and acted upon, while the revelation of the one in white linen was so shrouded in obscurity that, after all, Daniel, who certainly was a lettered and a wise man, could not make anything out of it, and it has since that time engaged and troubled

the minds of thousands of learned men, honest seekers of truth, without any one of them having been able to disentangle the confusion in the speech of the angel, except so far as history has solved the mystery.

There is a class of learned men, Jews and Christians, to whom this chapter offers another and very perplexing difficulty; namely, the mention of the princes of the nations here represented; the Persian, the Grecian and Israel. Who are these princes? and what was the object of the contest between the one speaking to Daniel and that of the kings of Persia, and, afterwards—as can be easily understood by the context—with that of Javan? We speak here of that class who do not believe in the existence of personal angels who dwell in the light and who can assume the appearance of different beings according to the charges they receive from God.

Some say that the princes here mentioned are the kings themselves of those empires or nations, and that the informant of Daniel was some one in high station at the court of Persia. He contended with the king who was influenced by the Samaritans and other foes of the Jews, in favor of that people. But there are many points to be considered in connection with this question which prove that this view is untenable. First: The speaker could not have been a mere human being because of his superhuman appearance, the restoring power of his touch, and, principally, because he expressly said that he came to tell Daniel what should befall his people in after days, which, surely, is not in the power of man, be he ever so wise or ever so high in position. Secondly: The messenger speaks of the prince of Javan,—Grecia—which country at that time consisted of a federation of a number of petty kings and princes, and its appearance on the stage as one of the prophetic universal monarchy was not even dreamed of. Thirdly: Who is Michael whom the informant calls "your prince," and in another place (xii, 1,) "the great prince who stands for thy people?" And, lastly; If the word "*Szar*"—prince—means the king, why did not the speaker say "king" at once? Why did he wrap the dignity of royalty in an obscure dress? and is, or ever was, Michael king of Israel?

Some interpreters maintain that this vision, like several previous ones, is but a vision; there was nothing real. The princes here spoken of were intended to represent the spirit that governs individuals and nations. Daniel is told—in the spirit, of course,—that the well meaning which the Persian king entertained towards Daniel's people, and which he had proved by the

issuing of a decree, proclaiming that they were at liberty to return to their land and build their city and sanctuary, battled with a bad spirit of enmity which inspired the king by the influence of the enemies of the Jews, who labored hard to prevent them from rebuilding Jerusalem. This theory also is untenable for the same reasons which do not admit the first view, and an additional difficulty is, that the whole tenor of the event as related by the prophet does not admit the spiritualizing of the vision. The circumstances of the occurrence are too plainly related to be misconstrued. Daniel was, at that time, near the great river Tigris, perhaps on an official tour; several men were with him upon whom the appearance, though not visible to them, made such an impression that they fled, seeking for some hiding place. The vision, therefore, cannot be vaporized, but must be taken as literally as it is related by the inspired historian.

For those, however, who believe that there are real beings called "angels" (which also signifies "messengers") who are employed by the Creator in different ways and with different charges, there is no difficulty in believing also that there are such angels who have particular charge of the affairs of the different governments, though we have no revelation in what these charges consist. If the existence of such beings were mentioned in the apocalyptic book of Daniel alone, unbelievers would have, at least, some excuse; but this is not the case. There is hardly a book in the Old Testament in which we do not find mention made of angels and of commissions they received to carry out among men.

But even for us there are difficulties in this chapter which does not contain any revelation but forms a kind of introduction to the following, the eleventh. What was the cause or the object of contention between the angel-princes? Why was that one sent to Daniel detained by the prince of the kingdom of Persia? The explanation of the popular Hebrew commentator, Rashi, (whose views we will give in full in the sequel,) is nearest the one which, we think, removes the difficulty, namely, that the angel-prince of Persia pleaded for the retention of the Jews in captivity; for he, the angel—to whom the final end was not revealed—thought that with the liberation of Israel, Gentile supremacy will cease, and the same was the object of the coming of the prince of Javan. We think, however, that the pleading of these princes was not, as Rashi says, before the throne of God; for He takes no counsel from any created being, not even from the highest angels that surround His throne. We

think that the angel prince of Persia endeavored to inflame the fire of animosity against the Jews at the court of Persia, which the one who spoke to Daniel labored to counteract and in which he was aided by Michael the angel prince of Daniel's people. And it is a similar case which the informant mentions in the last verse of this, and the first of the following chapter, (which properly belongs to the tenth,) namely, that in the first year of Darius the Mede, the spirit of hatred against the Jewish people manifested itself, as we have seen in the snare which the satraps laid to destroy Daniel, when he, the angel speaking to Daniel, stood to strengthen the king in his good opinion and love he entertained towards his prime minister, and to counteract the plan of the enemies of Israel, in which, also, he was assisted by Michael, the prince of Daniel's people.

In the 20th verse it is recorded that the messenger wanted to ascertain whether Daniel had sufficiently recovered his strength and able to listen to the message. He asked, therefore, "doest thou know to what purpose I came to thee?" He then said, that he must soon return to the court of Persia to continue his contest with the prince of that nation; but even then his work was not done yet. For when he shall come forth—a conqueror—from the court of Persia, that empire being then dissolved, he will have the same contest with the prince of the new empire, that of Javan, the brass, leopard or he-goat of former visions. We now append the views of some ancient Hebrew commentators. Verse 1. "True is the decree and great the calamity." The word "*Tzaba*," generally translated "host," is here translated by Gesenius *calamity*, with good reason. Remarkable is the interpretation of Rashi of the last clause of the last verse of chapter 9. He had already remarked that the city and sanctuary would be destroyed by a people of commanding countenance, which means the Romans under Titus, "whose end shall be in a flood," the Roman power, the last of Gentile supseme power in its different divisions, will be swept away by the Messiah at his appearance. Then, he says, this last verse gives only some more particulars of what was said in the preceding. Titus will make a covenant with the nobles and leaders of the people, as the word "*rabbim*," translated "many," can also be translated "lords," "masters," or "nobles" for one week; but about the middle of the week he will break his covenant, besiege Jerusalem, and the sacrifices will cease. Then "upon the wings of abominations desolation"—the desolation of the city and sanctuary—will follow as brought on by wings of idols—people who worship them—and until the utter

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and severe sentence which is decreed upon the enemies will come upon them the desolation will last.

Verses 12 and 13. Saadja Gaon says, Gabriel declared to Daniel that he would have come to speak to him at the time when he began to pray; but he was detained by the prince of the empire of Persia, with whom he battled 21 days, until Michael, the prince of Israel, came to assist him. Now, however, he has come to reveal the mystery of some of the visions which appeared to him. To this Rashi adds: The prince of Persia appeared before the throne of God soliciting a prolongation of Judah's captivity under the reign of the Persian monarchy, which Gabriel contested and which caused the battle between them. The angel now adds that, after he shall have given the information to Daniel he would return to heaven to continue the fight with the prince of Persia; and that he knew well that while he went forth the prince of Javan—Greece—would come for the same purpose as that of Persia. In all these contests Michael only was on his side and aided him.

Aben Ezra expresses nearly the same views; but he connects the first verse of the next chapter to the last of the tenth, saying that Gabriel accuses the prince of Persia of ingratitude, for he said that he aided him against the prince of the Chaldeans in the first year of Darius the Mede in conquering Babylon.

From these remarks it is evident that these commentators believed that every nation has an angelic protector, or advocate at the throne of God, called *Szar*, or prince. It is a hard thing for one philosophic generation to believe in personal angels as representatives of the nations of the earth at the court of the Most High; but if the sayings of him who was sent to enlighten Daniel do not mean what the Hebrew commentators say, what do they mean? I frankly confess that if I am to give up the belief in personal angels, I do not know what to make of the greater part of Daniel and of numerous other passages of Scripture.

Before we take leave of this chapter I beg the attentive reader to observe that not a word of the message which Gabriel was commissioned to deliver to Daniel was as yet spoken. Besides the description of the dazzling appearance of the messenger and the terror that seized the prophet at the sight of him, the chapter contains only the mysterious communication of the battles he, the messenger, fought with other angel-princes, and which he will have to resume after he shall have delivered his message and return.

The next chapter, the eleventh, that vast field

and rich mine of speculators will, I expect, make three articles of a good size, since the explanation we are about to give necessitates to consider it almost verse by verse, and accompany it with facts from history.

## COMING EVENTS CAST THEIR SHADOWS BEFORE.

*Abraham's Sacrifice—The Smitten Rock,—Moses' Vail.*

BY T. C. RUSSELL.

(Continued.)

The light of Divine Revelation, in the providence of God, almost every Bible truth is to cast its shadow: hence, "the Law is a shadow of good things to come;" "there shall not one jot or tittle of it fail until all be fulfilled." The Gospel (good news) was preached to them (those under the Law) as well as to us; but they failed to receive it, not mixing with it faith in that to which it pointed. Let us recognize not merely the letter of the Law but that which it teaches also.

Abraham, as a type, represents God: Isaac, Christ. As Abraham offered up Isaac, his only begotten son, (Heb. xi. 17) the head of the promised seed, so God freely gave His only begotten Son to die, "who is the head of the Church"—the God seed—Christ the head, we members of His body. Isaac was under condemnation to death three days during the journey to the mount of sacrifice. Jesus was under the dominion of death three days. God raised him up from the dead,—Abraham received Isaac from the dead in a figure, Heb. xi. 19. Again, Abraham chose a wife for Isaac. God is choosing the Bride of Christ. He has visited the Gentiles to take out of them a people for His name; they are called and chosen and faithful; and Jesus testified, "no man can come unto me, except the Father, which sent me, draw him." Abraham sent his servant for the Bride of Isaac. God has sent His servants, the apostles, and prophets, etc., to call the Bride of Christ. Paul says, "I have espoused you as chaste virgins unto one husband, even Christ." (2 Cor. xi. 2.) And oh! how sweet the thought, to those who love his appearing, that this people taken out for *His Name* are soon to receive it. (Rev. ii. 17.) "Let us be glad and rejoice and give glory; to God for the marriage of the Lamb is come and His wife hath made herself ready." (Rev. xix. 7.) Even this union of Christ, the second Adam, and his bride, seems shadowed

forth in the first Adam and his wife. Eve was made of Adam's rib; bone of his bone. We, the Bride of Christ, are formed of God in Christ a new creature. We are made partakers of the divine nature; for if we have not the spirit of Christ, we are none of his. Adam, the first, created in the flesh. Christ, the beginning of the new creation of God, the spiritual. Adam the father of all earthy; Christ, "shall be called the Everlasting Father" of the spiritual family. Eve was "the mother of all living;" the Lamb's wife, the "New Jerusalem," is to be the mother of all who shall enter the spiritual life; and none of the children can enter life until the Bride is united to Christ: then "the Spirit and the Bride will say, come, and whosoever will may come and the water of life is free." (Rev. xxii. 17.)

A type of the unpardonable sin is found, I think, in Num. xx. 11, where Moses smote the rock with the rod twice. St. Paul says, that rock was Christ. (1 Cor. x. 4.) The prophet said they should smite the shepherd of Israel on the cheek; and we find it was literally fulfilled, but only *once*. Some, according to St. Paul, crucify Christ afresh and put him to an open shame. (Heb. vi. 6,) therefore committing the sin unto death," they cannot enter the Heavenly Canaan. Moses did this, in type, and on that account was not allowed to enter the goodly land. Another thought which this suggests is, the sanctity in God's sight of types. Moses' sin was in spoiling a type. If baptism is a type of our burial and resurrection, it makes the form of more consequence than many have supposed it to be. Instance: Christ was not buried and raised three times; hence trine-immersion, to the writer, would appear to spoil the type.

#### THE VAIL OF MOSES.

Moses exercised the offices of prophet, priest, and chief ruler, and was, as such, a type of Christ: "A prophet shall the Lord your God raise up unto you like me." When Moses came down from the Mount, from the presence of the Lord, his face shone, so that the children of Israel could not steadfastly behold him; and by divine command he put on a vail, so that he could communicate with them.

We understand that Moses typified the glorified *body* of Christ, (the church of the first born) in their intercourse with the nations in the flesh during the Restitution Age. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in

glory." (2 Cor. iii. 9.) Notice how beautiful the type appears to fit. Many Scriptures plainly inform us that the saints are to be kings and priests and reign on the earth, over the nations in the flesh. Yet we know that if a glorified spiritual body, such as John saw Christ to be, (and "we shall be fashioned like unto His glorious body,") at whose feet he falls as a dead man, (Rev. i. 17,) or such an one as Daniel the prophet saw, of which he says, "Straightway there was no strength left in me," before whom he falls as dead; or like our Lord as seen by Saul of Tarsus, shining above the brightness of the sun at noon-day, so glorious as to blind him; I say, if such beings were to appear to the natural man, the very object would be defeated—he could not receive instruction from such a being; and yet that is as certainly to be our appearance as that "as we have borne the image of the earthy, we shall bear the image of the heavenly," and be like unto the angels of God." But we shall appear to mortals, of the next age, as angels did in past ages, i. e., *under the vail*, that is to say, the flesh. (Heb. x. 20.) In this way the Lord and two angels appeared to Abraham as common men; and so Jesus, after His resurrection, appeared to His disciples; and so I understand the saints, (as did Moses in the type,) when in communication with mortals, appear under the vail. When not so engaged they can enter into that within or beyond the vail—the presence of God their spiritual condition.

Pittsburgh, Pa.

### THE BIBLICAL DEVELOPMENT OF THE AGES. No. 4.

NEW TESTAMENT TEACHING: GENERAL CONCLUSIONS.

BY JOSEPH B. ROTHERHAM.

HE who has well studied the Old Testament is prepared for the New; and he that has marked the use of *olam* by Moses and the prophets can at once appreciate the use of *aion* by Christ and his Apostles. Between the completion of the Hebrew Scriptures and the commencement of the Greek, a connecting link was forged by the Alexandrian Jews who translated their Hebrew Bible into the Greek tongue, and who executed their version, known as the "Septuagint," prior to the time, and ready to the hand, of the apostles of our Lord. The Septuagint using *aion* for *olam*, led the Greek word into the inheritance of

the Hebrew, and conveyed to the immediate possession of the new appellation those rich domains which the old had taken centuries to acquire. The *Septuagint* translators assumed that the two words corresponded so nearly that the one could stand for the other: at least they let fall the mantle of the elder on the shoulders of the younger. The four hundred instances of *olam* taken up, with substantial uniformity, by *aion*, must have created a correspondence if they had not found it. An absence of slavish uniformity in style indeed is noticeable; but the divergences are microscopic, and the resemblances all the more striking.

Like *olam*, *aion* is found definite and indefinite; singular and plural, applied to both past and future, and both are intensified in the same fashion so that as lately we had "the *olam* of *olams*," so now we have "the *aion* of *aions*." Like *olam*, *aion* is strongly tinctured with the meaning of "indefinite duration," and can justly be rendered "age" only by the help of some such expanding adjective as "indefinite," "remote," "latest," or even "perpetual." Like *olam*, *aion* in the singular occasionally submits to the yoke of the age-meaning, if not girt too tightly therewith; and in the plural will take no other, so that, as we have nothing better than "ages" for *olams*, neither have we anything more acceptable for *aions*: we can do with "eternities" for neither the Hebrew nor the Greek plural until we have shorn the "eternities" till they mean no more than "times." Finally, when either *olam* or *aion* is used as an adjective or supplies us with one, the qualifying epithet is of broad and not narrow significance, meaning age-measured,—measured by the age, in contrast to the day or the year,—rather than age-bounded—ending with the age,—instead of only leading to a visible shore, it conducts into the midst of an age-marked but still on-flowing stream: in point of fact, that which is *olamic* and that which is *aionion* are alike broadly "age-abiding" rather than narrowly age-lasting, whether the thing so qualified is tribulation or joy, death or life.

Thus taught by the Old Testament, written in Hebrew and in Greek, the learner advances into the New Testament, where he is charmed with a combination of "old things and new." The old style greets him at every turn; the old ideas are still current; and with Hebrew thoughts in Greek words he is, soon at home. But all is not old. Something new awaits him. He opens wide his eyes to see in sharp outline close before him, what he can only have dreamt he saw in hazy distance after spending an evening with the prophets. He beholds a clearly marked line of

demarcation which from Genesis to Malachi had never been drawn,—a line of demarcation between two ages whose junction, though still lying some way before him, is brought sufficiently near and set in a light sufficiently strong to enable him to point to each in succession, and to describe the differences characteristic of the two.

The New Testament speaks of "this age" and of "that which is to come." It does this in two cases without further description of the ages intended, offering the distinction as one by this time well-known. We refer to the words of our Lord recorded in Matt. xii. 32, and used by the Apostle Paul in Eph. i. 21,—“this age (*aion*) and the coming.”

The fact that a distinction so important and so new could thus simply be made, may perhaps best be accounted for by the facts collected in our last two articles, which went to show that, although the distinction before us was never actually made by any of the Hebrew prophets, yet the materials for it were little by little accumulated as their visions extended in range and their discoveries advanced in fulness. They looked forward to the days of the Messiah,—they anticipated the unequalled glory and blessing which would characterize those days—they knew that those days would not be fleeting but would abide, they would be "days of *olam*" running on into a distant, indefinite futurity: but the *olam* would be another, not this; a new one, not the old;—this was the feeling that grew upon them. The feeling found expression. A new formula was framed. It was appropriate, and became current. "This *olam*," "this *aion*," they said,—and thereby they summed up all the past, present and impending days of failure, humiliation, subjugation, sorrow and waiting: "that *olam*," "that *aion*," they went on to say,—and in that designation they comprehended all they had been taught by their prophets to expect under the sway of their promised "Prince of peace." The contrast went to their hearts, the formula expressing it was often on their tongue. History attests the fact that by the time of our Lord the phrase had obtained currency. The great Teacher, finding and approving it adopted it: he had new things to tell, more light to give concerning both "this age and the coming."

We pause here for a moment to ask—though not just yet to answer—the question, how it was that our Lord did not at once change the phrase, make the old age "that—the bygone," and the new "this—the present." Suppose this question answered by the common, easy reply that our Lord stood on a border land transitional from the one age to the other; and that the change in

fact not being complete, the change in style would have been premature, or at least could be left to follow in due course:—suppose this reply given so far as our Lord is concerned, yet what of the Apostle Paul,—why does *he*, years after the ascension, still write “this age and the coming?” Let the true answer stand deferred. Meanwhile let us trace the line of demarcation of which we have spoken. We have more than a phrase to deal with. This age and the coming one are characterized in so many ways as to settle conclusively that the answer just dismissed was *not* the true one. Let us now briefly trace the outlines of the two ages as they appear in the New Testament.

I. This age—*how characterized*. (1.) By *anxieties* besetting those who received the word. “The cares of this age (*aion*) and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful.” (Mark iv. 19.) (2.) By *persecutions* for those who faithfully follow Christ. “He shall receive an hundredfold now in this time . . . and persecutions, but in the age (*aion*) to come,” &c. (Mark x. 30.) (3.) By the *intermingling* of the sons of the evil one with the sons of the kingdom in the field sown by the Son of man: “Let both grow together until the harvest—the harvest is the end of the age (*aion*).” (Matt. xiii. 30, 39.) (4.) By *Christ-crucifying princes*. “The princes of this age (*aion*) . . . crucified the Lord of glory.” (1 Cor. ii. 8.) (5.) By *Satanic usurpation*. “In whom the god of this age (*aion*) hath blinded the minds of them that believe not.” (2 Cor. iv. 4; cf. John xii. 31; xiv. 30; xvi. 11.) (6.) By the *predominance of evil*: “Who gave himself for our sins, that he might deliver us from this present evil age (*aion*).” (Gal. i. 4.) “In trespasses and sins . . . ye walked according to the age (*aion*) of this world.” (Eph. ii. 1-2.) (7.) By the Christian obligation of *non-conformity* to it: “Be not conformed to this age (*aion*).” (Rom. xii. 2.) “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age (*aion*).” (Tit. ii. 12.) The candid will at once perceive how closely this series of characteristics hangs together. No wonder that anxieties and persecutions await the faithful during the continuance of an age in which evil is the ascendant, in which Satan is god, in which the Caiaphases and Pilates are typical princes; no wonder that, living in such an age, Christians should be charged to abstain from its seductions and defilements; no wonder that ere surrendering so strong a realm its monarch should with all stealth and cunning

work counter to him who came to sow the word (Matt. xiii. 19), and the heirs (ver. 38) of a better time.

II. THE AGE TO COME—*how characterized*. (1.) It will bring to the faithful the reward of *eternal life*. “He shall receive in the age (*aion*) to come eternal life.” (Mark x. 30.) (2.) It will be attended by a *resurrection* from among the dead. “The children of this age (*aion*) marry and are given in marriage: but they which shall be accounted worthy to obtain that age (*aion*) and the resurrection from among (*ek*) the dead neither marry nor given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.” (Luke xx. 34-36.) (3.) It will be ushered in by the *return* of the Lord. “That we should live soberly, righteously, and godly in this present age, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ” (Tit. ii. 12-13); “They that are Christ’s at his coming.” (1 Cor. xv. 23.) These characteristics also are indissolubly conjoined: each implies the others. The bestowment of eternal life, as a future and final reward, implies resurrection from the dead: resurrection from the dead implies our Lord’s return. There are no doubt, other characteristics of the age to come, to which the above-named naturally lead the inquirer. For our present purpose, however, it may well be that those just given will suffice; seeing that they are well-marked, and cannot fail to distinguish in a signal manner the age to come from all ages that have gone before it. We are sure that the age to come has not yet come; because we are sure that our Lord has not yet returned, that his sleeping ones have not yet been raised, that the final inheritance of age-abiding life has not yet been conferred.

We now return to the question which we asked before but did not answer;—Why did our Lord not change the phrase which was originated by reflection on the predictions of the Hebrew prophets? Prior to his advent men had learned to say “this age and the coming one;” and by “this age” they meant the bad age in which they then lived and by “the coming age,” the age of their Messiah, the good time of the latter end of the days:—why, we ask, did Jesus not change the phrase, so as, in a word, to speak of the good age as already come, and not merely still to come? It is evident by this time why it was:—he could not; it would have been premature. He did not then raise the dead as a body and grant them life eternal. He did not at his first coming bring in the new age. He brought in the fuller tidings

of it—the fruitful seeds of it—the heavenly pledges of it; but the new age itself he did not, in his humiliation inaugurate. He did not bring it in by his resurrection—by his ascension—by the sending of the Comforter to the waiting disciples. Hence the Apostle Paul continued the style which his Master while on earth had adopted: he spoke of the glorious age as still to come. He conceived himself as living in the very age that had crucified his Lord. We may add—and this for many reasons is as important as it is obvious—the ages were not changed at the destruction of Jerusalem: the Lord did not return then, the dead were not raised then, the crown of life was not bestowed then. In a word,—the age current before the days of our Lord, and during those days, and after them; before the destruction of Jerusalem and after that very significant event;—*that* age is current still, it is our age. We know it by its own proper characteristics: we are beset by its anxieties, subject to its persecutions, intermingled with its lawlessness, fighting against its prince, and obliged at our peril to deny ourselves and refuse to co-fashion ourselves to its ways. We also know that the same age is current because the next age has not even yet been brought in: the Lord has not yet returned, the righteous dead have not yet been raised, the crown has not yet been placed on the heads of those who have loved his appearing.

Let us add that this New Testament waiting sits the more easily on the Old Testament hope, because the latter did not and we may believe could not distinguish between the first and second advents of our Lord; or better still to say, the Old Testament prospect was one of a present Messiah, present on earth, on the throne of David, among his people and princes, ruling and judging as KING of kings and LORD of lords; and so it did not note and could not see (save by a disjointed and mysterious glimpse, *Psa. cx.* 1) the absence even in heaven of the promised Prince of peace.

The living seed of a new, glorious, and endless age was planted by the Son of Man when he first appeared; but still the old bad age went on, doomed but not destroyed: the coming age will truly, fully come when he appears again. All essential explanation lies here.

Before passing on from this brief notice of “the age to come” it may be well to recall the Old Testament view of “the future as a sequel” on which we have already dwelt at some length. The reader is earnestly requested to go through the process familiarly known as “putting this and that together.” How often, until this is done, may an inquirer be on the very threshold

of a discovery, and yet not dream how near he is! We have seen that “the age to come will be ushered in by the return of our Lord Jesus we had previously learned that the age to come would not only constitute a new age, but be the close and the crown of previous ages; that it would embrace “the latter part of the days” of Old Testament revelation: it follows that “the latter part of the days” will be inaugurated by the return of the Son of Man from heaven. The reader may hesitate to found an important conclusion upon the Apocalypse; may think it unwise to harden a mere casual (perhaps a very mystical) reference to a thousand years to such a degree as to speak of “the millennium” as of a thoroughly ascertained and definite period; and may therefore feel unable to affirm that the Second Advent will be “pre-millennial.” Be it so. Without entertaining the scruple, we can respect it. But we can change the form of the question to suit such a case. We can put it thus,—Will the Lord return to bring in the latter days or will those days come in his absence? The materials for reply are lying around us. Those days of peace, restoration, triumph, and glory, to which Jacob, Moses, David, Isaiah, and Daniel pointed constitute the age to come; the age to come will be opened by the glorious appearing of our great God and Saviour. The bright future of the prophets will be introduced by the Second Advent.

We would now bring these articles to a conclusion by a brief allusion to several points of general or special importance.

1 *The SUBDIVISION of the ages.* We have seen something of this in the course of our inquiry. In the Old Testament we have met with the *olams* of the past instead of the customary *olam*, and in like manner with the *olams* of futurity—instead of the *olam*. We have also had the *olam of olams*, which besides meaning the most extended of all *olams* might possibly include the conception of an all-embracing *olam*, a perpetual *olam* including an endless series of *olams*. In the New Testament we have something similar; for, over and beyond the stereotyped *eis ton aion*, “to the (indefinite or perpetual) age,” we find *eis tous aionas*, “to the ages,” as well as *eis tous aionas ton aionon*, to the ages of the ages.” This idea of a subdivision of the ages assumes some importance in relation to two or three passages, as contributing something to their exact exposition, (a) As to the *past*:—the great Time or Creature age may be resolved into such subordinate ones as the pre-cosmic and the cosmic (thinking of cosmos as the finished, beautiful earth). So

again, we may think of the antediluvian and the post-diluvian. In like manner we may apportion the periods of Hebrew history,—if not indeed into such small parcels as from jubilee to jubilee,\* yet at least into such characteristic portions as the age of the patriarchs, the age of the judges, the age of the kings, the age of national independence, the age of Gentile domination, &c., &c. Perhaps it is in the spirit of the last generalization that we should understand 1 Cor. x. 11: "Unto whom the ends of the ages extended." As tributary rivers and recipient lakes unite their waters in the mighty flood that rolls on to the ocean, so all the great periods of sacred story were conceived by the Apostle as sending forward and uniting their stores of admonition for the service of those to whom he wrote. It is perhaps needless to think of a subordinate age in Matt. xiii. 39 ("The harvest is the end of the age"). If indeed we could be sure that our Lord wished to imply a comparison between the age of which he was then speaking, as a whole, and the agricultural year, we should in that case be compelled to view that age as one of the many ages into which the long age of evil is subdivisible. The case would then stand thus: After several sub-ages of evil have passed away, there comes another; a final sub-age of the same general character, in which are found in collision the beginnings of triumphant good, counteracted by an extremely cunning activity of wickedness. As however, even so, the close of the final subordinate age would be coincident with the close of the entire longer age of which it forms the last link, this question can scarcely be said to have any material bearing on our inquiry.

It is otherwise with the *Great Commission* (Matt. xxviii. 18-20); though, happily, as light is more needful there, so it appears to have been more freely given. Our Lord there gives his great commission to "disciple the nations," and promises his spiritual presence to his disciples in the forth-carrying of his commands: "I am with you all the days until the conclusion of the age (*aion*)."<sup>2</sup> There can be no question that the promise was intended to be co-extensive with the commands, or that, with the obedience of the servants, should go the presence of the

Master: "And lo!" (on this condition, while you are doing this work,) "I am with you" (there is your encouragement). But now, strange to say, whether from fear of pope or presbyter, whether from distrust of ordinance or church, it has been said that the age here intended was the *Jewish* age, and that, as its conclusion came with the destruction of Jerusalem, this commission had force only till A. D. 70. On the face of it this opinion carries the look of extreme improbability, and must we think be definitively rejected. If we had any precedent—which we have not—for drawing a line between the Jewish age and the Christian age, we must still believe that Jesus was promising his spiritual presence to the end of the incoming Christian, and not merely to the end of the outgoing Jewish age; inasmuch as (a) THAT would be offering his spiritual presence for the whole period of his bodily absence, which would certainly appear to be the natural and only adequate consolation; (b) THAT would be coupling his spiritual presence with the spiritual age he was then according to this hypothesis actually creating; (c) THAT would be stamping the work of discipling then commanded with an adequate permanence of authority, lacking which we should find ourselves in the present day in the very awkward dilemma of having no positive commission to make disciples among the nations at all; for, if this commission will not give us authority, it will be very difficult to find any other that will; and then we should be left to drift along through the remainder of this evil age with no task assigned, no Master's presence promised. We now go on to confirm these considerations by affirming boldly that no such application of the phrase *sunteleia tou aionos* to what is called the Jewish age is to be found in the Bible. The nearest approach to it is decisively against it. When the four disciples asked, Matt. xxiv. 3, "What shall be the sign of thy coming and of the conclusion of the age," they could only mean the conclusion of the age of Jerusalem's *desolation*; they knew that when their Lord did come it would be to heal and restore, not to destroy! The only "conclusion of the age" the New Testament knows aught about is that which is coupled with our Lord's return. Hence, if *till then* he promises his spiritual presence, what is that but to say, "Occupy till I come: there is your work, and there is your encouragement. I will be with you in spirit to help until I return in person to reward."

2. *The CONJUNCTION of the ages.* The word *sunteleia*, literally "joint-ending," seems to be

\* Not from jubilee to jubilee; for two reasons. (1.) Because of the shortness of that period; it would be unprecedented to apply *olam* to so brief a portion of national history. (2.) Because of its *definiteness*: an exactly measured and uniformly recurring 50 years could never be conceived of as an *olam* by the Hebrew mind: it would be repugnant alike to the fundamental idea and the constant usage of the word.

well enough rendered "conclusion," in Matt. xiii. 30, 40, 49; xxiv. 3, and xxviii. 20; and its implied reference to something in the plural, susceptible of joint-ending, may be easily wrought out by applying it to those streams of tendencies flowing simultaneously on through any age, those threads of historical events carried on side by side and giving to any age its complex character, which at the close may be regarded as knotted and bound about ready for a new departure. But in Heb. ix. 26, we meet with something unique, inasmuch as we there find the "*sunteleia* of the ages," in the plural. It is true, indeed, that though new in form this may be nothing new in fact or substance. The previously named subdivision of the ages may satisfactorily account for it: "Now once in the conclusion of the *bygone* ages" may be the meaning. There is, however, a better, because a bolder, more congenial, more adequate account of this plural to be given. A joint-ending may be witnessed when the last end of one line is made to overlap the first end of another; as, for example, when a person overlaps his own forefingers. Now we have already advanced the idea that, although the first advent did not end the old age of evil, yet it did bring the seed and pledge of the good age to come. There you have the conception of a joint-ending. The spiritual, but not less real beginnings of the eternal age took root while Christ was on earth. He, the Maker of the ages (Heb. i. 3), "the Father of Perpetuity" itself (Isa. ix. 6) sounded the death-knell of the old *aion*, and spoke living words that struck root, that grew, that are growing still, ready for a sudden outburst and display which shall astonish the universe when he bows the heavens and comes down. Here then, right in the essential midst of all ages past and to come, as the grand key and harmonizer of old and new, of time and eternity, was planted the cross on earth, appeared the High Priest in heaven:—"now once in the CONJUNCTION of the ages."

3. *The Non-ending of the Ages.* That the ages in their utmost prospective extent are endless has come out in evidence again and again during the progress of this inquiry. Even in the Old Testament we met with "the ages of perpetuity." In the New Testament we again and again read of "the ages of ages" (e. g., Gal. 1. 5; Rev. xxii. 5); as much as to say "ages onward indefinitely." In both Hebrew and Greek Scriptures we find the notion of an end negated:—"Of the increase of his government and peace there shall be *no end*" (Isa. ix. 7);

"Of his kingdom there shall be *no end*" (Luke i. 33); "This mortal shall put on *immortality*" (1 Cor. xv. 53); "An inheritance, *incorruptible, undefiled, unfading*" (1 Pet. i. 4); "There shall be *no more death*" (Rev. xxi. 4). The ages of the future, then, *will* be endless. (1.) We may regard this as a WARNING. The fig-tree under the *aionion* curse never bears fruit again; destruction from the presence of the Lord, being *aionion*, can never give place to restoration. The fig-tree may cease—its fruitlessness never; the man may cease—his destruction never. That which is truly *aionion* cannot be reversed. Christ can never cease to reign: saints can never cease live. That the punishment will be mainly the punishment of *loss*, could never seem trivial if it were remembered that it will be the *loss of life*—the age-abiding loss of life, the loss of the blessed life which blooms to the ages of perpetuity, which never ends. (2.) We may regard it as a *consolation*. The reward will be age-abiding—that is the positive side of its durability: it will be *endless*—that is the negative side of its perpetuity. Strange, humbling fact;—my strongest assurance, it may be my sweetest solace, is a negative. Be it so: it is enough. "There shall be no more death." If this gives me no *positive* conception, it nevertheless gives me the strongest I can embrace. But the *positive* idea—age-abiding—is in its own way peculiarly blessed. I look forward to no infinite stagnation. I simply look forward from age to age—till I am lost; with the final and pleasing bewilderment implied in the phrase, "and yet more ages to come." Be it, that "age" is a word dating from creation and cleaving to it—the better so. By that very fact "the ages to come" are, to the apprehension of my mind, filled with life. They image forth an active, a producing, an unexhausted God. They prophesy of boundless possibilities. They bespeak new things to spring forth into being; more to learn, more to enjoy, more to become—and (to conclude with the idea, almost the very word, of the Septuagint in Exod. xv. 18) *kai eti*—and yet—and further—still more beyond!

JOSEPH B. ROTHERHAM.

—The Rainbow.

## LETTERS AND EXTRACTS.

FROM J. S. LAWVER.

Advent and Orthodox people claim that there are, and will be, only two classes of the human family, viz., the *lost* and the *saved*: that the con-

dition of the lost is alike; and that the condition of the saved is alike. That being the case, as the majority of the race have died in heathen darkness, and are saved or lost according to a "law unto themselves," does it not make God a liar? (See Acts iv. 12, and John xiv. 6) making *two* ways: and then, why the great outlay of blood by the Son of God, and trouble and money in this life? If there are none to be saved to an honorable position as kings and priests by the narrow way,—if all are to be *alike*—why not have them all saved at once, by the "law unto themselves?" They say, "the 1000 years of Revelation is a mistake—an interpolation"—that "Revelation is not to be relied on always:" that is, *only* when it will help "Our theory:" then it is reliable! Say they—"Don't trouble yourself about the heathen,—make *your* calling and election sure!" Election to what? to nothing: just to keep from being burned up, or cast into torment. The Christian world, so called, is to-day in as dark a place as in the 12th century.

I have just been to the Court House (our town is the County Seat) and preached to a large audience of my neighbors on the subject—"Character of God and His designs of the ages." My neighbors were much pleased. Many of them expressed themselves to me that it did certainly seem reasonable. If every speaker in the United States was to commence and study the design of God and speak out *at once*, what a sympathy would be created for God.

Columbus, Kansas.

REMARKS BY THE EDITOR.—"O that men would praise the LORD for his goodness, and for His wonderful works to the children of men." (Psa. cvii. 15.) But, alas, they have so long heard of Him as a "hard Master; reaping where He had not sown," that *we* seem to them as insane to ask them to believe HE IS LOVE. And then, there are so many would-be-leaders, who think their sectarian "craft is in danger," that they are continually crying out, "Great is Diana of our Sect;" and thus working to bolster up their theories, which they adore, thinking it is doing "God service" to keep their "bundles together" thus striving to show men there is no truth beyond what they possess, forgetting the Apostolic injunction to grow "Grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.) Bigotry, sectarianism, and pride, prevent many professors of religion from opening their eyes to the glorious truth of God's purposes of love to our world in "*ages to come*." But let us be patient; for in "due time, we shall reap, if we faint not," and see a harvest that will cause

men to praise God for his "wonderful works to the children of men."

FROM ELD. J. T. DIXON.

How painful to me to witness the perversion of Scripture, or else the lamentable ignorance of both Priests and people, as I listen to their teachings at funerals, on the state or condition of the dead, especially infants.

At a recent funeral of a little child, I heard a learned divine say, while speaking of the child as being in heaven, and why so many die young, that "they were so pure or holy, and so finely and sensitively organized, God knew they would be unfit to grow up in this rough, sinful clime; their affinities being so spiritual and heavenly, He takes them to himself, to be angels; 'for of such is the kingdom of heaven.'"

Holiness being "integrity of moral character, sanctified affections, piety, separation," etc., men are exhorted to "holiness without which *none shall see the Lord*." Heb. xii. 14; also, to "put off the old man, which is corrupt according to the deceitful lusts, and to "put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22, 24). How can infants in the light of Bible, be called holy, pure, or good, any more than a lion's whelp, or a bear's cub? In either case, age is only lacking to develop the evil and destructive forces inherent. And as infants are too young to transgress laws, and too ignorant to know law, we cannot class them with the unholy, guilty, impure, or bad; in a word, they are neither holy nor unholy. They are precisely as Adam was before he was tempted; but when tempted, had he resisted, he could say, like one of old, "I am clean, without transgression; I am innocent; neither is there iniquity in me:" but yielding to temptation, he became guilty, and entailed death on the race. So when the child has grown up to accountability (and especially so in Christian lands, with Christian training and influences) and his developed carnal propensities lead him into temptation, just in proportion as he yields, he is guilty, unholy, impure, bad. So on the other hand, if by the divine Spirit's influences on his awakened conscience, he seeks the help of Him who is "mighty to save," and by His aid resists and overcomes temptation; "walking not after the flesh, but after the Spirit," *then* he is holy, good, and pure. Can that be said of infants too young to believe on Him? Jesus certainly did not mean *such* young ones in Matt. xviii. 6. *They believed* on him. *Such* were old enough to cry, "Hosannah in the Temple." Infants could not do so; they are too

young to exercise that "faith without which it is impossible to please God."

Are they then to perish? No, thank the God of love, who provided a ransom! Though many of the good Christian Fathers, perplexed with this infant question, (understanding revelation to teach that "faith comes by hearing," and that there was no justification save by faith; and that infants were incapable of exercising faith taught that they were with the souls of the damned in endless torment, (especially if unbaptized) and some Adventist brethren believing man to be mortal, on the same question of faith believe and teach (some have) that they are in the silence of eternal death, never to be resurrected to life. Yet we believe, just as sure as they died in Adam the first, just so sure will they be made alive again as infants by the second Adam, "the Lord from Heaven." They (infants) will be resurrected in their order, or company, of unjustified ones; and will be presented to Jesus (by the immortal kings and priests) who on earth said, "forbid them not;" and as their infant powers expand, physically and mentally, and they accept Jesus as their Saviour and king, submitting to his laws, they will become holy, and possess the power of an endless life, through Christ, as the first Adam would, had he never yielded to temptation. Then is their first opportunity (not the "second," as some falsely accuse us of teaching) to secure endless life, and not die the second death.

Thank God for light on this infant question so in harmony with His attributes of love, mercy and justice; and yet, by the great majority of Adventists, these views are deemed so heretical and awful that they feel it duty, in every possible way, to exclude those who teach thus, from their pulpits, and their literature from their homes.

While they, like the immortal soul sects, with the same unscriptural dogmas of infant holiness, etc., teach that they will *all* be resurrected to eternal life simultaneously with those who have overcome through faith, etc., and enjoy the *same* and *all* the felicity of the overcomers! If so, it seems to me they must be resurrected adults, though they died infants. Such an idea is too absurd to be accepted for truth. It implies a growth between death and the resurrection. Maturity in their physical and moral nature is not the work of an instant or a day, but gradual, under teaching and care more perfect than mortals in this life have possessed.

If *all* infants are to be resurrected to eternal life, simply because they are infants, incapable of good or bad deeds, then it seems to me that a vast majority of the race will see the Lord and

live forever without holiness, or Bible justification by faith. If so, what a blessing in disguise was the deluge, and the fiery ruin of the cities of the plain to *all* the infants! who, had they been permitted to grow up with such surroundings, nearly all might have been lost: while Noah and Lot, after all their warfare with evil and trials of faith, were only preserved to fall into sins of such a nature as to greatly imperil their final salvation, to say the least, if not repented of. With *such* views, is it not a real calamity for infants, in this evils age, to grow to adult age, to accountability? and a great mercy for them to die young?

With such a fearful description of even infants as we find in Psa. lviii. 3. and li. 5,—and when we read that in the type of the first temple, that *every* stone was tried and chiseled to fit its appointed place in the building; and that the church in its membership are called "lively stones," 1. Pet. ii. 5, "built up a spiritual house," and that "the trial of faith" (infants have none) "being much more precious than of gold that perisheth," etc., this wholesale salvation of so much *unprepared* building material, without any faith, or moral character, purity, etc., I think looks far more like "universal salvation" than the views we entertain of probation beyond this age, deemed so heretical and visionary by many who now disfellowship us for such views. It is only by probation beyond this age, (which is rudimentary—in numberless instances) that this infant question, with many others, can be solved.

I might add, that I believed under such glorious influences as resurrected infants would be, that the great majority of them would accept Christ and have endless life; far more than would have been, had they grown to accountability here; so, that like David we may say, "He slew the first born of Egypt; for He is good; His mercy endureth forever."

So, dear brethren let us wait and be patient. Truth can afford to wait; and faith to be patient. The great Vindicator will reveal all the "riches of his grace" in His own "due time." My Christian love and sympathy, to all the little flock, widely scattered, who are battling manfully for truth, under their peculiar trials. Dear brethren and sisters, pray much for our dear Bro. Storrs, and sustain him in continuing the EXAMINER in its bold, independent search for and advocacy of truth.

Rocky Brook, R. I.

G. J. REICHE, a German minister, in Indiana, writes: "The BIBLE EXAMINER, and the sermon, 'God is LOVE,' have given me light and knowl-

edge on a subject which before this has been in utter obscurity with me. There are subjects—'Why was evil permitted?' and others, especially those of Dunn, '*Following after Truth*,' that have done me more good than all the theology combined. I admit, that although in search for the kingdom of Christ, it has been done in the shadow of night, as with him of old (Job iii.), out of 'fear of the Jews.' But I feel the truth is gaining on me, and as it increases to dawn, my courage to profess it increases. Thank God, the devil is no more the *almighty* monarch of the world, and God the *impotent* CREATOR, whose plans were spoiled before He was able to carry them out. Satan is not the one to whom a great sacrifice must be given in order to redeem the souls of men. Sin was permitted: it had its reign, according to Rom. v., but grace and the restitution of all things has also its time here, and in the ages yet to come. God bless you, and prolong your days of usefulness. Yours, in Christ."

FROM WM. S. DIBBLE.

*San Francisco, Cal., March 16, 1877.*

BRO. STORRS: I have been thinking, to-day, I should like much to be with you and your family on the evening of the 28th of March the anniversary of the Christian Passover, or Lord's Supper, and share the feast with you; but as that is impossible, I thought I would write and let you know that my heart is with you, and I shall remember you at a throne of grace at that time. Well, I can truly say, the Lord is good to me, and Jesus is far more precious to my heart than when I first consecrated myself to Him, on the 25th of March, 1868. O, how little did I know, at that time, of His goodness and mercy to the children of men. I knew nothing of the great truths taught by the Bible except that Jesus was the sinner's friend, and would save all who come to Him by faith and repentance. I supposed the Bible taught the inherent immortality of the soul, and that the wicked would be punished by eternal torment, etc., and that the redeemed would go to heaven at death; and, in short, it seems to me, now, that nearly all I believed at that time was error: but bless God for His goodness and mercy to me; He has truly led me in a way that I knew not; and O, how the light now shines into my heart and comforts me. How I rejoiced when I came to fully realize the great fact that "GOD IS LOVE," and that all men will have an opportunity for salvation and be saved on the same basis, that of faith in Christ and an acceptance of Him,—"*He that believeth and is baptized shall be saved*," etc. This is surely good sound doctrine, and is a sure guarantee that all men will be made acquainted with the great fact that Jesus died for all, and that all shall have the opportunity to accept of this free salvation.

But notwithstanding I greatly rejoice in the truth, my heart is constantly pained by the fact that so few care to know anything about this glorious Bible doctrine; and I fully realize that I am a pilgrim and a stranger. I hope to be faithful

and endure unto the end; and I expect, by God's grace, I shall be an overcomer and meet you at the marriage Supper. Will not this great gathering of the Elect Bride be glorious, and will it not pay us for being pilgrims, if we shall be permitted to be of that number?

I was much grieved to hear of Bro. Bishop's great affliction in the death of his daughter. I have had some very pleasant correspondence with this brother, and love him much, although I have never seen him. May God sustain him in this hour of trial, is my prayer. Please remember me at your gathering on the 28th, and accept my love and my prayers for yourself.

NOTE BY THE EDITOR.—Bro. Dibble, and others of like faith were remembered at our commemorative "Feast." It was the most precious season I ever enjoyed on such an occasion, though but few were present,—my own family of three, and three others. Jesus' words were truly verified, "*There am I*." Bless His name. Do not despond, Bro. Dibble, if "few," only, "care to know anything about this Bible truth" which so comforts our hearts. God will take care of that matter "*in due time*."

ELD. P. PLUMMER, Pleasantville, Iowa, writes: "My time is out on the EXAMINER, and I am sorry that I am unable to pay for its continuance. A good friend paid for it, for me, the last six months; but he is poor. I am almost three score and ten, and not able to work much. I saw your kind offer to the poor in the December EXAMINER. I am one of that number. I have been a reader of your works for the last fifteen years. Twice you have made the Bible a new book to me; but the last time brought me to see the great love of God and the glory of '*the ages to come*.' If you can continue the EXAMINER to me you will make a poor unworthy man glad, it brings the glory of the ages to come so plain. God bless dear Bro. Bishop for his good sermons; and Sister Pitts for her communications."

REMARKS BY THE EDITOR.—I am glad to send the EXAMINER to the "Lord's poor," whether they can pay for it or not; and I do it just as cheerfully to such as if they could pay. I accept the assurance of the blessed Jesus, that "Whoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." "Good news from a far country" is "like cold water to a thirsty soul." O, how many lovers of Jesus have thirsted for the good news which they are now receiving about the ages to come; and it is truly like cold water to their thirsting hearts: and some of us are ready to say with good old Simeon, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation, which thou hast

prepared before the face of *all* people: a light to lighten the Gentiles," [the heathen], etc. Yes, thank our God, our minds are delivered from the gloom and distressing thoughts that have oppressed them as to the future of such as have been deprived of the knowledge of "the only true God and Jesus Christ" in this life. "The Ages to come" glow with a glorious light on that long "dark, dark, DARK" subject, as ALBERT BARNES once called it, when his pious soul was panting for light. But, as the Saviour said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Bless the LORD God and the LAMB, that we are permitted to see and hear things of the ages to come which have long been hidden from multitudes of even good men, because the "due time" had not then come,—the time which "the Father had put in his own power," (Acts i. 7) and which are now being made known by such instruments as He chooses, only "not many wise" ones in their own conceit "*are called*" to the work; "but God hath chosen the foolish things of the world to confound the wise," etc., (1 Cor. i. 26, 27.) God will work by such means and instruments, and at such times as He pleases, "that no flesh shall glory in His presence." Verse 28. Let us rejoice that the day dawns, and the rays of "the Sun of Righteousness," are truly appearing, showing the day of the glorious reign of the "PRINCE of Peace" is not afar off, but "*hasteth greatly*."

### THE POOR AND AFFLICTED.

"Ye have the poor with you always, and whenever ye will ye may do them good." (Mark xiv. 7.) These are the words of Him who though "He was rich, for our sakes became poor, that we through His poverty might be rich." (2 Cor. viii. 6.) And Solomon said, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

The present is a time of suffering to many, and their cry comes up into our ears causing sorrow that we have no more to give. The cases of some are painful in the extreme. Bro. Bishop's case I mentioned in connection with the notice of the death of his daughter; but it was done without his knowledge or consent. Bro. Blain's was briefly noticed in our last issue. I have letters from others which make my heart ache that my means prevent affording them relief such as they need. As a general rule I cannot give space to these

cries for help from distant places, especially seeing those near by who must be helped or suffer before our eyes; knowing, also, that most of the readers of this Magazine are the poor of this world.

J. S. HATCH, Crawfordsville, Ind., writes: For the last 13 years I have devoted all my time to preaching; now I am nearly broken down. The past year has been hard on me. All last summer and fall my family were down with typhoid fever; and during that time I became involved and can't recover. I have a little home here so that I do not have to pay rent; but I am not able to pay my taxes, and am fearful the property will be sold. I can hardly get provisions for my family. Things look dark. If I could get a little help from the brethren till I could get a start again, I think I could get along.

"I think it will not be many years before the Lord will come. I hope you may live till He comes, and battle for the truth. Those articles on the blessing of the nations through Abraham and his seed, are gaining believers. I do like to contemplate this blessed truth: it is so God-like. All Adam's race will have an opportunity to secure eternal life. All must come to the knowledge of the truth; then comes in the special salvation to them who obey it. I long for the Lord to come and put an end to this corrupt age. He will favor the poor and break in pieces the oppressor. Blessed day; the desire of every true Christian's heart."

Here follows another letter from a sufferer which seems to call loudly for assistance. It has been on hand two months. I have deferred to put it in the EXAMINER because I doubted if I ought to make a medium of this Magazine for such purposes, and because of the destitution in our midst, here, where help is much needed. But this case seems to be one that should excite sympathy though the sufferers are at a distance from us.

The letter is from Smithville, Tenn.

BRO. STORRS: I have been for a long time paralyzed, and wholly disabled for all manner of business; have a wife and large family of little children destitute and suffering severely for the necessities of life. I live in a very poor, barren, and thinly settled part of the country, where the devastations of war, repeated subsequent failure of crops, heavy taxation, and the long continued financial stringency render it exceedingly difficult for even the *able-bodied* poor to live.

Add to these difficulties the relentless political antipathies which I encounter because of my having been a federal officer in time of, and after the late war, and you have an array of insuperable barriers which compel my dear little children to cry for bread, and force me to the deeply humiliating necessity of publishing myself as a beggar, yet among the people of God I trust that

I shall not meet with scorn and contempt, for Jesus and his disciples always honored the beggar's petition.

Please see "*Personal*" in fourth column, second page of "World's Crisis" of Aug. 2nd, 1876, from the Post Master of this place, endorsing and commending as worthy, also same from County Court Clerk, of my County, under his seal of office, in the "Bible Banner" of May last, (Vine-land, N. J.)

If these shall satisfy you, please publish this letter in the BIBLE EXAMINER that my deplorable condition may be made known to the brethren and sisters. The papers referred to have heretofore published my appeal, hence I feel a delicacy in asking them to repeat it, nor do I think a second appeal to the same readers would be at all effective.

I humbly trust in God for help, but I do not expect water to gush from the flinty rock, nor food and raiment to be borne upon the raven's wing. I do believe that God will use the Christian's heart and hand as His instruments for our relief, and deem it my duty to make known to the brethren and sisters the wretchedness of our situation.

Your beneficence in this matter will inspire the most profound and lasting gratitude, and Jesus will bring with Him the reward.

Your suffering Bro. in Christ,

B. T. R. FOSTER.

Smithville, Tenn., Feb. 10, 1877.

REMARKS BY THE EDITOR.—I sent the EXAMINER to him, gratis, on the reception of the above letter; but declined to publish the letter at that time; but now present it, hoping some may feel able and disposed to aid him. Two months after the date of the above, I received a private letter from him from which I append the following extract:

"BRO. STORRS: I have been reading the EXAMINER which you sent me, and so far as I have been able to comprehend their teaching, I must say that in my judgment, the doctrine therein set forth is surpassingly more consistent with reason and with the biblical attributes of God, than anything I have ever seen, and makes the Bible to be more easily believed, for the reason that nothing is attributed to the CREATOR which is revolting to sound reason, justice, love, wisdom, and power."

PETER JEFFRY, Murphysboro, Ill., writes: "I received eleven EXAMINERS from Bro. and Sister FORD, Concord, N. H., which I have read carefully and like them much. I am loaning them to those I think interested, and I send you one new subscriber as the result. I was alone here a short time since as a believer in the coming kingdom; but, thank the Lord, there are now quite a number interested, and we are striving to arrive as near the truth as possible. The brother,

who now has subscribed for your Magazine, is rejoicing in the Gospel of the kingdom, tho' it is only three months since I spoke to him on the subject: at that time he was not inclined to believe it. I think the time is not far off when we will have a church of God, here, without respect to sect or creed. Let us be faithful unto the end, that whether we wake or sleep we may be accepted in the Beloved. Your Bro., in the patient waiting for the coming kingdom."

#### LETTERS RECEIVED TO APRIL 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

J. C. Bennett, Eld. P. Plummer, L. S. Montrose, Abel Robinson, B. Gifford, Geo. Adams, Jr., Dr. W. K. Everson, Eld. T. T. Jenks, Delos Johnson. Wm. H. Parpe, Helen Robertson.

#### PARCEL SENT TO APRIL 25.

Wm. Lindsay, Wm. H. Parpe, Job Burroughs.

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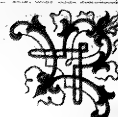
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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



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## EDITORS' NOTICES.

If any subscriber has failed to receive a number of this volume of the EXAMINER, it will be supplied without charge if notice is sent me.

I regret that circumstances prevented my intended visit to Philadelphia "about the 10th of May." I hope to see the friends there sometime this summer; but the Lord will direct. I begin to feel that my *physical* "strength faileth me." I trust "God will be the strength of my heart and my portion forever."

Shall I hear from those friends, soon, who have not yet remitted payment for this volume of the EXAMINER? I shall need all that can be supplied to complete this volume free from debt. This must be done or *suspension* must be the result.

Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *unbound* of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for \$2 per volume, or \$1 *unbound*.

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

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GEO. H. WATERHOUSE, Lynn, Mass., writes: I feel that before I can be an effectual instrument in the hands of God in leading others to Christ I must, by the help of the holy Spirit, be an overcomer. That is, to put off, concerning the former conversation, the *old man*, which is corrupt according to the deceitful lusts, and put on the *new man*, which, after God, is created in righteousness and true holiness. I believe God's command is, to every believer in Christ, to overcome the natural man, and walk not after the flesh, but after the Spirit. That is no small place to be in; and let every one who loves the Lord Jesus Christ be in it, and I do not think they would have to coax sinners much to come to Christ. I am thankful that I have been brought to see, by the Word and Spirit of God, that there is a better time coming when the knowledge of the Lord will not be confined to one town, city, or State, but will fill the whole earth as the waters cover the sea. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. Sometimes I get to thinking over our blessed hope, and I wish I could write out my thoughts, but I cannot: but I love the Lord, and love all of His faithful children. May the Lord bless you and yours with His Holy Spirit, is my prayer.

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# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, JUNE, 1877.

No. 9

## THE RESURRECTION.

### PAUL BEFORE FELIX.

"I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 14, 15.

To the believer in the theory of no resurrection of the unjust dead this testimony of Paul has been a difficulty not easy of solution. It seems to be an explicit declaration of a universal resurrection without regard to character. It has been said that "Paul only embraced in his theory of the resurrection such of the dead as were included in his *"hope toward God;"* and how could he *"hope"* for the resurrection of those who would only rise to be tormented and die a second time?" This objection is weighty when it is admitted that the revival of the unjust is for that purpose, or is a hopeless resurrection; but of no force in view of the fact that such an assumption has no foundation in the testimony of God; it is purely of human invention.

The resurrection of the unjust is an act of love and mercy, that they may "come to the knowledge of the truth," (1 Tim. ii. 4), of which they had been deprived by unavoidable circumstances in the present life; and "God WILL HAVE all men" come to that knowledge before their final state is determined. As their death was not for their personal sins, but "by reason of Him who subjected" them to it "in hope," (Rom. viii. 20), their resurrection is not only an act of love and mercy, but also of justice to accountable and responsible beings, whose final state is to be determined by faith or unbelief; both of which depend upon the knowledge of "the only true God and Jesus Christ," (John xvii. 3, and 1 Tim. ii. 4-6), which God has willed "all" shall have "in due time." To the "unjust" that time never came in this life; at least, to only a few compared with the millions who have died without the knowledge spoken

of: and if those few are expected from the unjust raised, it makes nothing against the idea of the universality of resurrection, any more than the fact that a few of our race have not died but were translated, and more will be, and *not* "see death," although it is said, "death passed upon all men." The exception of a few does not affect the statement relating to the mass. But to talk of only a few to be raised from the dead, when the testimony states "all that are in the graves,"—"both the just and the unjust,"—are to be revived from the dead, would be like saying, "Death passed upon all men, but only a few will ever die." If this latter statement is an absurdity and a falsehood, is not the other equally so? So it now appears to me.

### PAUL BEFORE FESTUS AND AGRIPPA.

"Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving day night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? . . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts xxvi. 6-8, 22, 23.

Several things are observable in this discourse of Paul, which it is important to carefully consider. 1. The promise made to the fathers. 2. That promise was Paul's hope and the hope of the twelve tribes. 3. That hope was the hope of the resurrection of the dead. 4. That hope was a matter of testimony both by Moses and the prophets. 5. The witness of the prophets and Moses embraced the fact that Christ would be *the first* that should rise from the dead. 6. That His resurrection would show light to the people of Israel and to the Gentiles.

The subject opens a field as wide as the world, and embraces the entire race of Adam.

1. The promises made to the fathers. This includes the declaration of God that the Seed of

the woman should crush the head of the serpent (Gen. iii. 15); or, destroy and do away all the evil which sin introduced, so that it should not work disadvantage to one individual of the race, in the end. A "great and precious promise" to the father of the race and his posterity—the foundation of all other promises. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) The same promise was confirmed to Abraham, Isaac, and Jacob, "In thee shall all the families, nations, kindreds of the earth be blessed." (Gen. xii. 3; xxii. 18; xxvi. 14; and Acts iii. 25.)

2. This promise made to the fathers was Paul's hope and the hope of the twelve tribes: he and they expected its fulfilment some time in the future; and though many of the people of Israel had but imperfect ideas as to the manner how, or the time when it would be accomplished, yet Paul understood, being taught by special revelation, the manner in which it was to be done, but the time was not made clear to him.

3. Their hope was a hope that embraced the resurrection of the dead. This was a necessity if the promise was not to fail; for death was among the evils to be destroyed by the Seed of the woman; and without its destruction the promise could not be fulfilled, and all the families of the earth could not be blessed. The same promise, therefore, that secured the resurrection of Abraham, Isaac, and Jacob to bless all the families of the earth, secured the revival from death of all they were to bless. In no other way could the promise have its accomplishment.

4. The hope of Paul and of the twelve tribes was founded on testimony derived from the prophets and Moses. As I have said, the promises recorded by Moses are testimony to the fact of a universal resurrection of the race. The prophets testify in a more explicit manner, if possible. God thus speaks to the prophet Ezekiel, after showing him the valley of dry bones, "Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried and our hope is lost: therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. xxxvii. 11, 12). This testimony is explicit so far as the "whole houses of Israel" is concerned. But again: "O Israel, thou hast destroyed thyself; but in Me is thy help. . . . I will ransom them

from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea xiii. 9, 14). That "the just and unjust" are included in these testimonies, so far as Israel is concerned, does not admit of a rational doubt. As to other people the testimony is hardly less explicit. "In this mountain shall the Lord of hosts make unto ALL PEOPLE a feast of fat things. . . . And He will destroy in this mountain the face of the covering cast over ALL PEOPLE, and the vail that is spread over ALL NATIONS. He will swallow up death in victory," etc. (Isa. xxv. 6-8.) This testimony covers the entire ground, and sustains Paul's "hope that there shall be a resurrection of the dead, both of the just and of the unjust," but of the latter for a very different purpose from that usually held by professed Christians. It is not to subject them to torture and a second hopeless death, but to remove the vail that has been spread over their minds concerning God and the "feast of fat things" He has provided for them in the person of his Son, that they may see and believe and have all tears wiped away from their faces, (verse 8.) Then, in those "ages to come" God will "show the exceeding riches of His grace in his kindness towards us through Christ Jesus," (Eph. ii. 7), in such a manner as to astonish the persecutors of the saints, and those who died in ignorance of "the only true God and Jesus Christ," so that "the rebuke" (or slight estimation in which they were held) "of His people shall" He take "away from off all the earth: for the Lord hath spoken it," (verse 8).

Such is the glorious result to follow, ultimately, the resurrection of "the just and unjust," a result worthy of "the only true God, and Jesus Christ" the "One Mediator between God and men, who gave Himself a ransom for ALL, to be testified in due time." (John xvii. 3, and 1 Tim. ii. 5, 6.)

5. The witness of the prophets and Moses embraced the fact that "Christ would be the first to rise from the dead." In the writings of Moses this fact was taught by type rather than by an express statement. So Paul states it when he says of the resurrection of the dead, "Every man in his own order," or band: "Christ the FIRST-FRUIT," (1 Cor. xv. 23) showing that the apostle had reference to the law by Moses, in regard to this thing, as typical; or, as "a shadow of good things to come." (Heb. x. 1). Then

was to follow, at a later period, the second class of "first-fruits," (Lev. xxiii. 17), which were typical of those "that are Christ's at his coming," or second advent. At a still later period, by the law of Moses, came the great harvest or "in-gathering" of the "fruit of the land," at which time was to be kept the "feast of the tabernacles." (Lev. xxiii. 34, 39). This type can only have its antitype in what Paul calls "the end;" evidently referring to the final harvest, when "death is destroyed," (1 Cor. xv. 24, 26), and Christ has subdued all things unto himself, (verses 27, 28, and Eph. i. 10). "The first to rise from the dead" implies that others are to follow; and Paul says that is to take place, "*every man in his own order*," company, or band. The direct proof from the prophets that Christ was to be the first to rise from the dead is found in these words, "Thou wilt not leave my soul in hell (*sheol*); neither wilt thou suffer thine Holy One to see corruption," (Psa. xvi. 10); which shows that Christ would remain but a short period under death.

6. His resurrection would show light to the people of Israel and to the Gentiles. It was an event which concerned ALL PEOPLE of every nation, kindred, and tongue. It would open to view the world to come and show to all that Jesus is "the resurrection and the life,"—that so sure as death came upon all by Adam, even so should life from that death come to all by Christ; for, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. v. 18). Christ's resurrection from the dead was demonstration to all, whether of Israel or the Gentiles, that the death which came by Adam should be removed or "destroyed" by Christ, and should be no obstacle in the way of any man's salvation; for, "God will have all men come to the knowledge of the truth." (1 Tim. ii. 4). This can only be done by a resurrection from the dead, as the vast multitudes of the race have gone down in death ignorant of the truth concerning Christ and the resurrection from the dead; but that knowledge "God will have all men" to possess "in due time." The resurrection of Christ is a great light for all people, and will as certainly be shown to all people in this life or a future one as that "it is impossible for God to lie;" and when it is shown, that is the true time of their probation or trial for acceptance; or exemption from a second

death, and to secure an endless continuance of life.

In all this teaching of Paul, he assured his heirs that he said "none other things than those which the prophets and Moses did say should come;" and that, though the Jews accused him of "heresy," he spoke, "believing all things which are written in the law and the prophets;" nor did he make exceptions, calling some of the prophecies "conditional;" no such refuge did he seek to cover a lack of faith concerning things that seemed impossible or improbable to the human mind; for, nothing in the utterances of the law or the prophets seemed more so than the resurrection of the dead; yet Paul asks his royal hearers, "Why should it be thought a thing incredible with you that God should raise the dead?" And while he discoursed further before them of these things, "Festus said, with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." I now conclude by saying with Paul, "I have HOPE toward God, that there SHALL be a resurrection of THE DEAD, both of the just and UNJUST:" but of the latter for a very different purpose from that maintained by "orthodoxy" and most Advent believers, viz., in a hopeless state; therefore not an object of *hope*. But Paul did "hope" for their resurrection; and so do I for the same reason, viz., that they may be brought to the "knowledge of the truth" of "the only true God and Jesus Christ;" and that Christ "gave himself a ransom for all," and is the "One Mediator between God and man:" and that when thus known, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Nor is this "word of faith" confined to this life; for they must first HEAR "the word of faith" before belief is possible. (Rom. x. 8, 9, 14). When heard, "Who-soever shall call upon the name of the Lord shall be saved," (verse 13). Here is no limitation as to time: and the assumption that this life is the only opportunity that any man can or will have to secure salvation by Christ is groundless, and unwarranted by a single testimony of God.

Ed.

### THEOLOGY TO BE REVOLUTIONIZED.

A friend wrote me, among other matters, as follows:

"The questions you are discussing are of no trifling importance. The conclusions to which

you have arrived, if true, will not merely *modify*, they *revolutionize* the theology of the age. If not true, the sooner they are scanned and exploded the better for the peace and safety of all concerned."

I fully understand that the questions we "are discussing are not of trifling importance;" and also, that they "will not merely modify, but revolutionize the theology of the age." Surely the theology of the age needs revolutionizing; it grew out of the ignorance, superstition and despotism of past centuries, when men were kept in awe by terror and force, and civil and ecclesiastical despots found it necessary to convert their God into a fiend, like themselves, lest the people should throw off their government. But such despotism was not destined to last always, and the good providence of God has been steadily pushing forward to the overthrow of such savagism, and the day of those tyrants is drawing to an end, and with their fall ends the savage character so long and so ignorantly, if not wickedly, attributed to the God of love. The day has already opened when every man's work is to be tried by fire, of what sort it is.

The fire of discussion will try it, and the free use of the Bible as the standard of appeal, will manifest the wood, hay, and stubble, that all sorts of despots have employed, while seeking their "own, and not the things which are Jesus Christ's." Many will suffer loss, even the loss of all their labor in building with perishable materials—"the doctrines and commandments of men," which are not of God, and hence will be consumed. Such theorists tremble to see their long-cherished theories and their labor to sustain them going into one common fire—a fire which shall not be quenched, but will utterly consume all that rubbish of human invention and tradition which has so long hidden the glory of the face of our gracious and loving God, and our blessed LIFE-GIVER, the grand characteristic of whom is, the apostolic truth, "God is LOVE." O, how has he been dishonored, belied, and his Spirit grieved by the false and erroneous theories of men!

In the burning process now going on, let us beware, lest by an obstinate adherence to the "wood, hay, and stubble" of human theories and traditions, we are not ourselves consumed in the fire of this burning day; remembering the words of Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." While the word of truth was locked up by Popish decrees and in an unknown tongue, and while, after his translation, men could not read it for the lack of learn-

ing to read, comparatively, there was "no sin" in receiving the God-dishonoring representations of man and his destiny which were imposed on us by the despots of earth. But those days have passed; and now God calls all men—saints and sinners—to put away their false theories and receive his love as manifested in his Son for life to the dying. Will we heed this call of the providence of God, and so escape the fiery judgment which is to consume error and its obstinate adherents? There is no time for delay. "That thou doest, do quickly," is an exhortation to which all will do well to take heed, "If the Lord be God, serve him:" let us neither serve Baal nor Moloch any more. Too long has the Christian world "sacrificed to demons." Let it cease, lest now we be chargeable with the sin of the ancient Jews, of whom JEHOVAH said—"They have built the high places of TOPHET, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart." Jer. vii. 31. The Christian church has invented or accepted a worse "Tophet;" where, for centuries, they have, in theory, burned their sons and their daughters to a Moloch god worse than that of the Jews whom God condemned. How long, O Lord, our Redeemer, shall this "abomination" be suffered to blaspheme thy name? Ed.

### "SEARCH THE SCRIPTURES."

If men were as anxious to grow in divine knowledge as they are to build up their sects and parties, we should see a different state of things in the Christian world to what appears in these days. The fact is, in these last times, professed Christians have had their understandings placed in old creeds, where they are compressed as Chinese compress the feet of their children by placing them in iron shoes: no matter what the torture is, they must wear them, till instead of well developed "*understandings*" they possess mere clubs to walk on. So it has, unfortunately, been in divine things. Iron creeds have been employed for centuries to cramp and make mere "clubs" of the minds of men professing to be Christians; and they dare not look into the Scriptures of truth without first putting on the iron cramps, called "Creeds, confessions of faith, or, articles of religion," wrought out for them by men as fallible as themselves, and with not half the means of knowing the truth now enjoyed. The result is, a dwarfed religion, so far as Biblical knowledge is concerned, and a weakness against infidel objections

and spiritualistic notions, which tend to bring religion itself into contempt by thinking, intelligent men. If all Christian men were thoroughly imbued with the importance of taking no doctrine at second hand, or from the creeds of men, however good and honest those men might have been, we would find true Scriptural knowledge greatly increased and increasing. The reverse of this, alas, is true, in general, and Christianity suffers in consequence.

If Puritanism had been a perfect form of Christianity, if it had been thoroughly imbued with the spirit of progressive advancement, if it had been as zealous in searching for the *new paths* of God's word, as it was in inquiring after the "old paths" of theology, the disastrous reaction which is witnessed in religious character would have been avoided. The noble-hearted Robinson when he bade farewell to the Pilgrims at Leyden, gave them this advice:

"BRETHREN: We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If the Lord reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is misery to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth; examine it—consider it, and compare it

with other scriptures of truth, before you receive it—for it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once." Ed.

### A DESPERATE RESORT.

THE opposers of the views of salvation by Christ through the knowledge of Him made known to all men in this life or a future one, affirm, "Those who have never heard of God's method of redemption, in this life, will be saved by law, *the law* in themselves, if they conform to it."

This assumption contradicts the plain testimony of the Bible, as a few texts will show: "By the deeds of the law there shall no flesh be justified in his sight." Rom. iii. 20. "If there had been a law given which could have *given life*, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by *faith* of Jesus Christ might be given to them that believe." Gal. iii. 21, 22. "This is the Stone (Jesus Christ) which was set at nought by you builders, which has become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 11, 12.

Such is a sample of the teachings of the Bible as to God's method of saving men from sin and its ultimate consequences. To talk, therefore, of those, being saved by obedience to a law within themselves is "to preach another gospel" than "the gospel of God," and expose themselves to the curse Paul invoked on such, Gal. i. 6-9. Let persons who are so ready to override God's method for the salvation of our race be careful lest they be found fighting against Him in their defense of men's traditions; affirming that this present life is the only time and place where any man can secure salvation, no matter how entire or how great his unavoidable ignorance of God's remedial plan for a dying world.

The attempt to make salvation by *law*, or the "deeds of law," is to make *faith* in Christ void and useless; for, if some men can be saved by law, so can others, and "faith is made void." Rom. iv. 14. If it is God's established order, or plan, that salvation is by believing in Jesus Christ, then it is certain that no possible obstacle can prevent the final consummation of that plan in the proclamation of the *Name* of Christ to every child of Adam and Eve; the plan will be made known to all "in due time;" and the

hands of God are not shackled by death nor any of the inventions or traditions of men.

By law, at the most, is only "the knowledge of sin," (Rom. iii. 20); but law reveals not its cure; and does not show salvation nor encourage hope. But the gospel is for "every creature"—all for whom Christ died, and "He gave himself a ransom *for all*." So sure, then, as God's plan does not fail,—and it will not—every man has heard or will hear, in this life or a future dispensation, the "Good toward men" which the angels proclaimed to the shepherds on the plains of Bethlehem at the birth of the world's REDEEMER; and no law dispensation can ever supplant or supersede the Gospel of Jesus Christ.

Ed.

### SOUL, BODY, AND SPIRIT.

"THE soul is a separate and distinct part of man." So some would have us believe. Because, say they, "The Bible recognizes its existence as a part of man." This they say is evident from the expressions, "my soul," "his soul," "their souls," etc. Let us ask, Which part of man is it that speaks, when the man says, "my soul?" Is it the body? Does the body talk without a soul to talk through it? If the soul is the active agent, residing in the body as its house, then when the man speaks it must be his soul that does it: hence, it must be the soul that says, "my soul." And if the argument of our opposing brother is good for anything, it proves that the soul has got a soul. But if it still be maintained that is the body that speaks in this case, then what speaks when the man says, "my body"? Is it the same part of man that spoke before? If the body speaks now it follows that the body has got a body. At this rate we may prove that a man has at least two bodies and two souls: and if each of these is as fortunate in possessing another, unless you tell us exactly where to stop, we do not see but a man ought to be named "Legion." For instead of being one man he must be many.

Because the Scriptures speak of a man's soul, and of his body, to infer that they are parts that are "entirely distinct," is to introduce confusion, in my judgment. We might just as well teach that man is made up of four "distinct parts," as of two; for, the Scripture command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." Mark xii. 30. To infer from such expressions that man is composed of several parts, appears to me preposterous in the extreme.

Ed.

### MATT. XI. 12 CONSIDERED.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

This text has been misapplied, and many times used for purposes of fanaticism, as if by terrible exertions men were to obtain a part in the kingdom. The term translated "kingdom" is *basileia*, and signifies not only kingdom, but "royalty, sovereignty, dominion." The Royalty, or Sovereign of the kingdom of heaven was present "from the days of John the Baptist, who was His forerunner and proclaimed Him as "greater" than himself; for he says, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John i. 27). From the day of that proclamation by John, the kingdom or *Royalty* of heaven was preached; but the message and his royal personage "suffered violence, and the violent take it by force;" or, as the margin reads, "They that thrust men take it by force;" clearly meaning that violent men *thrust* the *Royalty* of heaven from them, because it appeared among them "meek and lowly;" too unpretentious to suit their proud hearts and expectations, who were looking for a King who would at once manifest His glory and exalt them above all other people. Is there not danger that many now, who profess to be looking for the King are actuated by similar feelings and will be found, in fact, thrusting "the kingdom of God" from them, because it does not appear to suit their selfish notions of their special aggrandizement to the exclusion of all blessings to others?

Ed.

I THANK you for sending me the EXAMINER. I like a craft that launches out into the open sea. Had Columbus continued coasting, like others of his time, he might have sailed till now and not have discovered America. I believe the *systems* of religion of the present day are the greatest antagonisms, and the greatest obstacles to truth and to its onward march. They are the basis and law of the religious activities of those who are committed to them. The declarations of Scripture are not an exception. O, when will men learn that, while "teaching for doctrines the commandments of men," their worship is vain—not acceptable to the master! (Mark vii.) May the Lord save us from the blinding influence of human systems and pre-conceived opinions.—A subscriber.

Remember that man's religion is worth little, or nothing, which has no dwelling place but in his brain.

## "FOLLOWING AFTER TRUTH."

"*Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*"

### VIII.

#### CHRISTIANIZED SOCIETY.

##### PRELIMINARY.

ST. BEUVE has somewhere remarked on the inconsistency of those Christians who "chiefly put in the foreground the notion of *secularizing* Christianity, by causing it to yield, if possible, good and useful results upon the earth." To take Christianity, he says, and "to push it so far in that direction *is to alter it*, to separate from it what hitherto has been its essence, to wit, abnegation and the spirit of sacrifice,—patience based upon immortal hope."

The author of the following remarks is obviously impressed very deeply by a truth so clearly seen by the eminent writer just quoted. He clearly holds that it will never do for us to forget or to deny that Christians are everywhere regarded in Scripture as "a peculiar people;" that everywhere the disciples of Christ are spoken of as having peculiar obligations and peculiar privileges; that they are everywhere called upon to stand somewhat apart; and always to live in expectation of the return of their Lord.

He admits the existence of NATIONAL CHRISTIANITY, but regards it as altogether *secondary*. The Christian, he thinks, is not at liberty to refuse the fulfilment of any obligation that may fall upon him as a trustee of the public welfare, but if spiritually wise he will neither covet nor contend for the honours and distinctions that Society can give.

His judgment evidently leads him to conclude that there is, a sense, and an important one too, in which the "Prince of the power of the air" is still reigning on the earth; not visibly, but in the hearts of "the children of disobedience," just as, in the same sense, Christ is reigning in the hearts of believers. But with a difference, inasmuch as the kingdom of Satan, if the world may be so spoken of, is all but universal, while that of Christ is at present, judging only by external manifestations, limited within very narrow bounds. The doctrine is a sad one, but it ought to be pondered, for if true it involves important consequences.—EDITOR.

## ARE WE CHRISTIANS?

THE question—a startling one certainly—has recently been put, in all seriousness, by one (\*) who thinks it unreasonable that he should be blamed for rejecting a volume, the *distinguishing* moral features of which Christians do not themselves believe in. He bids us say plainly whether we retain or reject what may be briefly called the ascetic element in the Bible; by which he tells us he means "all the beliefs that gather round the doctrine that man's duty here is not to make the best of this world, but to prepare himself for another."

We are accused of "compromising the matter by retaining a *verbal belief* in doctrines which have been emptied of their old meaning," and by "converting what was once a disturbing force into a force identical in its direction with those of earthly origin, although more elevating in its character."

The criticism, whatever may be its worth, interprets, to a considerable extent what is meant when it is affirmed by unbelievers that "popular evangelical teaching, judging it by its fruits, does not produce a *Christ-like* character; and it will be seen that *the test* is our interpretation of, and our obedience or non-obedience to the doctrines inculcated in the sermon on the mount.

And here it may be well to notice that *ordinary beliefs* relating to our Lord's wonderful discourse have recently been expressed, if not by authority, by eminent clergymen of the Church of England. The Dean of St. Paul's, observing the state of Christian society, has quietly remarked, "Here is the New Testament, the confessed source of Christian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked. And, on the other hand, here is the ordinary life of Christian society, with its accepted principles, its familiar habits, its long-sanctioned traditions; the life of Christian society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be *dull* indeed which is not conscious of a strong sense of difference and *contrast*. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." This is a striking admission. Yet the preacher justifies society, observing, "In all directions we see instances of the necessity of things enforcing an

\* Mr. Leslie Stephen.

enlarged interpretation of language, and we believe that the common sense and instinct of Christians have (in relation to the sermon on the mount) caught its true meaning."

Such being the avowed sentiments, not of the Dean alone, but of others who like him love and preach the Gospel, what reply have we to give to the accusations of the sceptic? How shall we ascertain whether or no this *apparent* divergence is, or is not, a real one?

Nobody, of course, maintains that a slavish adherence to the *literal words* is required of us. "The letter killeth, but the Spirit giveth life," is as true in relation to precepts as to statements of doctrine, and would not be the less true if it could be *demonstrated*—which it certainly cannot be that we have in Scripture the exact language of the Master.

It is with the *spirit* of Christ's commands that we have to do, and the question with us should not be, "Are we obeying *literally*," but "Are we obeying *really*?" Are we accepting, without evasion, the mind of Christ? Are we living *above* the world and its maxims, to an extent that makes our standard of right and wrong obviously different, and perceptibly higher than that which satisfies men in general? I say obviously and perceptibly, because if the difference in question cannot be recognized by unspiritual men, it is of no value either as an illustration of what true Christianity is, or as an example to them.

A more important inquiry cannot therefore be entered upon than this,—“What does Christ really expect of His people in relation to precepts which Christians generally now feel justified in diluting to an indefinite extent in order to meet the supposed necessities of society; A portion at least of the energy now devoted to Christian work could not, I think, be better employed than in considering whether or no there may not be some serious defect in our Christianity which hinders its success.

In pursuing such an investigation the first thing that strikes one is the utter impossibility of laying down any fixed and definite rule, conformity to which should be regarded as essential to obedience. Had this been either practicable or desirable, Christ himself would have done it. All His teachings relative to conduct would then have taken the form of *rules* rather than of principles, to be applied under the guidance of Spiritual wisdom.

Why He has chosen to lay down principles rather than rules is obvious. RULES, hard and unyielding, would have been sure to engender fanaticism, and the result, as has been exemplified by ascetics in all ages, would have been

pride, formalism, and an unloving character generally. PRINCIPLES, on the contrary, although often difficult of application, require, if they are to be influential, much forethought; a deep and continued study of Scripture; a thorough acquaintance with its spirit as a whole; and a congenial temper of mind, manifested in humility, candour, and charitableness, since in portion as such virtues are cherished with truth be arrived at.

But it will not, in every case, be the same truth to every individual. It will be that form of truth to each separate inquirer which may be best adapted to his or her spiritual advancement. It is this diversity of result which exhibits and explains the practical difference between rules and principles. Rules for a man's guidance are necessarily definite, unchanging, and altogether independent of the moral state of the person on whom they are imposed. Principles, on the other hand, require both for their discernment and application a right subjective condition in those to whom they are given, and therefore it is that no man or body of men, however great or good, can mark out for us the line of duty.—*Thoughts on Christian Work.*

#### INDIVIDUALISM.

THE Bible, and emphatically the New Testament, is distinguished from all other books by the circumstance that it is at once clear and dark, and profitable even when obscure, since it is from first to last a book of principles, to be *pondered* rather than hastily read. Hence the peculiarity of its structure, so different from what mankind might have expected, and would have preferred. Hence the diversity of men's opinions as to its contents, a diversity which, so far as we can see, will always exist among men who equally desire to obey its injunctions. Hence the existence of commands in it which, although binding on individuals who profess to live for another and a better world, are not so on persons who live only for the outward and visible. Hence, too, the doubts and difficulties which beset so many; and hence the absence of a God-given and infallible interpreter, notwithstanding the presence of much in the book that is difficult to understand.

In all these peculiarities, however, the Divine Wisdom is seen. In all, the *object* of the revelation is steadily kept in view, viz., to form a special order of character, and, by Divine co-operation with the renewed human will, to perfect "the man of God," and to fit him for every good word and work, calling upon him to "*work*

out his salvation" (his deliverance from the power of evil) "with fear and trembling" (with modest diffidence), because it is God that worketh in him, both "to will and to do of His own good pleasure."

But what follows if this be true? Clearly the perception that the interpreting of Scripture—so far at least as its teachings bear upon our personal conduct—is a most important part of our *individual* responsibility, that it is one of the chief elements of our probation; that, therefore, in this particular the pulpit, however useful in other respects, may hinder, but cannot help us; that commentaries, however sound and good, cannot, for the same reason, do more than perplex us; that nothing, in short, but a prolonged, habitual, painstaking and personal study of the Word of God, accompanied by meditation thereupon, by prayer for guidance, and by the application of every faculty of the mind to its perusal, will enable each man for himself to perceive what is required of *him*, if he is to make "his calling and election" to rank, and high service in the world to come, "*sure*," and at the same time help him to discover how far *he*, in particular, is required, without judging others, to set at defiance the opinions and practices of the Christian, as well as of the irreligious world, by following a line of conduct, distasteful, it may be, to loved and honoured friends, because practically condemning their own course.

I say in these things preachers and commentaries may hinder, but cannot help us, not because I despise either the one or the other, because both are necessarily obliged to ignore individuality since they cannot take cognisance of that subtle but all-controlling influence of the Holy Spirit, which is so often distinctly personal in operation, and which, as spirit dealing only with spirit, makes clear to a man a path which no fellow-mortal can point out to him as peculiarly *his*.

The moment a preacher undertakes to expound a Divine principle, he necessarily exchanges—however unconsciously and unintentionally it may be done—the heavenly principle for a rule of earthly conduct, and in so doing adapts his exhortation to *the many*, but endangers the Divine message to the individual who accepts his interpretation of it, as if it were the voice of God *to him*. It is this inevitable result of preaching in the present day, which—in consequence of its universality and its so commonly taking the place of private study—tends to make it an occasion of hindrance rather than a help to Christians, so far as growth is concerned. It is

not indeed easy to believe that something "morally as well as intellectually defective" is not indicated whenever any one man "gives himself up to be moulded by another," since individuality "pre-eminently constitutes the man," and "the preservation of it is the best security we can have for the continuance of what is most precious and sterling in character."

Hence it is that—to revert to the sermon on the mount—the true meaning of our Lord's words can only be arrived at by each individual Christian interpreting them for himself by the light of conscience illumined by the Spirit of God.

If this were commonly done I am satisfied that a considerable change would speedily take place in the general view Christians would take of that marvellous discourse; that it would soon become plain enough to them that, without falling into any extravagance, a much nearer approach might be made to what is required than we have as yet endeavoured after; that a far greater amount of disinterestedness might be exercised by most of us with advantage; that our desire for gain is much too inordinate; and our efforts to do good to others too spasmodic and excited. At the same time one can scarcely doubt that since the unselfishness, the meekness, the charity, and the humility required of the followers of the Redeemer can never be rightly understood by persons whose characters have little or no affinity to that of Christ, it will be found impossible fully and fairly to act out what He has commanded, without incurring the contempt of a multitude who profess and call themselves Christians. These are, I feel sure, the conclusions to which we should inevitably be brought if we lived in the atmosphere of Heaven; if the Scriptures were not only read, but carefully and habitually searched; if we imbibed their spirit, and interpreted the precepts of the Lord by His own example.

But this independent study of Scripture for personal guidance is just the one thing Christians of the present day will not do. They say they cannot. They fancy they have neither time nor ability to investigate for themselves. They imagine God has set apart an order of men to interpret His Will for them, to supply their want of power, to meet their weakness, and so to keep them in the right path. That the Bible should be read by them, both privately and in their families, for *devotional purposes*, they do not dispute, but anything beyond this is, they insist, simply impossible.

And yet many of these very persons find time enough for Christian work, and pursue it as if

regard for the best interests of others might lawfully take the place of personal endeavours after Christian Perfection; as if spiritual culture might be dispensed with as a superfluity; as if it were a greater and better thing to proclaim the gospel than to spend time in seeking after the Christian knowledge, and the "power from on high," without which it is impossible *in the highest sense* to live it; as if anything but loss could accrue from neglecting, if not degrading the *educational* character of revelation, by separating its parts and narrowing its scope.

These observations will, I think, throw light on the present state of what may be termed Christianized society. *Ibid.*

#### CHARACTERISTICS.

#### CHRISTIAN CHARITY.

[For the articles under the *two* above heads, see EXAMINER for March, commencing on page 170, first column, two lines from the bottom, and go to the end of page 172.

ED. OF EXR.]

#### THE CHURCH AND THE WORLD.

IN an age and country like our own, the Church and the World act and react on each other with unusual rapidity and force. *From* THE CHURCH the World takes both its notions of religion, and its basis of morality. *By* the Church, the manners of the world are chastened, its laws modified, its tone elevated, and its opinions in many respects formed and guided.

*From* THE WORLD the Church receives status, money, and social respect. *By* the world its enthusiasm is checked, its ideal of right lowered, its standard of practical godliness kept down.

Mutually influencing each other in this friendly spirit, something like compromise takes place; reviling is exchanged for regard; and the lion and the lamb "lie down" together so peacefully, that "a little child" might "lead them." Hand in hand the old opponents walk together, mutually rejoicing in the advance of civilization, the humanizing of society, the triumphs of science, the binding together of nations, and the spread of commerce.

Is it unimportant to ask how far this state of things is *of God*? That to some extent it is the natural and necessary result of the spread of Christianity is unquestionable; nor is it to be denied that many benefits thereby accrue to mankind at large. To say that there is no dif-

ference between "the world" by which the apostle Paul was surrounded when in Greece or Rome, and that in the midst of which Christians in England now dwell, is simply absurd; for although the natural alienation of the heart from God, which leads to the neglect of apostolic teaching, is essentially the same, wide and important distinctions ought always to be made between habitual indulgence in gross wickedness, and mere indications, however clear, of the absence of all spiritual life.

Nor should we forget that the Holy Spirit has a *twofold* work upon earth—the *conviction* of mankind as to sin, righteousness, and judgment; as well as the *calling out* of a redeemed people by the impartation of a new nature. For Scripture nowhere teaches that conviction is simply a work of judgment, and conversion alone a display of grace.

A Christian, in the day of the apostles, differed from other men *outwardly* as much as *inwardly*. He was, commonly, either a wanderer or an outcast; for the life that was around him, whether private, social or public, involved at every turn practices which were in themselves absolutely corrupting or blasphemous. But the reverse of all this is the case now, the distinction in question being almost entirely *inward*.

A Christian, in the present day, is simply one who makes daily war *within*, against evils to which others willingly submit; and in him, as has been beautifully said, we may view "the picture of a man struggling with effect against his earth-born propensities, and yet hateful to himself for the very existence of them—holier than any of the people around him, and yet humbler than them all—realizing, from time to time, a positive increase to the grace and excellency of his character, and yet becoming more tenderly conscious every day of its remaining deformities—gradually expanding in attainment, as well as in desire, towards the light and the liberty of heaven, and yet groaning under a yoke from which death alone will fully emancipate him."

But if things, as they are, may be, in some degree, regarded as of God, they are not *wholly* so. So far as the world is benefited, however indirectly, by the influence of His people, God is well pleased; but *so far* as they are cooled in their zeal, or their ideal of good lowered, or the range of their principles limited by intercourse with the world, so far they are disloyal to their Lord, and traitors to their trust.

Christians are *not* now either persecuted or spoken against; nor is it true, however frequently asserted, that they are hated in proportion to

their consistency of character. On the contrary, the more consistent they are, the more they are respected. To stand apart therefore, as if they were the object either of dislike or contempt, is to be either false or fanciful; in either case, to be unreal.

Yet it must not be forgotten that the danger of a good man on earth is as imminent as ever; that he is still in the enemies' country; that if reproaches have been exchanged for caresses, bloodshedding for bribes, and frowns for flatteries, the hate of the great adversary is not abated, nor is his struggle for pre-eminence in the slightest degree relaxed:—that if the discipline of to-day be only that of the camp, the dangers and toils of fierce battle may not be so far off as we sometimes imagine.

But, some will say, *is it true* that the standard of practical godliness *has* been lowered? How shall we ascertain? Perhaps we cannot do more than ask whether or no such is the general opinion in society.

There can be no question whatever, that if it were possible to stand in Cheapside, and to compel every passer by, one by one, to give, to the best of his belief, a distinct and straightforward answer to this inquiry,—“Do you perceive, or do you believe, that there is any perceptible difference in the conduct of Christian persons, as compared with that of others, in the dealings of the mart, the Stock Exchange, the share market, the counting-house, the ware-house, and the shop? Are they, as a class, supposed to be less greedy of gain, more honourable, more truthful, more disinterested than others?” the all but universal answer would be—No!

If employers of labour were, in like terms, required to state the particulars in which Christian servants, male or female, high or low in rank, differed from worldly ones, it is equally certain that their reply, with a few striking exceptions, would be, “There is no difference at all.”

And if, leaving both these classes, literary men,—editors of journals, reviews, magazines, were in turn also desired to state their conscientious belief whether religious newspapers and periodicals were or were not, as a whole, distinguished by greater candour, a wider charity, more truthfulness in statement, more conscientiousness in quotation, a greater absence of anything like pandering to the interests of party or the unreasonableness of prejudice than secular journals; it cannot be doubted that with one voice they would express their inability to discover any such distinction.

Accepting these answers, as at least indicating the opinions of the day, the question would

then arise, How is such a state of things to be accounted for?

The following reply, which has certainly an element of truth in it, might be given:—The world, it might be said, has so much improved in its general tone and character, under the influence of Christianity, that distinctions, which once were broad and tangible, now exist no longer. Their disappearance, however, is a cause for joy, rather than sorrow, since it is an indication of a conquest so complete, that the victors and the vanquished have, to a great extent, amalgamated, and become one. The ultimate subjection of the conquerors on their own soil, by the multiplication of the captives they have introduced, is, indeed, possible, but far too remote a contingency to excite apprehension.

Not quite so unlikely a termination it might, however, fairly be rejoined. The corruptions of the Church of the third century were but the consequences of its success during the first and second. The abominations of the Papacy rose, naturally enough, out of the subjugation of the barbarian hordes by which the Western empire had been overrun. The moral renovation of Popery by the earlier Jesuits, unaccompanied as it was by any corresponding moral and spiritual improvement in Protestantism, was at once the triumph and the ruin of Luther's cause, and alone explains the otherwise mysterious fact, that “since the middle of the sixteenth century the Reformation has not advanced one step in Europe.” And if the great modern Evangelical movement, which has been the parent of the existing spiritual life of England, should indeed now die out, it will be mainly because it has so far subdued public sentiment as to have silenced opposition, and eradicated distinctions which are essential to progress.

The *relative* position of the parties having thus changed—for the advance of the one has not been accompanied by corresponding advance in the other—things necessarily assume a new aspect, and the following alternative seems to present itself, either the distinctions between Christians and the world, of which we talk so much, will soon become altogether fictitious, or some great onward movement must again place them on higher ground, and once more make true believers, in the eyes of all men, “A CITY SET ON AN HILL.”

But how is this to be brought about?

Not, certainly, as many excellent Churchmen have thought, by the revival of mediæval devotion, practices, or claims. Not, assuredly, as others equally devoted, whether in or out of

the Establishment, have hoped, by showers of Divine grace, falling in answer to our prayers, upon churches and missions, whether at home or abroad: for *both* these expectations proceed on the belief that existing views and agencies are unquestionably Divine in their character, and that, therefore, the mechanism of earth, however feeble and defective, is destined ere long to be moved by nothing less than the omnipotence of Heaven.

Both, too, ignore past experience, which teaches that when God moves, it is almost always in a totally different order; by *individuals*, rather than by associations, and generally by persons least likely of all others in the eye of man to be so distinguished. "All the great, the permanently great things that have been achieved in the world, have been so achieved by individuals, working from the instinct of genius or of goodness."

A few fishermen, a monk, two or three obscure students at a university, a private gentleman, all alike untrained and undistinguished, or if regarded as remarkable by any, only for strong individuality of character, for an almost fiery earnestness of purpose, for quick sympathies, and for overflowing spiritual life—*these* and such as these, acting entirely on individual responsibility, and utterly regardless of everything but the voice of duty speaking in their inmost souls, are the men by whom God has hitherto done, and by whom He will, in all probability, continue to do, His "mighty works."

The Church of Christ, by which I mean that body of persons, wherever they may be found, who regard themselves as strangers and pilgrims upon earth, looking for another and a better city, is like the individual believer, very apt to mistake its vocation, by supposing that it is, ere long, destined to effect the conversion of the world, when it is, in fact, rather called, like John the Baptist, to prepare the way of Him by whom alone conquest will ever be accomplished. True, the work of preparation in some degree implies the work of conversion; for "he who converts a sinner from the error of his ways," not only "saves a soul from death," but to that extent removes an obstacle to the coming of Christ's kingdom. Truly, also, and with still more force, may it be urged that he who goes forth with love in his heart, and life in his hand, to make war with the pollutions of idolatry, with the distinctions of caste, with slavery and barbarism, and devil-worship in all its forms, does, at every step of his progress, lower "mountains," and exalt "plains," and "make straight paths,"

along which the word of God is finally to run and be glorified.

But doing this work merely as a pioneer of Christ, is a very different thing from doing it under the stimulant, imparted by delusive expectations, that by such labours the world is to be subdued; that nothing hinders immediate success but the absence of adequate faith, greater pecuniary liberality, and more abundant prayer; that "the public opinion of the world is now immoveably settled in favour of Christianity;" that "mankind generally will never again try to do without religion;" that "the cardinal principles of the morality and theology of Christianity have become so incorporated with all great controlling influences, that they cannot henceforward retrograde, but must advance with the advancement of society."

I say, the two states of mind are very different; for the one, naturally suggests that the main thing to be thought of is, purity of motive and of aim, pleasing the Master, for whose coming footsteps the ear of the soul will be continually listening; while the other, seeing only or chiefly in success tokens of the Divine approval, as naturally attaches all but supreme importance to the extension of agency, and the increase of organization, and thus, without constant watchfulness, opens a door to the inroads of vanity, ambition, and worldly policy—to all the evils, in fact, which attach to similar secular undertakings; for secular the most spiritual work all but inevitably becomes, when it has mainly to be carried on by clerks, and in counting-houses, and amid all the anxieties about the obtaining and expenditure of money, which are inseparable from the management of great affairs.

Considerations of this character do not, however, at all lessen our obligation to sustain existing agencies, whatever view we may take of their imperfections. On the contrary, we should work for them, pray for them, and never cease in our endeavours to impart new life to them; for they are *the instruments* through which God as yet calls us to act; and "What is the chaff to the wheat?" saith the Lord.

It is a very sad admission, but I fear it must be acknowledged that in the words of the poet—

"God and the world, we worship both together,  
Draw not our laws to Him, but His to ours;  
Untrue to both, so prosperous in neither,  
The imperfect Will brings forth but barren flowers.  
Unwise, as all distracted interests be,  
Strangers to God, fools in humanity;  
Too good for great things, and too great for good,  
While still 'I dare not' waits upon 'I would.'"

*The Spirit of Truth.*

## ELECT SOULS.

THE New Testament goes on the assumption that, so far as this world is concerned, some—the few—must sacrifice themselves for the many; that the sacrifice must consist in *witnessing* sometimes for higher truth, and sometimes for a higher standard of conduct than is ever likely to characterize Christian society,—a witness involving at one period absolute persecution in the form of imprisonment, of torture, or of death; at another, the endurance of scorn, contempt, slander, and exclusion from favoured circles; at a third, the voluntary resignation of earthly distinctions, of wealth, or of office, and it may be the positive embracing of poverty and of shame; a willingness to be accounted foolish or mad, if thereby Christ can be *truly* represented, His teaching be faithfully set forth, His example of humility, self-sacrifice, and disinterestedness be exhibited and illustrated.

The fact cannot escape notice that in every age certain persons have always been found who, wisely or unwisely, have endeavoured at all costs to live a higher, nobler, and more disinterested life than others. The aspiration may in a fanatical age have been mingled with fanaticism, and have issued only in evil. The methods adopted to realize the desire may have frequently been unwise and unscriptural. The result may often have been very mischievous both to the individual ascetic and society. But granting all this, and allowing whatever may justly be required for such aberrations, the truth remains that in every age, and in every section of the Church, men and women have appeared who, by their piety, their wisdom, their disinterestedness, their self-denial, their humility, have put to shame ordinary Christians, and been manifestly the lights of the world.

The certainty that from time to time such persons do appear, clearly indicates that there is something in Scripture, and something in the human breast—something in the teaching of the Spirit of God, both in the written Word and in the soul of man; which bears witness to the rectitude of the course these persons have adopted, and to its accordant with the will of the Divine Master. If it were otherwise, this unusual exaltation of character would be superfluous, and fairly deserve to be called, as it often is, eccentricity, *i. e.*, self-will taking a religious form, or mere imaginative enthusiasm. Nay, more, it would in that case be almost sure to become suicidal by fostering pride or self complacency, or by depressing in some other way *one side* of renewed human nature in order to exalt

another. Such forms of character, however beautiful in some aspects, can never be desirable if they are one-sided, and so *not Christ-like*. But if they are Christ-like, authority for them will be found in Scripture, and grace may be expected to preserve, in degree at least, that perfect harmony of being which so wonderfully distinguished the Saviour.

That this grace has often been given, that the most unobjectionable forms of excellence have frequently been manifested by the persons in question, the Church has in all ages thankfully acknowledged. Saints of this class are always in the world. They are with us in the present day; *in* the world, but *not of it*; “unknown, yet well known; having nothing, yet possessing all things.” They are to be discovered pure and simple, unmarked by drawbacks and admixtures that awaken regret at the very moment of highest admiration. They are to be found sometimes living in retirement and giving light only in the house; sometimes illuminating more public spheres; sometimes suffering the loss of everything but Christ and a good conscience by their stern consistency; sometimes exciting astonishment by conduct which, to the mass of men, is only redeemed from the charge of madness by the obvious purity of motive and elevation of thought which has accompanied and characterized it. The certainty that such persons do still exist is a fact that cannot be denied, explain it as we may.

The next thing that calls for attention is, that the persons referred to greatly influence Christian society, and are its salt; and this in spite alike of ridicule and of false reasoning. As a rule, ordinary Christians stand aside from such people. They call them extravagant; they maintain—even while they profess to admire their spirit and intentions—that there is such a thing as being “righteous overmuch;” they charge them with a desire to disorganize Christian society, and to render people dissatisfied with it; with a wish to violate old habits and customs, and to encroach on national rights and lawful ambitions; with being unpatriotic, and careless about national and family aggrandizement; with slighting honours and offices which are worthy of the repute they have long enjoyed; with pretending to be wiser and better than their neighbours; with staining a world which is too beautiful to be despised; and, in short, with living as if Christianity were not both adapted and intended to promote enjoyment in the present state, but exclusively given to bear on one that is to come.

Yet, in spite of all this,—in spite of prejudice,

of false reasoning, and of gross perversions of Scripture; in spite of the coldness of the good and the sneers of the bad, the men of whom I have been speaking *do* influence Christian society, ty, and through that society the world at large. It is, perhaps, not too much to say that *they alone* materially affect in a religious sense the thoughts and feelings of others. They become unconsciously the arbiters of right to Christian men; they check, in a thousand unperceived ways, tendencies that are downward in their direction; they keep up a standard which too many are constantly endeavouring to lower; they preserve from utter corruption a mass of profession which without them would soon become loathsome in the Divine eye. And let it be carefully, noticed they do all this without thinking they are doing it; without assuming the slightest credit in the matter; without any combination; without the formation of either sect or party; without being as a class, in any way distinguishable from others. A careful examination of Scripture will show that the existence of such a body on the earth *en permanence* is anticipated by the inspired penman; that it is predicted and provided for; that it is the only real succession to the apostolate, the only true church, the only Gospel ministry; that it is always *assumed* in Scripture that these and these only will adhere to Christ's word *in the sense* that the first converts of the faith adhered to them.

Such disciples are still like sheep upon the mountains, occasionally among wolves, and altogether without either organization or special gift for acting on the world either by argument or oratory. But they are nevertheless the Lord's, preachers; quick to listen when He speaks, and faithful to report what they hear, according to their light and their opportunity.

Whatever else is in the world for the purpose of Christianizing society, or extending the knowledge of Divine truth, is more or less of the world; is necessarily to some extent professional, and therefore bound up with such matters as status, income, and daily bread. It must be so, because the ministry which at first created Christian society has now become very much the creature of that society. However faithful or disinterested that ministry may be, it is from the very nature of things, and by the law of its existence, compelled more or less to reflect the opinions, to regard the prejudices, and to conform to the habits of Christian society. And this whether it is endowed or not, whether it is bond or free. So long as it springs out of Christian society, and is sustained by it, it is impossible from the very nature of things that *as a whole* it should

ever rise to a much higher elevation than its origin. It is of course not suffered to fall below that standard.—*Sunday Morning.*

#### UPPER AND LOWER.

No one can believe, that there are two standards of right and wrong, or that any are "called" to fall short of perfection. But does it necessarily follow that, if the precepts of the Mount *are* addressed only to the few, *are* "counsels of perfection," and, as such, adapted only to men who are the "temples of the Holy Ghost," two standards of right and wrong exist? By no means. May there not be an upper and lower school in Christianity? Has there not always been? Jesus himself teaches us that there are men in the world who are not "able to bear" certain precepts, and that there are others who are able. Happy are they to whom it is given to be strong in the Lord and to excel. But let it not be forgotten that there are those in the world too, whose short comings God, so to speak, now mercifully overlooks, whatever such may finally lose by their weakness and faithlessness. Are we not told that God has created vessels to dishonour as well as vessels to honour? that He is "the Saviour of all men," yet "*especially* of them that believe"? that He has Esau among His children as well as Jacobs, and that He has a blessing for each? Yet who shall say that the standard of truth is thereby lowered? or who shall deny that the one possesses the birthright, and the other loses by his indifference and animism that which cannot be regained, though sought for long and with many tears?

I see not how, on any other reading of Scripture, it is possible to reconcile the sovereignty of God with the freedom of man; the righteousness of God with His actual dealings towards the race; or the love of God with those striking manifestations of His "severity" towards sin which meet us alike in providence and in Scripture. But all this supposes a common standard, a common call to "perfection," and the presence of a constant witness for *the highest*, not only in the heart of man and in the written Word, but also in the actual world. It supposes *true* representatives of Christ to be ever moving among the children of men. It supposes a constant and living testimony to what He was, and is, and ever will be, to be always upon the earth.

To me it seems plain, that *every* Christian who would be perfect,—and no man, I again say, is called to anything short of this,—is bound to adhere to the Lord's teaching in its original acceptance. The whole spirit of the New

Testament,—to say nothing of particular passages,—implies that the Church of God, the body of Christ, “the pillar and ground of the truth,” is to be for ever *a thing apart*; a thing of beauty and of sanctity; a thing not of this world; a constant witness to goodness, often in sackcloth and in sorrow, but never in purple and fine linen; that it is to share alike the humiliation and the triumph of the Redemer; that it is to suffer with Him and to reign with Him; that it is to fill up here the measure of its Saviour’s sufferings, and hereafter to “enter into” and complete its Saviour’s joy; that it is figuratively to endure the cross, and actually to wear the crown.

The demand for a definite criterion capable of being applied to *individuals* by which these “witnesses” may be known, is an unreasonable one, since it supposes the possession somewhere of a discernment to which man can properly lay no claim. The objection that to allow the existence in the world of an upper and lower class in Christianity is to assert different standards of obligation here and different positions hereafter, is equally baseless. For while we all allow that God never “calls” any man to fall short of perfection, the fact is indisputable that Christian men *do* differ, not merely in the extent of their obedience, but in *their theories* as to what is demanded of them by God; that what one esteems but reasonable and right, another insists is extravagant and uncalled for; that one man takes Christ’s words in the same sense that the first disciples did; and that another takes them with considerable latitude of interpretation, feeling himself to be justified in so doing by the need of accommodating them to the exigencies of society. A Christian undoubtedly *ought* to say, the true answer to all casuistry regarding obligation is, that Christ has recognized every difficulty and summed up His reply in the words, “Strait is the gate.” Such a one will not admit—to borrow a phrase or two of Mr. Ruskin—that “the laws of the devil are the only practicable ones; that the laws of God are merely a form of poetical language.” He will insist with him that “sixpences have to be lost as well as lives, under a sense of duty; that the market may have its martyrdoms as well as the pulpit; and trade its heroisms as well as war.” But *all* Christians do not thus act.

It may be quite impossible for a looker on to say, *This man* is a true follower of the Lord, *that* is not; *this* is a faithful man who realizes the extent of his obligations and desires to pay the “hundred measures of oil;” *that* is a man who listens to some unfaithful steward, and rejoices

to take his bill and “write fifty.” But the Lord has His eye on each. Before Him the two are anything but on a level, although the one may have never violated the current opinions of his class, or sunk below the prevailing standard of Christian society, and the other may have attracted no attention by living above them. It is only as Christian men come to feel the obligation of this higher walk, and *act* on the conviction, that they will cease to be conscious of “difference and contrast between the New Testament and their own lives; that they will decidedly reject all compromise with the world; and that they will give over regarding it an open question as to “how much of the Gospel morality they may be able practically to bring into their own.”

The question, however, is not whether such persons can be *pointed out*, but whether or no they exist. Whether or no there are persons amongst us who stand in a *different relation to God* from that which belongs to Christians generally; whether or no there are any who occupy personally, though not officially, the same position that the apostles and immediate disciples of Christ did; persons who by the grace of God, and yet by their own voluntary act, have brought themselves under an obligation to obey the precepts given in the sermon on the mount in precisely the same sense that the first disciples did. *Ibid.*

#### CHRIST AND TRADE.

It is sometimes said—by men too who are far from being unprincipled—that in advocating a lofty standard of conduct in all our dealings with others, we ought to make great allowance for occasional deviations therefrom by men in business; that necessities sometimes arise out of the intense competition in trade which now exists, which oblige the most conscientious to act at times in a way that is not quite consistent with rigid truthfulness, or in perfect harmony with the law of love. Some allowance, say they, must be made for such things if the pillars of our national prosperity are to be sustained; if public wealth is to increase; if families are to keep up their position in the world; if bankruptcy is to be avoided.

In excuse of *one* form of wrong—*hardness in dealing*—these persons commonly fall back, as they think, upon the laws of political economy, which, say they, can never be violated with impunity, however great may be the suffering that is sometimes brought upon others by adherence to them.

Upon the teachings of the economists I have no remark to make beyond observing that it would be well if those who justify hard dealings by such authority would remember what Dr. Arnold somewhere observes on this head. He says, in substance, that it should always be borne in mind that "in economical works the economical end *alone* is regarded, without taking account of its bearings upon the higher ends to which it should minister." It is very useful, he observes, "to consider economical questions in a purely economical point of view, in order to discover the truth respecting them *merely* as points of economy, although *it by no means follows* that what is expedient economically is expedient also in other respects."

I trust I am no fanatic in relation to money-getting. I am quite willing to allow that the desire to possess property is a right desire, and that the endeavour to obtain it frequently "calls forth and exercises many valuable qualities,—such as forethought, love of order, justice, beneficence, and wisdom in the use of power. He who possesses property can hardly live in the extreme of ignorance or brutality; he has learnt unavoidably some of the higher lessons of humanity."

All trade, if I mistake not, proceeds on the supposition that men, in dealing commercially with their fellows, act, and are justified in acting, with an *exclusive* regard to their own interests; that they are bound to buy in the cheapest, and to sell in the dearest market they can; and that they may lawfully take this course as much in relation to labour as to anything else. The argument is that by strict adherence to the law of demand and supply, and by each man regarding his individual interests alone—however great may be the inconvenience felt by the weak or unskilful,—the general interests of the community will be best secured, and national wealth be most largely augmented.

Whatever apparent force these reasonings may have, I can only say *they are not Christian*. The man who listens to the voice of Christ *must*, at whatever cost, look "not on his own things only, but also on the things of others;" he must do unto others as he would that they, were in similar circumstances, would feel it right that they should do unto him. He must put his shoulders under another's burdens. He must "bear the infirmities of the weak."

But if he does so—and here is the pinch,—he cannot always either buy in the cheapest, or sell in the dearest market. He must therefore occasionally be regarded by the many as a fool. He must suffer a loss which others avoid. To

*what degree* he is called upon to do this must be decided by each man for himself under the light of the law of love. Wherever this is honestly done, it will not be found so very difficult to decide at what point self-interest oversteps the boundary of God. But on this point, as on every other, *the conscience needs to be educated*.

The extent to which this aspect of the subject is now either ignored or denied, has excited the wonder of writers who, while in no sense theologians, are yet keenly alive to the obvious discordance which now obtains between the teaching of Christ and the conventional standard in trade matters of modern Christian society. Mr. Ruskin says, "I had no conception of the absolute darkness which has covered the national mind (as to right and wrong in our relations to others) until I began to come into collision with persons engaged in the study of economical and political questions. The entire *naivete* and undisturbed imbecility with which I found them declare that the laws of the devil were the only practicable ones, and that the laws of God were only a form of poetical language, passed all that I had ever before heard or read of mortal infidelity."

The ordinary excuse for trading immorality is, "Every one practises it. Why should I be over-scrupulous regarding things which many a good man does?" The *ostensible* reason for this disregard of right is, the fact—a very painful but unquestionable one—that a scrupulous conscience is very seldom a healthy one; the *real* reason is, that the standard appealed to is not that of Christ, but that which is conventionally recognized, openly or tacitly, by certain respectable and religious men.

And why do *such as these* consent to a lower standard of integrity than that which is recognised by the Master? There can be but one answer,—because, as Mr. Ruskin puts it, they do not consider that Christ's standard is practicable under existing circumstances; because they persuade themselves that the conditions of modern society were not contemplated when His injunctions were first issued.

The *delusion*—for it certainly is one—springs out of the habitual non-recognition of what is indeed often disputed, and still more frequently disregarded, viz. the fact that the laws of Christ are not given to society at large; not intended for communities as such; not addressed to unbelievers, who deny the authority of the Lawgiver,—but to *disciples*; to men who regard themselves, and wish to be regarded by others, as true Christians; to persons who profess their willing-

ness, when required, to give up all for Christ, and to look for treasure in the skies.

It is not, indeed, pretended that any person may lawfully disregard the Lord's commandments, or that they are not "good" for all men; but it is maintained that the obligation to observe many of them arises out of a supposed change of position in the parties to whom they are addressed. Something more and something higher is expected of a man who believes himself to be, in an essential sense, a "son of God," and "an heir of the kingdom" of heaven, than is demanded of one who is avowedly living only for this world and its belongings. *The former* is a candidate for, and an expectant of "glory, honour, and immortality;" *the latter* hopes to be saved from hell, and is satisfied with that anticipation. *Both* may be, in a sense, believers in Christ; but only one is supposed to have answered the question, "Can ye be baptized with the baptism wherewith I am baptized?"

The *key* to those sayings of Christ, which at first sight seem too unworldly for practical use, is not to be found in the notion that they are but general principles, intended to be modified and adapted to the supposed necessities of modern life, but in the Lord's own answer to the young man who came to Him, saying, "What good thing shall I do that I may inherit eternal life?"—*Ibid.*

## THE RETURN OF JUDAH AND ISRAEL TO PALESTINE.

BRO. STORRS: The article below, was published last Dec. in "The Christian Herald and Signs of Our Times," London. It will speak for itself. "The unwallled villages" are *now* going up quickly, and old walls are being pulled down. God is working in His own way, and time, and according to his own word. Glory to His ever precious name. We feel almost like men that dream, *seeing* the prophecies so literally fulfilling. Jesus is coming. "Amen, even, so come, Lord Jesus." The weary pilgrims will soon get home. So cheer up. Patiently waiting.

HELEN ROBERTSON.

Waukesha, Wis., Apr., 1877.

## PALESTINE REPEOPLING, AND SIGNS OF THE END.

BY REV. J. NEIL,

Lately Incumbent of Christ Church, Jerusalem.

1. The New Land Laws in Palestine—2. The New Laws of Military Service in Russia—3. New Civilization in the East—Missions—The Consulates—Influx of Visitors—The Hoffmannities—Building Societies—The Prophecies Fulfilling.

AT a moment when all eyes are turned to the

East, it cannot be unimportant to learn that, after the slumber of ages, Palestine is awakening to new life, and Israel is actually returning to its shores in such numbers, and in such a way, as they have never been known to do. While in the former instances, whether under pagan, Christian, or Moslem masters, they were equally the subjects of extortion, oppression, and contumely; now they are beginning to hold a position of comfort, independence, and power. This remarkable change is in itself significant, and the whole movement should surely be watched by the student of prophecy with eager and expectant attitude.

The great importance of the day in which we live arises from the very general agreement amongst commentators who take the historical view of prophecy, that the period of 1,260 years of Papal and Mohammedan temporal power is now fast expiring. At its termination the Jews are to return, before their conversion, to their own land, in very considerable numbers. (Dan. xii. 7; Rev. xi. 3, &c.)

It may be asked, are there any signs as yet of the commencement of this momentous event? A residence of some years in the Holy Land, and an intimate acquaintance with what is now passing there, leads me unhesitatingly to answer that such there are. The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably *double* what it was some ten years ago.

In 1872 and 1873 such numbers came to reside in Saphed, one of the four holy cities of the Jews in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day—this, be it remembered, in the East, where "the night" is emphatically the time "in which no man can work!" Great accessions still continue daily; and whereas ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent any house that is to be let. Notwithstanding this happy change, want of accommodation still being felt, building societies have been formed, and many of their simple tenements are now rising outside the city to the north-west. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts. I believe the Hebrew population of Palestine proper must now be stated at 30,000, of whom more than half reside in Jerusalem. This is

without reckoning the Jews of Sidon, Beyrout, and Damascus, all within the limits of the Land of Promise, probably some 7,000 or 8,000 more.

Three causes have, in the providence of God, mainly contributed to bring about this marked return to the Land of Promise: first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilization throughout the East.

1. As regards the new land laws in Turkey, formerly none but *rayahs*, or subjects of Turkey, could hold real property in any part of the Ottoman empire. Some nine years ago, however, a most important alteration took place. In June, 1867, an Imperial rescript (*Hatti humaiun*) gave to all subjects of foreign powers a right to purchase landed property in their own name. It was a part of that marked improvement in the position of foreigners in Turkey, which dates from the time of the Crimean war.

No sooner was the law passed, than many began to purchase plots of ground for building in and around the principal towns of Palestine. At first, men found it hard to believe that safe possessions would be guaranteed, and that Jews, who but a few years before were greeted in the public streets with opprobrious names and shameful ill-treatment, would be allowed by the haughty Mohammedans to become in peace the lords of the soil. But as time wore on, and one villa and cottage after another arose outside the walls of Jerusalem, where the owners lived in safety, new confidence was inspired, and more became desirous of possessing a portion of the sacred ground. In the country districts whole villages, with lands around them to the extent of over 3,000 *dunems*, or acres, have been bought—lands which, though unmanured from year to year, unimproved in any way, and cultivated with the least possible amount of labour, are immensely productive, owing to the extraordinary fertility of the soil.

Already land in the neighbourhood of several towns has enormously increased in value. To my knowledge, one plot of ground close to Jerusalem was sold, three years ago, for twenty times the sum which was paid for it some time previously, by the owner. This increase in value has arisen from the right of foreigners to purchase real property.

2. In the second place new laws of military service in Russia, coming into operation shortly after the promulgation of the new real-property laws in Palestine, have greatly tended to lead Israel's weary steps back to their own land. Formerly, in Russia, they were not, as a body, compelled to take arms, but were allowed, if

they chose, to pursue their usual peaceful avocations: now, however, this has all been changed. Russia has been, ever since the Crimean war, preparing for the next great struggle against Turkey, and part of that preparation has been the introduction, in 1874, of the German scheme of military service, which forces all the Jewish population in her dominions to enter the army.

All Jews throughout Russia are now required to be enrolled and drilled at the age of twenty-one. Israelites are singularly averse to the military calling. They have therefore, taken alarm at the terms of this new system. Moreover, they are especially disinclined to fight for Russia. In that country they have suffered much—in common with all who differ from it—at the hands of the Greek Church. Many persecuting laws have been passed against them, more especially in Poland.

Now, in Palestine they are still entirely exempt from service in the army. A trifling poll-tax amounting, I believe, to about a *majeedy* (four shillings) a head is taken from Jews and Christians in Syria in lieu of their liability to conscription. They have, therefore, decided to leave Russia when and how they can. This is not easily managed, for such are the despotic laws of that State, that in many cases their preparation for departure would be a ground for their imprisonment. Still, great numbers of them are now arriving in Jerusalem, and they already form a very new element of wealth and influence in the Holy City. During the years 1871 to 1874 every steamer from Russia brought her large quota of Hebrew passengers, and those whose business it was to meet travellers at Jaffa, and conduct them to Zion, marked with astonishment the great crowds that came by these ships. This state of things, it is said, still continues.

I have, myself, repeatedly heard from their brethren in Jerusalem, and from Turkish officials in that city, who were in a position to know, that the Russian Jews, in a body, have, ever since the adoption of the German system of military service in 1874, anxiously sought to leave Muscovite territory, and settle in the Holy Land. They cannot, if they would, escape all at once. The stream of emigration, however, is now slowly but steadily flowing towards Emmanuel's Land, and will, there is every reason to believe, continue to flow—the more speedily as the dark war-clouds now impending settle down on Europe—till Russia is emptied of a Hebrew population that probably numbers one third of the whole nation of the Jews.

3. But we have yet to notice the influence on this movement of a new civilization in Syria.

Neither the facilities for acquiring land in Palestine, nor the dread military service in Russia, would have been inducements strong enough to have led back European Jews to the country as it was some thirty years ago, in 1847. In those days Jerusalem could not be entered save in Eastern costume; the Jews were shut up in their own unwholesome quarter, and it would have been death to live amongst the Turks. No one could venture alone outside the walls of Jerusalem after dark, much less live in any country-house. A Jew of highest position walking through the *Suk* (bazaars) was liable to the grossest insult, for which there could be no redress.

For instance, a Turk would take off his shoe, throw it at the poor fellow, and hailing him as a dog, bid him fetch it, an indignity to which he was bound to submit. Fanaticism, violence, ignorance, and dishonesty had every thing their own way. Such was the state of things in the towns. In the country districts the land was wholly uninhabitable for Europeans. There was not a single road in the country; and when it is added that the Bedouin Arabs at harvest time swept across the unprotected fords of the Jordan, to rob the threshing floors and levy black mail, we have a true outline of the terrible picture of ruin presented by Emmanuel's Land some years ago. Now, the change that has taken place in all this is indeed very striking.

The coming of the missionaries to reside in the country, about forty years ago, has doubtless, under God, been the chief of these causes. No honest Hebrew acquainted with the modern history of Palestine can fail to know very well, however little he may care to confess it, that the altogether new comforts and privileges he now enjoys are due in no small degree to the work, direct and indirect, of Protestant missionaries, and more especially of the early missionaries to the Jews.

Amongst other agencies of civilization, must be enumerated *the establishment of Consulates*, in various towns of Palestine, by which means most of the leading nations of Europe are now represented. Not only has the presence of these European representatives, many of them diplomatic agents entrusted with considerable powers, been in itself a great check upon the general lawlessness which preceded their coming; but it has rendered it possible for all subjects of their respective nations to live in comparative comfort and safety.

Another cause of the present improved condition of the country, the *annual influx of a very great and increasing number of visitors*. Of late

years, from the commencement of December to the beginning of the following May, but more especially during the delightful spring season, crowds have thronged the ordinary pilgrim ways. Royal personages have been conspicuous among the number. Formerly only a few very wealthy travellers could accomplish the journey. Now it may be said to be within the reach of ordinary tourists. There are two well-known conductors of travelling parties in England, Mr. Cook and Mr. Gaze, and one in Germany, who constantly bring numerous tourists, and very many Americans and Russians come. In consequence of the visits of some royal personages, the principal roads have been repaired, and in some cases made anew. The improvements in this direction during the last three years have been very marked.

A German community known as "the Society of the Temple," also called familiarly "the Hoffmannites," from their leader Dr. Hoffmann, a band of piously disposed Germans, to the number of about a thousand, have in the last few years settled as colonists, principally at Jerusalem, Jaffa, and Haiffa, where as dradsmen, mechanics, and domestic servants, they have helped most materially to improve the condition of the country. They believe that in thus coming they are fulfilling prophecy. God's future revealed purpose for Palestine is, according to their interpretation, that it should be colonized by Christians from out of all nations, who will finally build a temple at Jerusalem.

Other improvements have taken place. Until five years ago, the gates of Jerusalem were all shut at sunset, and were not opened, except to the privileged possessor of a special pass, until the next day. This highly inconvenient practice came to an end some five years ago.

At Jaffa, by command of the Governor, the massive town wall, an extensive fortification, has within the last few years been pulled down, and some of the stones were bought, as building material for a new school-house in connection with Miss Walker Arnott's excellent work. Shops have of late sold European commodities; so that some of the comforts and luxuries of Western life may now be procured; and vegetables or fruits, which formerly were so scarce, are now cheap and abundant.

No less than three Building Societies have been organized among the Jews, which are rapidly erecting new houses, and of which Sir Moses Montefiore has given an excellent account. Another remarkable fact is that an Ordnance Survey Map of Palestine from Dan to Beersheba is nearly completed by the English Palestine

Exploration Society, on the scale of an inch to a mile.

Now that to Turkish bankruptcy has been added an awful outbreak of Turkish barbarity, the crisis has come, and the dread settlement of the Eastern question can, it is felt on all hands, no longer be delayed. What that settlement is in part to be, is written over and over again in the word of God. When the "river Euphrates" the symbol of the Turkish power, is dried up, it is that "the way of" the Jews, "the kings of the East, may be prepared." Israel are to return to their own land. This event, *in its incipient stage*, I have shown to be now actually taking place. That which is yet to be looked for is the restoration of the Jewish nationality under the protection of some one or more of the Great Powers. And all this is preparatory to the Second Coming of Christ.

### JERUSALEM AND TURKEY.

Our blessed Savior, in the remarkable prophecy contained in the twenty-first of Luke, told His disciples that Jerusalem should be "trodden under foot of the Gentiles until the times of the Gentiles should be fulfilled."

What are the Gentile powers which have trodden down Jerusalem? They are Rome and the successive forms of that Mohammedan power of which the present head is Turkey. Rome trod her down at the siege of Jerusalem, and Turkey holds her down now. Rome cast her to the ground, and when she was down, Turkey set its foot on her neck. Rome hurled her to the dust, and Turkey now tramples her in the mire. Rome destroyed God's temple, and actually plowed up the sacred ground on which it stood. Turkey maintains on the sacred site the Mosque of Omar; and on that holy hill where Abraham offered Isaac, where David offered the oxen of Araunah, where Solomon built his temple, and where the Lord Jesus the Son of David, cast all out that was unholy; there, by Turkish authority, now stands a Mohammedan mosque; and there no Jew was permitted to set his foot, the only privilege allowed him being to kneel in the street, standing outside the enclosure, and there weep at the desolation of Jerusalem.

There is something very remarkable in this fact, because these are the two powers especially connected with the two great predicted apostacies, Popery and Mohammedanism.

And now what is the present position of these two powers? And how do they stand in Europe?

What is the condition and what the prospect, of these two great oppressors of Jerusalem? As for Rome, as a political power, it has ceased to exist. According to Sir G. Bower in the *Times* of November 10, 1874, "The Pope has been dethroned, and all his dominions and property have been reduced to a palace, a church, and a garden."

But what shall we say of the second? of that Turkey which is the only power now treading down Jerusalem? Is there any politician in Europe who has the least expectation of Turkey remaining in its present position for another ten years? Whatever little political power it retains is dying out as rapidly as it can die. Its exchequer is bankrupt. Its subject populations are rising against the intolerable burdens of its injustice and oppression; and the Turks themselves have lost heart in the melancholy conviction that their days are numbered.

Thus of the two powers that have trodden down Jerusalem, one is already extinct, and the head of the other is at its last gasp. The foot of the Sick Man is the only foot remaining on the neck of Jerusalem, and the Sick Man is dying. Surely it is not unreasonable to ask the question, "when he dies, why should not Jerusalem arise and be free?"

Turkey is now treading her down; but its decay is begun, and its days are numbered; so that we may earnestly hope that it will be but a little while, possibly a very little while—within the lives of many present—when the promise of God shall be fulfilled, and according to the prophecy, "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." God grant that all may be found looking for His appearing, and ready to welcome Him with their lamps burning brightly, "when the cry is heard, 'The Bridegroom cometh!'"—*Rev. Edward Hoare, Canon of Canterbury, England.*

### DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 8.

BY G. R. LEDERER.

#### CHAPTER XI.

#### INTRODUCTORY REMARKS.

It will be admitted by all Bible students that this chapter offers more difficulties than all other chapters in the book of Daniel. It is written in worse Hebrew than is met with in any of the

books which compose the Bible; so much so that even the verbal translation is hard work, how much more to make out a certain sense and connecting link of the verses.

The ancient commentators—all of them lived between the ninth and twelfth century of our era—interpreted this chapter as being already fulfilled and passed into history. It is a sketch of events which, in the days of Daniel, were still hidden in the womb of time, and all of which had more or less effect upon the prophet's own people.

Careful study of this apocalyptic book thus far, and particularly the preceding chapter, must, we believe, lead every unprejudiced reader to the conclusion that this chapter does not and cannot have any reference to events which should occur beyond the period of the third universal empire, that of Javan, the Grecian, or rather Syro-Grecian. For in this, as well as in the eighth chapter, Daniel's informant makes mention only of the two empires, the second and third, viz., the Medo-Persian and the Grecian. This fact alone would be sufficient proof, that the conclusion at which we arrived is correct. But we are not left to depend on inferences alone, we have still better and stronger evidences from history written by men of different character, nationalities and religious views. From the history of the Hasmoneans, (Maccabees,) that of Josephus and of some Heathen writers, it will be seen as plain as language can make it, that all the wars spoken of in this chapter between the Kings of the North and of the South took place between the two principal heirs of Alexander the great, the conspicuous horn of the He-goat, and founder of the third, or brass universal empire. The King of Egypt answering the King of the South—being South of the Holy Land,—and the King of Syria to the King of the North.

But the question here arises, what was the object of the Messenger in dwelling rather at great length upon the wars of these two branches of the brass, or leopard or he-goat monarchy? Why did these contests become an object of revelation at all since we do not find any special mention made of the wars of the two first empires, the Babylonian and Persian? The answer is again very obvious when we consider that no revelation was given, and no history was related in the Bible unless it had some reference either to that Kingdom which was God's Kingdom, or to that people which was especially God's people; that

is, the revelation or history, must, in some way or other, be of some interest either to Israel or the land of Israel. That this was indeed the case with the wars between the two Kings, of the South and of the North; for Israel's land lay between the two contending parties, and was, naturally, the centre of the contest until the fourth, the iron, or the terrible beast without name, entered upon the stage of the prophetic arena as the universal empire. No wonder then, that the Jews who were sometimes subject to the one and sometimes to the other of the belligerent parties suffered indiscriminantly by both; still, they suffered most from the King of the North, or the Syrian branch of the Grecian empire.

This chapter, therefore, contains but a brief, true outline of those wars in which the Jews suffered so much and which culminated in defiling the sanctuary, suspending the sacrifices and forbidding circumcision, the keeping of the Sabbath and the reading of the law by penalty of instant death, until Jehovah in His mercy interfered by raising up the heroic priestly family of the Hasmoneans who freed the land from the most cruel tyrant that ever breathed the air of the "pleasant" or "desirable land," and he, that tyrant, came to an untimely end. The events, therefore, predicted in this, as in the former chapters written in the Hebrew language, are in the past, just as the predictions of the suffering Messiah, and consequently, all efforts to look for them or apply them for future times is more than useless, it is absolutely injurious. And in fact, what compels us to turn our eyes from undeniable historical events and enter upon a troubled sea of endless and insoluble guesswork, to make unfulfilled prophecy out of it? Should we not learn wisdom from the experience of many truly good, wise and learned men who have failed in their efforts to build up a theory, a structure of materials which are not in existence?

The best way, we think to obtain as clear an understanding of this chapter as its difficult language possibly admits, will be to take verse by verse and give a brief outline of the events which it intended to foretell, and which actually came to pass in the time during which the Grecian empire was the prophetic universal monarchy. We now begin with

Verse 1. This verse properly belongs to the preceding chapter, the object of which was to show Daniel the friendly relations between the

speaker, Gabriel, and Michael the prince of Daniel's people. To our mind it is clear that the compilers of the Old Testament Scriptures, Ezra and his associates, among whom were the three latter prophets, Haggai, Zechariah and Malachi, purposely transferred the last verse of preceding chapter to the head of this one, by which to show that the eleventh is but the enlargement of the subject on which he spoke in the tenth chapter.

Verse 2. Here begins again the message which the angel was commissioned to deliver to the man who was beloved. He told him that besides the then resigning monarch of Medo-Persia there would be three more and a fourth one of the same dynasty. The reason that the speaker did not give the whole number four at once, was, that the three former would succeed each other without making any particular change in the affairs of the empire, as without any special influence upon the people on the land in which Daniel was so deeply interested. These three were: Cambyzes, Pseudo-Smerdes, and Darius Hystaspis. The fourth was Xerxes, who, being exceedingly wealthy, gathered a mighty army with which he intended to annihilate with one stroke the Grecian confederation, which, at that time had just begun to emerge from obscurity and to attain some influence in the affairs of the then known world, and of which the Persian monarch was afraid. Whether he succeeded in his plans or not we are informed in the two following verses.

Verse 3. Nothing is said here about the issue of the great battle between Xerxes and the Grecians; but we are told at once of the rise of another great and powerful King; thus we learn that the Persian failed to accomplish his intentions, and that with him the supremacy of the second universal empire ended, and the third inaugurated in its place. All this is confirmed by profane history. An objection has been raised against the inspired writer of the book of Daniel on account of the historical fact that Xerxes was not the last King of Persia. True, there were many Kings after him who lost almost his whole army in the war with the Grecian power, and even this day, Persia is an independent kingdom; but we must ever bear in mind the object and aim of prophecy. With Xerxes fell, not the kingdom of Persia, but the supremacy; Palestine, the land of Israel, the Kingdom of God, was taken out of the hand of the Persian rulers, the possession of which alone

made a *universal* monarchy, a subject of prophecy. This land passed into the hand of Javan, the Grecians, hence the third of the four monarchies shown to Nebuchadnezzar in the image and to Daniel under the symbol of four beasts, entered upon the stage.

Verse 4. That strong King, the founder of the third empire—the one represented in the vision by the mighty horn of the “he-goat”—was soon to be broken up into four fragments, but it ceased not to be the prophetic universal empire, for the Holy Land remained in possession of one of the four divisions. Alexander died when in the height of power and greatness; none of his descendants succeeded him to the possession of his vast dominion, but strangers divided it among themselves, while Hercules and Alexander, his sons, were put out of the way by poison.

Verse 5. One of Alexander's generals, or rather the former governor of Egypt, Ptolemy Soter, will declare himself King of Egypt and will become very strong; but one of his (Alexander's) princes, or generals, will become still stronger than the former—that of Egypt—and have even a greater dominion. Seleucus the first, Nicator, the founder of the Syrian division of the monarchy, who extended his dominion from the Euphrates to the Indus. We are not told here that there was war between the King of the South (Egypt) and that of the North (Syria;) but we are forced to come to that conclusion by verse 6, in which we are told that the two parties tried to come to an agreement, and also of the means they employed for that purpose, and that their plan was a failure. Antiochus II King of Syria, surnamed by the Milesians “Theos,” because he delivered them from their tyrant Timarchus, was engaged in a war with Ptolemy II King of Egypt, which lasted eight years, and which was finally concluded on the following terms. Namely, that Antiochus should divorce his wife Soadice, disinherit the children she had borne him, and take Berenice, the daughter of Ptolemaeus for a wife and appoint the son,—should one be born by her—as the legal successor to the throne. Antiochus accepted these terms; Berenice became his wife, yet, the peace was not established, because when, two years later, her father, the King of the South, died, Antiochus sent Berenice away and took his former wife Soadice to himself. Soadice, however avenged herself by poisoning her husband,\* hired

\* This woman could not forget the shameful ejection.

also assassins who killed Berenice and her son in Dapne, and declared that the King had appointed her son, Seleucus Kallinicus, as his successor.

Verses 7, 8, 9. An avenger arose to the murdered Berenice, "a branch from her own root, her brother, Ptolemaeus Euergetes. He conquered all the provinces of the King of the North except Syria proper and put Laodice to death. He would have taken the whole of Syria had not the rumor of an insurrection at home—Egypt—called him back. He took all the gods—of gold and silver and all vessels of precious metals with him to Egypt, of which he erected a monument, (the so called "Marmor Adulitanum") upon which he inscribed that he united Mesopotamia, Babylon, Susiana, Persia, Media and all lands up to Bactria under his sceptre. He remained quiet in his home for two years, and this is what the last clause of verse 8 says: "And he shall stay away from the King of the North two years." (Heb, Shanim.) Meanwhile Seleucus Kallinicus—the son of Laodicea—was not idle; he retook the cities of Asia Minor and with their aid he conquered back some other provinces that were taken from him. He sent ships of war to attack Egypt on one side, while he marched with an army against it by land. But a mighty storm destroyed his ships, and on land he was totally routed, so that he barely escaped with a few of his people, and returned to Antiochia. This was foretold in v. 9.

Verses 10, 11, and 12. "And his sons"—the sons of the unfortunate King of the North—"shall stir up, etc." The sons of Seleucus Kallinicus determined to carry out the plan which their father had failed to accomplish. They gathered an immense host and one of them broke into the realm of the King of the South like a flood until he reached the principal fortress of that King. He then left the army there under one of his generals and returned to his own land, where he gathered an additional army which he led into the land of his enemy, the King of the South. History tells us of these events as follows: After the total defeat of Seleucus Kallinicus, the King of Egypt quietly reigned over Phoenicia, Southern Syria, Seleucia and Orantes. But under his successor, Ptolemaeus Philopator, a new war ensued. Kallinicus and her son had suffered and, at the same time she feared the inconsistency of her husband the King, therefore she felt no scruple to put him and her rival Berenice out of the way.

icus left two sons, Seleucus III. Keranus, who ascended the throne, and Antiochus III. who, afterwards, received the epithet "the great." Keranus gathered an army and went to war against Attalus who operated in Asia Minor for the King of Egypt. But his reign was short; for after two years he fell in battle. Antiochus, his brother ascended the throne as the third of this name; he continued the bloody contest, and pushed his victorious army into Egypt proper.

Ptolemaeus Philopator, a man of little energy, made scarcely any effort to resist the Syrian invader; but when the enemy had already taken Tyre, Acre and other cities of importance and besieged Dura, (the fortress mentioned in verse 10,) the cowardly Ptolemaeus asked for an armistice which Antiochus readily granted, for Dura resisted all his efforts to take it, and returned to Seleucia. Here he recruited another great army, and in the following Spring he renewed his operations against Egypt. Victory followed his march until he arrived before the fortress Raphia. Now, for the first time the sleepy Ptolemaeus aroused himself from his lethargy, "he was embittered" (v. 11.) gathered a mighty army which he led in person against the invader and indeed won the battle; Antiochus barely escaping with his own life and returning to Antiochia. From this secure place he sent messengers to the King of Egypt pleading for peace and offered to give him back all the cities and provinces which he had taken. Ptolemaeus accepted these terms, and peace was restored. This is the meaning of v. 12. Ptolemaeus was proud of his powerful army which had thrown down tens of thousands of the enemy,\* but he himself showed not the least strength of character, and therefore, he was satisfied with obtaining back his own lost provinces without following up his victorious course against his enemy, which a man of some energy would surely have done.

Verse 13. "Then"—not "for" as the Common Version has it—"the King of the North

\* "The book of Daniel." A commentary written by Rev. Dr. Krafft, published in 1836, has some statistics of the numbers of the contending armies; viz. That of Antiochus consisted of 62,000 footmen, 6,000 cavalry and 102 elephants. That of the King of the South—Egypt—contained 70,000 infantry, 5,000 cavalry, and 73 elephants. The King of the North—Antiochus, of Syria—was defeated, and, according to Polybus, he lost in that battle before Raphia 10,300 killed, 4,000 wounded, and most of the rest scattered.

shall return and shall raise a multitude, greater than the first and at the end of certain years he shall come surely with a great army and immense riches." History testifies that thirteen years passed in peace between the Kings of the North and the South. During these years Antiochus—King of the North—conquered the Parthians and took Media from them; he also pushed forward into India for the purpose of obtaining a great number of elephants to use against the Romans who just then commenced operations in Asia, and took also Asia Minor and Thracia. Just then Ptolemæus Philopator died and left the throne to his son, Ptolemæus Epiphanes who was but five years old, under the guardianship of the cruel Agathocles. Antiochus thought that a favorable opportunity to again invade Egypt and avenge his former defeat. So he came with an army more numerous than the former towards Egypt.

Verse 14. The King of the North, Antiochus, was not the only enemy of Egypt. Philip, of Macedonia (not the father of Alexander, of course,) joined the King of the North, and an agreement was already made how they should divide Egypt among them. Several provinces rebelled against the young King, to which the misrule of Agathocles gave sufficient occasion. The Jews, also,—“the wicked sons of thy people”—joined the rebels and threw themselves into the arms of Antiochus. They did it “to confirm the vision;” that is, unwittingly they acted in such a manner that a prophecy, laid down in a former vision—chapter 8, verses 23, 24 and 25, should be fulfilled. The messenger called them “wicked sons,” because this joining the Syrian wing of the Javan or Grecian empire, brought untold woe and suffering upon the Jewish people.

When, after the death of Alexander the great, the empire was divided the land of Israel became a part of the Egyptian division, the rulers of which, in general, treated the Jews well. Ptolemæus I. was much pleased with their intelligence and learning and encouraged great numbers of them to emigrate to Alexandria. Ptolemæus II. Philadelphus, was he who caused the sacred books of the Jews to be translated into the Greek language—the Septuagint. Also Ptolemæus III. treated the Jews as friends, and their condition reached the highest degree of national prosperity. It may be that in the reign of the child Epiphanes under the guardianship of Agathocles, the affairs may not have

been as favorable as before; but this should not have been made a pretext for their faithlessness. But in so doing they fulfilled a prophecy, as this verse plainly says, which will end in sorrow as the verse closes with: “and they will stumble,” or be broken. This points, in the first place to the vengeance which the Egyptian general Scopas executed on the Jews, when he, for a short time retook Jerusalem from the Syrians; but principally, to the sufferings under a Syrian tyrant, who in late days would ascend the throne.

Verse 15. Having briefly related in the two preceding verses that the King of the North would again march with a mighty host against the King of the South—Ptolemæus Epiphanes—and that the latter would have many enemies besides Antiochus, the angel next relates the course and result of that new campaign.

He says, the King of the North would build an embankment (before a fortified city) and take it, while the arms of the South, even a selected people or army would have no power to stand (against the attacks of the Northerners.) From history we learn that Antiochus, when he renewed hostilities, took Coelo—Syria, Phoenicia and Palestine before he advanced into Egypt. But having become involved in a war with Attalus, King of Pergamos, he was compelled to abandon these conquests, and the provinces were re-taken by the Egyptian general Scopas. However, when Antiochus had settled his affairs with the King of Pergamos, he turned again his face towards Egypt, re-conquered the above named provinces in the battle of Parmas. It cannot be objected that the prophetic word makes no mention of these intermediate affairs in this war, because these events were of but a short duration and without particular influence on the events which became the object of prophecy. The battle of Parmas decided the fate of Egypt; Scopas badly defeated threw himself with ten thousand men into the fortified city of Sidon which Antiochus besieged and finally compelled to surrender, because he cut off every way of supply to the doomed city. Three of the best generals of the King of the South were sent to relieve Sidon, but they were defeated. “There was no power to stand.”

*(To be continued.)*

IF God has chosen your way depend upon it, it is the best that could be chosen; it may be rough, but it is right it may be tedious, but it is safe.

## THOUGHTS ON JOHN XI.

THIS chapter is in many respects a most interesting one. It brings before us, and as it were lets us see a little into, what may be called the *family life* of the better class of Jews in our Lord's time, and of his relations thereto. From the circumstance of Martha preparing a feast which evidently included a large number of guests, and from the fact that so many of the Jews are spoken of as coming to comfort Martha and Mary after the loss of their brother, we have every reason to believe that they were people of some distinction, perhaps corresponding to what we should call in the present day the upper middle class of society. They were, moreover, evidently pious, earnest, God-fearing people; and may, therefore, be taken as representatives of the better portion of the religious and educated Jews. It is impossible to suppose that our Lord would have loved as he did all the members of this family had they been otherwise than sincere and good people.

We have in fact in this family of Bethany a beautiful picture of domestic life in a religious and God-fearing Jewish family. I say "a picture" because here, as so often in the Gospels and indeed in the Scriptures generally, the writers thereof seem to have a marvellous power of presenting by a few bold, graphic touches, the *character* of the persons of whom they are writing, and this chapter will, I think, in the cases of Martha and Mary fully bear out my assertion.

There can be no doubt that the nearest approach to a heaven upon earth is to be found in the midst of a well-ordered, pious, loving family. What a vision of happiness is afforded thereby, and what consolation and comfort. What a haven of rest from the storms of this world is the bosom of a family where God is really worshipped. It almost seems as if the Creator here affords to us a proof of what he designed the world to be, by showing us how much happiness may be attained when "brethren dwell together in unity."

I have been much struck with an observation of the late Henry Crabbe Robinson, in which he states that "Almost everything that is done by a family as such is good."

When a family are really united they present to the world a picture or image, faint indeed, but of the right kind, of what God wishes his children to be; for there we have, first, the cheerful love and obedience of the child to the parent, and then the mutual forbearance and affection of one towards the other. Indeed it

is scarcely saying too much to observe that if all mankind manifested towards each other such love and kindness as is often shown by the different members of one family, the world even now would be almost a paradise. And that this is the will and intention of God there can be no doubt, from the beautiful language of the prophet Malachi: "Have we not all one Father, hath not God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

In the eleventh chapter of St. John's Gospel we have an instance of a united happy family, all of them more or less servants of Christ, and there is no reason to doubt that among them our Lord was often received, and his spirit refreshed and comforted. The statement in the fifth verse of this chapter, brief though it be, is sufficient proof that he was on most friendly terms with all the members of this family: and doubtless they found how great a blessing to them, and how full of spiritual comfort it was, to be permitted to draw so near to him. How natural it was, then, for these sisters at once to send to our Lord when the illness of Lazarus began to assume an alarming form. How confident they must have been that if he could only arrive in time all would be well. And how deeply they must have felt it when he from whom they had hoped so much failed to appear. How strange, not to say hard, must our Lord's behaviour have seemed to them.

Now I think we have here a most comforting and beautiful instance of the way in which God works. Here is the case of one whom Jesus loved being sick unto death, and yet when the sisters of Lazarus send notice of the fact to our Lord, so far from hastening to his friend's assistance as we should have expected, he remains—evidently on purpose—two days still in the place where he was. But the instant he knows that Lazarus is really dead, he at once sets out, in spite of all the machinations of his enemies, and of the risk which he knew he ran in going into Judæa.

We may be sure that it was a hard, a terrible trial to our Lord to force himself as it were to stop where he was when he knew that by going to Bethany he could save his friend. But he never hesitated when he saw what the Father's will was. That his heart was indeed thus full of pity and tenderness we know from the fact that though perfectly aware that Lazarus would soon be restored to life, and the weeping eyes around him dried, yet the very sight of those tears was it would seem too much for him. How

his very soul must have been torn by the few heart-broken, scarcely articulate words of Mary,—one of the best and most pious women on earth,—as half in despair, half almost in reproach, she fell at his feet and said, “Lord, if thou hadst been here my brother had not died.” As though she had said, “You would not come when we sent for you.” Even the glorious event which he knew was to happen in a few minutes could not prevent him from being deeply moved.

Now if Christ be “the image of the invisible God,” we have here a revelation of what our Father in heaven feels when he permits evil to take its course, in order that greater and more glorious good may ultimately result. Surely in all our afflictions he is afflicted, and partakes of all our sufferings. Should not this alone constrain us never to grieve that Blessed Spirit who is now his representative on earth?

What an instructive instance again we have in this chapter, of the marvellous way in which our Lord adapts himself to the cases and circumstances of different characters. How different is his treatment of Mary and of Martha. Both of them required his help, both needed as it were the physician’s healing art and medicine, and he wisely applies to each the appropriate remedies. To Martha, when she uses precisely the same words as Mary, he says, “Thy brother shall rise again.” But in the case of Mary he seems to have been too much overpowered to reply, and at once says to the weeping friends, “Where have ye laid him?” as though he knew how deep, how profound was Mary’s grief, and that the best way to heal it was by immediate action. He knew that Mary’s nature was of a higher kind than her sister’s, that her feelings had been much more wounded than Martha’s, and so he hastened to comfort her in the most wonderful manner. Whether Mary did not like to go out into the crowd surrounding Christ in her abandonment of grief, or whether a secret despair and want of faith had overcome her for the moment, it is impossible to say, but at all events here also our Lord took just the right course in sending Martha for her, and then, immediately on her arrival proceeding with both the sisters to the grave of Lazarus and restoring the dead to life.

In the next chapter of St. John’s Gospel we have the beautiful and affecting account of Mary’s conduct. The depth of her love, and doubtless also of her sorrow for what seems to have been a momentary loss of faith on her part, is shown in the words, “An alabaster box of ointment *very precious*.” She appears also by

this act to have had a perception of the fact that our Lord was soon to suffer, for the words, “She has come to anoint my body to the burial,” almost imply a consciousness on Mary’s part that such would be the case. And her love and tenderness were thus rewarded by her being permitted to “do what she could” to comfort her Lord in his hour of trial and suffering. Her sitting at the feet of Jesus and hearing his word enabled her it would seem to comprehend more than even the Apostles.

Nor must we omit to notice the fact that of all the Apostles the one who doubted most, and was of the most sceptical turn of mind, the Apostle Thomas, was the first of them all to say, “Let us also go, that we may die with him.” We are thus assured that even weak faith if it be but earnest and self-denying shall not go unrewarded, and, as the condescension of our Lord to Thomas, after his resurrection, shows, “a proof will be given to the doubt of love that is denied to the doubt of scorn.” Thomas apparently was a man who was on all occasions of a sceptical or rather doubting turn of mind, but, as the above account shows, his love was very strong, and more ready to undergo trial and danger than that of any of the other Apostles, when he was once convinced.

Another most interesting point is also brought out in this chapter, viz., that our Lord was frequently misunderstood even by his own disciples, and that as a rule he called “things that be not as though they were:” that is to say, he always so looked on the future as almost to ignore the present. Thus when he said, “This sickness is not unto death,” he spoke that which *would be* literally true, but which was not *then* true. He thus seemed to “keep the promise to the heart, though he broke it to the ear,” exercising thereby the faith of his disciples, and teaching them to trust him even through death itself. Let us also believe that our Lord is able to turn his very denunciations into blessings, and that to those who trust in him light springs even out of darkness itself. It may be, and most probably is the case, that under his severest expressions there lie hid promises of future mercy and love. He is able to do exceeding abundantly above all that we can ask or think.

How many glorious results then flowed from our Lord’s apparent neglect of his friend Lazarus. First, and chiefly, there was the bringing out and strengthening of the faith of his disciples. “I am glad,” said the Lord, “for your sakes that I was not there, to the intent ye may believe,” thus proving to us that the faith of the disciples was yet weak and imperfect, and that

God affords to those who follow him earnestly such further proofs as their cases may require for the increase of their faith. Secondly, the development of the character of Martha and Mary, and the beautiful proof afforded by Mary of her love and faith. And lastly, the sublime evidence to the world at large of the majesty of Christ, and his triumph over man's great enemy. All these could not have been so signally manifested but for the sickness and death of Lazarus, and the fact of our Lord exercising over himself such severe self-restraint as to seem to take no notice of the message of Martha and Mary.

Another great and if possible more beautiful fact still was thereby brought to light, namely, the intense human sympathy of our Lord even with what he knows is only temporary sorrow. This is one of the points in his character which makes us love him. For his great power we may admire, and for his great wisdom we may worship him, but it is for such marvellous displays of feeling that we love as well as adore.

Let us never forget, moreover that our Lord performed this great miracle for his friend at the risk, as he well knew and as the event proved, of his own life; for it seems that this miracle was the immediate cause of the Pharisees and the rulers of the Jews clamouring for his crucifixion. The foreboding of Thomas was too truly fulfilled, but he was unable to see the glorious consequences that would ultimately follow. He could see only the suffering,—the sublime and infinitely glorious results were unknown to him.

May we not say, then, in conclusion, that our Lord's words were abundantly justified: "This sickness is not unto death, but for the glory of God."—*The Rainbow*. T. W.

### DR. J. K. FINLEY IN THE FIELD.

[This aged brother of Niles, Mich., after affliction for several years past which has made it impossible for him to write, has now so far recovered as to enable him once more to speak out his convictions on the glorious theme set forth in the BIBLE EXAMINER. He has commenced this work in the "*Niles Republican*," a secular paper. I give below his first article, preceded by his Introduction. Anything from a man of his mind and long experience cannot but be read with interest.—ED.]

#### HUMAN DESTINY.

EDITOR REPUBLICAN:—The following letter was intended for a clerical friend. A number of friends to whom I have read it express a strong

desire to have it published in the REPUBLICAN, in order that they might obtain copies of it. I expect to follow it with one or two articles on the main question. Use your pleasure as to publishing it.

Yours,

J. K. F.

MY DEAR BROTHER:—My attention has been drawn within the last three or four years to the special consideration of a subject on which I have often felt a passing interest, but concerning which I supposed it was beyond the power of any one to arrive at a certain and satisfactory conclusion. Having been brought up and educated in the strictest school of Calvinism, as taught in the straightest sect of the Presbyterians (the Scotch Church), I believed, as taught by our standards, that all the heathens, and all the race who died in ignorance of God's plan of salvation, and without the regenerating power of the Holy Spirit working in them a living union by faith to Christ as a personal Saviour, would certainly be consigned to eternal torments. I remember as long as twenty-five or thirty years ago, asking my minister some questions on the subject, but found him as unable as myself to give an opinion that shed any light on it, or yielded any relief to my mind or his own.

I suppose there are but few persons who have tasted of the good word of God and the powers of the world to come, who have not felt deeply, and often painfully, interested in the destiny of the unnumbered millions, the vast majority of the whole race, who have not enjoyed the hopes and privileges which they themselves enjoy. This feeling of sympathy has contributed as much as anything else to promote the great missionary enterprises of the Christian world, or at least has powerfully co-operated with the command of our Saviour to go into all the world and preach the Gospel to every creature. Our moral consciousness has revolted at the idea of such a penalty being inflicted upon those who are unavoidably, and from no fault of their own, shut up in total ignorance of their supposed danger, and of the only remedy which the love of God has provided for all who will accept and embrace it. Many persons, however, refuse us the exercise of our moral sense in judging what is right; but there can be no doubt that God has imbued us with this sense for this very purpose, and demands of us its exercise.—"Why do ye not of yourselves judge what is right." I believe also that in no unprejudiced child of God will this moral consciousness and the written word conflict with each other.

After all, however, the solution of this and

similar questions can only be determined satisfactorily by an appeal to the inspired word, and on its teachings I rely, assured that they very plainly give an affirmative reply to the important question—"Shall not the judge of all the earth do right?" In all inquiries on this subject I shall be governed solely by the Bible, regarding the opinions of great names, of learned theologians, ecclesiastical councils, assemblies, creeds, and every other human device, as of no weight when opposed to its plain enunciations, and especially when these are in accord with the reason and moral consciousness which God has given us by which to judge of his truths. The first gleam of light furnished us is the promise made in the garden of Eden, that "the seed of the woman shall crush the serpent's head," clearly implying what is more plainly expressed in the New Testament, that Christ came "to destroy all the works of the devil." This promise we know has not yet been fulfilled; but that it will be there should be no doubt in the mind of any one who believes that God is able to fulfill it.

We come next to God's covenant with Abraham, confirmed by his oath, that "in thee and in thy seed shall all the nations of the earth be blessed." In reaffirming this covenant, all the generations, all the kindreds, all the families of earth are specified as embraced in the promised blessing. Now, I appeal to yourself to say whether this promise has ever been fulfilled. We all know it has not, but most assuredly it will be to the very letter; for Paul tells us that it was confirmed by an oath, that by two immutable things, the heirs of the promise (the whole race) might have strong consolation, &c., or, in other words, need not fear that there might be any failure on God's part. Now not one in a thousand of the human race, who are the heirs of the promise, have ever heard of Abraham's seed, the Christ. Is this covenant going to prove a failure in the case of all these unnumbered millions? God tells us "He knew the end from the beginning." This being the case, is it possible that he designed to save only one in a thousand, or even a much smaller proportion, leaving all the rest to perish eternally, whilst they are, by no fault of their own, entirely ignorant of the fact that He has made ample provision for the salvation of all? I am not going to quarrel with the doctrine of election, for I fully believe there is no doctrine more clearly taught in the Bible; but God forbid that I should so dishonor His all-glorious name, as to believe it in the Calvinistic sense, in which sense I did believe it for fifty years of my life. I believe it

is one of the most precious doctrines revealed for our comfort, and full of blessing to the whole world, understood in its true import.

God did not create man at hap-hazard, but in accordance with a plan devised before the foundation of the world, and in agreement with this plan, man fell, not from a state of holiness but from a state of innocence. Love dictated his creation, and love has guided our Heavenly Father in every step that has been taken in the full development of the plan, even in the fall. And when all the arrangements are perfected and carried out to completion, His great love and wisdom will be so manifested that the whole universe of intelligent beings will break forth in loud hallelujahs to Him that sitteth upon the throne and to the Lamb forever.

J. K. F.

### NEARING AND AT THE GRAVE.

Reflections of NORMAN MACLEOD, the Scotch Minister, at the burial of a Christian friend.

"We buried him on Wednesday last. The day was calm and beautiful. The sky was blue, with a few fleecy clouds. The birds were singing: every thing seemed so holy and peaceful. His coffin was accompanied by those who loved him. As I paced beside him to his last resting place, I felt a holy joy as if marching beside a noble warrior receiving his final honors. Oh, how harmonious seemed his life and death! I felt as if he was still alive, as if he still whispered in my ear, and all he said—for he seemed only to repeat his favorite sayings—was in beautiful keeping with this last stage of his journey:—'It is His own sweet will;' 'We must be as little children;' 'We must follow Christ,' and so he seemed to resign himself meekly to be borne to his grave, to smile upon us all in love as he was lowered down, and as the earth covered him from our sight, it was as if he said, Father! Thou hast appointed all men once to die. Thy sweet will be done! I yield to Thine appointment. My Saviour has gone before me; as a little child I follow!' And there we laid him and rolled the sod over him. Yet the birds continued to sing, and the sun to shine, and the hills to look down on us. But long after earth's melodies have ceased, and the mountains departed and the sun vanished, shall that body live in beauty and glory forever.

"O God of infinite grace, help me—help us, weak, trembling, infirm, ignorant, to cleave fast to Thee in all thy ways—to be led by Thy Spirit in whatever way He teaches us, and to glorify Thee in body and soul, by life or by death." Amen.

## LETTERS AND EXTRACTS.

FROM JAMES F. LEE, M. D.

BRO. STORRS: Your letter of the 7th instant awoke in my heart emotions of gratitude, sweet, soothing, and abiding. Thanks to God, whose mercy endureth forever. Amen.

Painful, exquisitely vexatious as are some trials we must endure,—harrassing and oppressive as are the works of enemies, God will deliver us—preserve us, and enable us to bear, endure, and persevere to the end.

Alas! weak and frail is man if left to himself, unaided by Divine grace. We daily, continually need its sustaining influence to preserve us, to save us from the pollutions of life; to transform us in the renewing of our minds, affections and motives; to make us acquainted with ourselves, that we may be conformed to the will of God under the unction and influence of the Holy Spirit.

Save us, O Lord, from our enemies,—from strong delusion. When Jesus comes in bliss to reign, then will I see clearly the blessed discipline of Heaven in preparing us for the kingdom. In view of such culminating scenes of glory, honor, and immortality, how light and evanescent are our afflictions; momentary; even if thousands of dollars are due us, and yet we cannot raise enough to get a new overcoat, like some one who has had to wear a patched one three winters, unable to collect money to even pay for the EXAMINER, etc.

I was born nearly 79 years ago; i. e., in 1798. What a scene,—remembrance, the memory of the past since 1802! God alone knows it; and I now remember it all! I am thankful to the Lord for his wonderful love and mercy in my preservation. The remembrance of joys that are past may be pleasant and mournful; but I do not sigh that past scenes return no more: I look to the future—the ages to come—the resurrection, the kingdom of Heaven, the glorious scenes when Christ Jesus shall be King of kings, and Lord of all. Oh! how gracious, good, merciful and kind! O, love Divine, omnipotent to save, strengthen, etc. Trust in the Lord at all times.

In my present state of probation I rejoice to know, 1st, that I have *one* friend on earth. 2d, one friend in heaven, God our Father, and Jesus the friend of sinners. 3d, that though I am poor, moneyless, I am, I hope, an heir to an inheritance infinitely more valuable than all the

wealth of the world. 4th, that the Lord will sustain me to the end; for I am not my own. I feel that I belong to him, purchased by his Son. 5th, that I desire nothing but what our heavenly Father has promised to give to all who love Him.

Monroe, N. C., March, 1877.

FROM LOVILLA FIDLER.

BRO. STORRS: I think there are a number here who would take the BIBLE EXAMINER if they could hear the blessed news preached that it promulgates. I have been very anxious to have preaching here, but could not. I was left a widow about 17 years ago, with three small children. Soon after that I heard the Advent doctrine preached for the first time. I have taken several different Advent papers and have studied them carefully and compared them with the Word of God. But your magazine seems to go in advance of all the other publications in promulgating the plan of redemption in its true light. If you know of any one passing this way, that preaches the Word of the Lord in its purity, tell him of us.

There is preaching here by the Congregationalists and Methodists. The Congregational Preacher believes in the personal coming of Christ; and is much interested in my periodicals, as are also several of his members. I like them much since I have become acquainted with them; they seem willing for any one to teach what they believe to be the word of God. If there could be a preacher sent here there might be much good done. I feel greatly encouraged that there will be a society of believers here that will "search the Scriptures daily to see if these things are so."

I would be glad to have preaching here that would teach the whole Gospel. I am rejoiced to know that the great plan of redemption will not fail to reach the understanding of every son and daughter of Adam's race, that every one shall hear the "glad tidings of great joy, which shall be to all people, that a Saviour is born," and that He has "power over all flesh," and in the ages to come will fully and effectually fulfil the oath and covenant of God to Abraham.

This doctrine makes the Bible look more harmonious to me than ever before: it represents God's love to all the race, and shows He is no respecter of persons, but is good to all, giving to all an opportunity to secure an endless life. How all this will be brought about we may not

so clearly see; but we fully believe He has provided ample means,—has time enough,—and is able to accomplish all His purposes, and will “bless all the families of the earth” because He has said so.

May you be strengthened by the Spirit of God, and prompted by love to continue to promulgate this glorious doctrine. May all lovers of truth lay aside the traditions of men and preconceived opinions and take hold of the subject, investigating it in the spirit of love, that we may come to a knowledge of truth, and be sanctified by it, as our Lord prayed we might be, and be united as one family, speaking the same things from the Word of the Lord, and loving one another, as He gave us command to do, that the world might *know* that we are His disciples. Such is my prayer to Him who has said, “All shall know the Lord from the least to the greatest.”

*Crescent City, Ill., March, 1877.*

G. B. STACY, Amelia C. H., Va., writes: My heart yearns to help those brethren whose forlorn condition you have spoken of in the EXAMINER, but I am surrounded with so much suffering, and some of them of my own household, that more than tax my ability, my prayers ascend continually to our indulgent, considerate and merciful Father in their behalf: and it is written “Whatsoever you ask the Father *in my name*,” (that is, as members of My body, and for the discipline and education of the heirs of the kingdom) “It shall be granted you.” In this I rejoice, and commit those whom I cannot help to the keeping of our Father in heaven.

ELIZA A. B. BENTON, Vergennes, Vt., writes: We still prize the EXAMINER next to the Bible, and hail its monthly visits with delight and profit. We continue to lend and give it to all we find who are willing to read. Many say they like it; but seem afraid to acknowledge “doctrines” not received by their ministers; who with one consent, go against these, to us, most glorious and God-like truths. Surprise and sorrow still fill my heart at the indifference manifested by those we esteem as true Christians. Still I hope the time is not far distant when their understandings will be so enlightened as to receive *all* truth in the love of it. I love, and my heart says, “AMEN” to many good letters we read in the EXAMINER: and the burden of my prayer is, that all of like precious faith may be preserved *blameless*, and be abundantly sustained and furnished to every good work till our Lord Jesus Christ comes to reign. Your sister in Christ, and the hope of the Gospel in “the Ages to come.”

MRS. R. W. PIERCE, Milwaukee, writes: I feel more and more how *good* God is, and how we ought to love Him, and wait for his Son from heaven to restore His lost and sinful children; and I can but pray, Come Lord Jesus, come quickly.

#### LETTERS RECEIVED TO MAY 21.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Robert Steel, Eld. Wm. Brayton, Mary Mansfield, E. A. B. Benton, Geo. H. Waterhouse, John S. Lawver, B. Gifford, Alfred Annable, Daniel Wells (thank you), Mrs. R. W. Pierce (many thanks), “Wm. H. P.” for the poor (thank you), W. H. Whitman (paid to Sept., 1877), Polly G. Pitts (sent to Foster), W. H. Cain, Mrs. W. W. Webster, J. T. Cate (thank you).

#### PARCEL SENT TO MAY 21.

T. J. Harris (bound EXR.), Eld. Wm. Brayton, Azro Benton (bound EXR.), John S. Lawver (by Exp.), B. Gifford, Mrs. R. W. Pierce.

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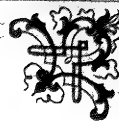
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GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, JULY, 1877.

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## EDITOR'S NOTICES.

TO SUBSCRIBERS.—Two numbers more completes the present volume of the EXAMINER. I design to place on the wrapper of the August number the time to which each subscriber has paid. I shall be glad to say, "*Paid to Sept., 1877.*" Shall I do it.

EDITOR.

## CORRESPONDENCE.

WM. M. DARROW, Blooming Valley, Pa., writes: I would add my testimony to those of others concerning the BIBLE EXAMINER. I love and appreciate it. It is a welcome visitor: all the preaching, meeting, and christian exhortation I have at present except the Bible. Some of those who used to have some points of truth, in regard to the age to come, have gone back rather than to take a step in advance and enter into a more glorious light. The light has seemed in them to have shined in darkness; and I cannot see any other reason only because they were indisposed to go in advance of their previous ideas. That light they seemed to have is taken from them. God grant that it may be given to others who shall bring forth fruit to the glory of His name and the name of Jesus, the Redeemer of all men. How I love to read the many letters published in the EXAMINER. They are almost equal to an exhortation meeting to me.

ELD. J. LEWIS, Grafton, Ill., writes: I have great cause to rejoice and praise our heavenly Father for his abundant mercy in keeping me in these last days from the bars of death. The 10th day of June I was 77 years old. How glad I am to have been led, step by step, till it seems as if we had got the whole truth. Yet, the light is shining more and more dearly. Never before did I know what it was to enjoy constant peace, flowing like a river. All because God is Love, and his mercy endureth forever, and He will have all men to be saved, and come to the knowledge of the truth; so that in the ages to come every son and daughter of Adam will be brought from under death's dominion, and probation proper will be granted to all under the proclamation of a pure Gospel, and all shall know the Lord from the least to the greatest. Then, if they sin wilfully, by rejecting the truth, they will die the second death. So I understand it; else how can there be a restitution of all things? How will Jesus see of the travail of his soul and be satisfied if any are left under the power of

the grave? I feel sorry for those who are willing to rob God and the great Emancipator of the majority of those for whom Christ died, if probation is to close with the end of this dispensation, as some Adventists profess to believe. If so, then farewell to all that die in infancy and all the untold millions of heathen who have never had the Gospel! Truly, it would be a very great sacrifice! But, glory to God, He "will have mercy and not sacrifice." Amen.

DR. J. F. LEE, Monroe, N. C., writes: The June EXAMINER informs me that DR. J. K. FINLEY speaks out his convictions on the glorious theme set forth in the BIBLE EXAMINER. This is pleasant to me, and I am fully persuaded, that it seems strange and difficult to account for the fact (if it be a fact) that any sincere lover of truth can do otherwise. Knowing, however, as I most assuredly do, the power of early training, and the lasting influence of false notions, peculiar alike to every sect since the Apostles, it is not strange. But so sure as that "the pure in heart shall see God," so sure it is, that every one, who is led by the Comforter, will see, that the glorious theme set forth in the BIBLE EXAMINER is in perfect harmony with the Word of God, and rejoice in the full persuasion, that, in the ages to come, these things will appear in all their wonderful effulgent glory. But what of those who do not endorse them, who have read them? I am fully persuaded that they are blinded "in part;" the cause of which may be accounted for as easily and surely as that of the Jews.

How is your health, my loved friend and brother? Is your strength failing? Do you feel that you are wasting away? Oh—when you are weak, then are you strong. "God is Love"—and in your weakness, you will be so calm, serene, composed, resigned, knowing to whom you belong, and willing to fall asleep in Jesus.

NOTE BY THE EDITOR: I met a friend a few days since whom I had not seen for three or four years past; he said to me, "Will you *never* grow old?" I am often mistaken for a person of sixty-five or seventy, at most. Yet I feel that my physical strength is much diminished in the past few years, and I am soon very tired if I make much exertion. The Lord be praised for all his mercies past to me; and I can, through grace, trust Him for all things future whether living or dying. Bless His holy name.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, JULY, 1877.

No. 10.

## IS THE POSSIBILITY OF FORGIVENESS BOUNDED BY THIS PRESENT LIFE TO ALL MEN?

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxiii. 34.

There are not a few, in these days, who seem to think it impossible for multitudes of sinners ever to obtain forgiveness of past sins. I would not say that such is not the fact with some; but, is it certain that the number is as great as generally supposed? It seems to be thought, by nearly all professed Christians, that very few ever can or will be forgiven. The above prayer of Jesus, on the cross, looks like a contradiction of this narrow view. It will not be disputed that "the betrayers and murderers" of the blessed Jesus were of the very worst class of sinners, if we except those who "blaspheme against the Holy Ghost." (Matt. xii. 31, 32).

The death of Jesus was determined on and carried into execution by the men who had privileges and advantages for knowing his true character such as no other people ever have had. Yet with all these advantages, and in the face of the many and mighty works which he wrought the purity of his life and the overwhelming power of his teaching, they determined on his death and carried their murderous design into execution—the man of whom their own witnesses declared, "Never man spake like this man." (John vii. 46). This people, concerning whom Jesus said, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." (John xv. 24). Is this not saying, "They are the very worst class of sinners?"

Modern sectarians, of every class, would say, and do in fact say, for such sinners there is *no forgiveness*, either in *this age* or "the age to come;" and seem to think that the quotation of such a text as, "The soul that sinneth, it shall die," (Ezk. xviii. 4), is evidence that those are mistaken who think that forgiveness is possible here or hereafter to the "*chief* of sinners," overlooking the fact that, if inevitable death is

the fate of all sinners, no soul of man can ever be forgiven or saved; for, "all have sinned and come short of the glory of God," (Rom. iii. 23); but Paul tells us, that he was the "*chief* of sinners," yet "*obtained mercy*," and for the express purpose, "*first, that Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting.*" (1 Tim. i. 15, 16). Hence, the text, "The soul that sinneth it shall die," has nothing to do with the question of forgiveness, here or hereafter; only as it relates to a wilful persistence in sin after God has caused the *Remedy* to be proclaimed to sinners and they wilfully reject it.

If there ever was a class of sinners to whom it would seem that remission of sin was impossible, surely it looks as if the murderers of Jesus were of that class; but the prayer of the *world's REDEEMER*, on the cross, confirms his previous teachings that "All manner of sin and blasphemy shall be forgiven unto men. . . and whosoever speaketh a word against the Son of man, it shall be forgiven him," etc. (Matt. xii. 31, 32).

On the cross, these utterances were confirmed in the most solemn and positive manner. Did Jesus pray in that awful hour for his Father to do that which he knew was impossible to be done, or that justice forbade? Are we to suppose his latest breath was spent in praying a useless or unmeaning prayer? Shall we charge Him with hypocrisy in his dying agonies? If we are forbidden to attribute anything of this kind to the "One Mediator between God and man." (1 Tim. ii. 5), who shall say where the bound is which God cannot pass in answering the prayer of the world's Mediator?

"O," says one, "this dispensation, or this life, ends all probation to the race of men; and death, especially, closes all doors for acts of pardon." So says tradition; and multitudes of professing Christians worship and sacrifice to that oracle instead of the oracles of God. *Inferences* on so vital a question as this can not settle the matter. "Jesus Christ" is "the same yesterday, and to-day and forever." (Heb. xiii. 8).

Did he pray for the "chief of sinners," on the cross, "yesterday," and does he not pray for them "to-day" and will he not for (*aionos*) "the ages to come!" Does he cease to be of the same compassionate disposition in those ages that he has been in the ages past? Where is the "Thus saith the LORD," that there is no Intercessor in the coming ages, or that natural death seals up the eternal doom of all called sinners? Let the text be produced, if it can be.

Let us look again at Jesus on the cross. Is he insensible to the wickedness of his murderers? By no means; but he breathes out his compassionate soul in tenderest pity towards them, and pleads in excuse for their sin, "They know not what they do." *Ignorance*, Jesus urges as a mitigating circumstance. Certainly, then, their case was not hopeless.

But, you say, and say truly, "They will not be forgiven until they repent." But you *assume*, with multitudes, *that* will never occur. How do you know it will not? Where is the testimony that God will never "grant them repentance unto life?" (Acts xi. 18). The early Christians, who were Jews, had the idea that there could be no repentance for the Gentiles. After the Lord taught Peter, by a sheet let down from heaven, with all manner of four-footed beasts and creeping things (Acts x), that he was not to adhere to his old traditions about all the Gentiles being in a hopeless state, and Peter had been to the house of the Gentile Cornelius, his brethren at Jerusalem "contended with him" for his conduct. But he explained the matter to them, and when they saw the work was of the Lord, "they held their peace," ceased their murmurings against Peter, "and glorified God, saying, Then hath God also to the Gentiles granted *repentance* unto life." (Acts xi.) Their old tradition of monopolizing all God's mercy,—as many professing Christians do now,—gave way, and they were mightily astonished to find God's heart of love and mercy reached so far beyond all their conceptions of its boundless character.

Did one of the human family ever repent until God "granted repentance unto them?" or that grace which produces it? Does any man ever truly repent till God has by some means shown him his "evil ways that are not good," (Ezk. xxxvi. 31), and thus "convinced him of his sins" and led him to mourn for them, seeing the great wrong he has done to himself and to God? The clear exhibition of Christ is that which is specially appointed of God to produce

this result. Such was the case with Saul of Tarsus, while on his way to Damascus, "breathing out threatening and slaughter;" and he tells Timothy, "before" that manifestation of Christ to him, he "was a blasphemer, and a persecutor and injurious; but I obtained mercy, because I did it *ignorantly* in unbelief. . . . Howbeit for this cause I (the chief of sinners) obtained mercy; that in me first, Jesus Christ might show forth all long suffering, for a *pattern* to them who should *hereafter* believe on Him to life everlasting." (1. Tim. 13, 16.)

This same principle is everywhere recognized in the Gospel. Paul, in addressing the men of Athens on their worship of the "UNKNOWN God," tells them, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek after the Lord." . . . "As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." He immediately adds—"The times of this *ignorance* God winked at [overlooked]; but now commandeth all men everywhere to repent." (Acts xvii. 29--30.)

To whom does this command come? Say you. "To all men, everywhere." True; but *with* the command comes the proclamation of "Jesus and the resurrection;" and this is the reason Paul assigns why God now commands repentance:—says Paul, "Because God hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead." (Acts xvii. 31.)

*Note*, here, first; God overlooks the times men are in *ignorance*. Second: Before He commands men to repent, He gives them *knowledge*. Third: that knowledge relates to a time in the future, in which God will judge [*rule*—"A king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5); hence, will *rule*] "the world in righteousness." This is only a proclamation of "the kingdom of God;" to enter which, or live under its government, repentance (a change of life or conduct) was demanded of all men. Thus was the Gospel preached at first by Christ and his apostles. Jesus began by saying, "Repent, for the kingdom of heaven is at hand." (Matt. iv. 17). The same proclamation goes out wherever the apos-

ties go, and is continued after Christ's ascension to heaven. Paul makes it his message everywhere. He says, to the Elders of the Church at Ephesus, "I have kept back nothing that was profitable, but have taught you . . . testifying both to Jews and Greeks, *repentance* towards God, and faith toward our Lord Jesus Christ . . . and now, behold, I know that ye all, among whom I have gone preaching the *kingdom of God*, shall see my face no more." (Acts xx. 20—25).

"The kingdom of God" is only a form of expressing that kingdom, or reign of Christ, of which the prophets had spoken throughout the Old Testament, and which Daniel speaks of particularly in chapters ii. and vii., when "The God of heaven shall set up a kingdom, which shall never be destroyed," (Dan. ii. 44); and when "There shall be given to one like the Son of man, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him." (Dan. vii. 13, 14).

To reign, or serve, in this kingdom, repentance is demanded of "all men everywhere," because it is to be a government in which righteousness and justice will be administered, and wickedness and wrong cannot be tolerated; so that no man can find an abiding place in it who has not or does not repent of his sins and change his course of life; *i. e.* come into *harmony* with God; for "God hath given assurance to all men" that this kingdom shall be established in the hands of Jesus, "in that He hath raised him from the dead." This act is like the promise and oath of God to Abraham: a thing "in which it is impossible for God to lie." (Heb. vi. 18.)

Here is the climax of Paul's argument with the Athenians. God has appointed a day in which the world shall be *ruled* by Jesus Christ; and hence whenever, and wherever, the proclamation of His determination is made, repentance is demanded, and until that proclamation is made, God "overlooks" the past ignorance of men, so as not to impute it to their final condemnation. The door is open for "repentance and the remission of sins" in Jesus' "name among all nations," or to "all the families of the earth," (Luke xxiv. 47; Gen. xii. 3; xxviii. 14; and Acts iii. 25), till mercy offered in Messiah's name is wilfully rejected.

Who shall affirm that the time is past for any of Adam's race to obtain *forgiveness* till the above proclamation has been made to them?

Where has God said, that even death can defeat his purpose of giving to *all* men the knowledge of his love to "the world," and an opportunity to improve the blessing by repentance and faith? Let any of the sectarians put their finger on a "Thus saith the LORD" for their assumption that death closes the door of God's *forgiving* love to any of his creatures who have never known of the provision his love has made for a perishing world; or, who have never heard of God's *remedy* for sin, nor had an opportunity to apply for it or put it to use: I say, let them show it if they can. When they have made a fair trial in that direction they will find the effort an utter failure. ED.

### ONE WHO DISLIKES WORK AND RESPONSIBILITY.

The substance of his language is,—

"If Geo. Storrs' views of the present and future ages be true, then, 'The saints who have suffered great tribulation in this dispensation will have no deliverance from cares and responsibility after their resurrection. They will still have to plead with sinners, have their message treated with contempt by some, and they themselves despised and rejected. This is rather a discouraging view of the resurrection state! But this is what awaits them, if Bro. Storrs is to be believed.'"

The plain English of all this is, "I will misconstrue Geo. Storrs' words, as I do God's words, and make people take my construction for truth; but as to the idea of having any work to do after the resurrection, I abhor the thought—it is not to be endured: I want to *rest*, then, to all eternity."

Such language indicates an unwillingness to work for God only for a short time; he does not wish to work in the ages to come; he has had enough of it in his age. Doubtless such professors of religion will be out of employment in "the ages to come," and have an eternity to sleep in, unless it should please God to wake them up, and say to them, "Go work in my vineyard." If obedient, then, their past refusal, when they said, "I will not" work there, may be forgiven them; though they may lose "a thousand years" for their past reluctance to be made *laborers* in the coming ages, beside all the honor, glory and blessedness connected with that labor.

It gives me pleasure to believe there will be constant employment in the "endless succession of ages," (Eph. iii. 21); and no weariness in

doing it, nor fear of being "despised," or of having the "message treated with contempt," more than Jesus, now glorified, feels, though he is still despised, and his message, which he commissioned his disciples to make, is treated with contempt by many, as it never will be again when He and his joint heirs shall open the great work of "subduing the people under them." (Psa. xlvii. 3.)

The immortalized saints, glorified with their HEAD, filled with the Holy Spirit, will proclaim their message with an authority and power unknown, even to the Apostles, except in a small degree, which will bring men to a quick decision; for they will do "greater works" than ever Christ wrought while on earth, (John xiv. 12), and rule with such exactness that none will dare long to oppose: it will be submission or death; for the message will be made so plain (the watchman seeing eye to eye) that none can mistake as to its meaning; and those then who wilfully reject it will feel the "rod of iron" (Rev. ii. 26, 27) with which the saints are armed "to rule the nations." The message will come to the nations and call for immediate submission by signs and wonders which shall then be performed, such as no previous age has ever witnessed; for, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," (both in a literal and spiritual sense). "Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons," (imperious and wicked rulers of earth), "where each lay, shall be grass with reeds and rushes: and a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein." (Isa. xxxv). Please read the whole chapter, and see that these things take place when "The Ransomed of the Lord shall return and come to Zion with songs and everlasting joy," etc.

"Work to be done" then? Yes, glorious work; performed without weariness, and with everlasting joy. No drone will have part in it. Willing souls are those God will employ in "the ages to come;" men and women that *love* work; to do anything God appoints them to do, and esteem it an honor and pleasure. O, how their

hearts will rejoice to work for God and their REDEEMER, and to fly to earth's remotest bounds with the message of love and mercy to such as have never heard of God's fame, nor seen his glory, (Isa. lxvi. 18—20); how they will exult as they bring these long benighted ones to the knowledge of God and His Christ, and hear their shouts of joy that they are, at last, brought to this knowledge, which was so long hidden from them. Truly, glorious work will this be; and those only will be accounted worthy to do it who *love* to work. Lazy professors will have no part in it, though they may, after "a thousand years" have passed, be raised to be better taught, and become *subjects* under the government of Christ and the partners of His throne. (Rev. iii. 21). Happy for them if they attain to such a state: but a thousand times more blessed to begin now, with earnestness, and work in the Lord's vineyard, and show their love of work, and not be so much concerned to see the sun go down that their labor may cease. They seem now to wish the whole *field* of labor were "burned up," so that they might have nothing to do only to take a final and eternal something, which they call *rest*. To such I conclude with the language of Scripture: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14) Ed.

### TO GOD BE ALL THE GLORY.

If one man is blessed with talents or grace above others, he is prone to value himself, or others are prone to estimate him as if he were what he is by his own skill; and in consequence extol or praise him, instead of acknowledging the hand of God and giving Him the glory for this manifestation of His wisdom and love toward the race. This course of conduct robs God, and is idolatrous in its character; and when this talent and grace is taken up and monopolized, by a party or such for a party or sectarian purposes, it becomes a monstrous sin, and leads its votaries away from God to "worship and serve the creature more than the Creator." (Rom. i. 25). Gifts and graces are not to be despised, nor undervalued; but we are to consider their *origin* and *use*, and regard them accordingly.

1. God is their *author*. "There are diversities of gifts, but the same Spirit. . . . And there are diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. 4, 6). "Who maketh thee to differ from another? and

what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it." (1 Cor. iv. 7). Thus spake the great Apostle to the Gentiles; and in speaking of himself, he says, "I am the least of the apostles, and not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am." (Cor. xv. 9, 10). To such testimony add that of the apostle James; he says, "Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." (Jas. i. 16-18).

I have sufficiently shown that God is the author—the *origin*—of all the talents and grace that appear in any of His creatures; and is, therefore, to be magnified, and not robbed of the glory due His name by ascribing it to the creature, who has nothing but what he has "received" from the AUTHOR of his being. To give God the glory is our bounden duty, and to accept the possessor of special talents, gifts, or grace, only as the manifestation of the goodness and love of God to us, for our improvement and blessing. This leads me to speak next of,

2. The *use*; or, the *design* of God in bestowing special talents and grace upon some, which are not bestowed on others. The idea is suggested in the language of James, quoted above: "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." It was no goodness, self-existing, in those thus visited and blessed, that caused God thus to favor them; and, hence, they have nothing of themselves to boast. "God of his own will" made them what they are, and for a purpose beyond themselves, though including themselves: they are "a kind of first-fruits of His creatures." This design to bless all "His creatures," by means of the first-fruits is especially set forth in the case of Abram. There is no evidence that Abram, in his "own country," was any better than his countrymen; but "God, of his own will," said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; . . . and in thee shall all families of the earth be blessed." (Gen. xii. 1-3).

The design of God is clearly seen in this, "of His own will," taking Abram as a first-fruit,

with whom to bless "all families of the earth." From that time forward He has, "of His own will," been carrying forward the work of completing the first-fruits preparatory to blessing "all the families of the earth;" or the rest of "His creatures," for whose benefit, or to benefit whom, God has thus far wrought in all the ages past, looking forward to "the ages to come" for the full development of His counsels of love toward the human race, even "before the foundation of the world," (Eph. i. 4); which counsels are being carried out in a way and manner that confounds human wisdom; so that men account it "foolishness." Such is the conclusion of men who boast of their wisdom, and think God as changable as themselves: but with God "there is neither variableness nor shadow of turning." He has neither had to vary nor change His counsels from the foundation of the world. By a *few* it was then determined to bless *the many*, even "all the families of the earth." The few have nothing of which to boast, for they have nothing but what they have received; and have received it that they may bless others, and "be a blessing" to all others. That is their work: a work which can only be done, in perfection, in "the ages to come;" nor is there an intimation in the Bible that the work would or could be accomplished in the present or past ages; no, it everywhere looks forward into the future and "endless succession of ages," (Eph. iii. 21), when "the watchman" will see "eye to eye," (Isa. lii. 8), and "the unsearchable riches of Christ" (Eph. iii. 8) will then be unfolded as never before known; and "the eternal" (literally, *the ages*) "purpose which He purposed in Christ Jesus our Lord" (verse 11), will then no longer be obscured by the ignorance of men, but be unfolded by "the knowledge of the LORD filling the earth, as the waters cover the sea," (Isa. xi. 9), and the oath of God to Moses, will have its full accomplishment, "As truly as I live, all the earth shall be filled with the glory of the LORD." (Num. xiv. 21).

Those whom God shall choose and prepare to serve in this work may count it an honor; but they have nothing whereof to boast; for it is "of His (God's) own will that He begat us with the word of truth to be a kind of first-fruits of His creatures." To God be all the glory, now and to the "endless succession of ages."

ED.

### THE STANDARD OF APPEAL.

There are those who cannot receive the views we advocate, because, say they, "Eminent men, and 'the Fathers' in early times held and prac-

tised differently." I have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but is no authority, nor a test of Christian faith or character. It is beyond all doubt, in my mind, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter I am at perfect agreement with Dr. ADAM CLARKE, in his Commentary on Prov. viii. He says.

"But of these ('the Fathers.') we may safely state there is not a *truth* in the orthodox creed that cannot be proved by the authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettor. In points of *doctrine* their authority is nothing to me. The word of God *alone* contains my creed."

Such is exactly the position I have occupied for near forty years past; and which I shall endeavor to maintain to the end of my Christian course. So long as I have the Bible as a standard of appeal, it gives me no sort of uneasiness what can be produced from "the Fathers," or any other great or good men opposing these views. They are but men, and as liable to err as myself. Let me have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love:" and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear.

Ed.

### PARABLE OF THE WHEAT AND TARES.

Matt. xiii. 24-30, 36-41. This parable is, manifestly, a representation of the visible church, in its probationary state; and has nothing to do with non-professors, whether in Christendom or in heathenism. It represents "The kingdom of heaven" in its embryotic state, or state of preparation, before its full development. The tares represent false professors, hypocrites and the like. The original, rendered *tares*, is, literally, "*bastard wheat*,"—that which has a resemblance to true wheat, and yet is worthless. It resembled genuine wheat so nearly that the owner of the field would not trust his servants to "root up the tares lest ye root up also the wheat with them:" showing clearly such a resemblance between the genuine and the bastard wheat that

the servants were not now competent to discriminate with certainty, and so were forbidden to undertake the work of eradicating them. Can any one suppose this applies to all sinners, whether living in Christian or heathen lands?

To my mind, it is a self-evident truth, it relates to the nominal church-professors of religion. You may have the burning literal if you please; it certainly imports a fearful judgment on false and heartless professors at the end of this (*aionos*) age.

Ed.

### MISCONSTRUCTION OF A TEXT.

"The Law and the Prophets were [preached] until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16.

This text either means that the mass of men were urgently seeking a part in the kingdom of God, (which seems improbable,) or we must look for some other sense to the text. "Into" is from *eis*, which, after verbs implying motion, signifies *upon*, as well as *into*. Now the preaching of "the kingdom of God" was "pressed *upon*," or *against*" by ("*pass*") "every, all, many," or the mass "of men;" and it is so still, even by multitudes of professed Christians. False conceptions of its nature, character and objects are one chief cause of this; and until the false conceptions can be removed they are likely to continue to press against the doctrine of the kingdom of God, and to reject the great and glorious promises connected with its establishment on the earth and its dominion under the whole heavens.

Let us all search the Scriptures, laying aside our own wills, and allow God to speak to us according to His infinite wisdom and knowledge. "O the depth of the riches both of the wisdom and knowledge of God!" . . . "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Rom xi. 33, 36).

Ed.

"THE EASTERN QUESTION SOLVED, AS PREDICTED IN THE PROPHETIC SYMBOLS:  
Or, *Esau's birthright and Jacob's dominion explained.*"

Such is the title of a pamphlet of 40 pages; by DR. EDWARD PERKINS, Hamilton St., Albany, N. Y. Price 15 cents.

Like nearly all works on prophecy, the author takes ground somewhat differing from other writers on the same subjects. He rejects the idea that Rome is the "*fourth* kingdom," and takes the position that the Ottoman empire, or Syria, is that "dreadful and terrible beast" which "devoured and break in pieces and stamped the residue with his feet," etc. But I cannot enter into a particular explanation of the author's theory: to understand him read his pamphlet.

Ed.

"FOLLOWING AFTER TRUTH."

"*Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*"

IX.

MODERN SCEPTICISM.

PRELIMINARY.

THE author of the extracts we have undertaken to edit has, in the section immediately preceding this, said much on CHRISTIANIZED SOCIETY, asking, "Are we Christians?" and he has enlarged on the present relative positions of the Church and the world. He evidently thinks that, to some extent, Modern Scepticism is a result of that trifling with the teaching of Christ which exhibits itself in the conclusion—a too common one—that Christ's standard is not practicable under existing circumstances,—men easily persuading themselves that the conditions of modern society were not contemplated when His injunctions were first issued.

The effects of this notion are deplorable. Professor Christlieb says somewhere, "The Christian is the world's Bible, and *the only one that it reads.*" There is great truth in this. The written Word is commonly neglected or misunderstood by the irreligious. The life of a Christian is seldom unnoticed by such persons, and if it be a consistent one, is always more or less appreciated. We are too apt to forget that it is *the Christian*, and not the Book, that is called to be a light to illumine, salt to purify, and a witness that cannot be hid.—*Editor.*

THE MODERN SCEPTIC.

THE unbelievers of the present day are not necessarily irreligious men. They are not all mockers, neither do they sit in the seat of the scornful. Hundreds of them are, at the present hour, "wearying their souls to solve the problem how to conciliate the convictions to which the tendencies of the age have borne them with respect for time-honoured institutions, and tenderness for the faith of those whom they most love and honour." Many of them have been educated evangelically; many of them are persons of pure minds, generous, benevolent, and self-denying; many of them are quite willing to admit that to the Christian education they have received they owe everything they possess.

It is a mistake to imagine that all, or even the greater part of these persons either deny the truth of Christianity, or shrink from avowing their conviction that Jesus Christ was the greatest and best Being that ever dwelt on earth. They

do not dispute that the Bible has, in many respects, a claim to be regarded as the first of books. What they deny is its Divine character, its authority, its infallibility. They are conscious enough of the darkness which, apart from revelation, hangs over the world in which they live, but they do not see evidence that the Bible has removed that darkness.

On the contrary, the more the world advances on its way, and the greater the extent of human knowledge, the deeper seems to them the gloom and mystery which encompasses all things. Life and death they regard as alike unknown and unknowable. Shadows, in the view of *some*, fall even on the character of God. His very existence is by such at times doubted. Whether, if existent, He is benevolent or malignant they think cannot be proved. It is *possible*, they say, when in these moods, that God *is*; possible that He is good; possible that after death life may be renewed; but *nothing is certain.*

Some of these men indulge a sort of hope that one day we shall have forms of public devotion sufficiently æsthetic to gratify the religious sentiment without involving dogmas that lead only to dispute.

On this expectation, if it be one, I would only observe that a tendency of this kind manifests itself, from time to time, in Rome, especially among the Jesuits. The mediæval follies or Romanism will not always be endured; but her æsthetic worship, her ritualism, the "pillows" she has in store for all doubters, the responsibilities she is willing to assume, the charm of her ideal unity, her blandishments, and pomp, and pride will last; and when these are separated—which they easily may be—from any particular form of despotism; when the Christian element, in her identical with the mediæval, is eliminated for ever; when the true piety that is in her departs; and when she becomes as she then *will*, the embodiment of the spirit of the time—her priesthood intellectual, her splendour unexampled, and mankind everywhere drunk with the wine of her fornication; then, I say, will her mysterious influence survive change, and instead of being weakened, will rule the world with greater power than ever.

Of her intolerance—for *she will retain that*—I say nothing; on the predictions which shadow forth her ultimate ruin I am here silent; but I cannot help calling attention to the point where Scepticism and Ritualism meet; where popery and infidelity fraternize, and will one day embrace each other. Let us beware of that ending.

"The fault that saps the life  
Is doubt half crushed, half veiled; the lip assent  
Which finds no echo in the heart of hearts."

Far better is it to be restless, even to unhappiness, than to be drugged. Far better is it to be an honest unbeliever than a hypocritical worshipper; for how can any worship be other than simulated which disregards truth, the only pabulum of the soul; which, proceeding on the assumption that God cannot be known, finds in forms and ceremonies a place indeed for a sensuous fancy, but none for the best affections of the soul; which substitutes the sentimental for the heartfelt, and which in so doing, turns away man's noblest faculty—the imagination, "the chief connective link between the visible world and the invisible—from its appointed task of spiritualizing the senses, to perform the ignoble drudgery of sensualizing the spirit?"

I do not dispute the *utility* of the Christian religion, whether true or false; but I most firmly hold that we are not taught in Scripture that faith in Christ is intended to be chiefly utilitarian, or that it is a system revealed for the improvement of the present world. The voice of God is, "Behold, I make all things new." Only as it finally accomplishes the reconstitution of humanity in a state of purity and blessedness will the purpose of God in its introduction be fully and for ever answered. That the hardened sceptic may be incapable of estimating the force of any reasoning which is presented to him in favour of the authority of the Bible is likely enough. But let us remember that the man thus spoken of was not always unimpressible. There was, in all probability, a time in his mental history, as there has been in that of most of us, when the syren voice of the doubter was listened to with a strange admixture of fear and wonder; when its charm was found rather in the feeling of independence which it flattered than in the force of its suggestions; when a bold treatment would have been successful; when an opposite course—timidity, distrust, denunciation—on the part of the believer proved fatal. It is for men in this stage—and at the present moment they are a countless multitude—that I now write.—*Liber Librorum.*

#### SADNESS.

##### *A Conversation.*

A DEEP sigh escaped him as he closed the book.

I do not wonder, he said, that men are found so willing to accept the pretensions of a supposed infallible church. Any condition seems

preferable to that of perpetual uncertainty. Existence itself becomes a burden, under the sickness which is produced by continual tossing on the great sea of doubt.

And yet, he added, as if suddenly recollecting himself, without this suffering, new worlds of thought can never be discovered. Why, then, should I complain? I am but uttering the inarticulate cry of humanity in all ages for *guidance*; and, like the men of past times, I must be content to hear, as a response, the echo of my own complainings. Better, far better, to listen even to *that*, than to men who meet this hungering for "bread" with the offer of a "stone" and a "serpent"! Better to have the sorrows of liberty, with its infinite disagreements, its blunders of all sizes, its discords and confusions, its ill-will and endless strife, than to rest in that huge system of priestly imposture which has never yet brought forth anything better than tyranny, blasphemy, and pride! You will tell me, I know, to ask of God the gift of the Holy Spirit, "the Monitor and Comforter," but I really cannot understand what is meant thereby. Do you suppose this promised donation differs either in kind or degree from what the Jews are said to have enjoyed?

The speaker was a young man, very sceptical, yet intelligent and devout. Before him lay some recent publications, which he had evidently been perusing with no ordinary interest; and he now stood in their presence, pained and perplexed.

The friend, who had before sought to soothe his restless spirit, was again sitting by, and had listened, with his usual quiet smile, to thoughts which he saw had, almost unconsciously, clothed themselves in words. How often is it thus! Even in solitude, how frequently have we to exclaim with David, "While I was musing the fire burned: then spake I with my tongue!"

I do not know, he said, that I materially differ from you as to the pains and dangers which attend mental independence. Of the latter—the moral dangers—I have probably a more lively apprehension than yourself, for I have witnessed more shipwrecks. Still, I have never thought it right, under any circumstances, to discourage the utmost freedom of inquiry; for of this I am well assured, that where one loses his way, and becomes bewildered or lost amid the thickets of theological speculation, hundreds fall asleep on the beaten road, and literally die of cold. If a restless spirit is sometimes proud and wilful, an indolent one is as frequently intensely selfish. There is great force in Coleridge's remark that "He who begins by loving Christianity better

than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all."

The real question is, Have we, or have we not, as Christians, a right to expect certainty and joy as the fruit of our faith?—a confidence rising into gladness, a joy redolent of strength?

I maintain that we have; since such a blessing is unquestionably promised by and through the Comforter, and has been actually experienced by thousands.

Without, therefore, even asking whether the difference between the gift of the Holy Spirit under the Old and under the New Testament dispensation be one of kind, or only one of degree—for both these terms are objectionable as applied to any manifestation of the Divine presence—let us fix our minds steadily on the fact that while, to the Jew, the Holy Spirit was simply Divine influence—a power that might be resisted or obeyed, but could scarcely be regarded as the object of affection—for it was to him impersonal,—this same gift is, to the renewed Christian, according to the later and fuller revelations of the Saviour, the direct manifestation in the soul, of God in Christ; and that it therefore involves living union, not with the Father only, but with the Son also; both in one come, as it were, into the heart of the believer, and so is fulfilled that wondrous saying, "If a man love Me he will keep My words: and My Father will love him, and we will come unto him, and make Our abode with him." This is the blessing I so greatly long you should enjoy. Nothing else will remove your sadness.

You tell me that it is impossible to be a firm and happy believer in the Bible unless you hold—which you say is impossible—that every word in it from Genesis to Revelation is inspired of God. How can I, you say, with anything like confiding love, repose on Scripture, if the religious element only in the Bible is to be regarded as of God, for how am I to decide as to what portions of the record should be classed under that head?

And so, then, rejoined his friend, if it should prove true that more or less of what is given us by the sacred writers, is given from their natural memory and observation, and without supernatural influence;—if it can be successfully maintained, that "Paul might write to a friend to bring a cloak with him and certain parchments, without being under the influence requisite to enable him to give his revelations of the man of sin;"—if it can be shown that Scripture doctrine though always in substance the same, was yet viewed by the different writers of

the New Testament "from different points, or in different relations, according to their respective individualities of character;"—if the Bible, though of God, can be shown to be also, in some sense, of man;—if mingling amid the imprecatory portions of the Psalms, for instance, there should be found both the inspired prophecy and the expression of merely human and national feeling;—if it should be concluded that Deborah, in her song, although a prophetess, gave expression only to the feeling of her people;—if David, though the inspired singer of Israel, should be found, in his ode upon the death of Saul, under the influence of love or loyalty, to be blind to the errors of the dead king, and attribute qualities to him partaking more of poetic license than of truthfulness, your faith in the Bible is vain.

I repeat it, if these things really are so, then, according to your account, the value of divine revelation is gone; it can no longer form the groundwork of your hope, or be the guide of your life. And this conclusion, one that would have made a primitive Christian either smile or weep, according as he might view it either in the light of temporary delusion or fixed perversity, you would have me believe is the inevitable result of modern investigation.

I deny the conclusion utterly. Granting (which I am willing to do for the sake of argument, without being at all committed to the opinion) that the distinctions to which I have referred are real, and that only part of Scripture must be regarded as immediately inspired of God, I still maintain, that, for all practical purposes, there is no difficulty whatever in discerning that which is Divine; for every word of God carries its own evidence with it, and proves itself, as the sun is seen by its own light. But, remember, it does this only to the healthy eye, to the purged and purified intellect; for everything turns on the motives which bring us to the Book, and on the tone and temper of mind in which inquiry is conducted. Stumble at it as we may, there are those unto this day to whom "God has given the spirit of slumber, eyes that they shall not see, and ears that they should not hear." And if it be asked, "Lord, how long?" there is but one answer,—“Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;" until, in other words, severe but loving discipline has crushed selfwill, subdued pride, and, it may be through fearful desolations of spirit, led them to lowliness and truth. For "there are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment be-

fore they can rise into hope. There are dispositions which, like Job, must have all things taken from them before they can find all things again in God." But it is not of such that we are speaking, but of those who, like yourself, can own in better moments that they have both sought and found the Saviour, know "in whom they have believed," and are "persuaded that He is able to keep that which they have committed to Him until that day." For these to allow their faith to be shaken by a criticism, or their hope destroyed by a speculation, however plausible, is as sad as it is unreasonable. As well might he who received his sight at the hands of the Redeemer have disputed the fact of his cure, because Pharisees denied his Benefactor.—*Ibid.*

#### THE OLD AND THE NEW.

It has not unfrequently been asserted that the Old and New Testaments differ in the moral principles they inculcate, and that this want of unity is fatal to their inspiration, since if God be eternally the same His law must be unchangeable. This notion of diversities cannot however be sustained, one evidence of which may be found in the fact that those who heard the sermon on the mount do not appear to have been startled or staggered by the length and breadth of the statutes there given. The teaching did not appear to them extraordinary. They saw that it was not new teaching, but strong spiritual light cast upon the old; that it was a grand commentary on John's doctrine of the kingdom of heaven, showing the dispositions that were essential to its enjoyment. The listeners were Jews, and had no idea of ever becoming anything else. The teaching is, in like manner, Jewish,—but it was a Judaism intended for all nations; it was Judaism stripped of everything national, ceremonial, or exclusive. The contrast drawn by Christ between His teaching and that of the "old time" is not between the Mosaic dispensation and the New, but between Rabbinical expounders and the Divine statement.

They are told not to resist evil, but they had already been taught, "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." They were to give to him that asked of them, and from him that would borrow not to turn away. But wherein does this differ from the command, "Thou shalt open thine hand wide (to thy poor brother), and shalt surely lend him sufficient for his need in that which he wanteth." They are to love their enemies, to bless them that curse, to do good to

those who hate them. But this, too, is Old Testament teaching,—“If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him.” And again, “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; and the Lord shall reward thee.” They were not to lay up treasure upon earth. In Old Testament language the precept stands, Labour not to be rich. They were told indeed to take no thought for the morrow. Yet this is but a repetition of the Psalmist's injunction, “Trust in the Lord, and do good, and verily thou shalt be fed;” or “Cast thy burden upon the Lord, and He shall sustain thee.” Finally, all things whatsoever they would that men should do to them, they were to do unto others. And so teaches Moses in the Book of Leviticus in the words, “Thou shalt love thy neighbour as thyself.” All these injunctions having been overridden by Rabbinical glosses and accommodations, were read with great latitude of interpretation, and adapted to the religious society of that day. Our Lord declares that they have thereby been rendered of none effect; and in restoring them to their primitive meaning, clearly forbids us from following the example of the Jewish teachers.

We are often told now-a-days that inspiration is not confined to sacred writings; that every man of genius, be he poet, painter, or great writer, is inspired.

That any sensible man should talk about the inspiration of the Scriptures being of the same kind as the inspiration of the poet or the painter is, I think, sad folly at the best. But let us not forget, in justice and charity—for a Christian can never afford to dispense with either of these graces,—that many who speak thus refer only to the mode or philosophy of inspiration, of which, in fact, neither they nor we know anything. Do not, therefore, let us confound these erring brethren with men who unscrupulously assert that the evangelists are unworthy of credit,—that the words of Christ are not the words of eternal life,—that the apostolic epistles have no claim to be regarded as authoritative expositions of the Christian faith. The former I think are very wrong, but we have no right to denounce them, either as infidels or apostates; the latter may lawfully excite our indignation, for they are the enemies of God and of human happiness.

I may be told, and perhaps truly, that great differences can be observed between the teaching of the apostle Paul in the earlier and later

periods of his life; that at the one, the earlier period, he evidently expects the immediate return of Christ, speaking of himself as if he would certainly be alive, and remain until the coming of the Lord; while at a later period he discovers that mortality must first be swallowed up of life, that the gospel of the cross is better than the gospel of the coming, and that a Christian's desire should rather be "to depart and to be with Christ" than to wait "for the advent of the Son from heaven."

I may be further assured, as I am by some eminent persons, that this discrepancy in thought and feeling should be regarded as indicating the growth of the apostle in Divine life; that his first ideas were Jewish, his last Christian; that in the former he preached Christ "after the flesh," in the latter "after the Spirit." And I may, without doubt, infer from all this that St. Paul's inspiration was very defective.

But I do not myself see the necessity of doing so, since I have, on other grounds, good reason for believing that Paul is unimpeachable. It seems to me much better—if there be this seeming contradiction, which is by no means very clear—to conclude, that as Christ himself when on earth kept back many things from His disciples because they were not able to bear them, so the Holy Spirit deferred the revelation of that long delay which was to take place before the actual return of Christ in person, until time had accustomed believers to live under the influence of the Invisible, and further instruction had enabled them to understand that "one day is with the Lord as a thousand years, and a thousand years as one day."—*Spirit of Truth*.

#### CERTAINTY.

COMTE, the apostle of Positivism, used to boast that he was no Atheist. He denounced Atheism, and declared it to be as bad as theology. He did not wish to deny, only to ignore God. And this is precisely what modern scepticism in its most advanced form is perpetually trying to do.

The apology offered for this refusal to recognize the heavenly Father is, that we cannot know anything about Him. The Bible indeed professes to reveal His character, and to make known what He is to us; but this source of knowledge is at once set aside as worthless; for *how*, say these unbelievers, can we arrive at anything like certainty regarding matters so far beyond our reach? "Human beings cannot have any knowledge outside those generalized laws of experience which make up the Positivist sciences."

On this now favorite argument a few remarks may not be out of place. Might it not then be as well to remember, before arriving at so disastrous a conclusion, that, while absolute certainty—rarely attainable in anything—necessarily excludes not only all manner of doubt, but all conceivable possibility of mistake, we are commonly obliged to be content with such a degree of certitude as implies the impossibility of disproof, and furnishes adequate ground for action. This, be it observed, is equally true whether the thing to be proved belongs to the physical or to the moral department of science.

In physical science certitude generally depends on the evidence of the senses; but this is by no means so assuring as it at first seems to be, for the senses frequently deceive us. The possibility of mistake is by no means excluded by the mere fact that we can appeal to sight, sound, or touch. In moral and spiritual things certitude necessarily depends on moral evidence, regarding the value of which men will always be found to differ. Hence in this department the possibility of certitude is frequently and most unreasonably denied, even when the evidence advanced is all but equivalent to mathematical demonstration.

In affirming, therefore, that certainty is as attainable in the sphere of revealed religion as in the sphere of physical science, I do not mean that it can be, in either case, absolute, but simply that it is as reliable for all practical purposes in the one department as in the other. Nor do I by revealed religion simply mean the Bible regarded as a book; I include all that constitutes a reason for what we call rational or reasonable faith, viz., belief grounded in reason, supported by evidence, and sustained by experience; evidence external and internal, objective and subjective.

Regarding the two departments of truth in this light, it seems to me a mere fallacy to say that the discoveries of physical science are, by their very nature, capable of higher proof than truths of a moral or spiritual nature. For although the character of the demonstration may be different, and the tools with which we go to work diverse, certitude is as great in the one case as in the other. Each department has its appropriate phenomena; each appeals to results, —to what has been effected; each demands the exercise of sound reason; and each requires that the investigator should be fearless, candid, and humble.

Further, neither the one investigator nor the other can carry fellow-minds along the path he has travelled, except to the extent that they are prepared by natural gifts or by training to pur-

sue a like course. I can demonstrate to myself, and to a certain number of others—once very few, now an increased and increasing number,—that the earth goes round the sun; but by the multitude this fact, if believed at all, can only be received on the authority of persons supposed to be competent, after careful examination of evidence, to arrive at a true conclusion. They hold to the Copernican system, so far as they hold to it at all, by faith,—faith in the trustworthiness of their fellow-men, under circumstances which seem to leave room for no rational suspicion that they are either deceived or deceivers.

It is precisely thus with spiritual truth. I can demonstrate to my own satisfaction, and to that of most men who have had my training and experience, or who possesses natural gifts of insight that God is; that He is the rewarder of them that diligently seek Him; and that He has revealed His character as well as the relations He bears to man in Christ; but I cannot successfully convey my convictions to all, nor can I make the multitude understand the steps, so to speak, by which I have arrived at the result. I cannot demonstrate the truth of what I myself regard as certain to any one who is indifferent to the question, preoccupied, or prejudiced, or who is, from any cause whatever, incompetent to deal with spiritual subjects.

If the multitude, therefore, believe in the revelation of God made by Christ, it must be at first on authority; and so long as it is nothing more than assent of his character it carries no more consequences with it than does the belief, acquired in like manner, that the earth goes round the sun. In each case, reason, so far as it goes, is appealed to, but in reality has very little to do with the decisions, if they may be called such, of the ignorant or careless. Religion must be experienced in order to be understood.

But it by no means follows that spiritual truth cannot be successfully pursued until some supernatural faculty is added to a man's ordinary faculties. This is as true, but no more true in spiritual than in secular things. For the successful study of either there must be labour accompanied by an adaptation which is God-given, whether by natural endowment or by education. Faith, of which so much is said, is after all but the highest reason. It is trust exercised for a reason that is judged to be satisfactory by the man who exercises it.

The great hindrance to obtaining what may, after all, be more or less desired, is unwillingness; not different in kind from the indolence which hinders most men from pursuing scienti-

fic inquiry, but in the case of moral and spiritual truth aggravated by considerations which do not come into play in physical inquiries. This indolence in time grows into inability, and then that which was once possible enough becomes impossible, so far as we can see, without some special interference of heaven.

It is needless at present to pursue this subject further. When any one is able to point out some supposed essential particular in which the ability to investigate moral and spiritual truth differs from the ability to investigate physical truth, it will be time enough either to admit that such distinction exists, or to deny its reality.

Without certainty there can be no joy, and little strength,—for all doubt is paralyzing; but this great blessing can never be attained in an age so critical as this, so long as we refuse to recognize the limits within which alone it is vouchsafed to the children of men. Strange indeed is it that we should be so long in learning that the differences in secondary matters are the inevitable results of free agency; that truths, not essential to life and godliness, commonly break upon the mind very gradually, and, for the most part, in combinations varying with the peculiar idiosyncrasy of each individual; that, as no two features of the human countenance are alike, and every expression differs, so no two minds perceive things in precisely the same relations, or, probably, even imagine them in exactly the same form; and stranger still is it that in this diversity of thought and feeling we should fail to discern and to admire the same wisdom and love that has clothed the fields with ever-changing verdure, and garnished all creation with an endless variety of beauty.—*Unpublished.*

#### AUTHORITY.

SOME, indeed, would still settle all differences by reference to ecclesiastical authority. But who does not feel that this court of appeal, *once a solemn reality*, has long since passed away? for God no longer bears witness to its existence by giving to the rulers of his Church, as He once did, that power to inflict penalties on the disobedient, without which, law, whether Divine or human, can never be anything more or better than *advice*.

Rome, indeed, boldly asserts that she has ever retained all the credentials of the Apostolic Church; that she is ONE; that she has an infallible Head on earth; that she can open or shut heaven; that she can work miracles; that she can give or withhold the body of the Lord. But even *her claim* fails utterly, when tested by this

apostolic rule. She is obliged to admit that she has no power given her of God to punish gainsayers, or to chastise or subdue her rebellious children. They who minister at her alters, like the priests of Baal, may "cry aloud," or lash themselves "after their manner;" they may prophesy against heretics from early morning "until the time of the offering of the evening sacrifice;" but "there is neither voice, nor any to answer, nor any that regard." The only sword she wields is that, with which the followers of Baal would have been only too glad to have pierced Elijah for his insulting mockeries.

Protestant churches, in this particular, have always followed Rome "afar off," and with timid and doubtful steps. At times, when tempted by opportunity, they have *all* availed themselves of tyrannical expedients for sustaining or consolidating *power*; but they have not, like Rome, habitually sought to make civil penalties support church discipline; for they have never held to infallibility, nor have they pretended that salvation was impossible out of their pale.

But short of this, their claims have been scarcely less preposterous. Some still assert the power of their respective priesthoods to give or to withhold the body of Christ. Others lay exclusive claim to ministry. While others of humbler pretensions, in various forms, and in different degrees, as stoutly insist that *they alone* follow the Divine model.

And what has been the result?—First, interminable divisions, and now growing scepticism as to the existence of any church authority whatever.

Again and again has the question been put by inquiring minds,—and it will continue to be put, with an ever-increasing determination to arrive at the truth,—*Has God really given to any ecclesiastical body now on earth, papal or protestant, established or non-established,—or to any voluntary association, endowed or unendowed, any authority, different from that which is claimed and exercised by secular associations, when uniting for temporal purposes, they lay down rules for their own government, and separate those from their fellowships who refuse to submit to them? If so, where is such a church to be found? and what is the extent, what the limits of its power?*

Nor can such a question be answered either by mere *assertion*, or by reference to the undoubted fact, that Church rules being drawn from the word of God, are supposed to be of Divine authority. It is too important to be thus lightly disposed of. Nothing short of distinct proof

can, or *ought* to satisfy the inquirer; for the answer involves considerations affecting both his duty and his happiness.

If a claim to rule, *on behalf of Christ*, can be authenticated by any church in the world, *duty* demands instant submission to that church; and *happiness*, which always follows submission to lawful authority, is sure to be the result. But in proportion to the importance of the claim, is the necessity for jealous scrutiny as to its legitimacy. For if I am led astray by mere assumption, I unwittingly advance that which is human into the place of that which is Divine; I allow something or other, whatever it may be, to come more or less between me and Christ,—more or less to interfere with the work of that indwelling Spirit, by which, in proportion as I am made lowly and obedient, and freed from prejudice and selfishness, truth is unveiled to my mind, and the revealed will of God made at once luminous and guiding,—clear to my intellect, light to my path.

It is, I think, too generally taken for granted, that men make light of church authority from mere lawlessness,—that self-will, the love of self-assertion, conceit and pride, lie at the root of that contempt for ecclesiastical pretensions which certainly marks the present age. It is forgotten that, in religious matters, men love *repose*; that the sense of responsibility in relation to the acquisition of truth and the fulfilment of duty is, to an earnest and conscientious mind, singularly painful and wearisome; that nothing, humanly speaking, contributes more to the contentment of men than confidence in a spiritual guide. We see this illustrated by *unbelievers*, in the fact that, in the absence of truth, almost any form of superstition is welcomed; and by *believers*, in the readiness with which they yield to the influence of the sect or party to which they may belong.

The truth is, that, *in religion*, men will believe anything, or trust anybody, rather than allow that the true Church is, to the human eye, all but invisible; that the lost amid a wilderness of schisms, it is known only to Him who discerns the thoughts and intents of the heart; that there is, therefore, now no ecclesiastical body upon earth having, *as such*, authority to teach, to decree rites and ceremonies, or, properly speaking, to discipline men; that *only* to its risen Lord, and to the purifying presence of the Comforter, can each individual Christian really look for guidance, for comfort, or for strength.

Nor need we wonder at the unwillingness which is felt to give up the idea of church authority. For it is assuredly a fearful thing to

stand in a world like this, in the presence of evil, and to feel, to so great an extent, one's isolation and helplessness. It would be overwhelming, were it not for the thought that, in all that relates to God, "strength is made perfect in weakness;"—that faith places the omnipotence of heaven in the hand of the believer; that the Spirit of the living God dwells in the heart of the man who is Christ's loving and obedient disciple; and that the fellowship of true Christians, their sympathies, their oneness, their worship, their communion at the table of the Lord, is altogether independent of any authority beyond that which issues from Christ himself, or is reflected in His image, as seen in men eminent for their humility, disinterestedness, and love, and, therefore, for their faith, piety, and practical wisdom.

True indeed is it, that *still*, as in past ages, "the Spirit and the Bride say, Come." But the voice of "the Bride," is not the voice of the priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers—Greek or Latin, or the voice of England or Scotland—evangelical or Arminian, high or low, broad or exclusive; but that great silent testimony which issues through all time, from apostles and prophets, from martyrs and confessors, from poor and rich, from the ignorant and the learned, from the living and the dead, witnessing evermore to the truth of Christ's holy Gospel,—to its influence over mankind, to its triumphs over the world, to its sole and exclusive power to enlighten, to solace, to sustain, and to save. Wretched indeed is the sophistry which would confound this sublime echo of the human heart, responding to the Divine, with the decisions of a council, or the dicta of a sect. And vain is it to expect that, so long as errors like these prevail, Christ's prayer can find its fulfilment, or Christians be recognized by the world as truly ONE.

The VISIBLE UNITY of Christians in all important matters, and their visible MORAL ELEVATION as a body, over those by whom they are surrounded, are the conditions under which alone true Christianity can advance in the world. But *how* these great blessings are to be secured it is hard to say. It is the problem that this age or the next *must* solve, and it may be that, in either case, the solution will involve much suffering. Perhaps it is *impossible* that Christians should unite before God has scattered them, or that what we now call churches should be *re-formed*, before God has broken them up. Perhaps in no other way is it practicable to make men *feel* and act upon the conviction, that creeds are not

Christianity, and that Scripture, as an authority, stands alone. Perhaps never till they are deprived of Christian ordinances will men be able to perceive their true meaning and value; to understand how it comes to pass that the same preaching which is needful for the feeble "enfeebles the strong;" that what are called "religious advantages" may easily become in practice great and fatal disadvantages,—so that many who, but for these things, would long since have been teachers of others, still "need to be taught the first principles of the oracles of God;" that men may have their Bibles in their hands, and yet cherish fraudulent designs in their hearts; and that *all this may arise* from the habitual separation, in Christian society, of doctrinal truth and moral truth,—a distinction quite unknown to the apostles,—leading, as it invariably does, to the exaltation of the one as the *root* of all goodness, and the consequent depression of the other as mere secular virtue, which is sure to follow the reception of the Gospel.

Before, however, this time of scattering comes, God will raise up prophets among us, as in former days; and such will have, as Elijah had, to learn to do without sympathy,—and to be content if they are misunderstood, and become isolated, and lose the affection even of the good,—sustained through all by this one thought, that, as Robertson puts it, "if the cross says anything, it says that *apparent* defeat is real victory, and that there is a heaven for those who have *nobly and truly* failed on earth."—*Spirit of Truth*.

#### EVIL.

##### *Conversation renewed.*

I GRANT that, as you say, the *permissive* power given to one who is called Satan, to introduce evil at all into the world, and by it, through long ages, apparently to thwart the Divine purposes by impeding the progress of Christ's kingdom, is a great mystery. But it is not for ever to be a mystery, for it will one day be "finished," as God "hath declared to His servants the prophets." When that blessed time arrives, it will doubtless be seen that it was *better* that sin *should* come into the world, for without it men could not have fully known and estimated good.

How little must the evil one have suspected, as, with boundless malice, he tempted our first parents with the words, "Ye shall not surely die,"—"Ye shall be as gods, knowing good and evil," that he was but uttering an unconscious prophecy of that which should really come to

pass! How little did he imagine that in this knowledge of evil lay hidden a *higher knowledge of good* than could otherwise be attained; and that the very process by which he hoped to alienate man for ever *from* his Maker was the one by means of which man was to be brought nearer than ever *to* his Maker;—to rise higher than the angels that never fell, and to exhibit to the universe the sublime spectacle of a life of faith, based on a thorough *appreciation* of good, as distinguished from evil, and of God, as the fountain of all excellence!

I grant also that the *divisions* which prevail among Christians are great hindrances to faith. But the fact that they prevail should teach us, *not* that this Bible is untrustworthy, but that to class our human interpretations of religious truth, our inferences from it, or our formulas in expressing it, however honoured by time or authority, with the great revealed facts on which such truth alone rests, is to sap the foundation of all intelligent belief, and to betray the Gospel with a kiss. It is so, because it confounds the essential with the unessential, makes *both* doubtful, and so destroys all hope of attaining to certainty in religious truth.

But *certainly*,—so far as it relates to everything essential,—far from being unattainable, is the privilege of every true Christian; for without it there can neither be growth nor repose. In the absence of it, faith is little more than an opinion—an opinion sustained, possibly, by the highest evidence, but still only an opinion, and, as such, always open to reconsideration. If this were the Divine order of things, he would be the firmest believer who enjoyed the greatest advantages for obtaining and weighing proofs; truth would be the property of the few; and the multitude, if they believe at all, could only do so on the authority of those who were favoured with opportunities for research.

But the very reverse of all this is the fact. The doubter is commonly the man of high attainment, of cultivated understanding, of varied learning. The peaceful and happy believer, is he who has the witness in himself, and who cuts through the web of all sophistry with the simple exclamation, *I know it, and feel it to be true.*

This witness, however, has its limits; it pertains only to things essential to life and godliness. It instinctively recognizes a Divine fact, but turns aside from merely deduced conclusions; for *these* form the appropriate field for the exercise of that *andour* and charity, which is so important a part of our moral discipline, but

which, alas! is so rarely cultivated in theological discussion.

You say again, that Christians are often narrow and uncharitable. I am obliged to admit it, and to allow that such a form of Christianity *may* exist in connection with true piety, great activity, and a life of apparent devotedness to God. But it can only do so at periods when the *outward* in religion dominates over the *inward*; when men are governed by truths which they have inherited, rather than by those they have acquired; when religion itself is recognized by the particular form, or creed, or garb under which it is endowed, or voluntarily sustained, rather than by its own native lineaments; when evidence of spiritual life is sought and found in effort rather than in love; and when fidelity to truth is shown by adhesion to its forms rather than by the imbibing of its spirit.

At such periods, when the secondary influences of Christianity overshadow its primary elements,—when zeal supercedes charity, and party-spirit runs high, it is by no means uncommon to find great piety accompanying extreme narrowness of soul, or to see religion exalted at the expense of freedom and love. In such a period, I think, we live; “a period in which religion is mainly *OBJECTIVE*, and life intensely outward,—busy, restless, utilitarian; a period in which truth is but little loved for its own sake, although greatly valued for what it can effect; a period, in short, when men are absolutely impatient of every thing that cannot be shown to be immediately and obviously useful.”

Time, we say, is too short—the world is too busy, there is too much to do in endeavours to make men happier and better, to justify much expenditure of strength in the abstract pursuit either of truth or virtue. Our forefathers labored to eliminate sound views; we have entered into their labors; it is ours to carry into action that which they gained by long and lonely meditation.

Such are, unquestionably, the current opinions of the day; and hence we read books as we read newspapers, for immediate impression—as stimulants, not as food. Hence, we are angry when called upon to justify any great principle on which we are acting, and regard the man who questions its truth as a hinder of practical effort. The more vigorously he attacks a cherished opinion, especially if it be inherited from men “of whom the world was not worthy,” the more intense is our adhesion to that opinion. Our hold of it may be “acquiescence without insight,”—our faith in it a “mere sensation of positiveness.” substituted for that “calm assurance, the very

means and condition of which it supersedes." We stick to our convictions "as the limpet attaches itself to the rock," and are only alarmed by exhortations to leave hold, even for the purpose of being *rooted* and grounded in the truth. Is a great thought, the noblest thing on earth, born into the world?—too often our only inquiry is, *Cui bono?* what is it worth for immediate use?—*how will it work?*—how far will it interfere with that body of belief to which we are pledged?—will it help us to heaven? If it will obviously do this, or if it can be made to support or strengthen existing activities, we readily give it all honour and welcome; but if its tendency appears to be otherwise—and especially if it seems to interfere with any recognized department of modern effort, we cry, "Away with it, away with it! crucify it, crucify it!"

And yet very little reflection would suffice to show that our only question *ought* to be,—*is it true?* assured that, *if true*, it must eventually be useful, in the highest sense of that term, although we may be at the moment quite unable to discern its practical bearing either on the duties of life or the culture of the soul.

This tendency to live in the outward manifests itself still more strikingly in the universal unwillingness which is felt to dwell upon any form of evil for which we have not found, as we think, the appropriate remedy. Nothing, perhaps, is more painful and humiliating than to be obliged to stand, as it were, in utter helplessness before the flood of human iniquity as it steadily rolls on, and to feel that it is beyond control. We all shrink from such a trial of our faith, and instinctively take refuge in agencies, which we readily persuade ourselves will ultimately if not immediately arrest or absorb it.

That in so doing we but follow one of the great laws of our being is unquestionable; for God *intended* us to be active, and has therefore placed us in circumstances which demand incessant watchfulness, untiring labour, and hopeful ingenuity in device. But, like everything else, this tendency to do may be cultivated to excess; and it is so whenever it disinclines us from deep and solitary thought; when it indisposes us to recognize our weakness; and especially when it causes us to shrink from contemplating things as they really are, and to feel irritated, rather than pensive, by the intrusion of anything like doubt as to final success.

It cannot be otherwise until the axe is laid at the root, and we come at length to believe that wisdom is better than power; that a true thought is in the end stronger than anything else; that practical benefits, apparently the most import-

ant, are dearly purchased if they are obtained by efforts which proceed on any false assumption, however harmless it may seem; that it is better to wait, and to wait long, if need be, in a state of inaction, than to advance on doubtful principles; and that the most limited sphere of effort, if sustained by "wise and understanding hearts," will eventually prove more fruitful of good to mankind than the most extended enterprises which depend for their support on popular excitements, on "tinted" statements, or on unwarranted expectations.—*Ibid.*

#### SCEPTICAL PHILOSOPHY.

It is generally thought that the young men of the present day, under the influence of "the Time-Spirit," are in danger of becoming little better than sarcastic sceptics, lovers of pleasure, and intellectual men of the world. If it be so, and if any imagine this to be the worthiest form of life, let me recommend them to meditate on what the able historian Mr. Froude, whom they will not suspect of prejudice, says on this subject. He observes,—

"If you see a man happy, as the world goes—contented with himself, and contented with what is around him,—such a man may be, and probably is, decent and respectable; but the highest is not in him, and the highest will not come out of him. Judging merely by outward phenomena—judging merely by what we call reason—you cannot prove that there is any moral government in the world at all, except what men, for their own convenience, introduce into it. Enlightened selfishness prescribes a decent rule of conduct for common purposes; and virtue, by a large school of philosophy, is completely resolved into *that*." "Faith," he says elsewhere, "is the voice of the nobler nature in man, speaking out of his heart."

Should such young men be zealous in the diffusion of their doubts, let me remind them that Dr. Franklin, in one of his letters, writes in answer to a friend who had consulted him regarding the publication of a sceptical treatise, in these terms:—

"I have read your manuscript with some attention. By the argument it contains against a particular providence, though you allow a general providence, you strike at the foundation of all religion. I will not enter into any discussion of your principles, though you seem to desire it. But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion. But

think how great a proportion of mankind need its motives to restrain them from vice, to support their virtue, and to retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself. Do not, then, attempt to unchain the tiger, but burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

Some one has recently remarked, and with great truth, that, whether for good or ill, we are now experiencing a second Reformation. Everywhere a spirit is abroad which is overturning old thought and destroying all dogma. "In England," we are told, "educated men of the world have long ago ceased to cite dogma as an authority: the leading teachers hardly deem it worthy of notice; and even the theologians do not appeal to it when they can appeal to anything else."

The question then becomes all-important, What is meant by dogma? What is it intended to include under this term? That the word, as commonly used, has a repulsive sense, every one knows, since it is supposed to imply undue assumption,—the exaltation of human authority in matters that are beyond the reach of finite minds,—assertion without adequate evidence. Dogma of this character may well be lightly esteemed.

Further, all theological definitions, however venerable by reason of time, which are put forward as indubitable, on the mere authority either of churches or of Fathers, partake of this character. The very form in which such definitions are expressed oftentimes more than justifies doubt as to their accuracy. That the spirit of the age should fight against this kind of dogmatic teaching can scarcely be a subject for regret.

But it is to be feared that a much broader sense is now usually given to the phrase in question, and that by not a few it is made to include revealed truth. In these cases the rejection of dogma simply means the rejection of Scripture, or at least the denial of all authority to such portions of it as inculcate definite doctrines by a supposed inspiration of God.

The alternative, according to men who have arrived at this degree of enlightenment, is practically this,—“Shall I trust my own instincts?” or, “Shall I blindly follow this or that church?” Shall I adopt some creed or other,—the one that promises most, or that stands best in the estimation of society? or shall I build out

of my own consciousness a temple for worship and a retreat for rest?

That there is a more excellent way than either of these courses—that God has pointed out to us a path, by following which the conclusions of the most cultivated intellect and the intuitions of the purest heart may be harmonized, is certain.

May there not then remain a course open to us, by following which we may hope to arrest the downward current? Can nothing be accomplished which might by the blessing of God, help men in their endeavours to separate the true from the false,—the Divine from the human? which might exhibit Christianity in more winning forms? which would be likely to bring into greater prominence the love of truth, the charity, and the disinterestedness which ought ever to form the obvious features of the faith? The question is an all important one. —*Unpublished.*

#### FAITH.

THE faith that rules the heart and guides the life is not an opinion, however sound, nor yet a conviction, however firm, but a direct work of the Spirit of God on the soul of man, occasioning love and trust. Hence the importance of asking, not merely what a man believes, but how he believes it—in what temper of mind, and with what combinations; and this, I think, is best ascertained by observing what is the practical result of his faith, on his daily “walk and conversation.” I have no right to suppose either my own or any other man’s faith to be of the Spirit, unless it brings forth “the fruits of the Spirit, which are love, and joy, and peace in the Holy Ghost.”

I am quite aware that it may be said that truth must, of necessity, more or less reach the intellect before it can affect the heart. But I am not careful to meet this merely metaphysical difficulty. It is enough to know, from daily experience and observation, that many things excite emotion, and influence conduct, long before they are intelligently understood; for truths, like men, often project their shadows.—*Spirit of Truth.*

#### JUDGMENT.—No. 1.

By ELD. S. W. BISHOP.

In writing on this subject I wish to correct certain misapprehensions that seem to exist in some minds as to the administration of Divine judgment.

I shall pursue a strictly scriptural course in this discussion.

It is clearly revealed in the Scriptures that God will bring the acts, yea the most secret things of all men into judgment. The following texts plainly declare the above truth. "For God shall bring *every work* into judgment, with *every secret thing* whether it be good, or whether it be evil." Ecc. xii. 14. "Nothing is secret, that shall not be made manifest; neither *anything hid*, that shall not be known and come abroad." Luke viii. 17. "Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known." Matt. x. 26.

These texts as plainly teach a universal judgment of the race, as any other Scriptures teach the death of Christ, and when that judgment takes place it uncovers, reveals, makes manifest, the works of *all men*, and the secrets of *all hearts*. These secret things are not uncovered with respect to God, or manifested, or made known to him, for from him they have never been hidden. They will be made manifest to the all men of whom Christ speaks. It looks to me to be very plain, that any man who will attempt to evade the plain teachings of these and kindred texts, will do violence to Scriptures to save a theory.

The next question to consider is this, who are to be the judges? The only answer given in the Scriptures to this question is this, the judges are Christ and the elect saints. Proof: "For the Father judgeth no man, but hath committed all judgment unto the Son." John v. 22. "And hath given him authority to execute judgment also, because he is the Son of man." v. 27. Thus we see that by the appointment of our Father, Christ is to judge all men. The saints will however, be associated with Christ in the work of judging the world. "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2. "The upright shall have dominion over them in the morning." Ps. cxlix. 14. Over whom? David says, over those who are in honor and abide not," who are "like the beasts that perish," who "like sheep are laid in the grave." See verses 12-14. I am told that this class will never have a resurrection. If they are never raised from the dead, then the dominion of the upright will be over absolute nothingness, for these men have mouldered away into dust centuries ago. There is not so much as a ghost of them left to come under the dominion of the upright in the morning. Mark; the people who quote this Scripture to prove *their* non-resurrection views, have repudiated "ghostology." The upright will have dominion over this class of

men, for thus the prophet of God has plainly declared. They will *rule over them*, not a hearsay *recollection* of them. They will judge those identical individuals, for that is just what David says. This text needs no "fixing" with those who have no theory at stake. With such to believe it, *as it reads*, is all that is necessary.

One text more. "To execute (administer) upon them (the heathen), the judgments written: this honor have all his saints." Psalm. cxlix. 9.

The point is fully established that the saints of the Most High will be associated with Christ in judging the world.

This is God's appointed high court of judgment. The judges are being qualified for this important work, and when the last elect saint shall be fully qualified for a seat on Christ's throne of power, the bench of judges will be full, and the grand tribunal will be open. The call to judgment will be made, and the judges enter on the work of ministering judgment and justice in the earth. There is a question raised as to when this work of judging the world will commence? Some say "the Saints are now judging the world." In this they are greatly mistaken. The Saints themselves are *now* being judged. What an absurdity to claim that a person may legally occupy the judgeship when he himself is on trial for his life! Still this is one of the subterfuges resorted to to "use up ages to come." Christ only is judge now, for he alone is qualified to fill that high office. "*We*," says St. Paul, "*must all* stand before the judgment seat of Christ." Never until we are "made perfect" by putting on immortality, like our elder brother, are we fitted for the high office of judges of *the world*. We are now on trial, and that trial will last till our probation ends, and we can never be judges while we are on trial. The Scriptures forbid the saints judging at all in this age. "Therefore judge *nothing* before the time *until the Lord come*." 1 Cor. iv. 5. The Lord has not yet come, therefore we have not yet reached the time of the commencement of the judgment of *the world*, for the saints are forbidden to judge till the Lord comes. Again, hear Christ; "judge not that ye be not judged." Matt. vii. 1. Judge not according to appearance, but judge righteous judgment." John vii. 24. These texts prove conclusively that the saints are not allowed to judge in this life. Now *they* can judge *only* "according to appearance." God can read the motives that move to actions, but we cannot. Let all who are inclined to take the judgment into their hands *now* beware. Remember Christ has said, "With what judgment ye judge, ye *shall* be judged; and with what meas-

ure ye meet, *it shall* be measured to you again." (Matt. vii. 2;) and the words of Christ are faithful and true. To such the great apostle is saying: "But why dost thou judge thy brother?" "Let us not therefore judge one another any more." Rom. xiv. 10, 13.

No man, or woman, in mortality, can "judge righteous judgment." To render *righteous* judgment we must "be made perfect." Till then all our judging will partake largely of the imperfections of poor frail human nature; but when we shall "Know as we are known" we can minister judgment in its perfection of righteousness.

There are scriptures which tell us definitely when this judgment will commence. Allow me to quote a few texts. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii. 21, 22.

This prophetic declaration fixes the opening of the judgment with the taking possession of the kingdom by the saints of the Most High. Never till the saints sit with Christ on his throne (see Rev. iii. 21.), will they enter on the work of judging the world.

Again: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Tim. iv. 1. The above Scripture fixes the time of the beginning of the judgment of the world--the living and the dead--at the second appearing of Christ.

Once more: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Proff. Murdock translates the above text from the Syriac as follows: "Verily I say unto you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel."

"And I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30. Evidence abundantly sufficient has been adduced to show that the judgment of the *world* lies beyond the second coming of Christ. Much more might be given, but enough has been quoted to satisfy every man in whose mind dwells a principle of

divine faith. A real child of faith will believe one plain declaration of the word of God as readily, and as firmly, as he will one and twenty. The scriptures read, "Abraham believed God, and it was counted unto him for righteousness." Rom. iv. 3. Abraham believed God in a single declaration. See Gen. xv. 5, 6. Abraham is the father of the faithful. Let us copy after him, and believe every declaration of Jehovah.

My next inquiry is, By what law will the *world* be judged? Will all the world be judged by the same law? These are important questions, and much depends upon whether we answer them rightly. I shall rely for evidence, in settling these questions, entirely upon the plain reading of the word of God. I shall take no man's opinion, neither shall I ask any one to take my opinion. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

"In the day when God shall judge the secrets of men by Jesus Christ *according to my gospel*." Rom. ii. 16. This text says that the law by which *men*--the race will be judged is the gospel. This scripture being true, no part of the race will be judged by any other law. To this agrees the language of the Son of God.

"The word that I have spoken, the same shall judge him in the last day." John xii. 48. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." Mark xvi. 15, 16.

We learn from the above quotations something of the character of the judgment. There can be no judgment without a trial, and trial under the gospel is probation, as a matter of course. Judging the world by the gospel, is putting the world on probation by the preaching of the Gospel. The commission is *to every creature in all the world*. It is to all nations. "Go ye therefore and teach (margin, make disciples of), all nations." Matt. xxviii. 19. All nations must therefore be brought into judgment by the preaching of the Gospel of Christ. To this agrees the words of Paul: "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance *unto all men*, in that he hath raised him from the dead." Acts xxii. 31. The apostle makes a simple statement that the evidence to all men that God will judge *the world*, is the fact that he has raised Christ (through whom this judgment is to be administered,) from the dead. It requires no

argument, with sensible people, to prove that in order that all men shall have the above evidence of a universal judgment, they must first have knowledge of the fact that God did raise Christ from the dead. This proposition stands out unmistakably plain upon the very face of the text. All men must therefore, know the truth that Christ has died, and that God has raised him from the dead. If this is not true, then Paul is mistaken; but he is not mistaken. There is no *if* in the case. The fact of the resurrection of Christ *will* be made known to all men—to every child of the race—for thus God has spoken by his servant Paul.

If all men, both dead and living, have not had this knowledge in the past, have never yet been brought into judgment under the Gospel of Christ preached unto them in this life, it must remain to be accomplished in the future, for God's plan, His purpose, and his plainly spoken word cannot fail. Amen.

*West Meriden, Conn., May, 1877.*

## DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. NO. 9.

BY G. R. LEDERER.

### CHAPTER XI.

*(Continued.)*

Verse 16. The preceding verse closed with the prediction that the King of the South will be defeated by the King of the North, so that "there was no power to stand." Ptolemæus Epiphanes having been defeated in every engagement, Antiochus, as a matter of course, was free to have it all his own way; even the "desirable land" was entirely at his mercy.

Verse 17. The language of this verse is exceedingly difficult and has, therefore, been interpreted in different ways, without, however, approaching in any degree the demand of connecting links. Some say, that the King of the North gathered all his available forces to enter Egypt proper; this view, however, cannot be admitted for several reasons. In the first place, we have been informed in preceding verses that Antiochus had already made the most possible efforts in gathering all the warriors he could draw from his own land. Secondly, because the latter part of the verse tells us that he wanted to gain his point or desire by means of a woman; and, Thirdly, because we have seen that the power of Ptolemæus—the King of the South was so

broken that there was no need of the victors gathering "the whole strength of his kingdom" to take even Egypt proper. Others think that he, the King of the North, came in the splendor of his greatness accompanied by the honest and upright men, (the Hebrew word "Yesharim" admits the translation of "upright" or honest men,) to make a peaceable arrangement with Ptolemæus—the King of the South; and for which purpose he, Antiochus, offered his daughter Cleopatra to Ptolemæus—who, we have seen, was still very young—to obtain possession of Egypt in that way. But this interpretation also is untenable, because the verse would contain a contradiction in itself. The first clause of it closes with the expression "ve-asah," "and he will do it," that is, he will succeed in his scheme, while the latter clause plainly says, that the giving away of his daughter will not avail him anything in carrying out his purposes.

With the aid of profane history we obtain a clear view and, I think, a correct understanding of this verse. The reader will remember what the calamities were which the father of Antiochus met with, namely, the loss of a great part of his Syrian dominion, which extended over the whole, or nearly the whole of Asia Minor, during the victorious reign of Seleucus Ricator in Egypt. Antiochus having now reconquered most of the provinces North of Egypt, he gathered his forces, took the "Yesharim" the tidy, or stout men with him to regain the former boundaries of his dominion, "ve-asah," and he succeeded. But when, after the conquest of Asia Minor Antiochus became over bearing and passed the Hellespont to make conquests in the European provinces of Greece, he was defeated by the Romans and driven back to his land. Before, however, Antiochus undertook these wars, he wanted to secure the none-interference of Egypt, he, therefore offered his daughter Cleopatra to the young Ptolemæus who was then about thirteen or fourteen years of age. In this plan, however, he was unsuccessful, as we are told in the latter half of this verse.

The expression here employed in the Hebrew "Ubass-hannashim"—"and the daughter of women" has called forth many strange interpretations. One thinks it to be but a particular expression of Daniel for the simple "a woman;" another, that it means that the woman was exceedingly beautiful; and a third, that the writer included the woman who accompanied the King's daughter. When, however, we search

the Scriptures for an expression somewhat analogous to this we find in Vechariah viii. 8, "Ayir ben athonoth," which, literally translated, reads: "A young foal the son of asses," which, of course, means nothing else but a young ass. So here in our verse, "the daughter of women," means, "a young woman." And, indeed, Cleopatra was still younger than Ptolemæus, for history tells us that five years after the agreement was made she was sent to Egypt and became his wife.

Verse 18. This verse tells us what we have observed in the explanation of the preceding verse, namely, that Antiochus, not satisfied with the conquests in Asia Minor, passed over into Europe and really took some provinces or places on the sea coast. Here we must observe that the Hebrew word "Tyim," justly translated, "Islands," includes all maritime countries though not entirely isolated from the main continent, and so the Hebrew writer understood it. This was here the case. Antiochus had taken several parts on the Mediterranean which made him so supercilious that he insulted a Roman embassy sent him with the request not to go away further. In the battle of Magnesia with the Romans, Scipio Asiaticus, so thoroughly defeated the haughty Syrian that he submitted to the most degrading terms of peace. He had to pay a large amount of money as a tribute of war and to give up a considerable portion of Asia Minor: This says our verse; a "Katzin" — "a noble man" — as a general, will not only repay the haughty Antiochus the insults he dealt out to others, but bring shame and reproach upon him.

Verse 19. He will now turn his face towards the fortified places of his own land, will stumble, fall, and be found no more." It is a well known fact that the ancient temples were all, or mostly all, strongly fortified, (as this was also the case with the temple of Jerusalem.) Antiochus, having to pay an immense amount to the Romans which he could not raise by direct taxes from the people, plundered the sacred treasures of the gods which so embittered the people, that, when he was about to empty the treasure of the temple of Belus at Elymas, a riot ensued in which the spoiler was killed. This was the end of Antiochus who was called "the great."

Verse 20. The successor of Antiochus, Seleucus Philopator, was compelled to continue in the footsteps of his father in raising funds to pay the Romans. He, therefore, sent out tax gatherers who enforced contributions. The Hebrew

words in this verse: "Heder Malchuth" — "The beauty of the kingdom" — may again mean the holy land which elsewhere is called "the desirable land." We are confirmed in this view by a circumstance mentioned in 2 Maccab. 3, namely that Heliodorus, the tax gatherer, made an attempt to rob the Sanctuary at Jerusalem, in which, however, he was unsuccessful. The profane history of that king confirms minutely the latter clause of this verse; "he was broken," that is, he died neither in an insurrection of the people nor in battle; it is said that Heliodorus, the tax gatherer, killed him. The king spoken of in this verse reigned only twelve years.

Verse 31 and 22. We have now arrived at the very subject for which this prophecy was given. It was that king who now appears upon the stage of the predicted events, who was employed as a rod for the chastisement of rebellious Judah, and to carry out the purposes of the supreme King of Israel, the great JEHOVAH is His name. That king was symbolized by the little horn which came up in the place of one of the four which Daniel saw on the head of the He-goat, and recorded in chapter 8, verse 8, and which did so great and blasphemous deeds. It was that king who shall, as the angel declared, arise towards the end of the universal empire of Javan — the Grecian — and who, after having done all the wickedness spoken of in this prophecy, shall be broken without hands; that is, he shall die an untimely death.

Antiochus Epiphanes — the noble — as his flatterers called him while the oppressed and down trodden nations called him Epimanes, — the mad man — enters now upon the stage in the history of Gentile supremacy. The 21st verse tells us that he, the new King of the North, was a despised one, a person who neither by birth nor by virtue had any claim to the throne of the kingdom of Syria, and that he attained to royal dignity neither by the choice of the people nor by the aid of a mighty army (as was often the case in Rome,) but peacefully he grasped the reins of government by flattery and hypocrisy. There must have been great opposition to his ascending the throne; for the next verse — the 22d — says that the arms of a flood — a great host — were swept away before him, and even the prince of the covenant was suppressed. History will explain also the last clause of this verse.

When Antiochus the great was compelled to submit to a shameful peace, dictated by a Roman general, he sent his second son, (the per-

son with whom we have to do at present,) as hostage to Rome where he lived during the remainder of the reign of his father and also during the twelve years of the reign of his brother Seleucus. The latter, just before his death, sent his son, the legal successor to the throne, Demetrius, to Rome in exchange of his brother for a certain purpose not stated; and while both were on their way, Demetrius to Rome and Antiochus his uncle, homeward, the king met with his death. It is supposed that Heliodorus—as already mentioned—embraced the opportunity, when neither the son, the rightful heir of the throne, nor the brother of the king were present to remove the king out of the way and usurp the throne for himself.

At the same time a powerful party arose who favoured the King of Egypt, Ptolemæus VI Philomator, the son of Cleopatra, who, as the reader will remember, was the sister of Antiochus, married to the King of Egypt. (v. 13.) But neither Heliodorus nor the party of Cleopatra could stand against the pretender Antiochus Epiphanes, (these are meant by "the floods swept away before him," for he succeeded by flattery and promises in obtaining the favour of the Kings of Pergamos, Cumenes and Attalus, with whose aid he gained his purpose and ascended the throne of Syria. The unbiased reader will, I think, admit that these two verses describe the whole event minutely in a few words.

In 2 Maccab. we read that soon after Antiochus began to reign he removed the high priest of Jerusalem—the truly pious and godly representative of God's covenant with Israel, who filled the highest station even in the political affairs of the people and under whose care they lived, comparatively very happy. No other interpretation of the clause; and even the prince of the covenant, can be admitted, because it is an indisputable fact that wherever "a covenant" is mentioned in Scripture, and is mentioned without naming a special party, no other covenant is to be understood but God's covenant with His people.

Verse 23 and 24. Here we are told that he, the King of the North, in consequence of certain circumstances, will act deceitfully, he will go up and be victorious with but few people. Peacefully will he enter the fattest places (places of importance) of the province and will do what neither his father nor his forefather have done; spoil, plunder and riches he will lavish, and his design will be against fortified places, which purpose he will pursue for a long time.

Now let us see whether history explains and corroborates the facts as briefly related in these two verses. We must go back for a moment to the time when Cleopatra was given in marriage to Ptolemæus V. At that time the three provinces, Cœlo—Syria, Phœnicia and Palestine, formerly belonging to Egypt, but then in the hands of the King of the North, were promised as a dowry to Cleopatra. This matter remains rather unclear in the history of these kingdoms; for some maintain that these provinces were entirely ceded to Egypt, while others say that they remained incorporated with Syria and that only half of the revenue was given to Cleopatra. But, however this may have been, it is a fact that the King of Egypt—the king of the South—Ptolemæus VI., demanded the surrender of these provinces from Antiochus Epiphanes which the latter stoutly refused. It seems evident that during the interval between the marriage of Cleopatra and the ascension of Antiochus Epiphanes to the throne of Syria, these provinces paid their tribute regularly, were not molested by either the Kings of the North or of the South and governed themselves independently of both. As soon, however, as Antiochus assumed the royal power in Syria he made an end to the independancy of these provinces. Aided by his friends and allies, the two Kings of Pergamas, he went up to Palestine, (the term going "up" is always used in Scripture when it is spoken of going to Palestine or Jerusalem,) and subjected the land entirely under his scepter. He deceived Egypt, because he completed the conquest before the King of the South was aware of it.

In the third chapter of 1 Maccab. we read that Antiochus lived in great splendor and lavished all the treasures his ancestors had gathered among his friends and soldiers; this and introducing his own customs and habits in the provinces, is what "his forefathers had never done." The verse closes with the remark that this would be his practice "for a (long) time," that is, until his fatal end should reach him. All that is said in these two verses is but a brief outline of the doings of that wicked King; in subsequent verses more particulars will be given.

Verses 25, 26, and 27. Here begins a new subject, a new war between the King of the North and that of the the South and its results. Not, however, that this new war had no connection with the general object for which the revelation was given; for we shall soon see the influences

upon and consequences of the contest for the prophet's people and land. These three verses tell us briefly that Antiochus now turned his eyes towards Egypt to carry out his long cherished plan to annex it to his possessions. He came with a mighty army; the King of the South greatly alarmed gathered a similarly powerful host to meet the enemy. They met in battle; the King of the South was defeated; not on account of any inferiority of his warriors or the skill of his generals, but on account of the treason of his own servants who ate his bread and enjoyed his favour. That this prediction was actually fulfilled, several hundred years after its revelation, we find again in history.

While Cleopatra, who was the aunt of Antiochus, reigned in Egypt as the guardian for her minor son Ptolemæus Philometor, Antiochus entertained friendly relations to Egypt; at least it seemed so. After the death of the queen mother Eulaeus and Lendeus, the guardians of the young king, demanded from Antiochus the surrender of the three provinces Cœlo—Syria, Phœnicia, and Palestine. This, Antiochus not only flatly refused but invaded the Egyptian territory with an immense army before the rulers of Egypt thought of such a thing. In haste, therefore, a host was gathered to meet the invader. In the battles of Pelusium and in the Casian mountains the Egyptian army was so totally routed that not a man would have escaped, had not Antiochus himself commanded his warriors to stop the pursuit and to spare the lives of the flying enemy. This act of mercy, a very rare occurrence in those barbarous times, brought Antiochus many and great advantages; for in consequence of this humane act the fortified city of Pelusium and other important places opened their gates and surrendered without a stroke. Antiochus left his army in Egypt, returned to Syria and spent the winter at home. In spring he joined his victorious army, and after having won a battle at sea, marched directly upon Alexandria. Alexandria was strongly fortified and ably defended by its patriotic and valiant inhabitants—nearly half of them were Jews,—yet the young king, Ptolemæus, believed it to be the best way to surrender himself to the mercy of his enemy. His idea was, that Antiochus could not, for a moment, think of retaining Egypt permanently in his possession; his surrender, therefore, would rather move the enemy to propose favourable terms of peace and allow him to remain in possession of throne and land.

Enraged at the cowardice of their king the people of Alexandria declared the throne of Egypt vacant and chose the king's brother, Ptolemæus Physcon, in his stead. Antiochus received the effeminate king in the most cordial manner, (who would not think, on reading this, of King William of Prussia and the cowardly Napoleon?) and made him all possible promises. And, indeed, in order to win the favour of the Egyptian people, Antiochus pretended that henceforth he acted merely in favour of the dethroned king. He, therefore, reinstalled Philometor upon the throne, left a garrison at Pelusium and returned to Syria. The friendly meeting of these two kings and the falsehood which both of them secreted within their hearts—for could they have been real friends?—we find plainly foretold in verse 27; also that the plan of neither of them met with success.

The actual cessation of war and the establishing of real peace between the King of the North and that of the South which was to be so fatal to the Jews, could not yet take place; for the time according to the plan of God was not yet at hand; the sufferings meted out for God's rebellious people had not yet reached their zenith and the prophecy which Daniel received in a former vision,—chapter 8, verses 10 to 14 and verses 22 to 25—was not yet accomplished.

Verse 28. Antiochus was turned homeward with great wealth; but he did not reach Syria before paying an unwelcome visit to Jerusalem, robbing the treasury of the Temple and doing many other kinds of mischief among the Jews. We refer the reader of the BIBLE EXAMINER to 1 Maccab., chapter 1, verses 20 to 29, and 2 Maccab., chapter 5, verses 11—17.

(Continued.)

## WALK IN THE LIGHT.

BY ELD. S. W. BISHOP.

There is probably no subject that has been so mystified by unsanctified lips as the Christian system. In these days of "special revival work," many, I am satisfied, entirely misapprehend the requirements of God with respect to the course we should pursue. It is true indeed that it is not my province to judge any man's motive, but it is my privilege, and perhaps my duty, to judge of great principles. When we look into the word of God, we learn at once that genuine conversion is wrought through the agency of the truth. "Of his own will gathereth us *with the*

word of truth," James i. 18. St. Paul uses the following language to the Corinthian Church: "In Christ Jesus I have begotten you *through the gospel*." Jesus says, "Now are ye clean through the word that I have spoken unto you." It is no part of my object to attempt to say how much truth is necessary to make each individual "clean," or to bring him into a sanctified state; but this I am authorized to say, by the Scriptures of truth, those already quoted, and many other portions of Scripture, that there can be no conversion, justification, or sanctification independent of truth, revealed truth, truth revealed in the word of God. To attempt, therefore, to convert men by urging upon them an unscriptural motive, must very seriously impair the great work designed to be accomplished. To say, as one great revivalist has said quite lately, "If there was no hell, I would stop preaching," is to confess that the great motive in revival work used by him is, to persuade men that they should seek conversion that they may escape a hell of unending torture. I do not question but people have been converted who believed that horrible delusion, but believing it never sanctified the heart of any human being. It is a blasphemous lie, forged by satan against the character of a God of love. So far therefore, as it is practically believed, it tends to degrade the finer sensibilities of the mind. Another "great revivalist loves to create a religious sensation by talking to his hearers about his and their departed friends "tolling the joy bells in heaven because sinners to night are coming to Christ." It may be very pleasant to the people to whom this Rev. revivalist talks, imagine that their friends are now in heaven taking joyful cognisance of the good work going on here; but there can be no saving power in such a belief, for it is the old lie of the devil uttered in the garden of Eden, handed down to modern times by pagan hero-worshippers, and, by Protestants, fished out of "the papal dunhill of decretals." I do not say that believing these errors will necessarily debar men from conversion; but I do say that when these christianized heathen notions are the *only* motive that influences men to "repent and be converted," it requires a large stretch of credence to believe that *their work* of christeanizing the people is genuine. It is urged that christians presented these same motives in times past, and that through such preaching men were converted to Christ. I have a clear recollection of the preaching of forty years ago. At that time men of God dwelt on the fact that Christ would come in judgment, the dead would be raised, etc. They were not afraid to preach

those great principles of truth on all needful occasions. I distinctly remember another fact. In those days there was a great amount of sensationism in nearly every church revival that came under my knowledge; and among the many that professed conversion in those "special efforts," but very few continued faithfully in the service of God; while the majority needed reclamation at every annual revival meeting. It was a common saying in those days, that there is a great difference between a revival, and a reformation. There was another difference in those days from the state of things that now exists. Those who were truly called of God to labour for the salvation of their fellow men, were walking in all the light that then shone on the path of the Church of Christ. That light was, comparatively, very dim. The church had come out of the "Mother" church, it is true, but she had brought with her a large stock of Baylon's theological goods. Since that time we have entered "the time of the end," and knowledge has increased, until to-day a great flood of light from the Holy Scriptures, concerning which the church in the time referred to had not even a conception, shining on the pathway of those who are journeying to Mount Zion. Is any portion of advanced light used in the revival efforts of to-day, as an agent in bringing about the conversion of the sinner from the error of his ways? The only answer that can be truthfully given to this question is, that not one ray of this advanced light is suffered to shine out in these great revivals, as a rule. It is possible there may be exceptions to this rule, but if there are, they are extremely rare. These great principles of truth have been rejected by the mass of the protestant ministry in America, while the few that believe then consider there of no essential value in the work of saving sinners. No man can engage with popular revivalists of to-day in their work, who holds those principles of truth which God has given the church of this time, out of his infinite storehouse, without wholly laying them aside. He cannot carry the doctrine of no immortality out of Christ, the unconsciousness of man in death, the utter destruction of the wilful rejecters of Christ, the immediate personal coming of the Messiah, and the glorious restitution of the coming ages, into a modern revival. "Such a batch of damning heresay," as it is termed, would exclude every man that holds these truths, from all fellow feeling, and all unity of effort with the men that manage the revivals of our time. These are facts; that cannot be gainsaid. We can labour with revival preachers in their revi-

val efforts, if we will ignore, in our associations with them, every thing they do not believe; but on no other principle. To follow this course is to put our light under a bushel, and this Christ positively forbids. It is to put out the light that God has given us, to cause that light to become darkness; and the language of Christ comes home to us with intense force and with startling import, "If therefore the light that is in thee become darkness, how *great* is that darkness." The inspired Paul speaks of a class of men who lived in days long past, who "When they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened;" "professing themselves to be wise, they became fools." They "changed the truth of God into a lie." "They did not like to retain God in their knowledge;" and he "gave them over to a reprobate mind." "They that commit such things *are worthy of death.*" Rom. i. 21—32.

The same writer speaks of another class whose doom is "to perish," "be damned," "because they received not *the love of the truth* that they might be saved." 2 Thess. ii. 10—12. Let us beware, and heed these examples. Suppose that there are Christians who do not see these truths. Suppose that there are men who have never been educated up to the position that we occupy with respect to a knowledge of revealed truth; and suppose that they are justified, sanctified of God, because they believe a portion of the truth, and faithfully profess and teach what of truth they do know. What then? simply this, they are sanctified through that portion of truth that they understand, believe, and obey. Mark well, however, you cannot go back to their position and stand justified before God, for *you* know better. No man can be saved in immortality when Christ comes, unless he walks fully up to the light that has shined on his mind from the holy oracles of Divine truth.

We must be honest men if we would reign with Jesus when he comes: honest with the word of God, and honest with our own hearts. "If our heart condemn us, God is greater than our heart, and knoweth all things." 1 John iii. 20.

Let us all abide by the decisions of the word of God; let us "buy the truth, and sell it not;" let us all seek to know its sanctifying power, "Walk in the light as he (God), is in the light," then shall we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness." 1 John i. 7.

West Meriden, Conn., May, 1877.

## THE JEWS A PERPETUAL MIRACLE.

One Rev. Dr. Peck, of Baltimore, according to the *Baltimore American* preached a sermon in a M. E. Church on the Hebrew Nation, from which we take the following passage:

"The Hebrew nation is a perpetual miracle. The legend of the wandering Jew were it a fact would not be as great a miracle as is the preservation of the Hebrew nation in its identity amid the mutations of all other nations. Think of a nation unchanged through four thousand years. They have been scattered from one end of the earth unto the other in accordance with prophecy. They have been frozen with the snows and frosts of Siberia, and parched upon the burning sands of tropical deserts. They are found along both banks of the Ganges and in the interior of Africa. Though without flag or sovereignty they have survived all ancient nations, have seen proud races become extinct, have seen dynasties and empires spring up to oppress and outrage them, yet their nationality is unbroken, and they have lived to chant a funeral dirge over their oppressors. Their prophets predicted the utter extinction of all the nations that opposed them. Where is the boasting Philistine, where is the proud Babylonian, where is the terrible Assyrian, where are the Medo-Persians, where are the descendants of the Scippios, the Guccis, the Cæsars? All these have gone. But do you ask where are the Jews? They are here to-day identical with the Jews of Abraham and David. You can meet any day on the streets of Baltimore the same eyes, nose and features that looked on Solomon in all his glory. There is not another such instance of pure perpetuated blood in the history of the world, springing from the eldest son of Noah, yet it is the same and unchanged to-day.

Its accurate history goes back farther than the fables of all other nations. The dawn of its history is the meridian from which we reckon time. A thousand years before Herodatus, the father of history, took up his pen, the great Hebrew historian was writing the Pentateuch. Five hundred years before Hæsioid and Homer had sung their immortal poems, or Sapho had tuned her lyre, David was singing his sweet songs on the hills of Judea. Israel was the centre point of God's providential government of the world, the keystone in the great arch of ancient nations. Inmost countries for a thousand years the Hebrews have been outlawed. They have had no assurance of life. To-day in Central

Asia, as formerly in Europe, they are shut up to certain quarters of the towns. In Asia they are not permitted to wear a turban, and the style of their dress is prescribed by others. They cannot ride through the cities, but must foot it. A Mohomedan may with impunity strike a Hebrew in the cities and kill him in the open fields. They were formerly denied citizenship in all countries, and only lately has the road to fame, and eminence and trust been opened to them. They were distrusted and despised by all men. But this long dark night must end. The morning cometh. The bow of promise spans their gloomy history. The golden age of all nations is in the past, theirs is in the future.

"Their prophets tell of a millennial restoration, Ezekiel xi. 16: 'Thussaith the Lord God. Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.' Cast off for a time, still the God of Jacob will be a sanctuary to them, and not break his covenant with their fathers. He sets a limit to their woes. He will guard them amid the judgment, till once more the Hebrews walk the streets of Jerusalem, and the children cry 'Hosannah!' in the temple of David. Their hearts shall turn to the rejected Messiah. Around that restoration their fondest hopes have clustered, and in it they see the balm of Gilead for all their woes. Their confidence in God's covenant is unbroken. No nation furnishes an analogy to the Jews. Every conquering nation, without exception, has forced its religion upon the conquered or adopted the prevalent faith of the vanquished provinces. But the Hebrew never has and never will do either. He has been hated and hunted like the flying fish, but he is as unyielding and as unchangeable as death. Well may we say that the Hebrew nation is the standing miracle of the world. Finding no analogy in the history of nations, and no law of such marvelous perpetual identity in the record of the human race, we are lost to find an explanation until we recognize it as a part of the stupendous economy of God."—*Selected.*

### PARABLE OF THE TEN VIRGINS.

In the EXAMINER for March last, page 186, was an article by D. T. Taylor, called "THE CRY AT MIDNIGHT," in which I feel much interested, especially the features of the Jewish wedding.

But I cannot see some features of the parable just as he does. I would like to present my ideas of it as I think the Scriptures warrant. "Then shall the Kingdom of Heaven be like unto ten virgins which took their lamps," etc. The kingdom of heaven, the kingdom of God, the kingdom of Israel, Daniel's kingdom, etc., is not the *Bride*, or body of Christ, which is to reign over that kingdom. The ten virgins represent the kingdom,—not the Bride. These virgins, I think, are represented by the "144,000" on Mt. Zion, of Rev. xiv. It is said of them, "They were not defiled with women, for they are virgins;" representing purity, but not heavenly things, and royalty, like the Bride represented by the "four and twenty about the throne with crowns of gold." Again: the lamps seem to be a Jewish figure.

But we will return to the features of the Jewish wedding; for I like what Bro. Taylor has said about it. It seems the wedding was first solemnized at the house of the bride's father; then the bridegroom and bride took their journey to the home of the Bridegroom, where they were to meet the ten virgins. Our version of the text reads, "And they that were ready went in with him to the marriage and the door was shut;" but, I think, the *Diaglott* rendering is much better, which reads, "And they that were prepared entered in with him to the nuptial feast, and the door was shut." It does not quite appear whether the Midnight cry was given by the virgins; but they will say, "Blessed is he that cometh in the name of the Lord: this is our God; we have waited for Him:" and the text will apply, "Will not God avenge his own elect which cry day and night unto Him?"

This is a beautiful figure showing the manner in which our Lord will come secretly in the clouds of heaven for His Church, to hide them in His pavilion, or New Jerusalem, until the indignation be overpast, and until the marriage of the Lamb is solemnized; after which the Lord, with his Bride, or all His saints, will come suddenly to His Temple, or earth, where He will meet those weary Jewish virgins who have been returned to "their own land" and have embraced their Messiah.

Perhaps under the preaching of the "Two Witnesses" they will, many of them, be martyred, like those two witnesses, under the crushing persecution of Antichrist, who will have full sway at that time. No wonder many of their lamps will be gone out and they be found sleeping.

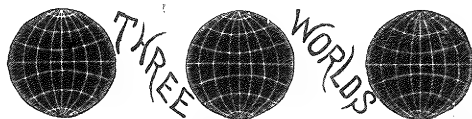
Then will take place the resurrection, not of Christ's body represented by the "Man-child"

of Rev., for that has already taken place; but of the *just*, typified in Matt. xxvii. 52, "And the graves were opened, and many bodies of the saints that slept arose and came out of their graves, *after His resurrection*, and went into the holy city and appeared unto many." Now I think this resurrection embraces all the Old Testament saints, prophets and holy men of old, but cannot think it includes those that are sealed with the Holy Spirit; for they are "bone of His bone, and flesh of His flesh." I apprehend that when the Lord comes for his Bride there will be many saying, "My Lord delayeth his coming;" and will be eating and drinking with the drunken, and smite a fellow servant;" and "build with wood, hay and stubble," who will have to pass through the great fire of affliction during the *brief* reign of Antichrist, for the days will "be shortened;" yet they will be saved when the Lord comes in His glory, "yet, so as by fire," and be "beaten with many stripes." They can never regain the lost privilege of reigning with Christ on his throne. How important that we should be found watching.

I will say one word more about the return of the Jews, as I have been in doubt heretofore whether their return will be before or after the Lord's advent. I think it is evident that the Jews, or many of them, will first return to their own land; the Lord will return and reign over them. Then will He "set his hand the second time to gather his people," etc. It is said of David, being a type of Christ, that he reigned in Hebron seven years over Judah; afterwards in Jerusalem, over all Israel, thirty-eight years.

ALFRED ANNABLE.

Manchester, Mass., May, 1877.



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C. T. RUSSELL, Rochester, N. Y.

I received a copy of the above work some time since, and have read it with care; portions of it several times. It contains much of interest which may be read with profit. The *Chronology* is the best I have ever seen; but it is impossible for me to assent to all the conclusions the writer has arrived at, as to events; yet I feel no disposition to oppose his views by way of controversy. A few months will determine the accuracy of the ground he has taken as to the

withdrawal of the saints from the earth. I am of the opinion that they will be withdrawn secretly; *i. e.*, unknown by the world till they are gone; and the precise time of the event will be unknown to themselves till they are taken; else why are they taken while "in the field" at work, or "grinding at the mill," and some in their "beds;" and "one is taken and another left?" If they knew the exact time, it seems unlikely that they would be found thus employed at that time; especially if it was *definitely* known. Hence it is, our Lord warns us to "Watch and pray . . . for ye know not when the Master of the house cometh," etc. Mark xiii. 33—37.

The book can be read with profit, provided the reader can avoid a positive and uncharitable spirit. I cannot commend all of its positions relative to the future, but many of the ideas I think are good.

EDITOR.

## THE RESURRECTION.

Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon*.

One remark I cannot help making: the doctrine of the resurrection appears to have been thought of more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect.—*Adum Clarke*,

## AN EXTRACT.

*To see, to do, to be* requires that right state of spirit which is maintained by a daily waiting on Christ and a strengthening of our faith in Him, as our only sure and our best guide in all things, as giving us in every thing the best things for us, and in His own way. It is not necessary for us to impose burdens on ourselves, to whip ourselves with cords, or to cast ourselves on a funeral pile. God is rich in mercy, and he may sanctify us by what He gives as well as by what He takes away; nor is it necessary for us to pain our hearts by determining what we shall do in such and such circumstances.

"The Lord shuts us up to one thing: Do what is right; if you wish it, I will teach thee. Each day has its duties, and trials, and difficulties. God does not tell us to take care of the week, month, or year, but of the day or hour; not of the next possible mile of the journey, but of the certain step which must be taken for the present. We require grace to receive His mercies as much as to receive His chastisements; in neither case to doubt His love, never to think He gives the former grudgingly, or the other severely." — *Norman McCleod, the Scotch Minister.*

"Perish 'policy' and cunning,"  
Perish all that fears the light,  
'Whether losing, whether winning,'  
'Trust in God and do the right.'

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
'Trust in God and do the right.'"

*Selected.*

DIED, in Philadelphia, June 6, 1877, of consumption, JOSEPH T. CURRY, aged 42 years.

During his lingering, but comparatively painless illness, BRO. CURRY manifested a chastened, trusting spirit; and fell asleep in the confident hope that he would wake in the resurrection. Whatever may have been his mistakes or errors, God will honor that faith, our "brother shall rise again."

MRS. E. C. M. BOYD.

## LETTERS AND EXTRACTS.

FROM ELD. J. S. LAWVER.

BRO. STORRS: For the encouragement of the readers of the BIBLE EXAMINER, allow me to say a few words about the progress of the Gospel of the Kingdom in Egypt.

This is the home (Anna, Ill.) of your late good friend and brother Amos Sanford, who now rests from his labors.

I tried to show God's loving character to an audience in the Temperance Hall at 11 o'clock last Sunday. After preaching I baptized the widow, wife of Bro. Amos Sanford, who is indeed a kind and good mother in Israel. Sister Sanford lets her light shine by doing all in her power to teach her neighbors the true character of God. There are others here who brother Sanford taught the better way, who intend following the Saviour, and not sectarianism. How it changes the character and walk of those who get to rightly understand God's character and design in the plan creation and salvation: for instance, I just received a letter from a Planter's wife, who with her husband were brought up in the Presbyterian faith, and now rejoice in *this faith*. She writes from Ft. Smith, Ark., June 2d, as follows:

"MY DEAR BROTHER: Please excuse me for the long delay, especially after having received so many good letters from you, giving us so much good counsel, and showing us God's loving character and His great love to mankind. Yes, you have labored so hard to show us the strait and narrow way and the prize we will gain by living a holy life and keeping ourselves in subjection to God's will. I do thank the Lord for such a friend. It makes me rejoice, and let what will come, suffering or prosecution, to make us perfect. I say, let it come; only may He give us grace to bear it. Do often pray for us, brother, that we may overcome and understand God's will concerning us and all his creatures, and to have that charity that we should have. Oh, it does me good to think that *all* will have an opportunity to come to a knowledge of the truth. It always made me sad when I thought of the wicked being burnt up without knowing God's true character, when we know that so many have had no opportunity to know Him. It does my heart good when I can think of God of Love, and that He has but one nature—LOVE.

It is so easy to obey such a kind and loving God:—how can I do anything wrong against such Father? Yes bless the day when you called on us and told us to look at the God of love and lead us away from the pit that always made us feel dispondent. Oh, yes; now I can rejoice with Paul. 'Oh the depth of the riches both of the wisdom and knowledge of God'

"Your Sister in Christ.

M. E. REEDNER."

Now BRO. STORRS, I merely give a part of this intelligent lady's letter to show that as soon

as one hears and understands God's design and love to the human family, they at once turn about and rejoice. and live a new and holy life, and have a sympathy for all of God's dear family, instead of to "OUR BROTHEREN." They commence pitying the wayward, and then, Saviour like, commence reaching out after them compelling them to come in to the feast by love. So you BRO. STORRS, can see how many hearts you have gladdened by your labors of love.

Yours in Jesus.

Cobden, Union Co., Ill., June, 1877.

FROM DR. J. F. LEE.

Never, surely, does mortal man feel more need of Divine aid, *grace*, than when he has passed three score years and ten of uninterrupted health and vigor of body and mind—free of all diseases, headache or any ache, save mental disquietude in bearing tribulation—the ills of life—and realizes how silently, and almost unconsciously, his strength is passing away—wasting away. Nor does he know this, unless he tries it, or exerts himself in using his strength.

Four weeks, minus, a few days, I will be seventy-nine years. I know not how soon I will breath my last—what day or moment—nor do I wish to know. The Lord will do with me whatsoever he pleases—I resign myself entirely, wholly into his Fatherly care and keeping; believing that for his Son's sake he will keep me to the end.

I know what it is to experience the loss of friends, and other *losses*, and to meet with sad disappointments, for upwards of 59 years, and they are over and gone; what more remains is unknown to Him in whom I daily trust for food and raiment?

For the last 39 years of my pilgrimage, I have had an abiding desire to visit you; through the conduct of my debtors, I have been deprived of that pleasure; and prevented from doing many things, by the prejudice and hostility of many, who imagine *they alone* and *such as are like them*, will go to the "Shining Shore," above the starry skies, at death. . . . If you only knew the feelings of my heart when I read your letter, it might not almost, but altogether persuade you to write to me *occasionally*. May our heavenly Father keep us safely from all evil, and prepare us to meet in His kingdom. Amen.

Monroe, N. C., March, 1877.

NOTE BY THE EDITOR:—Though the foregoing letter has been on hand several months, and I consider it private, I cannot deny myself the satisfaction of giving it to the *aged* friends of

this Magazine. Though they may not have been as free from sickness and pain as he has, yet his sense of decaying nature, in old age, is so expressive of the feelings of most if not all of us that it seems as if he was speaking for each of us. May we all possess the same trust in God for the future. DR. LEE has been to me a *long* and *tried* friend, and has endured much reproach for the same faith. May grace sustain him to the end.

MINNIE A. BARNEY, New Preston, Conn., writes: I can truly say, the blessed EXAMINER is welcome to our home; it is like cold water to a thirsty soul. With what eagerness do we devour its contents! especially Dunn's "FOLLOWING AFTER TRUTH;" it has done me much good. O, it is all so good! I often look back and see where I once was, how my heart yearned for salvation; but the more I read, the more I was convinced there were some *elected* to be saved and some not; and, distrusting myself. it was no hard work to be made to think I was one of those to be "*damned*;" especially, when I came to such a passage as this, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" and though I had often felt the power of God, yet the tempter would always make me attribute it to some other source. I toiled early and late for light: I read the Bible; but there was that terrible "*elect*," till I fell back in darkness, and became almost an Infidel, hard as a rock. At other times I was in an agony of desire. At length there was sent us two of the BIBLE EXAMINERS. As the Lord would have it, in them was explained these very texts that perplexed me; and from that time the bars were let down and my soul is bounding on her way. I have many trials, but the blessed text, "All things work for good to them that love God," supports me.

I have been laboring the past winter and spring for the salvation of the perishing; and the Lord has blessed my efforts; and continually places open more than I can fill. Tis true, the love of Christ constrains many to turn who have listened all their life to "hell torment" unmoved; but once draw a faithful picture of our blessed Saviour's love, and how the flinty heart will melt; and though my enemies have tried to ruin and defraud me of all fellowship with God's children, yet He, who said, "Behold I set before you an open door and no man can shut it," has power to perform all He has promised. Praise the Name of the Lord forever. I cried unto the Lord and He heard me, even when his

billows went over me; yes, the gates of hell had well nigh swallowed me up, but now I will be glad and rejoice, for His mercy endureth for ever.

CORA M. CLEMENCE, New Britain, Conn., writes: Prophecy has been my meditation and study much of late, and I realize its fulfilment more and more as we hasten down the stream of time. Yes, I believe the tempest-tost and care worn pilgrims are almost home. Soon that same Power that spake the life-giving word, so many hundred years ago, will again speak, and the graves will give up their sleeping ones; then, with the living saints, they will meet their loved and long absent Lord. With thoughts like these, how can the faithful followers of the LAMB be sorrowful? If affliction and trial beset our pathway, we know that divine grace will enable us to conquer. I speak of experience: how wonderfully the Lord has helped me. To His name be all the praise. I do rejoice for our *Chart*—the sure Word of God. We know that will not lead us astray. Sometimes man may teach error; but the Word of the Lord abideth forever. He has told us He will return again for his people; and has given them signs and told them very near the time of His coming to restore and give the promised inheritance. There none of the redeemed will feel decay; no! never grow old. What precious promises are these! They shall not hunger nor thirst, neither shall the sun smite them; for He that hath mercy on them shall lead them by the springs of water! O, what a home is in reserve for the true seed of Abraham! May we have grace to endure a little longer. I prize the good communications in the EXAMINER. May our Father give strength and means to continue to feed the saints with genuine gospel food. How I do relish those extracts from the pen of H. DUNN. Truly they are food to the hungry soul. If we are not in the perils of the last days, it seems we shall never know what they are. Your sister, in hope.

MRS. AGNES R. GODDARD, Canton, Ill., writes: I have been almost 37 years a child of God; and the BIBLE EXAMINER is very precious to me in unfolding of points or passages of the precious Word, that, to my mind, did not harmonize with the character of my Father, especially, as expounded by some teachers of our day. I am looking for and expecting the Lord Jesus. I always have taken the Word in its literal sense. I am the only subscriber for the BIBLE EXAMINER in our city. I have been circulating it and will continue to do so. Yours, in the bonds of Christian love.

DANFORTH PARMELEE, California, writes: I am glad in the Lord for the light and truth I get in the BIBLE EXAMINER concerning the Glory to be revealed in the ages to come. I hope to be a partaker of that glory. May the good Lord give you much wisdom and strength to give us light amid this thick darkness.

#### LETTERS RECEIVED TO JUNE 29.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Charles Hope, Minnie A. Barney, D. Parmelee, S. B. Emmons, Cora M. Clemence, Mrs. A. R. Goddard, John Fonday, M. D., Henry A. Troeger, C. T. Russell, Wm. S. Dibble for M. P. Martin, Wm. M. Darrow, G. B. Stacy, Norman McRae, Eld. J. Lewis.

#### PARCEL SENT TO JUNE 29.

S. B. Emmons (bound book), Eld. J. Lewis, James H. Mills, P. Alling, G. B. Stacy, R. T. Young,

**The Bible Examiner** is a Monthly Magazine, Terms, \$2 per year, in advance.

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Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,

72 Hicks Street,

BROOKLYN, N. Y.

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# Bible Examiner.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, AUGUST, 1877.

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W. H. SPENCER, PR., ONTARIO, N. Y.

## EDITOR'S NOTICES.

On the wrappers of this number of the EXAMINER the time to which the subscriber has paid is stated. Some have paid more than the subscription price for this volume; but it is presumed it was designed to be applied to help complete the volume. If any are not credited correctly please inform me and it shall be made satisfactory. Those to whom the magazine has been sent *gratis* are credited to the end of *this* volume. If they wish it continued please send me a Postal Card to that effect.

Any subscriber who has failed to receive all the numbers of this volume shall have the missing ones supplied if they will inform me before I mail the last, or next number.

Those who have not paid for volume 21 must not expect any of the next volume: such will be considered as wishing to have the EXAMINER discontinued, unless they inform me otherwise.

Subscribers who have paid only \$1 on this volume shall have their Magazine continued to the end of the next volume if they pay, strictly in advance, \$2; otherwise it will be discontinued at the end of this.

No. 12 of this volume will be delayed if delinquent subscribers, and such as have made pledges, are not prompt to respond with funds due.

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Four " " "	5.00
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## BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, \$2: in plain binding: in morocco gilt \$3.25.

CORRECTION.—In the July EXAMINER, page 319, in Dr. Lee's letter, 3d paragraph, for, "*unknown to Him*," read, *only known to Him*.

"FOLLOWING AFTER TRUTH." Deep interest has been taken, by the lovers of truth, in the articles under this head. I regret that no more than what have been inserted in this volume have yet appeared in the series commenced. I trust more will appear ere long; and if this Magazine is continued, the whole series will find place in it at the earliest period possible. What

has appeared makes this volume of the EXAMINER one of the most valuable; and as there is a large number of *unbound* volumes on hand, I will supply them, free of postage, for 75 cents per volume till otherwise notified. *Three* volumes shall be sent on the receipt of \$2. Can any of you do better to enlighten your friends, on the truth we love, than to order a copy sent to them? If you take three copies I will mail them to different Post Offices, as you may direct. I make this offer hoping thereby to increase the circulation of future issues.

I earnestly request that each subscriber shall let me know his or her purpose in relation to *continuing or discontinuing* the EXAMINER after the close of *this* volume. Please do so before the issue of the EXAMINER for September, as it is important I should know at once. Those who intend to continue need not send the pay till they are satisfied that Vol. xxii is to go forward. I wish to know *definitely* who will support the Magazine if it is to be published.

Any one, now a subscriber, wishing it discontinued, at the end of *this* volume, do not fear to say so: it will cost you but *one cent* to do it on a "Postal Card," and save both yourselves and myself expense and trouble. EDITOR.

W. H. WHITMAN, Galesburg, Ill., writes: I feel as much interested in the EXAMINER as I ever have, though I do not write as much for it as perhaps I should. But when I see so much in it far superior to what I can write, I feel it is best to let my pen lie still. I feel greatly benefited by many articles in the EXAMINER. I wish to thank Henry Brittain for tracts received from him. Do you understand that 1 Thess. iv. 17 teaches that the saints will meet the Lord in the air, literally, or in political power? or, is *air* used literally, or as a *symbol*?

REMARKS BY THE EDITOR.—I know of no reason for departing from the *literal* sense of the word. "The Lord himself shall descend from heaven"—of course—through the air, literally, as He went "up into heaven;" as He descends, to gather his saints, they feel the *load-stone* power, and rising with a spiritual body, like his own they fly to meet their Head, and so shall be ever with the Lord." Not that they will be ever in the air; but for a while be absent from the earth; (I say not how long) as our Redeemer has been absent. Yet the time will come when they, with their Head, will return to rule the world, and be *visible or invisible*, at pleasure, as Jesus was after his resurrection.

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.*

VOL. XXI.

NEW YORK, AUGUST, 1877.

No. 11

## THE BIBLE EXAMINER.

Six years are now closing since this Magazine was *revived* from a suspension of eight years, during which the EDITOR was engaged in conducting a weekly paper. At the end of those eight years he found himself so far advanced in his understanding of the Scriptures that made it impossible for him to remain in connection with the weekly, and he revived this Magazine; which so far, has been sustained in its mission far beyond the expectation of its friends or foes.

The Editor has never doubted but that he was led to this work by that Divine Being to whom he dedicated himself sixty years ago; and in whose service he has endeavored to employ his time, property, and talents, according to his light and understanding of the Word of God. He has long been convinced of the Apostle's statement, that "we know *in part*," and until "that which is *perfect* is come," all truth seekers, who are truly such, will find there is no advance in divine knowledge without some *change*, and that change will cause trial to the individual, and to many with whom he may be associated. But if we would be devoted to the Lord's service in truth we must make up our minds to follow Him fully, at whatever cost or sacrifice.

Whether the time has come that the EDITOR of this Magazine should cease from his labors in the work of publishing the BIBLE EXAMINER he cannot now say: the next few weeks may settle that question. "Times are hard," is the general exclamation. Will they be *easier* by allowing the only periodical devoted *almost* exclusively to unfolding the glorious future of the Divine Government of the world, to be discontinued for the lack of *financial* support? The Editor has had no cause of complaint in this matter for the six years now closing, though the chief support has come from a few noble individuals. He now

asks, Shall he go on with the EXAMINER, or shall it cease its work? It must do one or the other at the end of this volume. If the Editor's life, and health are still continued, *he* is still ready to continue his work; but he cannot do it unless aided financially, as he has to pay out between \$70 and \$80 each month for paper, type-setting, printing, etc., without taking into the account anything for himself.

Now, brethren and friends, it remains for you to consider the matter and determine what shall be done: and what is done for the continuance of BIBLE EXAMINER must be done soon; or it must sleep, at least for a time.

## AN EXPLANATION DESIRED.

How do you harmonize the following scriptures with your views, viz: Psa. xi. 6; Mal. iv. 1-3; Matt. iii. 12; Luke xvii. 29, 30; 2 Thess. 1. 7 10, and similar texts of scripture? O.

In the first place it is necessary to know in what my "views" consist. It will be of no use to look at my response to the foregoing if the false construction put upon my views is to be the standard of judging.

In the first place, then, I do not teach that the wicked, of any class, will go unpunished. Punishment will in some form, and at some time, follow sin, by a fixed law of God and of nature. We see it constantly in the violation of nature's laws, or the laws relating to man's physical nature; nor is it less certain to follow sooner or later, the violation of the law of our moral nature. Neither saint nor sinner can or will escape punishment for these violations of moral or physical laws. The punishment may or may not be final, as to their ultimate destiny. Says the Psalmist, "Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions." (Psa. xcix. 8.) Thus we see that punishment and forgiveness are not incompatible: they may both be experienced by the same individuals. The only question is, do they ever so exist in the government of God? The

text just quoted is sufficient proof on this point, but many more might be added.

I will now look at the texts I am asked to "harmonize with my views," one at a time. Psa. xi. 6, "Upon the wicked the LORD shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." None can doubt but here is a direct reference to the case of Sodom. The question then arises, was their case a final one? The Lord informs us by Ezekiel that it was not; terrible as was the punishment, Sodom is to be brought from its captivity and become the sister of Jerusalem, (Ezk. xvi.); and our Lord Jesus tells us, "That it shall be more tolerable for the land of Sodom in the day of judgment, than for Capernaum" where His mighty works were done, which, if they "had been done in Sodom it would have remained until this day." (Matt. xi. 23, 24.) While, then, the text Psa. xi. 6 proves that fearful judgments will fall on the wicked, it does not prove that there is no mercy *after* the punishment. Fire is a term used in Scripture not only as a figure of destruction, but also to denote purifying: thus the LORD says of some, "I will bring the third part through the fire, and will refine them as silver is refined," etc. (Zech. xiii. 9.) A multitude of like expressions are to be found, showing that the punishment by fire does not necessarily mean a punishment without recovery.

The text, Mal. iv. 1-3, shows the utter helplessness of "the proud, and such as do wickedly," to defend themselves against the punishment which is to fall on them when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." (Isa. xxvi. 21). This punishment evidently relates to the rulers and oppressors, who have *proudly* ruled over men and trodden them under foot. Their rule is now to end, as fire devours stubble, and not a "root or branch" of them will be left as rulers over men any more; but they, in turn, shall be trodden "under the feet" of others like "ashes." The text teaches the entire overthrow of all the ungodly oppressors, and the utter extinction of their rule forever, corresponding with Dan. ii. 34, 35, 54, and vii. 10-14.

I see nothing in Matt. iii. 12, out of harmony with my views. I accept it unqualifiedly. The text corresponds with the parable of the wheat and tares of Matt. xiii. The tares, or the "*bastard* wheat,"—false and hypocritical professors,—are to be "purged" out of Christ's kingdom, at his

coming to reign; and will experience a punishment represented as a burning fire, causing "weeping and gnashing of teeth." Such is the result to the false professors of religion, who have lived *with* the "wheat," but have not improved their opportunity. Christ's "floor" or kingdom will be "thoroughly purged" of those "seandals" of religion, and they will have no part in His kingdom.

The text Luke xvii. 29, 30, reads, "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed." It is added, "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away," etc. This language shows that our Lord had in view some other event than His final coming at the end of this present age; for then the living saints are to "be changed in a moment, in the twinkling of an eye," and be "caught up to meet the Lord in the air." (1 Corth. xv. 51, 52, and 1 Thess. iv. 17). Hence there will be no thought of leaving the top of their houses to take goods out of them to carry with them. It is manifest, therefore, it cannot relate to the period when Christ comes to clothe his saints with immortality. This part of the discourse clearly relates to His coming in judgment on Jerusalem, when the Christians were to flee and did flee in such haste as to give them no time to take away any of their goods; and destruction as fearful as that on Sodom, immediately followed on Jerusalem and her inhabitants, eleven hundred thousand perishing in that city alone.

I come now to 2 Thess. i. 7-10. The persons here spoken of to be punished, are those who have lived among true Christians, but had rejected the truth and persecuted those who embraced it. They were "troublers" of believers; would not accept Christ when made known among them; for they "know not God, and obey not the Gospel of our Lord Jesus Christ." Such, of course, will meet the punishment there spoken of. But this has nothing to do with those who never heard the Gospel and knew nothing of true Christians, and of course never were "troublers" of them.

Most persons are apt to take texts that speak of a particular class of men, and apply them to all, without regarding the general tenor of Scripture, and perhaps entirely overlook the connection. We must compare scripture with scrip-

tues if we would get an understanding of the mind of the Spirit.

Let it be understood, then, that God punishes all transgressors of His established laws, and oftentimes in a fearful manner, as in the case of Sodom and Jerusalem; but we must have clear evidence that such punishments are final, before we positively affirm they are so. There is, so far as I now see, in general, no other evidence of their being final, as to the ultimate state of those punished, except the general idea that God cannot or will not show mercy to any one except in this present life. This, however, is only an assumption, unsupported by a single "Thus saith the LORD" in the Bible. In the absence of any of such testimony, we must not overlook many testimonies that "the mercy of the LORD endureth forever." (1 Chron. xvi. 34). And He has proclaimed His name thus—"The LORD, The LORD God, *merciful* and gracious, long-suffering, and abundant in goodness and truth; keeping *mercy* for thousands, forgiving iniquity and transgression and sin," etc. (Exo. xxxiv. 6, 7.) "Unto thee, O Lord belongeth *mercy*; for thou renderest to every man according to his work." (Psa. lxii. 12.)

Thus we see that punishment and mercy go hand in hand. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. xii. 6.) God "loved the world," (Jh. iii. 16); and He is unchangeable; and hence where goodness fails to win men, judgments are sure to follow sooner or later, and those judgments are in mercy to those on whom they are inflicted, as the wise and loving parent inflicts punishment on a wayward child whom he would reclaim; and punishments are more or less severe according to the obstinacy of the child, but love and mercy is the prompting cause of the punishments in their severest forms.

It may be said civil rulers put men to the worst punishment with no design to make them better. True; but that is only under the imperfect administration of mortals, showing imbecility in the governing power. But no such imbecility can be attributed to God, who has almighty power, infinite wisdom, and can never be at a loss what to do or how to do it with any creature He has made or brought into existence, and death—not irrevocable—may be one of the means He employs in subduing the self-will and pride of men. "What, death a means of grace!" says one, in astonishment. Yes, it may be and undoubtedly is to many, if not to all. "Well,"

says another, "it may be while we live, but not after death has actually laid us in the dust." True, not while you lie in the dust; but if God pleases to raise you up again, even after a judgment like that upon Sodom, might it not form a lesson in your experience leading to repentance and faith, resulting in submission to God evermore? Who can affirm it would not?

In this view of the subject, we can see the propriety in the resurrection of "those who have done evil to a *crisis*"—literally, to a final trial—a "judgment" which shall determine their final state; not merely by their past conduct, but by the evidence of their acceptance or rejection of God's *remedy* for sin, now for the first time, clearly set before them; sin which brought on the previous death, and now, if persisted in, will bring a second death. Ed.

### WHAT IS IT TO PREACH THE GOSPEL?

"He (Jesus) went through every city and village, preaching and showing the glad tidings of the kingdom of God."—Luke viii. 1.

Thus it is made clear that to preach the Gospel is to proclaim the kingdom of God, and to publish it as glad tidings. But to preach the burning of the world, at that time, and the eternal destruction of all men, except a few, could not be glad-tidings. Yet Jesus in his preaching was "showing the glad-tidings of the kingdom of God." In contemplating the subject, I shall first inquire, What is the kingdom of God? and then, Why is it a joyful message to men?

#### 1. *What is the kingdom of God?*

It is the reign or government of God visibly to be established on earth at the end of the four Gentile empires or kingdoms to which Israel was subjected for their sins, commencing with the Babylonian or Assyrian government, and descending to the Medo-Persian, Grecian, and Roman empire, with its various divisions; and "*in the days*" of the last named, "The God of heaven shall set up a kingdom, which shall never be destroyed: . . . It shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 44).

It is a kingdom not to be established after the world or earth is burned, for then those other kingdoms would not be there, nor could the kingdom of God be said to be set up in their days. The kingdom of God is to be set up while some of the four Gentile governments are still in existence; and a contest is to take place with them

for the dominion of the earth, which is graphically set forth in Rev. xix. 11-21, where one is seen on a white horse, who in righteousness doth judge and make war, and out of whose mouth goeth a sharp sword with which He will smite the nations that war against Him and his name is "KING of kings, and LORD of lords; and the armies of heaven follow him: and, says the Revelator, "I saw the beast and the kings of the earth, and their armies gathered together to make war with him on the horse, and against his army."

The result of this conflict with the earth-born governments is, they are utterly overthrown; or, as Daniel expresses it, they "became like the chaff of the summer threshing floors; and the wind carried them away:" then the power that smote them "became a great mountain" (kingdom), "and filled the whole earth:" the reign or government of God is established on the earth and all opposing rule is put down. Mark well, the same earth, the same territory which had been under the government of the four previous monarchies, is now occupied by the government of the kingdom of God, and the Lord Jesus Christ is God's chosen King to rule this kingdom and all its dominions, "from the river (Euphrates) to the ends of the earth;" thus is the earth said to be a new one; while the old one, by the displacement of the old corrupt and oppressive governments, which are overthrown never to be restored, has passed away, and the kingdom of God is established on their ruins under "a King who shall reign and prosper, and shall execute judgment and justice in the earth; and in His days Judah shall be saved, and Israel shall dwell safely," (Jer. xxiii. 5. 6); which has never yet been accomplished, and no "return from Babylon" theory can set aside or supersede this work, any more than the first advent of Christ can supersede His second. The prophecies of Judah's and Israel's return, establishment, peace and prosperity, are so various and full that no sophistry, however skillfully set forth, can convert them into a fulfilment by the return of the Jews from their captivity of 70 years in Babylon; and as well might those theorists undertake to show there is to be no second advent of the Messiah because He has once been here.

## 2. Why is the setting up of the kingdom of God glad-tidings?

This is the second inquiry arising out of the text. In part this has been anticipated in the previous remarks: but (1) It is glad tidings to

the "few" who will have part in its government as kings and priests; who will exchange mortality for immortality; reproach for honor: suffering for glory; and sorrow and sighing for eternal joy.

(2.) It is glad-tidings because wicked rulers are no more, and the corrupters of God's truth are no longer teachers of the people; but a perfectly taught and unselfish body of teachers are to go forth to instruct the inhabitants of the earth: "the Watchman shall see eye to eye;" and teach only to benefit men.

(3.) It is glad-tidings because Jerusalem shall no longer be trodden down by enemies, and Judah and Israel shall become "one nation" upon "the land wherein their fathers have dwelt," and their city "shall not be plucked up nor thrown down any more forever." (Jer. xxxi. 40; Ezk. xxxvii., also Luke xxi. 24).

(4.) It is glad-tidings because wars shall be made to "cease to the ends of the earth," and every man "shall sit under his vine and fig-tree, and none shall make him afraid;" for, "the mouth of the Lord hath spoken it." (Micah iv. 1-4).

(5.) It is glad-tidings because the riches of God's love and mercy will be continually unfolding to the inhabitants of the earth as never before; and the mysteries which have so often perplexed and bewildered us here will be unfolded, so that we shall see the wisdom and love of God in a light exceeding all our thoughts, and learn the truth, as never before, of the apostle's language, that "God is able to do exceeding abundantly above all that we ask or think," (Eph. iii. 20); and "the unsearchable riches of Christ" will be made manifest in a manner to exceed our highest anticipations or largest imaginations.

(6.) To sum up all in one, it is glad-tidings because "the restitution of all things, spoken by the mouth of all the holy prophets since the world began," will commence with the setting up of the kingdom of God, and go on, in "the ages to come," till that is accomplished of which Paul speaks in this language: "The mystery of God's will, according to his good pleasure, which He hath purposed in himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. i. 9, 10).

The "Gospel," as it is called, as preached now, even by Adventists, and as it has been preached for the last fifteen or sixteen centuries,

instead of being glad-tidings, might better be called *sorrowful-tidings*; for it has been anything but tidings of restitution, it has rather been tidings of wrath, world-burning, the sweeping away of all the millions of the inhabitants of the earth who are unconverted, shutting them up in hopeless death, or reviving them only to torment and then inflict on them a second death, or to torment them eternally: and all this the result of the establishment of the kingdom of God! Yet they call such monstrous representations of God's government "Glad-tidings." "Oh, but a *few* of us are going to escape all these things." Indeed, you are! Selfish mortals! One would think you, of all men, should not escape them. It seems as though such representations of God's character and government disclosed a spirit utterly out of harmony with Him who "*loved* the world;" yea, "Commendeth His love toward us, in that while we were yet sinners, Christ died for us." (Rom. v. 8.)

The kingdom of God, according to the teaching of these men, is a government much more to be dreaded than the reign of the most tyrannical governments the earth has ever witnessed: and has no characteristic of glad-tidings, unless it may be to a very few. If in that "*few*" Christ "*shall see* of the travail of His own soul and be satisfied," (Isa. liii. 11), while millions on millions for whom He "*gave himself a ransom*" (1 Tim. ii. 6) perish hopelessly, never having even heard His name, then surely He has a heart unlike Him who wept over Jerusalem's coming sorrows, and is *not* "the same yesterday, to day and forever." (Heb. xiii. 8).

But the Gospel of the kingdom is "Good-tidings of great joy, which shall be to *all people*," (Luke ii. 10); and no doubt "the angel of the Lord" knew quite as much about it as the wisest of modern teachers. That kingdom will ere long be set up, and "*all people*" will find it a kingdom from which blessings will flow to the ends of the earth, not in the stinted manner that professed Christians have seemed to speak and act. "All nations shall call Him blessed." (Psa. lxxiii. 17.)

Ed.

### NO LIGHT, NO SIN.

Sin, properly so called, cannot exist unless there is first knowledge. Sin, properly speaking, is transgression against knowledge of law which gives information, or which informs the understanding so that the mind can judge be-

tween right and wrong action. Without such knowledge, sin, which condemns to death, does not exist. Involuntary transgressions may and do exist. i. e., transgressions of laws that exist, but of which the transgressor has no knowledge, and possibly has no means to know. Such transgressions are called sins, though in fact, in a proper sense they are not such.

Three things are essential to sin, properly so called. 1. A law must exist and be promulgated. 2. An agent must exist capable of understanding that law and of yielding obedience to it. 3. That agent must knowingly and willingly transgress that law. Unless these three things all meet there is no sin, strictly speaking. They did all meet in Adam's case. No transgression short of this comes under the final condemnation of law, and no man can be a *probationer*, in fact, till the first two of these three things exist in his case.

This subject may be illustrated and confirmed by the teaching of Jesus, John ix. 39-41. Thus He speaks: "For judgment I am come into this world, that they which see might be made blind. And some of the Pharisees . . . said unto Him, 'Are we blind also?' Jesus said unto them, 'If ye were blind, ye would have no sin: but now ye say, 'We see;' therefore your sin remaineth.'"

If I understand the Saviour, in this language He teaches that His mission into this world was to become "the Light of the world," (verse 9, and viii. 12). In other words, to give men that knowledge, which, if improved, would result in an endless life; and that until they had light upon this subject there is "no sin" which would result in a hopeless or final condemnation: for He says (John iii. 19), "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds are evil."

This was precisely the case of the Pharisees who said, "We see." They did *see*, and had all the evidence that honest and unprejudiced minds could ask that Jesus was the Messiah which was to come; for said one of the Pharisees—Nicodemus—to Jesus, "We"—the Pharisees—"know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." (John iii. 2). The Pharisees did see—they had light and yet rejected it through prejudice, as some do now, and "judgment" took its course: they were "made blind," because they saw but despised the light

—their “sin remaineth.” If they had really been blind, Jesus says, “Ye should have no sin.”

The unavoidably ignorant—i. e., the blind—are not hopelessly condemned under God’s administration in the government of this world. First, they must and will have light or knowledge of God’s will, government, love, and mercy: thus shall “those who see not be made to see.” Then when sight is given them, if they reject it and love darkness, Christ, in “judgment,” lets them “be made blind.”

If this view is correct, then all men must first be made to see; to have knowledge of God and of Christ before either life or death, as a finalty, is meted out to them. But the vast multitudes of the human race have passed out of this life without that knowledge. Are they to perish hopelessly without ever having a chance to see, or to have their blind eyes opened? How is Christ to judge them without ever having opened their eyes to see? “Shall not the Judge of all the earth do right?” (Gen. xviii. 25). Has Jesus said, “If ye were blind ye should have no sin,” and yet in “judgment” will He condemn to a hopeless death the millions on millions who never did see? Believe in such an administration by Jesus Christ, if you will; I reject it as an imputation on the Divine government and as a pernicious blasphemy—a most God-dishonoring theory.

Ed.

### “THE ANGLO-SAXONS.”

#### “WHO ARE THEY?”

The EDITOR of this Magazine published an article on the above inquiry in 1861 and republished the same in 1875; a subject on which he had made up his mind as long ago as 1848. Recently he had a call for the article, by Hugh Baker, Caribou, Me. There are no single copies of it to be had without breaking a whole set of Vol. xix. That volume entire will now be furnished at a very reduced price as may be seen in the “*Editorial Notices*.” Friend Baker writes:

“The article on the ‘Anglo-Saxons,’ from your pen, in the July EXAMINER, Vol. xix., 1875 is the richest one I have seen on that subject.

The Pamphlet by HINES, of England, is creating quite a sensation in these parts. Thinking minds are fast taking hold of the truth concerning the mercy of our Lord, and the coming ages, according to the Scriptures. While the many are turning away, the few are growing much stronger in the faith: and deep thinkers are searching and inquiring after the knowledge

of the God of Israel. These are increasing in importance daily.”

REMARKS BY THE EDITOR:—The article in the EXAMINER of 1875 on the Anglo-Saxons being of the so called “*Lost Tribes*” of Israel, might, and perhaps *should*, be republished in some form. The subject is deeply agitated in England, and cannot avoid soon becoming equally so in this country. I do not agree with all the positions promulgated by some of the English writers. The subject is one of great importance at the present time as connected with the setting up of the kingdom of God on earth. “Adventists,” as they are called, in this country, generally, seem to take no interest in the prophecies pertaining to this matter, they are so set on “burning the world” when Christ returns from heaven and consuming all who are not then prepared for immortality; occupying a like position of the ancient Jews, at the first advent, who thought all Heaven’s mercies belonged to them, and excluded all outside of themselves from any participation in the blessings of the Messiah. So strong was that prejudice fixed in their minds that, even after the day of Pentecost, Peter had to have “a sheet let down from heaven” to remove it; and *once* was not enough, but it must be let down “*three times*” and a voice to accompany it, saying, “What God has cleansed, call not thou common.” And, even after this, Peter seems surprised that God should give to the Gentiles, to whom he was sent, “the gift of the Holy Spirit.” Such is the power of prejudice even in some good men. May the “sheet” and the “voice from heaven” soon appear to those who now seem to have no conception that God’s mercies extend to any except such as heretofore have enjoyed *their* opportunities.

The literal Israel is to settle again in “the land wherein their fathers have dwelt:” the glad tidings of God’s love to the world is to be made known, “in due time,” to “*all men*,” and all men will have an opportunity to become “*reconciled to God*” through Jesus Christ *their Redeemer*.

The “Christian Union” says: “There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England, the restoration of Jerusalem and the foundation of a Jewish republic being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the east, and that she will assist them in emergencies. Their faith in the whole movement is strong.” The *fig-tree* is “putting forth leaves.”

Ed.

## JUDGMENT--No. 2.

BY ELD. S. W. BISHOP.

In pursuing this subject I shall enquire, Have all men been judged by the Gospel of Christ? To my mind the man who assumes that all men, in all past ages, have heard the gospel, and have been put on trial under the gospel, or judged by the gospel, manifests a total ignorance of the history of our world both past and present, as also intense ignorance of the teachings of the Scriptures on this point. I have proved in a former article that all men must be brought into judgment under the preaching of the gospel. If they have not been thus judged, their judgment is yet future. Let us look at the world as we find it in this enlightened nineteenth century. About thirteen four-teenths of those living at the present time, are as ignorant of Christ, and of the gospel as so many blocks of granite. Go back to those centuries denominated the dark ages. History informs us that during those years of papal barbarism, "the Scriptures had died out of the memory of man." It is a well known fact that during those years of almost total religious darkness, the common people did not have the Bible at all, and they knew nothing of the pure principles of truth taught therein.

Even the lower orders of the priesthood hardly ever even heard of the Scriptures. Gibbon tells us that, "For ten centuries Europe received her religious creed from the oracles of the Vatican." The only religious doctrine taught, or tolerated, was the creed of the Harlot of Rome, except in a few isolated corners, by a few who by almost a miracle of Divine interposition, had secreted parts, and in very rare instances, whole copies of the Bible. From Pentecost down to 1877, not one out of a hundred of all that have lived on the earth have had any knowledge of the gospel of Christ. If the people of this dispensation have been so destitute of a knowledge of Christ, how much more destitute must they have been in the old world! The Bible tells us plainly of the condition of the world back of the time that Christ was born. I will cite a few portions of Scripture that speak plainly on this point. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel." "He hath not dealt so with any nation; and as for his judgments, they have not known them." (Psa. cxlvii. 19, 20.) This one Scripture, written by a prophet of Israel, one who, if he were uninspired, had every facility for knowing whereof he wrote, one who wrote by inspiration of the Holy Spirit, declaring that in that old dispensa-

tion, no nation under heaven save the nation of Israel, had known God or any part of his word, is amply sufficient to settle the question as to the condition of the world before the commencement of the Christian dispensation.

There is, however, more proof on this point. I will give the testimony of another of the prophets of God. "Hear this word that the Lord hath spoken against you, O children of Israel, saying, You only have I known of all the families of the earth." (Amos iii. 2.)

The above Scripture is very emphatic, and declares, in unmistakably plain language, that not one nation, in that old dispensation, was known of God save the nation of Israel.

Again, "We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways." (Acts xiv. 15, 16.)

This Scripture assures us that in the times back of this age, God made no effort, whatever, to save those "all nations" who never knew him. He suffered them to pass into death without so much as making one attempt towards making them acquainted with him, or of knowing his plan to save; and if that death is eternal God is eternally unjust; and this is the charge preferred against the God of the Bible by those who reject the truth that there will be probation for those nations and those individuals who have had no opportunity to know God, and hear the gospel in this life. I pity the impious folly of such men. May they be led to repent before it is too late.

God, however, did not design that those nations should have a knowledge of himself in those past ages, or be brought into judgment under the gospel during this life. This is plainly taught in the following Scripture: "God that made the world, and all things therein, . . . seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us." (Acts xvii. 24-27.) The plain teaching of the above Scripture is this: 1. God has created the world, and everything in it. 2. He has made of one blood all nations of men, to dwell on all the face of the earth, and hath given to them life, and breath, and all things. 3. He has determined the bounds of their habita-

tion, that is, he has fore-determined the portion of the globe that each nation shall occupy. 4. He has determined the times before appointed, when each of these nations shall have an opportunity to seek after God. AMEN.

The individual that would dare assume, after seeing this Scripture in its true import, that God cares nothing whatever for those nations who have never as yet gained a knowledge of himself, or heard the gospel of his Son, must be hard pressed for means to evade a reasonable conclusion.

I am told by some, with hands uplifted in horror, "Why!" this position involves a resurrection of these nation." Well, what of it? Has God made a mistake, and involved himself in an extricable difficulty? Is it indeed impossible for God to raise men who are not believers in Christ? "Is any thing too hard for the Lord?" Who will attempt to sustain a purely humanly devised creed, by limiting the Holy One of Israel? One thing is impossible with God, It is impossible for him to lie. He will therefore keep his word in *this case*, and cause that all the nations, yea, that all men, shall have an opportunity to seek the Lord; they shall ALL be judged by the gospel of the Son of God; have the privilege of hearing the words of Jesus, and being saved IF they believe those words. All this is as sure as that it is impossible for God to lie. Do the Scriptures teach a resurrection of both classes of the dead? Certainly, and that so plainly that it has always required a large amount of special pleading to fritter away the true import, rather the plain reading of those Scriptures. I propose to deal kindly, but faithfully with this part of my subject. I first refer to Rev. xx. 11—15. The first statement in this portion of the Apocalypse is this: "And I saw the dead, small and great, stand before God." The Emphatic Diaglott reads, in the word for word translation, "And I saw the dead ones, little, and great ones." Who are these dead ones? They certainly are not the saints. The saints are raised out from among the dead ones. Paul earnestly laboured, and suffered, and for this purpose, viz., "If possibly I may attain to the resurrection out of the dead ones." Phil. iii. 11. EMPHATIC DIAGLOTT.

Those who obtain *that* resurrection will be equal to the angels, and will die no more. Proof:

"But THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURRECTION from the dead, . . . can die no more, because they are like angels." Luke xx. 35, 36. EMPHATIC DIAGLOTT. Note the emphatic words. Mark, it is those who obtain THAT AGE, and THAT RESURRECTION who

will be thus privileged. What resurrection? The word for word translation says, "That out of dead ones." The "dead ones," from among which the saints are raised; and the "dead ones" are surely two classes.

Again these dead ones are raised to be judged. I have proved that the *world* is to be judged according to the Divine plan, by the gospel only. The saints who are raised when Christ comes, have already been judged by the gospel. They have heard it in this life, believed it and obeyed it, and as a reward get immortality by a resurrection out from among the dead ones, at the appearing of Jesus the Messiah. This resurrection to immortal life, is the execution of judgment in their case, and is necessarily the last act of judgment. They cannot, therefore be brought forth to be judged. Christ declares plainly that the saints shall not come into the judgment beyond this age. "Indeed, I truly say to you, He who hears my word, and believes him who sent me, has *aionian* life, and COMES NOT INTO JUDGMENT, but has passed out of death into life." John v, 24. EMPHATIC. DIAGLOTT.

The word translated judgment is *Krisis*, and is rendered condemnation in the common version. Its only correct rendering is, undoubtedly judgment. Thus I prove that into that judgment which the word of God locates beyond the coming of Christ, the elect saints will not come; therefore the dead spoken of in Rev. xx. 12, who are raised to be judged, cannot possibly be "the dead in Christ." The man who says they are, virtually charges Christ with falsehood.

The second statement made in this prophecy, is as follows: "And the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Mark, the dead were not judged out of the book of life, but out of the things written in the *books*. What books? Having clearly proved that all men are judged by the gospel only, it necessarily follows that the "books" out of which these raised dead ones are judged, are those books which contain a record of the gospel of Christ, viz., the books of the Bible. To be judged by these books, they must first be put on trial by having the contents of these books—the gospel—clearly made known to them, and second, according as they either believe, or reject the gospel, so will decision be entered either for or against them individually; and third that decision will be executed by giving an endless life to believers, and eternal death to those who willfully reject the gospel of the Son of God. Such is the order of God's judg-

ment, whether administered in the past, present or future ages.

In order seemingly, to doubly enforce the great facts already stated in this chapter it is added as an explanatory paragraph. "And the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them: (before they were delivered up,) and they were judged *every man* according to their works." Verse 13. So sure as there are unregenerated dead ones in the sea, in death, and in hades, they will at some future time be "delivered up," brought out of the sea, death, and hades, that they may be judged; or this record is false. Nothing can be more clearly stated than the facts named above, and the record is true, and woe to the man that falsifies the record God has given us. Not one of the saints, however, is numbered with this company. They passed their judgment in this life, and had been previously raised out from among the dead ones. Then is noted the winding up of the great drama, when death, and hades shall be destroyed, and when, after all the race shall have been judged out of "the books"—by the gospel of Christ—an examination of the book of life is made, all who are not found written in the book of life die "the second death." The reason why the book of life will be opened in the judgment of the future ages, is that all who believe and obey the gospel, may be recorded in that book, I earnestly believe that the above view of the judgment is, in the main, entirely correct.

Dear brethren and sisters, a great, and important, and a glorious work is before us; one that will last through a long, uncounted succession of ages. None save those who have a thorough preparation for that work will be permitted to enter upon it when the ages of glory shall dawn. God has been preparing such a people, a royal priesthood, an association of judges, for the past six thousand years. The work of preparation is still going forward. He is preparing his elected ones perfecting them in suffering, to hold this three fold honorable position of King, Priest, and Judge. The work is evidently almost completed. The number of the elected ones is nearly full. Every indication seen through the prophetic telescope, shows the ushering in of the ages of glory, by the appearing of our Messiah, to be emphatically near. May we all see to it that we make our calling and election sure, that we may share in the glory of the endless ages.

West Meriden, Conn.

There is not a string attached to mirth but has its chord of melancholy.

## THE FAMILY THAT JESUS LOVED.

"On the eastern slope of the Mount of Olives, about two miles from Jerusalem, stands a poor village, bearing the name of El-Azirezeh, which being the Arabic form of the name Lazarus, at once identifies it with the Bethany of the gospels. Stanley describes it, as—'a wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet—perched on its open plateau of rock—the last collection of human habitations before the desert-hills that reach to Jericho. . . . High in the distance are the Peraean mountains; the foreground is the deep descent of the mountain valley.' 'The fields around,' says Anderson, 'lie uncultivated, and covered with rank grass and wild flowers; but it is easy to imagine the deep and still beauty of this spot, when it was the home of Lazarus and his sisters, Martha and Mary. Defended on the north and west by the Mount of Olives, it enjoys a delightful exposure to the southern sun. The grounds around are obviously of great fertility, though quite neglected; and the prospect to the south-east commands a magnificent view of the Dead Sea and the plains of Jordan.'

"Miss Martineau describes it as 'a village inhabited by twenty families; a very poor place, but looking less squalid than might be expected, from its houses being built—as every where in that country—of stone; square, substantial, and large dwellings, compared with village abodes elsewhere. Its position on the side of the hill is very fine, seen from below. The moment of interest, however, is in crossing the ridge above, when one is about to lose sight of Jerusalem, towering on its Zion behind, and to drop down into the village which lies so quietly among its olive groves and fields.'"

This is Bethany,—a place sacred and familiar to every one who loves the Lord Jesus Christ. "From its quiet palm trees he issued forth on his last day's journey across Mount Olivet. It was at Bethany he ascended to heaven. Its soil was the last he trod—its homes were the last on which his eye rested when the cloud received him up into glory." But what renders Bethany so dear to the Christian is the circumstance that here "the Man of Sorrows," amid his constant cares and toils for the house of Israel, sometimes sought rest and refreshment in the home of the quiet family—of a brother and two sisters—named Lazarus, Martha, and Mary. Their affection for him is very manifest in the sacred

\* These and other extracts are taken from "Memoirs of Bethany." London: Nisbet & Co.

narrative; and so is his love for them; for not only did they share that common love of his which led him to give "his life for the life of the world;" but in a special and peculiar sense, for his beloved disciple informs us that "Jesus loved Martha, and her sister, and Lazarus."

Our present purpose is to call attention to the characters of these three friends of Jesus as we find them described in the sacred narrative. And first in order we take

#### MARTHA,

who seems to have been the elder of the two sisters. This we infer from the circumstance that it was she who "received Jesus into her house" (Luke x. 38), and had the management of its domestic affairs—a circumstance which at once explains why she was "encumbered with much serving." For the duties of household management she seems to have been thoroughly qualified. "Bustling, energetic, impulsive," she "grappled with the stern realities of actual life: quick in apprehension, strong and vigorous in intellect, anxious to give a reason for all she did, and requiring a reason for the conduct of others." (Luke x. 40; John xi. 20, 39.) We have a strong impression that the character of Martha is generally misunderstood, and greatly undervalued. From what our Lord said to her when she complained to him of her sister Mary's leaving all the household work to her, while she sat doing nothing (Luke x. 41, 42), it is commonly concluded that Martha was a worldly-minded woman who cared for nothing beyond the present state of existence. This impression is by no means warranted by the records of Luke and John. If Martha was "cumbered about much serving," it was because so much serving was left her to do; when on another occasion—a week before his death—Jesus was at Bethany, and they made him a supper, John is careful to mention that "Martha served." (John xii. 2.) Being a thoroughly practical woman we need not wonder that, on the occasions referred to she felt annoyed at the conduct of her less energetic sister Mary, who sat listening at the Master's feet, while all the serving was left to her. She, too, would have liked to have heard the words of wisdom and grace which fell from the lips of the Lord; and by her sister helping her she would have been able the sooner to have enjoyed the blessing. Hence her anxiety that the Lord would bid her sister come and help her. Let it be also noticed that, in all likelihood, Martha was busy preparing refreshment for their Divine Guest, as well as for themselves, and therefore would have something extra to do.

Most assuredly Martha's faith in Jesus as the Messiah was as firm, and her love for him as strong as that of her more tender and impressive sister. Think of her conduct and her confession on that memorable day when Jesus came to Bethany to awake Lazarus from the sleep of death. "Martha, as soon as she heard that Jesus was coming, went and met him;" and her first words to him were strikingly expressive of her confidence in his power and regard: "Lord, if thou hadst been here, my brother had not died; but I know that even now, whatsoever thou wilt ask of God, he will give it thee." And when the Lord asked her whether she believed him to be "the Resurrection and the Life," she readily responded: "Yea, Lord! I believe that thou art the Christ who should come into the world." (John xi. 20–27.)

Most assuredly she was a woman of faith and piety; one of those who, while "not slothful in business," is "fervent in spirit, serving the Lord." And as such Martha is well worthy of the esteem of her faithful sisters in Christ Jesus in the present day—many of them would do well to follow her example of practical service for the well-being and comfort of others. And those of them who, like Martha, have all the cares and toil of household management and work, bearing on them so heavily and constantly that an exceedingly small margin of time is left them for intellectual culture or quiet meditation, should remember, and be encouraged by the thought that "Jesus loved Martha," as well as "her sister and Lazarus." And let those who have less to do of the drudgery of labor, and more opportunity of mental culture, beware of despising their less fortunate sisters, who are too often "cumbered with much serving."

#### MARY.

The glimpses we have in the sacred narrative of the character of Mary render her peculiarly attractive and endearing. Her impressive tenderness and affection, are reflected all the more brightly in the light of the bolder, logical, and energetic nature of her sister Martha. When the announcement of the Lord's approach was made to the sisters, Martha at once went and met him, but "Mary sat still in the house." Not because she was indifferent to his presence—her future conduct shows how she loved him—but her more sensitive nature was so completely prostrated by grief at her brother's death, as to be, for the moment, heedless of all else. The instant, however, that Martha told her that the Master had come and desired to see her, she, without speaking a word, rose and followed her sister to the

spot where Jesus stood, and falling down at his feet, exclaimed, "Lord, if thou hadst been here, my brother had not died." Sitting was a common posture assumed by the Israelitish people while suffering intense grief. Thus Ezra, when he heard that the people of Israel, and their priests, princes, and rulers had, notwithstanding the severe punishments that had been inflicted by the hand of God for persistent violations of his holy commandments, had again set that law at defiance, by intermarrying with idolaters, "rent his garment and mantle, and plucked off the hair of his head and of his beard, and sat down astonished." (Ezra ix. 1-3.) So Nehemiah, when he learnt that the remnant of his people that had escaped captivity were "in great affliction and reproach," and that "the wall of Jerusalem was broken down and the gates thereof burned with fire," "sat down and wept and mourned." (Neh. i. 1-4; see also Isa. iii. 26; Ezek. viii. 14.) This fact, taken in connection with the circumstances, fully warrants our estimate of Mary's conduct in "sitting still in the house," and expressing her feelings so briefly at the Master's feet. He, too, sympathizing with her intense sorrow, receives her in silence; no doubt imparting to her, at the same time, all the comfort and consolation that melting emotion can when expressed by other means than words.

Mary seems to have been one of those tender spirits that are apt to bend and droop under "the rough blasts of life," and require the constant support and encouragement of stronger and more aggressive minds. How lovely she seems, all meekness and tenderness, sitting at the Saviour's feet, drinking in those words of wisdom and comfort falling from his sacred lips; asking no questions, requiring no reasons, but with child-like confidence, simplicity, and earnestness, listening to the Master's voice! What a fine example of genuine discipleship! Thus it is that those true disciples of the Great Teacher, whose natural constitution unfits them for soldierlike service may still adorn the doctrine of Christ—mute, yet "living epistles of Christ, known and read of all men."

Mary's tenderness of character and love for her Saviour are well illustrated in the scene described by John in the twelfth chapter of his narrative. On the last Sabbath before he suffered, Jesus sought the retirement and society of Lazarus and his sisters at Bethany. They gladly welcomed him, and "made him a supper." Lazarus, whom he had restored to life, after being buried four days, sat at the table with him. Martha is busy as usual, doing her best to serve.

These were deeds of ordinary hospitality. Mary's affection prompts her to a more ostensible and striking expression of esteem. Standing behind the Saviour, she takes a pound of costly ointment, and pours it on his feet; and, in the fullness of her affection and devotion, stooping down, she wipes them with the loosened tresses of her hair, while the costly perfume fills the room. Her gracious Master far from being insensible to this expression of esteem, rebuked the greedy grumblers at this costly offering, saying: "Let her alone, against the day of my burying hath she kept this."

These words of Jesus suggest the idea that Mary had for some time previously, had the precious ointment by her; whether intended for this occasion or not, it could not have been used more opportunely; so near the close of the Saviour's mortal life, that it might well be said to have been kept for his burial rites. Doubtless it was the most costly offering she could give,—she did "what she could," and it was that which constituted the value and expressiveness of the action.

Blessed Mary! this kindly deed of thine shall never be forgotten, for "Wherever this Gospel shall be preached in the whole world this shall be spoken for a memorial" of thee!

#### LAZARUS.

Of the character of Lazarus little is revealed. We are not favored with such glimpses of his inner life, as are afforded us of his worthy sisters. Of this, however, we may be sure, that he was one of those who "waited for the consolation of Israel," and like Martha and Mary, believed that Jesus was indeed "the Christ, the Son of God, who should come into the world." From the touching sorrow of his sisters at his death, it is clearly seen that he was a brother beloved, around whom their tenderest affections entwined. There must surely have been something peculiarly dear in that man for whom the Lord had such special regard, as is indicated in the language: "Lord behold he whom thou lovest is sick." Very likely the knowledge of that fact led those who witnessed the tears of sympathy flow from the Saviour's eyes, to exclaim: "Behold how he loved him!" John himself tells us that "Jesus loved Martha, and her sister, and Lazarus." (John xi. 3, 5, 36.) It seems reasonable to believe that this friendship of Jesus for the brother of Martha and Mary was formed on the same principles as such friendships are generally formed—a similarity of disposition. We cannot help thinking of Lazarus as being pious, tender, and kind; an "Israelite indeed in whom was no guile."

Such were the inmates of the quiet home at Bethany, where the Lord was wont to seek a short retreat from his contests with the hypocritical Pharisees and carping Scribes, and find refreshing rest when worn out with his arduous labours of love. "We can fancy those happy meetings when the pilgrim Saviour, weary and worn, was seen descending the rocky footpath of Olivet, Lazarus or his sisters, from the flat roof of their dwelling, or under the spreading fig tree, eager to catch the first glimpse of his approach."

In the friendship of Jesus for Lazarus and his sisters, we get a view of his inner life; we see how perfectly "the Word had been made flesh," a real human brother, who can fully sympathize with all the feelings of our nature, apart from sin. Though his heart was large enough to embrace the whole family of man, and to give his life for the world, still he had his likings for particular individuals—congenial spirits, whose society he preferred to that of others. He loved all his disciples, and call them "friends," yet we find Peter, James, the favoured associates of his private hours, to whom he unbosoms himself in a manner different from that to the rest, and of these three, one is spoken of as "the disciple whom Jesus loved."

From these incidents in the life of Jesus, we see how like he was to his brethren in the social affinities of their nature. He was no ascetic, but countenanced and enjoyed the amenities of friendship. A solitary man indeed he was; and often retired to be alone with God, yet he was no hermit. The story of his short eventful life is redolent of sympathy and encouragement to the endearments of social life. Reflected there, we see him to be not only the Saviour, but the friend of man.

It is well for us at times so to think of him; for often the solace and comfort of such thoughts are needed by those who try to follow in his footsteps. As he felt then, so does he now. How refreshing the thought to the weary heart, who, though it sees him not, yet loving him rejoices "with joy unspeakable and full of glory!"

W. LAING.

—The Rainbow.

### DEMONOLOGY.

A short time since the question was put to me as to how we are to understand the following language:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he (Jesus) said unto

them, I beheld Satan as lightning fall from heaven."—Luke x. 17, 18.

I had not responded to it in the EXAMINER; and since then the same question has been asked of a writer in "The Restitution" and responded to by him. The general response is so well written that I present an extract from it to the readers of this Magazine.

The Inquirer was JOHN S. LAWVER, of Columbus, Kansas. The respondent is G. M. MYERS, of West Irving, Iowa. He speaks as follows:

The principal word in the text above, and which will serve somewhat as introductory, and a key to the phrase relative to which information is sought is, "devils." This word is from *daimonia* the plural of *Daimon*. The root is *Daio*-to know; then *daemon* knowing; then *daimon* Greenfield defines, is "a God, tutelary genius; hence a malignant demon, evil angel, devil." Pickering defines, a god, or "a goddess: a deity or divine essence; destiny, fate, death, a demon; in the sacred writers it is used in a bad sense, for an unclean spirit or devil." Of the nominative singular "*daimonios*," Pickering says it means: "Divine, proceedings from the divinity, or fate: godlike; august, wonderful, extraordinary, *i. e.*, not natural, fortunate, happy or unhappy, miserable; wicked, mad; in the vocative case *daimonie* used as a salutation of respect or affection; my friend, my good friend, my dear friend; some times it implies a slight displeasure or dissatisfaction; sometimes it may be rendered wonderful man, excellent man; according to Passow it is most frequently used as a reproach; but, according to Damun, it never has anything reproachful in its meaning; it is used in addressing persons of both sexes."

From the above observations we can relative to the word correlate—

1. That it signified an intelligent human being, a friend:

2. A human being of higher rank, or dignity, as Teacher, Master, Liege, Lord.

3. And as the heathens easily glided into the doctrine of disembodied consciousness, and that the soul thus disembodied knew more than while incarnate they used the word *daimon*, signifying the disembodied soul or spirit.

4. As they supposed the existence of these spirits still to be one of progress, they supposed that their care and progress would be in the direction begun in this life: therefore the many gods which the heathens possessed and worshipped—one or more for every department in life and nature.

5. As they supposed and taught that these disembodied spirits controlled the different depart-

ments of nature and fortunes—gave defeats and victories upon battle fields, produced calms and tempests upon land and sea, gave health and produced diseases—therefore, the doctrine of fatality of demonical or disembodied influence and possession was believed in and taught. Hence to cast out a demon was simply to remove the effect supposed to have been produced by a demon or disembodied spirit. When several diseases preyed upon the system at one time, or in case of many of the more stern and aggravated abnormal conditions of the system, it was by these heathens, and many of the Jews who had been indoctrinated into the same idea, supposed that many demons—disembodied spirits had possession of them.

6. When the Jews were thrown among the heathen nations, they held their God as the only true and living God—the God of Abraham Isaac and Jacob, while they regarded the gods of the heathens—the *demons*—as enemies, or adversaries to the true and living God. Therefore the idea of evil commonly attached to the word *demon* or devil.

7. From the fact that they regarded these gods or *demons* as enemies to the true and living God arose the idea of a *Satan*—adversary.

Therefore to believe in a real personal existence of a Satan (a devil) and demons, and that Satan as a chief and demons as his hosts possess the power to influence human beings, is to believe in disembodied consciousness or the immortality of the soul, and to grant all that spiritualists claim in reference to spiritual communication.

In the name of Jesus these seventy disciples who had been sent out removed the maladies supposed to have been inflicted by these *demons* (disembodied spirits, and in this way the heathen gods) were supposed to have been cast down and rendered subject to Jesus. No other language could have so well expressed Christ's power and superiority. But relative to the phrase, "I beheld Satan as lightning fall from heaven." Barnes in his notes says: "Lightning is an image of rapidity, of quickness. I saw Satan fall quickly, rapidly, as quick as lightning." Further he says: "The phrase from heaven, is to be referred to the lightning, and does not mean that he saw Satan fall from heaven, but that he fell as quick as lightning from heaven, or from the clouds. the whole expression then may mean, 'I saw, at your command, devils immediately depart as quick as the flash of lightning.' In addition to Barnes' paraphrase gathering up all the facts in the case, we will paraphrase, I saw at your command the maladies

supposed to have been produced by so called *demons*, or dis-embodied spirits, healed as quick as a flash of lightning."

I will remark further, that by many who believe in the real existence of demons these demons are supposed to have been fallen angels who were once on probation. But the fallen angels, who ever they were, Peter says were cast down to hell (*Tartaros*.) 2 Pet. ii. 4. Now the Greeks in their mythology made this *tartarus* a department in *Hades* and upon the left side of an impassable line. With this history before us, and *tartarus* in *Hades* as their locality, there is no difficulty in defining in Bible language their condition while there. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, (*Hades*), whither thou goest." Eccl. ix. 10. see also Job xiv. 13; xxiv. 19. Pas. vi. 5; xxxi. 17, xlix 14-15; cxv. 17, where the words "grave" and silence are from the Greek word *Hades*. These texts unmistakably seal the condition of all who get into *Hades* either upon the supposes *Tartarus* or *Paradiseos* side, be they fallen angels demons, or dis-embodied spirits.

In conclusion then we think the language neither incorrect nor too strong in stating that all who have lived from Adam to the present generation save Enoch, Elijah and Christ, be they fallen angels, demons or human beings, 1. Are dead in the full sense of the word. 2. Are in hell—*Hades*, that word being 41 times rendered hell. 3 And are, and will remain, so long as in *hades*, unconscious and inactive.

## REMARKS ON PROPHECY.

BY EDWIN PHELPS.

BRO. STORRS: There has been much written of late, in regard to the Eastern Question; especially the advent papers have made the subject quite prominent. I have examined everything I have been able to find written on this subject, and I find a vast diversity of opinions, which to my mind appear inconsistent.

I have been settled in my mind as regards this question for some years, and have had no occasion to change it. Some writers are trying to show that Turkey is the beast that is to "come to his end, and none shall help him." Dan. xi 24. If Turkey is the beast referred to, then he has a very prominent position to fill in many of the prophecies. Daniel after describing the four kingdoms, and the divided state of the fourth, or Roman Kingdom, into ten, (Dan. vii. 7.)

says, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down . . . the judgment was set, and the books were opened." Dan. vii. 8-10.

This little horn is not one of the ten, neither is it a Roman beast, but is diverse from the ten, as the angel says in verse 24. The books are not opened until after the dragon has been bound a thousand years, and after the first resurrection, at which time those are raised who are to reign with Christ a thousand years. Rev. xx. When this beast comes to his end, Dan. xi. 45. "at that time shall Michel stand up the great prince which standeth for the children of thy (Daniel's) people; . . . and at that time thy people shall be delivered every one that shall be found written in the book," (or, the Lamb's book of life). "And many of them that sleep in the dust of the earth shall awake." Dan. xii. 1, 2.

Daniel says, "I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." Dan. vii. 11, 12. This shows that this beast comes to his end at the second coming of Christ with his saints, or bride to rule the nations with a rod of iron. Rev. xix. 15.

John says, "and I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, and the beast was taken . . . and cast alive into a lake of fire burning with brimstone." "And the remnant (of his army) were slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh." Rev. xix. 19, 21. Compare Ezek. xxxix. 11, 17, "I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." We find in Rev. xii. "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was

born:" verses 1-5. Here we find enmity between the dragon, that old serpent, called the Devil, and Satan, and the woman. We find this predicted in Gen. iii. 14, 15. "And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Paul says, "And the God of peace shall bruise (tread) Satan under your feet shortly." Rom. xvi. 20. This woman is clothed with the sun which is a sign of the righteousness of Christ. Malachi says, "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Chap. iv. 2, 3.

"And the moon under her feet, and upon her head a crown of twelve stars." The moon is a sign of the ruler of the darkness of this world, and the stars a sign of the twelve apostles. Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. vi. 12. The moon represents the dragon, who is the ruler of the darkness of this world, and whom the saints are to tread under their feet. Paul says, "But ye brethren are not in darkness that that day should overtake you as a thief, ye are all the children of the day, we are not of the night nor of darkness." 1 Thes. v. 4, 5. Here Paul uses day and night to distinguish the saints from the children of the wicked one, or serpent, who is to be trodden under the feet of the saints.

Daniel in speaking of the little horn says, "And it waxed great even to the host of heaven, and it cast down some of the hosts, and of the stars to the ground and stamped upon them. Yea, he magnified himself, even against the prince of the host, and by him the daily was taken away and the place of his sanctuary was cast down." The word sacrifice, in italics, is supplied by the translators, and leads many to believe it has reference to the Jewish sacrifice. If we admit of Paul's explanation the daily is the Christian religion.

"And there was war in heaven; Michel and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven, and the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; . . . and went to make war with the remnant of her seed, which

keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. This war against the remnant of her seed will take place when the beast, which is one of the heads of the dragon, gathers the kings of the earth to make war against "him that sat on the horse, and his army."

Westfield, Mass.

## HAVE WE THE ROOT OF THE MATTER?

A CHALLENGE TO ALL ADVENTISTS INTERPRETATION OF PROPHECY.

BRO. STORRS: Although it is a long time since I have communicated with you and your readers, through the "EXAMINER," I have not by any means been "standing still;" for, while the few past years I have been unlearning some things, which were accepted second hand as truth, I have acquired enlarged views of the purposes of God towards the creatures He has made. Without further remarks on this point, at this time, I wish to present to yourself, the readers of the BIBLE EXAMINER, and to the whole Advent body, if I could reach them, the conclusion I have arrived at upon the matter of unfulfilled prophecy, and the interpretations put upon them by *all* expositors in the past. And when I was informed, the past week, that yesterday, July 7, was a day set by some of our people, for our Lord's return to earth. I asked the question, When will this reproach and injury to the doctrine of our Lord's second coming, cease? Often have I thought and said, how fortunate it was for the '67 time believers, that the Lord did not come that year, for the spirit that animated, and found expression, was terrible. Never shall I forget it, for I attended my first campmeeting that year, and while I held in favor the '68 time argument, there were troublesome questions as to the application of prophecy, and my eyes were soon opened, before *that* time passed, to see the utter fallacy of the past and then present recing. But the light,—if it be light,—for time and further study does not dim it,—which has dawned upon our mind the past few months, and did not come second hand, may prove an antidote to all the jargon and diverse interpretations of prophecy which have afflicted the Bible student, and Adventists particularly, the past 30 years.

I will come to the matter with a dash, and with as plain language as I can command. "He that hath *an* ear to hear, let him hear."

First: There is no Old Testament prophecy being fulfilled in this Dispensation, except the

*intimations* of the desolations and treading under foot of Jerusalem and the Jewish state; and no intimation, even, of the time required for that. Second: The old Prophets knew nothing of this age and dispensation, and consequently prophesied nothing concerning it. What is being done? Where are we? are questions all important, and which we need not go to sleep over. To rightly understand the *object* of this dispensation is a long step towards a solution of the questions. I may seem to be putting this in rather a dogmatical manner; but go ahead, brethren, and demolish the building, *if you can*. My challenge is given at the start. It is the TRUTH I am after. I care but little for the theories and fine spun arguments of the considered wise and great of this time; for, I consider that our Saviour *knew* the truth when he said, that certain all-important things were hid from the wise and prudent, and were revealed unto the "little ones." No lapse of time will alter this; let the weak and little ones take courage.

But to the proof, and answer to the question, What is being done? The apostle Paul, who was the leading exponent of New Testament times, after our Lord's ascension, declares that the *calling of the Gentiles* was a mystery, a secret unknown to the people of old; and that he received it directly as a *revelation* from Jesus Christ. No one will be so rash as to deny this. The prophet foretold of the sufferings of Christ, and the GLORY THAT SHOULD FOLLOW, and that glory has not been attained to yet. He came to his own, but they received him not. He preached the Kingdom of Heaven at hand, and all his followers supposed that he would immediately set up His Kingdom, even till the day of His ascension; hence, they asked Him the question, "Wilt thou at *this* time restore AGAIN the Kingdom to Israel?" And mark His answer; "It is not for you to know the times and seasons the Father hath put into his own power," etc. The objector will say, that, the next verse promises this knowledge afterwards. But it does not, for in the marginal reading, it declares that they should receive the power of the Holy Ghost coming upon them, that they might be His witnesses, etc. Our Lord had said, that the Father had these times and seasons kept to Himself, and not even to his own Son had He, to this time, revealed them. Christ did not know when that day would come, for He had previously told them so, and warned them to wait and watch, which is the true attitude of all His followers. "Ye know not when the time is;"—it was purposely and wisely *hid*, and remains so to the present day; and all attempts to set the time

brings shame and disgrace upon the whole subject. A thousand *times* more might be set, and He would not come at any of them; for, none can make His word to fail. I implore my advent brethren, for Christ's sake and His cause among men, to cease from this "time setting." Our Saviour gave us *signs* which were to precede His coming, by which those at least who were looking for him, might *know* that He was near at hand.

There will be no occasion for contention about the matter, for they are to be plain: even as the putting forth of the trees is proof that summer is nigh. *THOSE SIGNS ARE ALL IN THE FUTURE.* We need not to expect the Lord this year nor next, "For that day will not come except there come a falling away first, and that man of sin, the son of perdition be revealed." The Papacy is not the Man of Sin, nor scarcely a resemblance of it; and all interpretations and calculations heretofore based upon that assumption are erroneous from beginning to end; and it is high time the whole reckoning was exploded in the minds of all intelligent men and women.

That in the course of history down through this age there has been a shadowy fulfilment and resemblance of events, to what is written about the man of sin, the visions of Daniel, and particularly the eleventh chap. of Daniel, need not be denied; but that there has been a fulfilment of these visions and prophecies of the reign of the Antichrist during this age and now in progress of fulfilment, is, to my mind, extremely absurd; and I continue to find others that coincide. And I will now refer to something I have recently seen in print, which was written months before I saw the subject of prophecy in the light I have stated, but of which I knew nothing at the time. A friend sent me a copy of "*The American Millenarian*," Vol. I., No. 1, Jan. 1876, in which I found the same idea of prophecy, and of this age, which I have advanced in the foregoing. Where are we? What is being done? Many will be ready to exclaim, "Why! Bro. Ellsworth, if your position is true, we are all afloat at sea!" Of *course*, we are without chart or compass; but, bless the Lord, we are drifting, *yes, drifting*, towards a safe haven, over which beams a light above the brightness of the sun, but which we can not see as yet. Perhaps far out at sea as yet; no rock bound coast of tribulation; no darkened sun or falling stars in sight.

Yet falter not, ye weary ones,  
Nor dread the coming storm,  
For at the helm our Captain stands,  
And he will guide us home.

Bro. Thurman wrote out a chart for us; beautiful and strong, to which many of us clung; but when the die of '75 was cast, how like a rope of sand! Some persons have been at work ever since at the supposed structure before their eyes; not realizing that it was out of sight, because bottomless at first. This leads me to notice the handling the vision of Daniel have received in these "latter days." Early in the year 1868, before the time had passed, I inquired the propriety of beginning the fulfilment of these visions several thousand years ago, when the angel, who informed Daniel about them, told him that it was something that was to affect *his* people in the latter days, and to be accomplished in the last *end* of the indignation. As you are aware, these questions were smothered from the "*Crises*."

As an example of interpretation which passes as orthodoxy among our people, I will refer to the vision of Chap. 8: the pushing of the "Ram," which is made to answer to the decrees procured by Haman for the destruction of Daniel's people. But instead of "no beasts" could stand before the "Ram," as seen in the vision, Daniel's people did stand, and destroyed their enemies.

So much for that, to say nothing of beginning the vision several hundred years before the *beginning* of the "latter days," towards the close of which, "In the last end of the indignation," the vision was to have its fulfilment. The days in Daniel, most certainly, mean literal days, nor is there any rule under heaven, that will apply there to make them years. It coincides with what the Saviour gave in the Revelation, with the days shortened from 1290 to 1260, as He promised they should be, when He was upon earth. The "Time, Times, and half,"—"Forty and two months,"—"Three years and a half," and 1260 days, most manifestly refer to the same period, and that period the reign of the Man of Sin, being the latter half of the one week covenant, in which, at the beginning of the week, the Jewish nation, gathered at Jerusalem accept him as their Messiah.

All this was to take place in the "time of the end." Admitting, for the sake of the argument, that the "time of the end," has been since 1793, as most adventists believe, if I am not greatly mistaken, (but I do not now believe it, for it all goes overboard with the rest,) then this vision was to be in the time of the end; Dan. viii. 17, how can we place it several hundred years in the past, while Alexander and his immediate successors lived and flourished? *How?*

Is it not about time we all looked this matter

fair in the face, and be ready to consign this old decrepit, torn and mangled system of interpretation to the darkness of oblivion, where it ought to have gone long ago?

What advance have the Advent people, as a body, made in doctrine, and understanding of prophecy, the past 25 years? and echo answers, *what?* Have we been at school all these years, to be blinded by our teachers? and withal, so much pity or contempt for the blindness of orthodoxy; who, after all, are not much deeper in the mire than ourselves, taking our opportunities and privileges into account.

I will not close this article without referring to what the aged and devout Simeon said upon beholding the infant Christ, himself waiting for the consolation of Israel: "Behold, this child is set for the fall and rising *again* of many in Israel; a light to lighten the Gentiles, and THE GLORY OF MY PEOPLE ISRAEL." The apostle James, in Acts 15:13,17 rehearses the language of Simeon, how that "God at the first did visit the Gentiles to take out a people for His name." That is what is being done now, together with the proclamation of the Gospel of the Kingdom, nothing more, nothing less, as predicted in the New Testament; and then refers to the prophecy of Amos, chap. ix: 11, 12, in these words, "After this I will return, and will build *again* the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the *residue* of men might seek after the Lord, who doeth all these things."

I will now sum up in few words what I have presented in this somewhat lengthy epistle.

This gospel dispensation, and calling of the Gentiles was unknown to the old Prophets, and was therefore nowhere the subject of their prophecy.

Our Bible is a Jewish Book, concerning the Jewish nation, *as a nation*, that where prophecy arrived at, at the destruction of Jerusalem and the Jewish state, there it ceased in its fulfilment, to be resumed at the reconstruction of the Jewish nation, in the land promised to Abraham, Isaac, and Jacob, and the twelve Patriarchs. I have no prediction to offer in relation to the present war in the East. That those who are expecting some great event to happen, are doomed to disappointment, I have no hesitation in giving as my belief. That it will result in still further opening up the land of Palestine, and granting new privileges and opportunities to the outcasts of Israel, and the dispersed of Judah, I firmly expect and look for.

Your brother in Christ.

D. J. ELSWORTH.

Windsor, Conn., July 8, 1877.

## "IT IS FINISHED."

BY JOHN FONDEY, M. D.

"My God! my God!" the sufferer cries,  
With anguished heart, and pleading eyes;  
Oh! "why hast thou forsaken me,"  
Thy bleeding Son, so true to thee?

Oh! why, in this dark, awful hour,  
Of hell's assaults, and Satan's power,  
Leave me to suffer thus alone,  
Nor make thy loving presence known?

I thirst and faint, I bleed and die;  
Father! in tend'rest love draw nigh;  
Sustain my sinking, suff'ring soul,  
For waves of sorrow o'er me roll.

But thicker darkness veils the sky;  
No smiling, loving God draws nigh;  
And mid the gloom and anguish there,  
The cry, "'Tis *finished*," rends the air.

That piercing cry creation heard:  
All nature to her centre stirred:  
He bows his bleeding head, and dies—  
The Lamb of God—the sacrifice.

The saints, ascending from the grave,  
Attest the power of Christ to save:  
He rises to His Father's throne,  
The battle fought, redemption won.

Sinner, on Him thy sins were laid;  
He all thy debt to justice paid:  
Give to this loving Christ thy heart,  
And never from His side depart.

Saint! raise in highest notes the strain:  
Jesus, who died, will come to reign;  
Thou in His kingdom then shalt share,  
The crown of life and glory wear.

Philadelphia.

## FAITH AND ADOPTION.

BY ELD. N. H. PALMER.

Faith, as a principle of action, works by love and purifies the heart. Faith in Jesus Christ seems to be made the pre-requisite of both justification and regeneration. "To them that received Him—even to them that believed on His name—gave He power (margin, privilege,) to become the sons of God." Jno. i, 12. What was true of believing Jews is doubtless true in all cases, and constitutes an invisible principle. The doctrine taught is that faith in Christ—believing on Him—gives to believers power, or

privilege, to become sons of God, or to be born of God—regenerated.

It is distinctly affirmed, also, that “by Him all that believe are justified from all things from which (they) could not be justified by the law of Moses.” Acts xiii. 39. Now faith is not justification but is its antecedent, and justification and the remission of sins are usually considered as involving the same blessing. We may now formulate the matter thus—They that receive Christ, i. e., believe on Him, are justified, and have “remission of sins that are past, through the forbearance of God,” (Rom. iii. 25.) and, in this condition, receive power (privilege) to become sons of God; or, in an other phrase, to be regenerated—born again.

It is, I believe, commonly held and taught that justification and regeneration, though different benefits, yet, are always coetaneous, and exist togethler in the experience of every believer.

May we not be permitted now to inquire—Is this true, as a matter of fact?

Such a question can only be determined by an appeal to revealed facts, for it would be impossible to arrive at any satisfactory conclusion from mere observation. That these blessings are coetaneous in all that are saints no one will deny; but that all who believe in Christ in such a way as to render them justifiable, and participants in the remission of sins, are also regenerated, is a dogma that may be questioned.

1. If we consider the nature of both blessings. Justification as a benefit primarily involves only a change of relations,—a declaration that, in the premises, the individual stands in right relation to the law of God,—hence, the removal of condemnation—pardon. Regeneration is a change of the disposition, or the moral nature. It consists in a subjective quality of the mind, and the affections of the heart.

2. If we consider that the co-ordinate agency in effecting each is different. God the Father, and ultimate Sovereign, justifies the ungodly: the Holy Spirit renews the mind and heart, making the ungodly a “new creature.” In the distribution of official agency in man’s salvation there is no interference nor confusion in the work of the Divine persons to be found in the Scriptures.

3. If we consider that Christ died—shed his blood—for the remission of sins, and rose again for our justification,—a legal work that has immediate respect to the Divine Throne in dispensing pardon to sinners. It is this sacrifice and life of Christ that, being brought to the human heart by the Divine Spirit as a moral motive, makes it possible for the love of God to be felt there and to secure a reconciliation to Him.

Jesus Christ satisfied the law, the Spirit reconciles the heart, and God the Father justifies the ungodly sinner that trusts in Christ Jesus.

Now if regeneration involves sonship, and sonship is primarily and provisionally a power or privilege conferred on believers who, as such, are in a justified condition, then may it not occur that the remission of sins may exist in a particular case, in connection with the privilege of sonship, while the privilege is unclaimed? If so, the fact or event of regeneration may exist in obedience, and may never be realized by the believer at all.

If the foregoing considerations are deemed insufficient to establish our proposition we may support them by others.

Faith in Jesus Christ is the result of a Divine testimony. When the testimony is received then belief or conviction is only an involuntary state of the percipient mind, and in no sense an act of the will. Belief of testimony engages the intellectual powers only, while regeneration engages the heart considered as the seat of affections. Faith and the affections do not depend on the action of the will, but an act of *trust* in Jesus Christ as the only Saviour does; and without the exercise of the will there can be no moral and responsible action.

When a sinner believes on Christ—that he is the Son of God—the Saviour of the world, and, as such, determines—wills to *trust* in Him, God gives him the power to *trust*, and to become a son—a new creature.

This is not giving him the power to will, “for to will is present with him; but how to perform that which is good”—*to trust*—“he finds not,” (Rom. vii. 18,) but God sends forth his Spirit—the spirit of life and of power—and he then finds how to trust in the Son of God; “with the heart he believes unto righteousness,” and receiving the witness of the Spirit that he is a son and heir of God.

It is sovereign grace that brings men to the belief and conviction that Jesus is the only Saviour, and also imparts to them the Spirit of grace and power to trust in Him as such; but while there are motives so to trust presented to the mind and heart, there is no impulsion—no interference with their freedom and personal responsibility,—only a subjective power to will, while the Spirit works in them both to will and to do,—to go on and trust in Jesus fully. When a believer does this the Spirit witnesses his adoption and sonship, that he is a son of God.

From more than thirty years’ observation I entertain but little doubt that large numbers are persuaded to believe in Jesus as the Saviour,

but who do not afterward receive Him by any positive act of their will, an act of personal consecration and trust, the highest moral act of which the soul is capable; and so they may continue in the exercise of an abstract intellectual belief, standing in some sense as justified believers, but as never having, by an act of the will, trusted in Jesus, and claimed their privilege to become sons of God.

Our Lord and Saviour solemnly warns believers against this careless inaction, saying, "From him that hath not, shall be taken away even that which he hath." The earnest exhortations and warnings directed to believers are generally based on this principle.

This default mainly accounts for the multitudes of weak, inconsistent, worldly professors of religion who in revival seasons flock into our churches as converts, but who never afterwards, by a solemn act of consecration, an act of their will, trusted in Christ, and became new creatures. How much they are losers by so doing eternity alone can disclose.

*Dalton, Ga., June, 1877.*

### THE JEWS GOING HOME.

Mr. William Knighton writes to the *London Times*: "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jewish are flocking back to the land of their forefathers in great numbers from all the countries of Europe. In Jerusalem and its neighborhood, every plot of ground for sale is eagerly bought by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan, on condition that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community throughout Europe undertook it with some degree of vigor? A republic or a sacerdotal government might be thus established in Jerusalem, nominally under the Turks still, but really under the guarantee of the great Christian powers of Europe—a government which might be of incalculable benefit to Palestine, to which scarce a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."

An English paper says: "An ambitious project has been formed by a small knot of rabbis in Frankfort, viz., no less than to lead the scattered children of Israel back to Palestine, and to establish a Jewish kingdom there once more. Invitations to join the project have been printed in great numbers, and are by this time circulating among the numerous members of the ancient race throughout Germany; and if we may credit the report of newspaper friendly to Judaism, influential moneyed men in the old imperial capital—the headquarters of German Jews—have given it their substantial support. The originators endeavor to prove that the undertaking is by no means as impracticable as it at first sight seems, and remind their fellow creedsmen that it is what they pray for—if they pray at all—three or four times a day, viz.: In the "Shemoneh Esrech," in their noon and evening, and in fact, in every prayer sanctioned by their law. Moreover, they interpret the Bible passage, "Return to me and I will return to you," as meaning literally that on the Jews returning to Jerusalem, the Lord, and with Him power and prosperity, will return to them. The day is near when the Lord will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land.—*Selected.*

### THE LORD'S SUPPER.

BY JOHN FONDEY, M. D.

Child of God! approach the table!  
Gather round the festal board!  
See the bread and wine, the symbols  
Of thy bleeding, dying Lord.

With a crown of thorns invested,  
See him hanging on the tree;  
Mocked, derided, vexed, and tortured,  
Meekly bearing all for thee.

Canst thou ever know His sorrow?  
Ever sound His depth of woe—  
Like the horror of great darkness  
Resting on the earth below;—

When in sorest pain and anguish,  
Rose to heaven His bitter cries,  
"Why, my God! hast thou forsaken  
Me, thy Son, who bleeds and dies?

Suff'ring, sorrowing, dear Redeemer,  
Didst Thou bear this wrath for me?  
For my guilt, thy Father's hidings  
Thus endure on Calvary?

Penitent and broken-hearted,  
Low before thy feet I bow;  
In thy precious blood, O cleanse me!  
Fill me with thy Spirit now!

Take a sinner, vile, unworthy,  
In my heart reign God alone;  
And in glory when thou comest,  
Make me sharer in thy throne.  
Philadelphia.

## DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 10.

BY G. R. LEDERER.

### CHAPTER XI.

(Continued.)

We trust that our readers have meanwhile read the passages in the books of the Maccabees referred to at the close of the last article and found, as I stated, that Antiochus returned as a victor from Egypt, and though he carried away from the conquered provinces an exceedingly great wealth, he nevertheless entered Jerusalem and added the treasures of the temple to his spoils.

Verse 20, 30. After a certain time, he, the King of the North, invaded again the dominions of the King of the South. It was foretold in verse 27 that his friendliness towards the unhappy king who surrendered himself was mere hypocrisy; now he threw off the mask and waged war against him again. But this time he will not meet with success as on former occasions; for, "ships from Kittim"—Rome—with which Ptolemæus, in the meanwhile, had made an alliance, came upon the invader which frightened him so that he, for the present, abandoned his plans against Egypt and turned homeward; and in passing Palestine he poured out the gall of his bitterness at his ill-success in Egypt on the poor helpless Jews, called here (in these verses) "the holy covenant." "He returned again;" this pre-supposes that, after having brought great evil and distress upon the Jews, he went home to Antiochia; and after a short time he came again to Jerusalem with the firm purpose of carrying out his designs; namely, to introduce heathen worship among the Jews. He counted upon those of the people who had already abandoned the holy covenant, and, as will be seen, succeeded, in part, at least.

History fully sustains our interpretation; for from it we learn that after the departure of Antiochus from Egypt, the two brothers, Ptole-

mæus Philometor and Ptolemæus Physcon, made an agreement among themselves and secretly obtained the promise of assistance from the Romans, should Antiochus dare to make another attack on Egypt. When Antiochus received information of the secret alliance of the brothers with Rome he became furious, and in Spring-time broke into Egypt with a mighty host. The Romans, when informed of the new invasion of the Syrians, promptly sent an ambassador into the camp of Antiochus and in plain words—unlike our present diplomates—commanded him to vacate the territory of Egypt at once, as Rome was determined to support Ptolemæus with all their might. Antiochus asked for time during which he would take the matter into consideration; but Popilius Lamas, the Roman ambassador, drawing a circle in the sand with his staff, said; "Before I leave this circle I must have an answer from you." This decided language so terrified the wicked invader that he immediately turned his face towards his own land. No wonder, then, that he came with ill humor into Palestine and giving vent to his wrath in torturing the defenceless Jews, as recorded in verse 30.

Verse 31. The word "arms,"—in Hebrew, "*Heroim*," in this as well as in the foregoing chapters from the eighth onward, means invariably warriors; here, therefore, it says, he will send warriors to accomplish his design, and they succeeded rather too well. The temple of Jerusalem, although strongly fortified, was taken and desecrated; the daily sacrifices discontinued, and a desolating abomination placed into the sanctuary. The abomination is called "a desolating one," because by its presence in the holy place, no worshipper could enter it, no sacrifice could be offered, and it remained, therefore, a desolate place.

Of the fulfilment of this prophecy we find a minute account in the first book of the Maccabees 1, 30, and onward. Antiochus sent an army from Egypt to Jerusalem under the command of his general Appolonius who suddenly attacked the city on a Sabbath day when the people—according to the overpious pharisees—made not the least resistance and slaughtered thousands of the innocent Jews. (2 Macc. v. 24—42.) He forbade the worship of Jehovah on penalty of death, and put an idol in the temple. The desecrated Sanctuary of Jehovah was dedicated to Zeus Olympius; a smaller altar was erected upon the large brazen altar of Jehovah, and sacrifices offered to Zeus upon it. (The first sacrifice offered to the idol took place on the twenty fifth day of *Kislev*—December.)

Verse 32. The King of the North and his representative, the general commanding, counted particularly upon the aid of those among the Jews who were indifferent concerning the religion of their fathers and rather betraying an inclination towards the customs of the reigning heathen, though idol-worship may have been far from them. Antiochus succeeded too well with that class of the Jewish people by flattery and promises. (See Macc. ii: 17, 18.) Opposed to this wicked class stood "those who knew their God" firmly to their profession; neither flattery nor promises, and no threatenings could move them to abandon Jehovah their God and the God of their fathers. "And they will succeed," says our verse, a success which in such circumstances was the passible one, that is, they suffered death rather than yielding to the will of the tyrant, knowing that their God will reward them with eternal life. V. 33. But there were not only a great many of the people who kept up their religion under the most cruel persecutions and sufferings, but there were also teachers who taught this persecuted class of the people and encouraged them not to yield to the enemy of Jehovah and His chosen people. Their lot was the sword, the flame and other tortures as the verse tells us, and which is confirmed by history in the books of the Maccabees.

V. 34 and 35. These two verses point to the rise of the heroic priest family of the Hasmoneans. The cruelty of Antiochus and his representatives, the violent death of so many good and pious people aroused the zeal of that family, and through their efforts "a little relief" was effected to those who joined them, and, as their numbers increased, many who formerly were on the side of their heathen masters joined them hypocritically, for fear of their vengeance in case the Hasmoneans should succeed in driving the Syrians out of the land. This served as a kind of purifying process; for whenever the foreign power gained a victory over the faithful Hebrews, those hypocrites immediately left the ranks of the national party and rejoined those of the enemy. Thus they became well known to the leaders of the Hebrews and were dealt with accordingly in case they were captured, or dared to return with the purpose of rejoining the patriots. These circumstances lasted to the end; that is, to the end of this hot contest, which only ended with the death of the tyrant Antiochus; for this event, however, the time was not yet come.

V. 36—39. These verses do not speak of any special period in the foregoing events or any new events to take place. They speak rather of the tendencies and character of the King of the

North—Antiochus—after the unsuccessful campaign against the King of the South—Ptolemaeus Philometor. The Romans and other allies of Ptolemaeus did not interfere in the affairs of Antiochus in his own dominions; there he had it all his own way. He became so overbearing that he exalted himself above all gods; even above the God of gods. (It is the opinion of many interpreters that it means Jupiter or Feus who was believed by the Greeks and Romans to be the highest of all the gods. Many others, however, believe that it means that he, Antiochus, exalted himself above the only true God, Jehovah. We do not agree with the latter views; for we see throughout the history of this wicked personage that he never respected or even regarded Jehovah, the God of Israel, as God.)

The fact is, having failed to carry out his designs against Egypt, he dethroned, so to say, his and his father's god, Feus, and placed Mars, the god of wars, upon the throne, believing that by exalting and honoring this god, he would, in future warfare, be more fortunate than he had been before. "He shall not regard the desire of women;" this expression has led the students of prophecies to different views. Some say that he had no natural feelings towards women, he had no heart to love the other sex. This, however, would be in contradiction to the whole life and history of that tyrant, and would, besides, be without a parallel among Oriental Kings. Others think it means that in carrying out his cruel edicts he did not even spare the weaker half of the human race; and a third party says, that it refers to the goddesses then worshipped in Greece and Rome; namely, Juno the wife of Jupiter, Diana the goddess of hunters, Minerva the goddess of wisdom, and Venus that of love, and many others of a lower grade. It makes no difference, however, which of these views, or any of them is the correct one which the messenger to Daniel wished to be understood, for neither would make any change in the general subject laid down in the whole chapter.

V. 40—45. With these verses this chapter and the history of that personage ends, who was the subject of the prophecy it contains, because he it was who caused the most cruel persecution and suffering to Daniel's people and Daniel's land. The paragraph commences: "And in the time of the end;" what end? Answer: the end of the tyrant, the end of the untold sufferings of Daniel's people, and the end of the desolation caused by the abomination of the Temple, the sanctuary of Jehovah.

Once more a war is predicted between the King of the North and that of the South; this

time, however, it was not the King of the North who commenced the war; the reverse was the case, and the end was well nigh fatal to the aggressor. All the Egyptian provinces and even Egypt proper were overrun and despoiled of all valuable things that could be carried off. The conqueror—the King of the North—would now have annexed the whole dominion of the King of the South, had he not received alarming news from the East and the North (farther North of Syria) which compelled him to return at once. To be so near accomplishing his long cherished wishes and yet again disappointed so exasperated the tyrant that he determined to kill and destroy indiscriminately wherever he passed on his homeward march, but particularly in “the desirable land” (Eretz Zevi) where the Hasmonean party had made rapid progress during his raid into the Southern lands. Just then the time—as above explained—ended; the cruel destroyer of miracles of innocent people perished, “and none helped,” or rather none could help him.

These verses are a plain and very effective refutation of those critics who, not believing in revelation and prophecy, maintain that the book of Daniel was written by some one who lived in the days of Antiochus Epiphanes, for there are mentioned three nationalities of which, in the days of Antiochus but one was in existence, and even that one was a very insignificant people. This one was Edom—Idumea—which soon afterwards was compelled by Judas Maccabæus to accept the Jewish religion to its full extent. The other two that are mentioned here, Ammon and Moab, had long before been stricken, so to say, from the list of nations, and entirely lost among the surrounding Arabs or Bedoins.

These verses are, furthermore, a refutation of the views of some interpreters who would change the whole subject of the prophecy from the 37th verse to the end of the chapter, believing that there it speaks of a different person and of different times. For, the messenger, after having spoken of the impiety and cruelty of the person—who was the subject from the commencement of the chapter—returns to the former subject and the principal actors, namely, the king of the North and the king of the South. He also plainly speaks of Egypt, the very same object of contention between the two kings. Moreover the 35th verse closes with the remark that the end has not yet come. An objection is raised here by some interpreters, that we do not find any record of the last war between the two kings in which the king of the South was the aggressor. We admit that there is no mention made of this war in either of the sources to which reference

was made in the interpretation of this chapter; but is there no record to be found but that some historian has made mention of it? We say, there is such. Hieronymus, the so-called church-father, in his commentary on the Book of Daniel, says in this place as follows: “This also—this last war, namely—Porphyrius refers to Antiochus Epiphanes that he, in the eleventh year of his reign, namely, 165 before Christ, fought again against his nephew Ptolemaeus Philometor, who, however, gathered a vast army to meet him. But Antiochus came like a tempest with horsemen and chariots and ships and broke into the provinces of Egypt, carrying devastation everywhere. He also came into the glorious land of Judea, broke down the city wall and built a fortress of the materials. Then he continued his march towards Egypt. After having invaded Lybia and Etiopia, and fighting in Egypt he received the news that powerful enemies from the East and the North were marching towards his dominions. He returned, therefore, in great haste, took the city of the Aradicus, and made the whole province on the borders of Phœnicia an utter desolation. After this he turned against the king of Armenia, Artaxias, who was the one who come from the East.”

Two things of importance must here be observed. In the first place, that Hieronymus, in quoting this passage from Porphyrius, intended by no means to substantiate the view, that this prophecy had already passed into history, because Hieronymus believed that this “king of the North” is the Antichrist of the Apocalypse of John. Secondly, that Porphyrius had certainly anything in view than the intention to invent a story of a certain war in order to produce a testimony of the fulfilment of prophecy, because Porphyrius was an inveterate enemy of Christ and christianity as well as all other revelations of the Bible, and who labored all his lifetime to re-introduce pagan worship. He wrote fifteen books, one of which was entirely devoted against the book of Daniel. Porphyrius lived from the year 233 to 304 of the christian era, and so closely studied the Syrian wars that he came to the conclusion that the mention made in Daniel of the last war of Antiochus, before his death, is proof evident that some Jew who lived in those days, and not Daniel, had written it.

The circumstances that the event is recorded by an enemy, a man of great learning, to whom, as a native of Tyre, all historical sources were easily accessible, would be sufficient proof of the truth of our views concerning this prophecy, namely, that it has already passed into history;

but it is still more confirmed when we consider that Porphyrius wrote the history from his own researches, since he differs in some points from that predicted in the chapter under consideration. From verse 40 we must conclude that in this war the King of the South was the aggressive party, while Porphyrius says that it was Antiochus—the King of the North—who again waged war against Ptolemaeus. Then he mentions a circumstance which is not recorded—or rather, predicted—in Daniel; namely, that Antiochus built a fortress in Jerusalem from the materials of the city wall which he broke down. Another remarkable circumstance is that a certain historian by the name of Appian agrees with Porphyrius in that Antiochus died after this war with Artaxias—the King of Armenia whom he took prisoner. It must be remembered that Antiochus was induced to leave Egypt and his plan to take possession of it on account of the alarming news which reached him that enemies from the East and the North were threatening his dominion and that the enemy from the East was Artaxia, King of Armenia.

It seems to be strange that the books of the Maccabees do not make the least mention of this, the last war of their great enemy, Antiochus, preceeding his untimely death. But when we consider that, at that time, Antiochus was menaced on two sides so that he had his hands full to protect his own and, therefore, had little or no time at all to carry out his wicked designs in Judea; and, besides, that the power of the Hasmoneano party was already so strong to be suppressed with a small portion of his army, therefore, we suppose the Jews did not suffer much beyond the sufferings caused by an enemy passing through the land, with which the Jewish patriots thought it advisable not to interfere, and consequently, the whole affair seemed to the writer of the books of the Maccabees not of sufficient importance or interest to make any mention of it.

It may be of interest to the reader of the BIBLE EXAMINER to read an outline of the reign of Antiochus in his last years as compiled by a German writer, Professor Wiseler. He says: "Epiphanes when informed of the powerful resistance to his laws by the Jewish people under the leadership of the Hasmoneans, determined to send up a mighty army to suppress the rebellion, as he called it, by all means, and this thoroughly; (1 Macc. iii. 37,) but he was in great need of money, (2 Macc. viii. 10, 11,) and therefore went with part of his army to his Eastern provinces to collect the tributes due, with the force of arms, (1 Macc. iii. 34) and left the other part under the

command of Lysias in Judea. Lysias and his under general Goagias were totally routed by the Jewish patriots under Judas Maccabeus. (1 Macc. iv. 1—34). They retook the Temple, cast out the desolating abomination, purified it and restored the "*Tamid*"—the daily sacrifice about 3 years after the idol was placed in it.

There is a seeming discrepancy here of 55 days when compared with the prophecy, viii. 14, when it is said that 2300 evening and morning sacrifices will not be offered, which would make 1150 days, or three years and 55 days. The fact, however, is, that the cessation of sacrifices commenced earlier by prohibition before the sanctuary was desecrated by the idol, and this may account for the difference of 55 days.

(To be continued.)

### “THE AGES TO COME” NOT A HERESY.

The doctrine that Jesus Christ will reign over the nations in “The Ages to come,” is frequently denounced as a “damnable heresy.” But this criminating charge savors more of that spirit and wisdom which is from beneath, than of that which is from above; which is “first pure then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without hypocrisy” (James iii. 17.) Before the reader denounces this glorious doctrine, we earnestly recommend a careful perusal and investigation of the following propositions, which we offer for his candid and impartial decision.

1. Is it heresy to believe that Jesus Christ is the appointed King to rule the world to come, when the prophet teaches that “the Lord shall be *King over all the earth*; in that day shall there be one Lord, and his name one.” (Zech. xiv. 9)?

2. Is it heresy to maintain that Christ is the rightful heir to the throne of David, when the angel Gabriel declares that “the Lord God shall give unto Him the *throne of His father David*, and He shall reign over the house of Jacob forever and of His kingdom there shall be no end.” (Luke i. 31, 32)?

3. Is it heresy to acknowledge that Jesus Messiah is King of the Jews, when the wise men of the East came, at the time He was born, and inquired, “Where is he that is born King of the Jews, for we have seen His star in the East, and we have come to worship Him.” (Matt. ii. 1, 2)? And when it is written in three living languages of the world, on his cross, “Jesus of Nazareth, the King of the Jews” (John xix. 10)?

4. Is it heresy to believe that though the

Jewish nation rejected Him as their King, and are now scattered among the nations, that He is yet to reign over them, when the prophet so pointedly says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, *that is to be ruler in Israel*" (Micah v. 1-3)? And when the Apostle says, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 26)?

5. Is it heresy to believe that God will restore the nation of Israel back to their own land, when He has proclaimed by His holy prophets that "I will bring again the captivity of my people Israel; and they shall build again the waste cities and inhabit them; . . . and I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God" (Amos ix. 14, 15)? This glorious prophecy points us to the time when the *Branch of Righteousness* grows up unto David, in whose days "*Judah shall be saved, and Israel dwell safely.*" (Jer. xxiii. 5, 6). No one who understands God's purposes can fail to see in this a glorious prospect for Israel and Judah. May God hasten on the period of its fruition.

6. Is it heresy to believe that when Christ comes He will then have power over the nations and rule them in justice,—when the prophet Daniel so plainly reveals that when Christ comes, with the clouds of heaven, unto the Ancient of days, that there shall be given him "*dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.*" (Dan. vii. 13, 14)?

7. Is it heresy to maintain that all nations are yet to worship our God, when the Psalmist exclaims, "*All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the Governor among the nations*" (Psa. xxii. 27, 28)? Indeed, no one will pretend that this has ever been fulfilled. Hence, it is future.

8. Is it heresy to endorse what the saints will sing when standing on "the sea of glass" in their immortal state,—"*Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee (in thy presence), for thy judgments are made manifest*" (Rev. xv. 4)? The nations here alluded to cannot be the saints, for they are the harpers who sing what the nations shall do, etc. Hence, kind reader, if you are on the sea

of glass, you will sing "The Ages to Come" song. Amen.

9. Is it heresy to expect the binding of the devil for the reason "that he should deceive the nations no more until a thousand years should be fulfilled" (Rev. xx. 3)? And would there be any use in binding him in order to *prevent* his *deceiving* the nations, if there be none during this time who were *liable* to his deception?

10. Is it heresy to believe that the saints will reign with Christ and be kings and "have power over the nations."—when God's word teaches that the kingdom and *dominion* shall be given to them, and that they shall be kings and priests, and reign on the earth, ruling the nations with Christ? See Dan. vii. 27; Rev. v. 9, 10; ii. 25, 26; xx. 4, 5,

11. Is it heresy to believe that when Jesus shall be seated on His throne in the regeneration, that the Apostles shall then reign over the twelve tribes of Israel, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28)?

12. Is it heresy to believe that the kingdoms of this world, now governed by tyrants, will yet be subjected to Christ and become his,—when John heard "great voices in heaven saying, The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. xi. 15)?

*Finally:* Is it heresy to believe that all nations are yet to be benefited by the covenant of Abraham, when Paul says, "The Scriptures foreseeing that God would justify the heathen by faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed" (Gal. iii. 8)? And when Christ thus reigns and blesses the nations, they in turn will "call Him blessed." (Psa. lxxii. 17.)

Dear reader, let no one deceive you about these promises being *conditional*. They have the "thus saith the Lord," with no conditions what ever attached to them; and it would be just as true to say that the resurrection, the coming of Christ and the rewarding of the saints were conditional, as to affirm that these blessed promises are sustained by an IF.

The doctrine of "the ages to come" then, is not a heresy, but one of those high and lofty truths which shine amid the sacred group of coming realities. May we believe in God's blessed promises to Israel and the *nations*, and what He has said shall surely come to pass, and obey from the heart the high calling in Christ Jesus; then, when our Lord returns, we shall "shine forth as the sun in the kingdom of our

Father." This we conceive to be the glad tidings or Gospel of the Kingdom of God, now near at hand.—*Selected.*

## THOUGHTS ON PROPHECY.

IS RUSSIA, PRESENT, GOG OF EZK. xxxviii.  
and xxxix.?

BY NORMAN MCRAE.

While the Eastern Empires are massing their forces for the mastery of nations, the world at large is anxiously waiting for the turn of events and the rise and fall of nations. Not only is Christendom universally commenting on these points, but especially the class called "Second Advent people." They boldly assert that the present struggle is one and the same called, in the Bible, the "Battle of God Almighty;" the invasion of Gog. Ezk. xxxviii. and xxxix., to take the unwallled villages: the final consummation of all things, and the ushering in of the Millennium reign of Christ upon earth with the destruction of Gog and all his hosts.

But have we not "a more sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place?" 2 Peter i. 19. Let us, therefore, for a moment turn our attention to the prophetic word and see how the *present* "Eastern" struggle may be contrasted with Edekiel.

That Russia, future, may be Gog, I admit; but that Russis, present, can be recognized as such, I wholly deny. The Prophet plainly asserts the state in which the land shall be previous to the Gogian invasion, and says, "After many days thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands and many people with thee. Thus saith the Lord God; It shall also come to pass. . . thou shalt say, I will go up to the land of unwallled villages; I will go to a people that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil, and to take a prey, to turn thy hand upon the desolate places that are now inhabited, and upon a people that are gathered out of the nations, which have gotten cattle and goods, and that dwell in the midst of the land."—Ezk. xxxviii. 8-12.

Where is the land thus described? Is it not

even now threatened with the sword? and Israel, or the people spoken of, are but just beginning to be "gathered out of the nations" into that land; and by no means do they now answer the description at the time of the Gogian invasion. What *spoil* is there to tempt Gog, or Russia, now to invade that land? It is altogether the reverse now of the prosperity described by the Prophet at the time Gog enters the land. Nothing can be further from the truth than that Russia is *now* the invading Gog or is likely to be for sometime to come.

*Galveston, Texas, June 1877.*

## REMARKS BY THE EDITOR.

BRO. MCRAE has taken the right view of the subject. It is truly painful to see Advent papers attempting to make an *excitement* over this question, as if the time had come for the "Armageddon Battle." A similar attempt was made twenty years ago, during the war in the Crimea; and Sabastapol was made out to be "Armageddon," etc. Had not all Christian men better endeavor to keep sober and seek to do their work in a manner more creditable to a sound and sanctified mind? "Occupy till I come," said our Lord when about to go away. Let us observe the signs of the times and keep *always* ready to welcome our Lord at his coming; but let this attempt at excitement cease: it has done mischief enough.

## LETTERS AND EXTRACTS.

FROM G. B. STACY.

BRO. STORRS: Dwelling in this sparsely settled country, where few people are more than absorbed by their physical necessities to maintain their at least apparent standing amongst their fellows, their mental and spiritual capacities dwarfed to mediocrity by the direct teaching of the denominational clergy and their practical every day countenance of the habits that have grown up amongst them (and not them alone, but society universally) namely, the habits of fashionable etiquette and of their extravagant hospitalities. It is no uncommon thing for people to feel under obligation to entertain company luxuriously, though the merchant who furnishes the supplies goes unpaid therefor.

The habit of going to Sunday meeting is chargeable with the bulk of this folly and extravagance. Of course it is natural for every one to put on their best attire when they go to meeting, and to endeavor to wear it to the most advantage in relation to their personal appearance.

This is the weak side of human nature. Hence, the appearance of each is the subject of observation of each other, and on their retreat almost every one of those present can give you a living description of the entire dress and manner of its being worn by each other than him or herself. The greater taste of one only stimulates the tastes of others to reach, or rather to out-do any others, and so the emulation to observe and excell proceeds with increasing velocity, until the simple habits and attire of the first Christians are altogether lost sight of, and ignored.

The clergy stimulate the disposition by insisting upon their houses of worship being kept abreast of the progress of refinement and taste. Hence, fine instruments, well trained choirs and perfectly artistic music must justify the congregation; then the luxuries of ease and ornamentation must be aimed at and secured at the earliest moment. The churches must be capped or crowned with graceful towering steeples, and everything connected with, or adjunct thereto of religious service, must in its every phase proclaim that it is abreast of the progress of the age.

Thus we have material progress, physical comfort, sensuous gratification, presented to us in every phase of religious life as the evidence of its progress and success. This is the clerical idea of religious progress, the evidence of success, and it seems impossible to make any of this very religious community comprehend, that this is simply the evidence of worldiness.

The varied religious organizations in their anniversary meetings and reports, glory in presenting to the public the record of their accumulation of these varied physical forces, and seem to emulate each other as to who shall be able to wield the largest accumulations of them. Hence the most successful missionary or other agency is that which controls or collects the largest annual income.

But, my brother, these are not the evidence of Christian life, for it is written "not by might, nor by power, but by my Spirit, saith the Lord." What then are these popular manifestations but the evidence of that state of things which belong to the Laodicean age of the Church? Rich and increased in goods, each denomination at least boasting their equal or greater progress in the accumulation of material resources than their fellow competitors. It is the gross darkness of the night which preceeds the break of day. We may not have reached midnight yet, but the darkness is getting all but impenetrable, a darkness that may be felt. There is nothing for us scattered children of light to do but to let our

light shine with all the brilliancy it is capable of, keeping our lamps carefully trimmed and always a good supply of oil in our vessels, so that the Holy Spirit may shine through us into every accessible avenue, and wait for our living head: the Lord Jesus from heaven.

*Ame'ia C. H., Va.*

FROM ELD. S. W. BISHOP.

BRO. STORRS: Having full knowledge, and a thankful appreciation of the sympathy, and the disinterested Christian love felt, and at all times manifested toward me by yourself, and thinking you may be pleased to hear of my efforts to spread abroad the light of truth as well as of my present condition, I will say, I am very much improved in health. From a certain day nearly three years ago, my health has been gradually, but slowly mending up to the present hour. Some of my loving (?) brethren, I have no doubt, have honestly supposed that the Lord would lay me away in death to prevent me from preaching what they considered a monstrous heresy. God is, however, infinitely more merciful than they. That day of which I speak, I will by your permission, speak of more definitely. On that day my condition was such that no earthly means could bring me help. I was brought to look death in the face. I think it will honor God to tell just my condition in a few words. In my first sickness my difficulty was inflammation of the liver, and stomach, sympathetically affecting my bowels, accompanied with nervous prostration. To make the story short, my stomach come into a condition that it did not properly digest any food taken into it; and it required eight hours at least, for graham mush to pass out of it; and all action ceased in my bowels; none could be produced by any means that were used. At this critical point my dear companion and myself went away alone, bowed before our loving Father, and asked him to take my case into His hands entirely. We received an answer that he would do so, and would raise me up. My bowels were made *all right that day*, and my stomach was strengthened to that extent that it would digest, *without difficulty*, any food that I felt like eating. That is the day of which I speak, and it is a marked epoch in my life; I speak of it now with a heart filled with thanksgiving to God for His great mercy to me.

A few words with regard to what I have been doing. Since I last appeared among the correspondents of our best of all publications, I have preached in Newark N. J. to my own comfort, and, if I am not mistaken, to the gratification

of some at least who listened to my talk. I feel very thankful to our Father in heaven, and to the brethren in N. for their great kindness to me.

I have also visited Salem, Leynn, and Worcester, Mass.

I preached in Salem Sunday July 8th, afternoon and evening. In the morning we enjoyed one of the best social meetings that I have been privileged with being in for more than three years. We had a good representation in the afternoon from Leynn, numbering fourteen. The Lord blessed me, and gave me great liberty in preaching the word, and all seemed to enjoy it. I was made welcome at the home of our dear brother Fielden, and thank him for his very kind consideration in all things toward unworthy me.

From Salem I went to Lynn. Our dear brother Waterhouse and others secured the Oxford Street Chapel for Sunday July 15th, and we held our meetings at 10—30, A. M. and 3 P. M. In the morning I had uncommon liberty in presenting the Bible doctrine of the Kingdom and reign of Jesus Christ. In the afternoon it was estimated that our audience numbered two hundred and fifty. It was very pleasant to me to see among them old friends, and brethren and sisters, that I have associated with for more than twenty years; and to know by their hearty words of cheer, the warm clasping of the hand, and the earnest friendship that lighted their faces, that I had not lost the love they had for me in those days long gone by, though now from some of them I differ in religious views.

I was glad indeed to see the faces of old, and new friends, from Chelsea; among them my old and highly esteemed friends, brother and sister Chadwick. I preached on my way home Tuesday evening July 17, by request, to some of my old friends, in the Advent Chapel in Worcester; and had a very pleasant time. Altogether the visit to Mass. was both pleasant and profitable to me, and I humbly hope that others were profited a little. It would be a great blessing to me, seemingly, if I could have the privilege of preaching every Sunday, but God knows best. In the section where I now live, I was very highly esteemed by some Advent churches, up to the hour that I embraced the truth concerning the ages to come. Now I am not allowed to preach in any of the Adventist Churches in surrounding towns. God will, however, see that all things work for the good of those who are truly good.

I wish to add that the brethren in Lynn were exceeding kind to me, both in taking care of me

while with them, and helping me on my way with a *substantial* "God bless you."

West Meriden, Conn., July 24, 1877.

FROM F. BRUNS, M. D.

BRO. STORRS: It must be pleasant and encouraging to you hearing now and then from your readers that the hard work of your reading, writing, selecting and arranging the matter for our beloved BIBLE EXAMINER is appreciated.

Your storehouse has been filled and is filling up continually with good and fat things; and you are able to deal out to us an abundance. We know the Lord has trained you for this task; and to Him be all the praise and glory.

The small company who contribute to our Magazine has some noble officers, who stand firm at your side, helping you. Behold the Briton, HENRY DUNN. What a hugh compilation of thoughts, begotten by the Spirit of God, brought forth under the help of a sanctified reason: clear and simple as a silver bell; elegant and penetrating as the rays of old Sol; pointing as high as an Egyptian Pyramid; have been given to us in years past! By reading and re-reading and brooding over his writings it sometimes enters my mind, as if our great Savant, C. F. HUDSON, were risen from among the sleepers and spake to me in Bro. DUNN's thoughts. Bro. LEDERER, our Hebrew scholar, has diffused some splendid light on the fog of our beloved man, Daniel. Bro. BISHOP I am very glad to see and hear, has lifted up his head and voice once more to comfort us and make our hearts happy. I am so glad there are so many among the few, who let us now and then hear how they are getting along. This should be done as it is done. How glad I am when I see the names of Spencer, Blain, Rockwell, and a great many more of our company. I do not intend to do wrong, I tell you, I like POLLY PITTS' letters better than any of the others. What a mother of Israel she is! I should like to see her and press her hand. The Lord be with her. Our hope, our expectation will be realized in due time. We will wait patiently, bear our burden, grow up in Jesus Christ our head and King, and the promise will be ours. Glory be to our heavenly Father in Christ.

East Boston, Mass., July, 1877.

NOTE BY THE EDITOR.—DR. BRUNS is a German.

FROM LUCRETIA B. LAMB.

This day—the seventy-seventh anniversary of my birth I lift my heart to thee, my Father in

Heaven, and in the name of Jesus, my elder Brother, consecrate anew every thought of my heart, every faculty of my being, to the service of Him who has led me hither. My heart is filled with thanksgiving and my mouth with praise, as I review the way in which I have been led. Afflictions severe and heavy crossed my path, but I learned righteousness from them. Darkness everywhere met me at times, yet the true light, by patient waiting and prayerful study, shined into my heart, enabling me from that time to raise my Ebenezer; for I know it is Divine truth; on it I stand as on a rock and defy the assaults of error to shake me. I know in whom I believed, and with perfect confidence commit all to Him this morning, praying that on another fifth of July's return I may see Jesus as He is and be changed into His likeness. For this I will patiently wait and work as I have strength and ability, thankful that I can do something to honor Him who gave His life for me. How richly at this time of the year creation speaks of His Majesty, wisdom, and power; but in the face of Jesus we behold His love and mercy so richly blended that with the Apostle we may exclaim, "What manner of love the Father hath bestowed upon us,"—and that it is unending makes its value incomprehensible and the terms by which we hold a claim so sure that neither life nor death, things present or to come, can make void the contract.

Believing, therefore, we rejoice with joy unspeakable and full of glory.

May the Good Shepherd soon appear to shield His own and satisfy them with His likeness.

*Saint Paul, Minn., July 5, 1877.*

WM. M. DARROW, Bloomfield Valley, Pa., writes: I would add my testimony to those of others concerning the BIBLE EXAMINER. I love and appreciate it. It is a welcome visitor: all the preaching, meeting and Christian exhortation I have at present except the Bible. Some of those who used to have some points of truth, in regard to the age to come, have gone back rather than to take a step in advance and enter into a more glorious light. The light has seemed in them to have shined in darkness; and I cannot see any other reason only because they were indisposed to go in advance of their previous ideas. What light they seemed to have is taken from them. God grant that it may be given to others who shall bring forth fruit to the glory of His name and the name of Jesus, the Redeemer of all men. How I love to read the many letters published in the EXAMINER. They are equal to an exhortation meeting to me.

ELD. J. S. LAWYER writes from Cobden, Ill.: I spoke on the blessing of *all families* of the earth, through *the Seed* a short time ago; when a Sectarian Preacher, arose and said, "That sounds very much like Universalism." I replied: "Very well, if Universalism is the truth, what hurt does it do? and let me ask you a candid, honest, brotherly question: Would you not prefer that Universalism should be true, at least, so far as yourself is concerned? He replied, that he "should." I then said, "Very well: What right have you, then, to desire that it should not be true for the great mass of our brother men who have not had the opportunities you and I have had?" "Who gave you such authority?" I said, "Oh for more of the love of God to be shed abroad in our hearts; love that takes all selfishness out of us and gives us a kind, loving sympathetic heart; one that does not merely care for self, but a love that cannot make us happy unless our neighbors can be happy too."—I cannot help feeling sad and despondent all the time; yet have no reason to feel so on account of lack of food and raiment; but when I try to show that God is so good, and that He is working all things right, so that *all* may be finally happy unless they *wilfully* reject offered mercy,—then to have men rise up and say, "It is a humbug;" and that God is not such a good God as I teach, and warn the people to beware of the doctrine."

A WORD TO BRO. LAWYER BY THE EDITOR.

"Rejoice in the Lord always; and again, I say rejoice." So exhorts an apostle. Our work is to sow the seed; and though we may sometimes do it "weeping," yet, still let us rejoice in the Lord always, knowing our labor is not in vain, that though the fruit of it may not be seen by us till the Lord gathers the harvest and shows us the result in a state where pride can find no place in us, but we shall joyfully give all the glory to God and eternally praise God the Lamb that gave us the honor of being employed in so glorious a work while in this state, and thus preparing us to carry on the work till "all shall know the Lord from the least to the greatest." Let us take courage, then, and "count it all joy when we fall into" the hands of opposers; for God can "make the wrath of man to praise Him, and the remainder He will restrain."

S. S. CALL, Hesper, Iowa, writes: It is some time since I have reported to you, and am thinking a few words may be acceptable. The truth is gaining in this region, slowly but surely. The "Friends" (i. e., *Quakers*) held a meeting here lately, and, as usual, gave liberty for speaking,

and with the others I improved a few moments on *conditional* salvation. The word of God declares, "Believe on the Lord Jesus Christ, and thou shalt be saved." Aside from this, I find no conditions without going back under the law; and Paul says, if any man be under the law, he has "fallen from grace." Again, "By the deeds of the law there shall no flesh be justified in His sight." Therefore, it is useless to go back there. "The law is not of *faith*;" "by grace are ye saved, through faith; and that not of yourselves," (neither the grace nor the faith), for "faith comes by hearing and hearing by the word of God." Peter tells us, "There is none other name under heaven given among men whereby we must be saved," and that name is Jesus. Acts iv. 12. Let us look at the *conditions* of the different denominations. Do they keep them? If we take their own testimony we hear them say, "I *do not* live as I ought; I do not live up to my profession; but I am determined to try to live better." This is no fiction; but their own voluntary statement: and we believe it. Now, what becomes of *their* conditional salvation? It is forfeited; and according to their own statements Paul could well say, "They are all gone out of the way;" and consequently, God included them all in unbelief, that he might have mercy upon all." I quoted some of the positive declarations of the word of God, such as Psa. xxii. 27-31, and lxxxvi. 9; and Isa. xlv. 22-24, where God had sworn by himself that His word should not return to him void, (or, broken). At this point I was requested to sit down; they "could not allow such talk; it was a dangerous doctrine; they did not intend to open the door so wide," etc. I told them, I thought it far more "dangerous" to advocate, that God would break his oath.

It made a sensible stir among some, and a rejoicing with some others. Thank God, the word is not bound, and I am not afraid to speak it. God bless and sustain you in the work.

D. R. LOSEY, Brook Side, N. J., writes: Through the goodness of our heavenly Father, I have investigated the Word, the year past, to see if the so called "Wicked dead" would have a resurrection. I am glad to say, with you and others, the Scriptures teach us they will. I feel thankful that light is beginning to shine on my pathway. I have met with persecution, yet I am willing to suffer with my MASTER, knowing that if I suffer *with* Him I shall reign with Him. It is better to be a free man, in Christ, than to be a bond man to sectarianism. I know that I am a pilgrim and stranger, looking for the coming

of the Son of God to take his great power and reign. The Lord bless you for sending me the EXAMINER. It has proved itself a great blessing to me and my family in our journey Zion-ward. Many dark texts of Scripture have been made plain to us, and now shine bright and glorious. We can now see *why* sin and evil were permitted to enter our world; and for what purpose. I with some others, have been suffered, in years past, to believe that none except those who had formed a spiritual union with Christ in this life would be raised from the dead. While believing that theory various texts stood in my way which I could not harmonize. The general tenor of the Bible teaches that in this age or in "the ages to come" the Gospel will be preached to every son and daughter of Adam; and as it has not been preached to all here, and seeing that the Lord will soon come to reign on David's throne, it is clear that then it will be proclaimed to all by the saints in the coming ages.

The ages to come views I *did* dislike until a brother gave me a copy of the BIBLE EXAMINER, but I laid it aside, not daring to look at it, because I thought it must be half-brother to Universalism. After a while, in reading the Bible I noticed that the promises and oath of God covered more ground than most people believed. I wrote to Bro. Spencer about it, and he got you to send me the EXAMINER regularly. I am exceedingly sorry I cannot pay you for it. Poverty and want, a few years past, and work so dull, we have suffered for the means to live and sustain my wife and four small children; yet the Lord has not forsaken us; His Spirit is with us. Praise His holy name. The coming of Jesus gives me great comfort in my hours of poverty and want. We crave an interest in the prayers of the saints. May God bless you all.

#### REMARKS BY THE EDITOR.

If the EXAMINER is destined to be *continued*, all persons who are really too poor to pay for it, and earnestly desire its visits, I intend shall have it, if they will give me notice of such desire. I shall send it to such just as cheerfully as if they could and would pay for it. I am not afraid but that the Lord will see that it is made good: "He that hath pity upon the poor *lendeth* to the Lord:" no fear, but what "He will pay him again."

Let all the Lord's poor, who are now receiving the EXAMINER *gratis*, give me notice soon, if they desire its continuance.

JOHN R. DAVIDSON, SPARTA, Canada, writes: I am greatly pleased with G. R. Lederer's ex-

planation of the "Apocalypse of the Old Testament." I hope he will still continue to write for the EXAMINER. You have good writers to select for the EXR.

### BEAUTIFUL EXTRACT.

We possess a genuine fragment which Cicero has preserved to us from a lost work of Aristotle. It runs thus: "If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and everything which is possessed in rich abundance by those whom we esteem fortunate, and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings, through the open fissures of the earth to the places which we inhabit: if they could suddenly behold the earth, and the sea, and the vault of heaven, could recognize the expanse of the cloudy firmament and the might of the winds of heaven, and admire the sun in its majesty, beauty, and radiant effulgence; and, lastly, when night veiled the earth in darkness, they could behold the starry heavens, the changing moon, and the stars rising and setting in the unvarying course ordained from eternity; they would surely exclaim, There are gods, and such great things must be the work of their hands."

It has been justly observed that this passage is alone sufficient to corroborate Cicero's opinion of "the golden flow of Aristotle's eloquence," and that his works are pre-empted by something of Plato's genius. Such a testimony to the existence of the heavenly powers, drawn from the beauty and stupendous greatness of the works of antiquity.—*Humboldt's Cosmos*.

THE AMERICAN MILLENARIAN is printed in Boston, 153 Mill St., by Allan & Hewitt; the Editor's, DAVID CAMPBELL, Post office address is, West Windham, N. H., to whom all private letters should be addressed.

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Bro. CAMPBELL came from Minnesota about a year since to obtain surgical aid for his wife, afflicted with a cancer; but it proved unavailing; she died in Boston, June 10, 1877, in a few days of her 69th year. Says the OBITUARY, "She served her generation by the will of God, and fell asleep, leaving her husband the consoling hope of meeting her at the morning of the resurrection in more than youthful beauty, in the likeness of her Lord."

### LETTERS RECEIVED TO JULY 30:

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

S. S. Call for Martin A. Cott, Ann M. Dickinson, Lottie Hermes, John R. Davidson, F. Bruns J. Blain, Lucretia B. Lamb, Mrs. R. W. Pierce, M. S. Higbee, T. J. Harris, H. Young, James Lesslee, Mrs. R. Brinkerhoff.

### PARCEL SENT TO JULY 30.

Peter Jeffrey (3 par.) Hugh Baker, P. S. Hartough, M. S. Higbee, R. B. Hill.

**The Bible Examiner** is a Monthly Magazine, Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

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GEO. STORRS,  
72 Hicks Street,  
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All "Postal Money Orders." sent me, should be drawn on Brooklyn, N. Y.



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Whole No. 314



# Bible Examiner

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.



NEW YORK, SEPTEMBER, 1877.

All Communications should be addressed to No. 72 Hicks St., BROOKLYN, N. Y.



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W. H. SPENCER, PR., ONTARIO, N. Y.

## EDITOR'S NOTICES.

I REGRET to say, it will be impossible to get all articles that are on hand into this closing number of the present volume; some must lie over for a future issue.

I FIND my offer of *back* volumes for 75 cents has been misunderstood. It is volumes 18, 19, and 21 of the *unbound* volumes that I offer for 75 cents, *each*, till notice is given to the contrary. This offer is made in hope that friends, who are able, will thus inform others, by sending a volume, so that they may be induced to subscribe for the BIBLE EXAMINER hereafter. Vol. 20 does *not* come into this offer. I have no *unbound* ones of that volume to spare, and but few *bound*, to sell.

## TERMS OF THE BIBLE EXAMINER.

Single Subscriber,	\$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

## DISCONTINUANCES.

Those who have not paid for volume 21 must not expect any of the next volume: such will be considered as wishing to have the EXAMINER discontinued, unless they inform me otherwise. If they will send me \$3, however, immediately, I will credit them in full to the end of the next volume.

Subscribers who have paid only \$1 on this volume shall have their Magazine continued to the end of the next volume if they pay, strictly in advance, \$2; otherwise it will be discontinued at the end of this.

Any person who commenced with *this* volume of the EXAMINER, as a "*new*" subscriber, will please inform me if they wish its *continuance*; otherwise it will no longer visit them.

Those who have received the EXAMINER *gratis*, if they wish it so continued, must notify me at once, or fail to receive it longer.

## BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, \$2: in plain binding: in morocco gilt \$3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

## A REQUEST.

SOME thoughtless or unscrupulous persons seem to think they have a right to charge me with all the sentiments found in the columns of this Magazine. Will such please read the "*Standing Notice*" on the face of this Magazine, commencing, "In *no case* will the EDITOR be responsible," etc? I may add, Nor do I think best to criticise every sentiment by others that I may judge incorrect. My *Editorials* express my own views; and by them please judge what I believe and teach.

EDITOR..

CORRECTION.—On the last page of the EXAMINER, for August, 1st column, notice of the *Am. Millenarian*, 2d line, instead of "*Mill St.*" read *Milk St.*

## "FOLLOWING AFTER TRUTH."

It is with gladness that, as this number of the EXAMINER was about going to Press, I am enabled to announce the reception of "PART THE THIRD" of the above named work; so that our readers will have the pleasure, in the coming volume, of the interesting reading furnished by our friend and fellow laborer in the work of clearing away the theological rubbish which has for centuries past bewildered sincere inquirers after truth, and armed Infidels with their most powerful weapons against the Bible. I do not endorse every expression or sentiment in Mr. DUNN's writings; but the exceptions are so few that I feel no disposition to mention them particularly: he speaks for himself and I do the same, and praise the Lord for the grace He has given my friend and brother in his glorious work in vindicating the Character and Government of our CREATOR: and the world, especially the *Christian* world, owes Mr. DUNN a debt of gratitude for his long years of patient search after the truth, and his faithful and costly labor in giving the result to his fellow men; and now, in his old age (78 years), revising and putting the fruits of 20 years into a form to be exceeding useful to multitudes of our race. May he live to enjoy some of the fruits of his long years of toil.

The "PART" just received has on the cover the following "*Notice*."

"In reply to Correspondents, it may be as well to state that when this work is finished it is intended to *publish* it complete in a single volume. Additional copies of the *parts* cannot be forwarded to any one, as the Edition, prepared for Private Friends only, is limited."

The only hope, then, for immediate possession of these valuable writings is to get them by subscribing for the BIBLE EXAMINER. This closing volume contains the whole of "PARTS" one and two; and Vol. xxii. will contain the whole of "PART THE THIRD," just received, and probably of future *Parts*.

EDITOR.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, SEPTEMBER, 1877.

No. 12.

## SPECIAL NOTICE.

It is now my determination to go forward with the EXAMINER, and No 1, Vol. xxii. will be issued as early in October as possible; and it is to be hoped that the earnest desire expressed for its continuance may be followed by remittances corresponding therewith.

Six volumes of the *revived* BIBLE EXAMINER are now completed; and though all manner of misrepresentation has been employed against it, it has survived; and if our heavenly Father *wills*, it will live while the Editor does, and has strength to do the work to which, he has never doubted, he was called of God, six years since; and though he engaged in it with the loss of many dear friends,—whom he loved much, and still loves,—and the loss of their support, yet he has been blessed with the consciousness that neither the desire of fame, money, or any other wish actuated him except that the light, on the Divine character and government, that God had given him, should not be "put under a bushel," but should be given to others for comfort and salvation. The expressions of joy and peace in believing this proclamation that have reached me, in the six years past, have cheered and comforted my heart, so that the opposition that has been made to my course has caused me no other regret or pain than that which has arisen from sorrow for those who have deprived themselves of the joy and peace that is experienced in the glorious view of the character of "Our FATHER in heaven," and the love of Jesus Christ, his Son, "who gave *himself* a ransom for all."

I do not propose to become an "ALARMIST;" and think to *scare* men to serve the Lord; as some seem to think is the only way to get sinners converted or keep saints in the fold. But Jesus said, "I, if I be lifted up, will *draw* all

men unto me." To "draw" is the Divine way. To *drive* may be as far as some professed teachers are able to see. Let them work in that way, if that is all they know. Another way is my calling; i. e., to show that God, our Maker and Redeemer, is *lovely*, and worthy to be loved.

Now, friends, I ask your support financially, and by your continued prayers; I shall go on till the Lord shall give me a discharge from the labors of this life, and with the blessed hope of resuming the work in the AGES TO COME.

GEO. STORRS.

## "THE EASTERN QUESTION."

Some Advent believers may wonder that the EDITOR of this Magazine says no more on the above question. To tell the truth, he is all but disgusted with so much that is said, and seems to be written to create fear in some, and joy in others. Such a course appears to him of a very questionable character, so that he has judged it best to say but little.

That we are living in the time of the "Distress of nations, with perplexity," and of "men's hearts failing them for fear," etc., I have no doubt. But that the "Armageddon battle" is as near as some are teaching I see no reason to believe; nor that Russia will be permitted to go farther South than Constantinople at this time, even if she is permitted to reach that city—I do not believe; and it is possible that she will be "turned back" (Ezk. 38:4) ere she reaches that point. Disaster seems to attend her course.

How those writers who are trying to get up the idea that the "battle of the great day of God Almighty" is right at hand, which is to terminate this age, can reconcile such an idea with the prophecies concerning the position of Israel and the land of Palestine, it is impossible for me to comprehend. The usual method of making prophecy "conditional," that stands in their way, is too absurd to be accepted by sound minds.

That Russia is the Gog of Ezekiel, does not admit of a doubt in my mind. The invasion of Palestine by Gog and his associates does not take place till that land is "brought back from the sword," and the people of Israel are "brought forth out of the nations, and dwell safely" there, in "unwalled villages," etc.

Such being the fact, a period of some length must yet pass before the Armageddon battle can take place, if that battle and the Gogian invasion are at or near the same time.

That the present conflict may result, in some way, in the dismemberment of the Turkish Empire, if not in its entire destruction, is extremely probable. As a result of such dismemberment, Palestine would be likely rapidly to be filled with the Israelitish people, and so hurriedly that no time would be allowed to build *walls* about their villages: besides, "dwelling safely," or having the feeling of safety, because under the protection of the Anglo-Saxon race. It would not therefore, be till "after many days . . . in the latter years" (Ezk. 38:8) that Gog, or Russia and her associates, would "think an evil thought and say, I will go up to the land of unwalled villages; I will go to them that are rest, that dwell safely . . . to take a spoil, and take a prey, to turn my hand upon the desolate places that are now inhabited, and upon people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezk. 38:10-12.)

The judgments visited upon Gog, at that time, correspond with the transactions of the Armageddon battle, Rev. xvi. 17-20. In Ezk. 38:18 we read: "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, my fury shall come up in my face: for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a *great shaking* in the land of Israel,"—(a great earthquake: connect this with Rev. xvi. 18, "a great earthquake, such as was not since men was upon the earth")—"And I will call for a *sword* against him, (i. e. Gog), throughout all my mountains, saith the Lord God" (i. e., armies shall come against Gog): "I will plead against him with pestilence and with blood," (*war*); "and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone." Compare this with Rev. xvi. 21, "There fell upon men a great hail out of heaven every stone about the weight

of a talent; and men blasphemed God because of the plague of the hail," etc. Let it also be remembered that, "Great Babylon came in remembrance before God to give her the cup of the wine of the fierceness of his wrath." (verse 19.)

Babylon, Mystical; or, Rome *Papal*, will sympathize with Russia because of the similarity of their religious systems; the Czar being the Head of the *Greek Church*, as the Pope is the Head of the *Latin*, or Roman Catholic Church; both are systems of Idolatry: i. e., they exalt men, in authority, above the authority of God. Both wish to rule the world; hence, it would be natural for them to be so far united as to attempt to uproot restored Israel that there need be no fear of a kingdom there that could interfere with their ambitious designs, though these two powers might, in the conflict for supremacy, turn their swords against each other. This idea is expressed in the language of the prophecy, where it is said, "Every man's sword shall be against his brother," (Ezk. 38:21,) and the fact that "Great Babylon" is to be "remembered before God," in the Armageddon battle, and drink of "the cup of the fierceness of God's wrath."

The nations where the Papal authority is strongest, at the present time, are France and Spain. These two nations are both put down in the Armenian Bible, in Ezekiel 38 and 39, under the name of "Gomer," as a part of Gog's confederates.

The Papal power, at this time, is believed to be organizing all the people under their influence preparatory to a great and mighty struggle to establish that power in the supremacy of the world; and it, no less than Gog, will be ready to attempt the defeat of a central power in Palestine that would be adverse to its ambition for universal dominion. How the devised plan is to be carried into execution is one of the secrets of Jesuitism. If there is to be a *personal* "Antichrist" in the future, as some believe, then it is highly probable that a future Pope will be that personage; and so soon as a sufficient number of the tribe of Judah are settled in Palestine to make that land an object of power, the reigning Pope can proclaim himself "The Messiah"—*The Christ* they have so long looked for! Why should he not? It would be no greater sin than what previous Popes have committed in allowing themselves to be called "Our Lord God the Pope," and claiming "*infallibility*," which belongs to no one except to the "*Eternal God*." The next

step with this Antichrist would be to "make a league" with the Jews, being accepted of them, as their Messiah. This would continue but a short time before the Jews would discover their mistake and a rupture take place. This may be the point of time when Gog with his associates come into the land, and when "Gomer"—France and Spain—will be called in by Antichrist, and when he will unite with Gog to bring the Jews under subjection and to divide the spoil between, or among them. And when all these powers are on the track, as they suppose, to triumph, the Lord turns "every man's sword against his brother," and cause a terrible earthquake which shakes the whole land and throws down the mountains, and the steep places shall fall; and He will send great hail-stones from the heavens, with fire and brimstone upon Gog and Great Babylon together; so that the two corrupt churches, with their Heads, shall perish together; and, "Thus," saith the Lord God, "will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD." Now let the 39th chapter of Ezekiel be read; especially verses 17 to 29, and we will learn how matters are to wind up on the "*Eastern Question*:" but "*The end is not yet*:" therefore, be not deceived as to time or manner.

Let us all heed the Saviour's words, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Some will doubtless say, "you teach my Lord delayeth his coming." Do not mistake me: I believe the Lord is "nigh, even at the door," to take His prepared ones to Himself; while the unprepared will be left to pass through the terrible judgments spoken of; yet, even those may "be saved; yet so as by fire," or be refined by the tribulations they pass through; but they "Suffer loss," even the loss of being numbered as the "Bride of the Lamb," and to sit with Him on His throne. (Rev. iii. 21.)

EDITOR.

### BALD ASSUMPTIONS.

Some time since an article, by D. T. TAYLOR, appeared in the *Bible Banner* on "The Spirits in Prison," of which I took no notice at the time. In the *Rainbow* for July last, the article was republished. To the general criticism and result, I have no disposition to object, and am inclined

to believe Bro. Taylor may be correct; and that the meaning generally put on the text has no authority from the *original*. After a very critical examination of the words of the text, in conclusion, he says.

"We are simply told that the divine Spirit of God and Christ, and high celestial spirits accompanying, were agencies in preaching God's word to the hosts before the flood in Noah's time."

I do not endorse this statement, neither oppose it; but the following paragraph may be called "bald assumptions;" he says:

"To suppose the Gospel to be preached to men after this life is utterly mischievous and pernicious. It is inconsistent with the nature, scope, and end of the Gospel, which is preached with such commands, ordinances, and fruits connected therewith as concerns only men in this life. Those who are dead are not proper objects for the Gospel to be preached to. Their fate is fixed. The view is forced and improbable. The means, the end, the proper effect of such preaching are all wanting. Consequently the notion can only be totally rejected by all orthodox Protestants."

My desire is to treat these assumptions in a Christian spirit. If the writer had defined some of his words there might not have been so much cause for offence as there is. He evidently means by "the Gospel" the whole system of salvation appointed for the race of men, and affirms that it "concerns only men in *this* life;" that at death, "*Their fate is fixed*." He tells us, there are "commands, ordinances, and fruits connected with the Gospel," which do not concern men beyond this life.

Here let me ask, whether all men have been placed under the Gospel without modification, or change? Or, in other words, Were the same "commands and ordinances" always and everywhere required of men in order to salvation? If so, how does it happen that Abraham, Isaac, Jacob, and all Israel, though under commands and ordinances, were not under those we are, who live under what he calls Gospel ones? There can be no denying that there is a wide difference between the previous dispensations and the present one. How does any man know that there will not be a still greater one in the next and following. As this dispensation has been enlarged over the former ones: who is authorized to say there will be no Gospel in any form for those who have passed out of this life in unavoidable ignorance of the "Good tidings of great joy, which shall be to *all people*;" as God commissioned His Angel to proclaim, and "a multitude of the heavenly host" to *confirm*, and

ascribe "Glory to God in the highest" for the Glad Tidings which were to be "to all people?" Has old fashioned Calvinism so possessed thy kind heart, Bro. Taylor, as to leave millions on millions to perish hopelessly for the lack of any gospel? Or, can they be saved without attending to those "ordinances" which you make essential to the Gospel and of which they never heard? Alas; what becomes of "God so loved *the world*," if after giving "His Son that whosoever believeth on him should not perish, but have everlasting life," if vast multitudes are to perish for the lack of a knowledge of the object to be believed on, it never having been presented to them!

Must my friend Taylor appeal to "orthodox Protestants" to "*totally reject*" the view of the Gospel of Christ "to every creature," lest it should have to be proclaimed in a future life that the Saviour gave Himself a ransom for all, to be testified in due time?" The Jews were offended because He was to be proclaimed the Saviour of Gentiles, as well as of themselves; so, my friend seems alarmed by the idea that the Good news should be proclaimed to those who have died in unavoidable ignorance of salvation and the way to obtain it. He says of the dead, "Their fate is fixed." Where does the Word of God say so? Give us one such utterance, if you can find it, from the mouth of God. Can you do it? Let us have it.

It is enough for me to know that "God *will* have *all men* come unto the knowledge of the truth." But all men have not come to that knowledge in this life: *Therefore*: They will in a life after this.

The Gospel will do all it proposes to do for men in this life. It is "good will" to all men. But many good men seek to hurry God to finish up His work. The Jews wanted it finished at once, and their Messiah appear as King and exalt their nation. Their impatience brought on them untold disaster, which 2000 years have not repaired. Some Adventists seem to be committing a like mistake. They would burn the world and get themselves into glory immediately, and let the mass, for whom Christ gave Himself a ransom, perish without remedy. They may yet find their plan is not God's.

God's Gospel plan for the present dispensation is to "take out of the Gentiles a people for His name;" (Acts xv. 14.) These are to be "kings and priests"—*workmen*—not idlers. Then, "After this I will return and" (burn the world? No. But,) "I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that

the *residue* of men might seek after the Lord," etc.

God in this and past ages, is preparing workmen for the work of "ages to come;" and those who are now being prepared are so by the special favor or grace of God, and have nothing of which to boast; for, "we were by nature children of wrath even as others: but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved,) . . . that in *the ages to come* He might *show* the exceeding riches of His grace in his kindness toward us through Christ Jesus." Eph. ii. 4—7.

The Gospel has been preached in all the ages or dispensations past; but not in equal clearness in each, nor to all men. It was suggested in the language respecting the "Seed of the woman," after the sin of our first parents: more clearly to Abraham in respect to the blessing to come on "all families, kindreds, and nations of the earth;" but still veiled; it was presented by types and shadows under the law given by Moses; but few, however, understand its full import, if any. When the brighter "Light" appeared which was to "enlighten the world," even the Apostles, while Christ was with them and for some years after, did not suppose the Gospel had anything to do with the Gentiles; such was the Jewish prejudice; and what an astonishment to impulsive Peter when the fact was opened to his mind that he must go to the Gentile Cornelius with the Gospel. He was as sure that there was no Gospel for the Gentiles as my good Bro. Taylor is, that there is none for any man after this life, and with much more reason; for, Jesus had once told his disciples, when he sent them out to preach, "Go not into the way of the Gentiles," (Matt. x. 5.); though when he was about to leave them he said, "Go ye into all the world and preach the *Gospel to every creature*," Mk. xvi. 15. That command has not yet been anything like complied with; for millions on millions have died, and are now dying, to whom the Gospel has never been preached.

Shall these millions perish hopelessly, without ever hearing of the Saviour, "who gave himself a ransom for them?" So, virtually, says the kind hearted brother whose words I have called "Bald Assumptions," because they are without testimony except "the *traditions* of men." I would not say a word to wound my Brother's kind heart; but, are not the words of Jesus to

the two disciples, on the way to Emmaus, applicable to such traditions," O unwise, and slow of heart to believe all that the prophets have spoken "concerning God's purposes to "reconcile the world unto Himself," (2 Cor. v. 19), and that for this purpose He manifests himself "in Christ Jesus," who is the "propitiation for our sins: and not for ours *only* but *also* for the sins of *the whole world*." 1 John ii. 2. What a waste of blood, love, and treasure this, if the vast multitudes who have died without the knowledge of this great provision are never to hear thereof! For those sincere souls who thus defame the government of God, may not the prayer of Jesus on the cross be used, "Father forgive them; for they know not what they do?" Lk. xxiii. 34.

I trust when the time comes for Bro. Taylor, with others, to go forth to proclaim the glad tidings to *resurrected* dead and to demonstrate the truth of God's love to the world by doing "greater works" than Christ did while here, he will go with joy far surpassing anything he has ever felt in "*this* life." Welcome to the work, brother, though you now say, "I will not."

Ed.

### "THE TIMES AND THE SEASONS."

Though God promised, and confirmed it with an oath, that in Abraham and his Seed all families of the earth, all kindreds, all nations shall be blessed; and the Lord Jesus commanded the Gospel to be preached to every creature; yet, it is manifest there are "times and seasons, which the Father hath put in his own power," for the work to be done; and it is not for men to say *when* those times and seasons are, only so far as God shall make manifest from time to time in His providence or a direct communication. Take a few examples: God promised that all families of the earth should be blessed in Abraham and his seed; yet, for 4000 years He suffered all nations to walk in their own ways;" (Acts xiv. 20); and they were in the practice of all manner of idolatry; yet, "The times of this ignorance God winked at," (literally, "*overlooked*"), "but now" (after 4000 years) "commandeth all men everywhere to repent." Acts xvii. 30. Multitudes had passed out of *this* life without knowing anything of the blessing to come on "all families and nations on the earth." Infidelity itself could say nothing worse of the government of God than to say, they are all left outside of God's promise and oath to Abraham and

there is no mercy for any of them in the resurrection life. To my mind, such an assumption is a blasphemy on the administration of God; and it is time that Christian men ceased to utter it.

Again. Christ commanded his Gospel to be preached to "every creature." Yet during his life on the earth, He forbid its being preached to Gentiles: the *time* had not then come for them to hear it; and many of them would die without the knowledge requisite to a final salvation. Are they never to have such knowledge?

Once more. After the command to preach the Gospel to every creature, Paul went on his mission; he was "forbidden of the Holy Ghost to preach the word in Asia." Acts xvi. 6. How is this prohibition to be reconciled with Christ's command? There is only one way; that is, the time had not yet come for that people to have the Gospel; and many of them would die before that time arrived. Are all such to perish hopelessly by the misfortune of living *before* the time? They must, if there is no Gospel for them in the resurrection life. What better argument could Infidels desire to condemn the Bible than such teaching? Professing Christian Ministers *make* the Infidels, and furnish them the weapons to defend their position.

Let the truth be clearly stated, that God has "the times and seasons in His own power for manifesting the truth concerning His love to the children of men; and that He has declared it shall be done, "*in due time* to *all*, and this horrible doctrine of no salvation to any man except he has heard of Christ in *this* life and accepted Him will pass away as a scum that has covered the pure stream of God's love for the world; and His *glory* will "fill the whole earth," as he has *sworn* it shall. Numb. xiv. 21.

God's time to complete the number of His *elect* for "kings and priests unto" Christ "and his Father," *is in this* life," and has been going on for *near* 6000 years, and will end on the return of the Redeemer from heaven. Then the LAMB will take the elect for his BRIDE; then, after the marriage, "The Spirit and the Bride," will "say, *Come*: and let him that heareth say, *Come*: and let him that is a thirst come: and whosoever will, let him take the water of life freely." Rev. xxii. 17.

To apply this text to any period this side the marriage is to pervert it, except it is used in a borrowed sense, or figuratively. A woman is not a bride until she is married: nor can she be

a lawful mother till then. When the elect are married, and become the Bride of the Lamb, He impregnates her with His *Spirit* and *power*; and the words of Christ will become true that believers on him should do the *works* that he did "and *greater* works than these shall they do." John xiv. 12. Then shall these "saints of the Most High take the kingdom, and possess the kingdom forever, even for ever and ever." Dan. vii. 18. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High," etc. verse 27.

Thus put in possession of all things under heaven, by virtue of her marriage with her Lord, she cries to all people, "COME . . . take of the water of life freely." Then begins the great work of "*converting the world*," so much talked about and so little understood, and the work will go on with a power little thought of in these days, and so often ridiculed by some called "Adventists," who are impregnated with the "burning world" fever and the end of all probation to the whole race; but they will find, I trust, to their joy, that they have been mistaken, and that their work is but just beginning; for then will the prophecy by Joel be fulfilled, in all its glory and power, where God has said, "I will pour out my Spirit upon all flesh," a foretaste of which was experienced on the day of Pentecost, but is to be extended to *all flesh* when Christ and his bride take the kingdom under the whole heaven.

The subject is inexhaustible as "the unsearchable riches of Christ;" but I must pause here for the present; and if my work is done for this age, I bless the Lord God and the Lamb there are endless ages in the future in which to work in most delightful scenes of glory, to the praise of our heavenly Father's grace and love to the human race for whom Christ died and rose again and lives forevermore. AMEN.

ED.

### DANIEL'S VISIONS.

I am not disposed to criticise my friend Lederer's expositions of those visions. His historical account may all be accurate and true for all I shall say to the contrary. Admitting it is, does that prove that there is not to be a more perfect fulfilment "at the *time of the end*" of a future dispensation from that in which Antiochus flourished? I am compelled to believe there is;

for, at a much later period, even in the days of our Saviour on earth, Jesus spake of this prophecy, in part, at least, as still in the future, in such language as the following: "When ye therefore shall see *the* abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains," etc.

The abomination set up by Antiochus was long before these words were spoken by the Saviour: hence, though the career of Antiochus might be *typical* it could not be the *reality*. Viewed as a *type* we may grant all friend Lederer has said on the subject, but if he claims there is not to be a more full and perfect fulfilment, at a much later period, I am compelled to dissent from his conclusion, if for no other reason, yet for the words of Jesus, which clearly fixes the abomination of desolation, spoken of by Daniel, as standing in the holy place at a much later period and long after the death of Antiochus.

Grant, then, that friend Lederer has given us the historical facts all correctly in relation to Antiochus' career; it does not follow that the primary object of the prophecy has been reached, any more than because some very prominent facts of certain prophecies concerning the Messiah were fulfilled in the first advent, therefore, there is to be no more perfect fulfilment of the prophecies concerning Him. The fact is, nearly all the Jewish dispensation was typical, or a *shadow* of things in the future.

I have no disposition, however, to enter into a discussion of this subject. I desired to give my good friend Lederer an opportunity to present his views on the prophecy of Daniel, and I think a good deal may be learned by his presentation of the subject, though it may be thought he has erred in confining the perfect fulfilment to the past history of the world. Even if he is in error in that matter, what prophetic student has not been in error in attempts to explain some of the prophetic utterances? and some, to avoid the truth of those utterances, have resorted to the subterfuge of calling clear and important prophecies "*conditional*:" thus weakening, if not destroying, all faith in any prophecy. "Let him that is without sin cast the first stone." Give friend Lederer a candid hearing: but do not follow him nor any other teacher only so far as your sober judgment discerns that they present the truth. Search the Scriptures for yourselves, and ask counsel and aid from God.

ED.

## JUDGMENT--No. 3.

BY ELD. S. W. BISHOP.

I have established the principle that in the administration of divine judgment three consecutive acts are passed through. 1. The trial; 2. the decision; and 3. the carrying of that decision into effect. When, therefore, the Scriptures speak of a judgment to be administered by divine authority, or appointment, a trial must of necessity, make up a part of that judgment; for there can be no just judgment administered, either human or divine, without a trial. I shall now consider other Scriptures that speak of a future judgment. In Rev. xi. 18, we read of the judgment of "the dead ones;" and this judgment is after "the Kingdom of the world has become our Lord's and his Christ's, "and he shall reign for the ages of the ages." V. 15. EMPHATIC DIAGLOTT. The dead here spoken of cannot be the saints for two reasons. 1. I have shown that the "elect," the chosen ones, are judged in this life; that in the present life they have their trial, and that with this life their trial, their probation, ends. Christ has plainly stated that into that future judgment they do not come. Indeed, I truly say to you, He who heeds my word, and believes Him who sent me, has *aionion* life, and comes not into judgment, but has passed out of death into life." John v. 24. EMPHATIC DIAGLOTT. 2. The righteous are named in this text as an entirely distinct class from the dead ones that are to be judged. These dead ones are plainly those who have never been on trial under the gospel; their trial is in the future, beyond the setting up of the Kingdom of Christ.

I next call attention to John v. 28, 29. The twenty-eighth verse begins with, "Marvel not at this." Marvel not at what? At the statement last made, viz., that God had given Christ authority to execute judgment, that he was the constituted judge of all men. "For the hour (time) is coming, in the which all that are in the graves shall hear his voice, and will come forth; those having done good things, to a resurrection of life, and those having done evil things, to resurrection of judgment." I have quoted verse 29 from the EMPHATIC DIAGLOTT. I have already remarked that the Greek word translated condemnation in the received version, is *Krisis*. In every instance where that word occurs, I think, Prof. Wilson correctly translates it judgment. King James's translators render *Krisis* judgment, in the following, and many other texts. Matt. xii. 18, 20, 41. Luke xi. 31.

John v. 22, 30. Ch. vii. 24. Ch. xii. 31. I have but one remark to make concerning John v. 28, 29. It is this; in that Scripture Christ as plainly states the fact of a resurrection of two classes, good and bad, as any text in the Bible states that Christ will come the second time; and that one class come forth *to* life, (immortal life of course), and the other *to be judged*. It is only necessary to attempt to change that plain statement, when, to let it stand as Christ gave it, our theory, is endangered. Even then it is hard work, yes, very hard work, to give it such a twist as will make it look plausible. I have never seen a single attempt made to "fix" this portion of Scripture that has not borne on its very face the stamp of inconsistency. All who have dealt with it in any other way only to adopt its plain reading, have manifested the fact that those two verses are in their way, and they must invent some plan to get them out of the way. They have doubtless been honest in the attempt, for they really thought that to adopt the plain, simple reading of those verses, was to be driven into a position opposed to the divine plan. There is, however, no danger in this direction. It is only by reading the plain, simple, declarations of the Holy Scriptures, and understanding them just as they read, that we can gain a correct knowledge of the divine plan. It is indeed a great mistake to suppose we are called upon to arrange the plan of God. God has arranged his own plan, and all that is required of us is to accept that plan as it is given us in the plain reading of the Scriptures of truth. The man who follows this rule, is not half as likely to get "crazy" as the one that racks his brain, and exhausts his mentality in an endeavor to arrange God's plan. He may be considered insane by those who have attempted, by a course of theological tinkering to fix the plan of God after a model of their own invention; but it is because they themselves have twisted their mental perceptions into a conformity to, and an agreement with, an erratic system of theological, speculative belief. The only class of men on earth who are in a condition of theological sanity, is that class that believes God just as he speaks in the oracles of divine truth.

I next shall notice the fact that in the judgment that lies beyond the second advent of the Messiah, people will be put on trial who have been dead for centuries. I shall give plain statements of scripture, and not my opinion as to the meaning of scripture.

My first question is Matt. xi. 22. "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Tyre and Sidon will be present in the day of judgment; for so Christ has said, and he never spoke an untrue word. Verse 24: "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for you." As sure as Christ spake the truth the Sodomites will be in the judgment, and put on trial for an endless life. But says my brother, or sister, with hands uplifted in holy horror, you don't believe the old Sodomites will be raised from the dead! Certainly I do believe it, for he that "came down from heaven" has said they will. But you *can't* believe that the Sodomites, and the people of Tyre and Sidon, will have *another* chance to be saved. O, no, I do not believe any child of the race will be judged twice by the gospel that Paul preached. There is not however an intimation in all the Bible that either the Tyreans, Sidonians, or the Sodomites ever heard a word of the gospel of Christ, or were ever put on trial for an endless life. The evidence is positive that no such trial had ever been given any of them. Christ says plainly that, If the mighty works which were done in Chorazin and Bethsaida, had been done in Tyre and Sidon, "they would have repented long ago in sack cloth and ashes." This being true of them God knew it, and still he neglected to give them the very light that he knew would have secured their repentance, and by a special judgment sent them into endless death, and thereby deprived them eternally of the very light that he knew would bring them to repentance. This is the logical conclusion, my brother, to which you are driven. Again, Christ says to Capernaum, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day,"—verse 23. You say God destroyed Sodom for her saints. Very well. Christ says plainly that if Sodom had been blessed with the light that God gave Capernaum, Sodom would not have been destroyed. You say again, The overthrow of Sodom was final; there is no hope in her case. Your conclusion must inevitably be this, God knew when he destroyed Sodom that more light, would have saved her, it was perfectly easy for him to give her that light, so far as his ability is concerned, but he refused, and for the lack of the amendment on her part, which would have been made if he had given her the light that he afterwards gave another city he doomed Sodom to the oblivion of eternal death. Is this a manifestation of that infinite love that my old Adventist brethren have said so much about? Is this the impartiality that they have so often told us characterized all the

acts of our loving Father? Every individual on God's footstool, who is capable of arriving at just conclusions, knows that such treatment under these circumstances, is practicing infinite injustice, and dealing partially, no matter who the party concerned may be. God is just and impartial in all his dealings with the children of men. "God is no respecter of persons." Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17. So sure as the above texts are the words of God, the principle stated in them binds him to deal impartially with all the beings he has created. If he does deal impartially he must give to Sodom as much light, at least, as he gave to Capernaum.

The prophet David declares that "The Lord is good to *all*: and his tender mercies are over *all his works*," Psal. cxlv. 9. How will you harmonize this scripture with the idea that God condemned Sodom to an eternal overthrow—a destruction from which there is no redemption, when *he knew* that if that people had sufficient light they would receive it, and be saved? Such talk is a libel on the character of God. It is false in the light of every portion of Scripture that speaks concerning His character, and an outrage upon the sense of justice inherent in every man who is possessed of "The spirit of a sound mind."

The word of God by the mouth of his ancient prophet declares that the restoration of Sodom is a fixed fact in the divine economy. See Ezek. xvi. 53—63. The first statement I shall notice is the following. When God brings again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, he will bring again, also, the captivity of Jerusalem and her daughters. V. 53—55. The second statement I notice is as follows, "Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters." Amen. This will not be by the covenant he made with them in their youth. See V. 61. By what arrangement will he accomplish this work of restoration? I answer, according to the oath and promise made to Abraham, "In thee, and in thy seed shall all the nations, kindreds, and families of the earth be blessed." God will make an everlasting covenant with Judah (V. 60, 62), and then the Children of Judah will know that he is the Lord, and they will remember, and be confounded, and never open their mouth any more (in rebellion against God), because of their shame, and he will be forever pacified towards them. V. 63.

In conclusion, whatever judgment may be

claimed for Sodom in the past, or for Tyre and Sidon, they were never judged by the gospel that Paul preached. By that gospel every child of our race will be judged, as sure as the word of God cannot fail. Your piling up of figures to show how long it will take as an objection to this divine assertion of truth, only demonstrates your folly. Suppose it will require hundreds of billions of years to complete the work; what then? Is God so scant of time that he cannot spare enough to finish up his plan? Eternal years are his, and in the long succession of the endless ages, he will accomplish the last jot and tittle of his word, and manifest his love and power in the redemption of a numberless host to an endless life.

### CHRISTIAN KINDNESS.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children."—EPH. iv. 32; v. 1.

Here we have the root and the fruit. A Christian brother was speaking of a certain minister, who was counselling young men not to make a profession of religion, but to be good, and honest, and temperate, and all that sort of thing,—heathen morality, in fact, and nothing else. The heathen teachers taught all that, and taught it as well as some modern teachers do. The worst of it is, that if things have no root, they won't grow. You cannot manage to get foliage or fruit where there is no root. And if you attempt to put on these moralities and call them the fruits of Christianity, you fail. They are not so. But if you take the Divine plan and work from the heart outwards toward the circumference, you will get fruit, and foliage, and flowers, and all that is good and beautiful.

Now that is what Divine grace within us does. It gives the fruits of the Spirit. We also read here what are the fruits of the flesh. The Apostle says: "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice;" and then he goes on to say, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." That is the reason. God forgives men; and then it follows: "Be ye followers of God as beloved children." There is no difficulty whatever in a man who is in Christ being all that virtue requires, and all that morality requests. He is in Christ, and he becomes Christ-like. The fruits of the Spirit are borne by him: love, peace, joy,

uprightness, rectitude, temperance, and purity. These things are in such a man, because the man is in Christ.

You will never succeed in accomplishing an external reformation except you begin in the heart. You know all that, my dear brethren; but I bring it before you just now as occurring in connection with my subject. First, then, observe what it is that God calls Christians: "Dear children," "beloved children," is the expression that is used. "God's beloved children;" his family, in his Son, having the Father's Spirit within them, admiring the Father's character; exulting in their Father. And so he condescends to call us his "beloved children;" and he says to us in effect: 'Now, be like your Father; I have done this for you; I have forgiven you; there is no charge against you, and there never shall be; all charges against you are blotted out for ever; there is no condemnation to those who are in Christ Jesus. You are safe, and you will be safe for ever; for who shall lay anything to your charge? God has justified; and Christ appears in heaven as your intercessor; so, no charge lies against you. But having done all this for you, I want you to be like me. My dear children, not only be glad, and gratified, and delighted that you have such a Father, but try and copy him.'

Now, how delightful a thing it is to hear people say of you, "Why, this man, these men are Christ-like; they have God-like principles about them; they are men to be trusted; they are thorough men: for the Spirit of the Lord has been at work within them; his light shines within them, and shines out of them in consequence. Divine facts have got a lodgment in their souls, and Divine practices are the result, as seen in their every day life. They have been to God's school, as dear children." They have cost him a great deal, if you use the word "dear" in that sense. Oh the price that was paid for them! The Son of God, laid down his life for us. Think of it, my friends; the amazing sacrifice, the astonishing surrender. He gave himself for men. God so loved us as to give his Son. His Son so loved us as to give himself. Otherwise there could have been no virtue in the gift. If the Redeemer's death had been forced upon him, our redemption thereby would have been impossible.

But do you not see where this logically leads you? It leads to this: that the being was more than mere man; that he was no ordinary man.

It would be sinful in any one of us to give ourselves up to die, for our lives are not our own. The Lord Jesus Christ, on the contrary, gave himself up; and therefore the Father hath highly exalted him and given him a name which is above every name, that *in* the name of Jesus—for that is the word—all worship should be rendered to God. See how the Father has honoured the self-surrender of Christ by making him the medium of homage to the Eternal Throne for ever; and see how he hath rewarded him by making all who thus come to him his “beloved children,” in Christ.

We believers are his “dear children,” not only because of the price he has paid, the redemption price by which we have been purchased, brought back, saved, emancipated, redeemed from captivity; but he has given to us his Holy Spirit. The Holy Ghost, you will remember, came down on the day of Pentecost; and the disciples were then baptized for their great work and mission, baptized into the Body of Christ, which is the work of the Holy Spirit; and that Spirit has been continued in the Church, the Body of Christ. There are, no doubt, numbers of persons who are professing Christians, who have not the Spirit of Christ. I know it is so; but I say that every member of the Church, truly so-called, has the Spirit of Christ. You cannot be a member of the Church except you have the Spirit of Christ; for “if any man have not the Spirit of Christ, he is none of his.” He may call himself a saint, but he is only so in name.

Our God has given us his Holy Spirit; and thus he has proved that we are his “beloved children,” his “dear children.” And the fruits of the Spirit are produced in all those whom he thus adopts into his family. All that is the mere doctrine of the matter; but this is its practice: “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.” “Be ye therefore followers,” copiers, imitators of God. In the case supposed of a brother offending, forgive him. In the case of a brother doing or saying anything which hurts another, he is to be forgiven. “Be kind to one another, tender-hearted,” for that is the spring of kindness; and kindness is but a modification of love; and kindness of action springs from tenderness of heart. If this be so, then we are copying God, imitating him, and doing what he does. His tender heart forgave all our sins and

transgressions; and he says to us: “Now, just copy me; that is all you have to do; do as I have done.”

We ought to consider that we are members one of another; and if one member suffers, all the members suffer, and that if one member be honoured, all are honoured. If Christians would thus imitate the Divine Father, in Christ, what a commentary it would be on the truth of Christianity! We write many books about the evidences of Christianity and the truth of revealed religion. But if Christians would but imitate their Heavenly Father, we should not need such books. The best kind of book on the evidences of Christianity is the living book. Let every man see and read those epistles, which, says the Apostle Paul, are written in our hearts. But who can read our hearts? you say.

Well, you are manifestly declared to be the epistles of Christ, written not with pen and ink, but by the Spirit of the living God. It is in the heart, and it comes out in the life. You see that that man or that woman has been with Christ; you see they are Christians, Christ-like, gentle, loving, kind, firm as a rock where principle is concerned, and gentle as a summer zephyr where conduct is exhibited. Nay, the very kindness of the genuine Christian springs from the firmness of the principles of Christianity which he has in his heart. He gives place to subjection, no, not for an hour where error exists. Why? That the liberty of the gospel may remain; that kindness of heart may be cultivated; that “Christ may dwell in your hearts by faith;” that “ye might be filled with all the fulness of God.”

And so the Apostle acknowledges the kindness of the Ephesians to him, and in effect says: “I feel your kindness exceedingly. It was love to Christ that led you to love me thus. But I am quite prepared to die for the name of Jesus.” These things he says with the same breath. Well now, let us get a man of this kind. You need not talk to him about honesty, or integrity, or the little virtues of a mere morality. Trust the man who is alive to God in Christ Jesus. You need not continually spy, or dodge his steps, to see how he behaves himself. He is a son of God, his dear child; and as such he will pass through life bearing its burdens bravely, and discharging its duties zealously, and all the time feeling that he is nothing whatever except for the great and glorious fact that he is “accepted in the Beloved,” the child of God in Christ.

Now, there is another point. It is supposed in these words that the eye of the world is looking on. "Be ye therefore followers of God, as dear children." Walk in love. People will see. You will thereby be witnesses for God. Walk in the ways of God. Follow God. Imitate God. That is simply a modification of what is said already. You will be "living epistles, known and read of all men." What I wish to say more on that subject is, that it is an exceedingly easy thing to be a Christian. Yes, if you are a child of God it is easy to imitate him; the genuine Christian has no difficulty whatever about it.

It is the hypocrite who has all the difficulty. It is the pretender that cannot succeed. The child who knows its own home loves its father and its mother, and walks in love. It is when you are tempted to put on Christianity without Christ in the heart, that you encounter the difficulty. I am such an ardent lover of liberty that I would not be a hypocrite for all the world. To put on a mask, pretending that you are a Christian when you know you are not, that is unendurable, that is despicable. So, therefore, contrary to the advice about the small moralities I say: "*Be Christians*, and then you will have all these lovely things, these graces, these fruits coming out in life, and you will find it easy." But it is *not easy* to put on Christianity if it is not in the heart.

But when in Christ, it is easy for us to go to the Throne of Grace with a smile on the face, to speak to our Heavenly Father, and to lift up the voice of song and praise from hearts filled with thankfulness, and to produce the fruits of righteousness, which are to the glory of God by Jesus Christ. You are then in the garden; and the fruits of the garden are borne by you, and God is glorified. "Be ye therefore followers of God," as children beloved. Walk in love. He who walks in the love of Christ will not go far wrong in the doctrines of Christ. As a man is in his heart, so he will be in his life and conduct. You have now had a glance of the doctrine and precept of those sweet little verses. May the grace of our Lord Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit be with us all. Amen.—DR. LEASK, *Ed. of the Rainbow*.

### OUR FUTURE HOME.

One of the many subjects of interest to us as believers in Christ is that of our future home.

It will be somewhere! Has Scripture told us where? I think it has. I think there are many parts of the Word of God from whence we may learn with a positive certainty where we are to live for ever. It may not be uninteresting to some of the readers of the *Rainbow*, if I direct their thoughts for a little while to this theme.

In the fourteenth chapter of John's Gospel our Lord introduces this subject to the attention of his apostles. He would comfort them under the troubles of their life by the prospect of their future abiding home. He tells them of it in the second verse.

He first speaks of his Father's house. What is meant by this? I have no doubt that it means the boundless universe of God. There is, doubtless, some special place where the Father more especially manifests his presence and his glory. This place is sometimes called "heaven," or "The heaven of heavens;" but even of this we are told that it "cannot contain God." (1 Kings viii. 27.) Wherever the works of the Great Creator are there he is himself. If we ask the question, "Whither can we go from God's presence?" we can only reply—"Nowhere." Like everything connected with Deity, the vastness of this idea confounds our limited comprehension, but still it is the truth. The Father's house is the boundless illimitable universe which stretches in every direction into infinite space.

In this house of his Father Christ tells us that there are "many mansions." Man has often, as he gazed up into the heavens, asked if some or more of those floating worlds are inhabited by beings more or less resembling himself. Science has answered this question with theories as various as the opinions of their propounders. He who was possessed by Jehovah in the beginning of his way, and by whom all things were made, has answered this inquiry in the affirmative. Throughout the Father's house there are "many mansions," dwelling places of life. The heaven where the angels dwell, the earth on which man sojourns, are only a few among many places where life like theirs is possessed.

One of the great laws of life apparently is *attachment to place*. The lower creatures in general have it to an extraordinary degree, as naturalists tell us. Summer after summer the swallow returns to build its clay nest, where it had built it the year before. Winter after winter the snipe and the woodcock return to their haunts of the winters gone by. That unity of purpose which runs throughout creation, in this links man with the creatures below him. Man

has his strong local attachment. The word "*home*" conveys its best expression.

True religion is true to every real want of man. Christianity is true to our strong longing for a home where our affections and capacities may unfold themselves. The Lord Jesus, who made us, as well as redeemed us, has answered the natural longing of the human heart in the promise "I go to prepare a place for you." That place, wherever it is, is our future home.

Is it lawful to inquire where that is? Not only lawful, but our duty, if it has been revealed, as I have no doubt it is.

In the passage in John xiv. 2, to which our attention has hitherto been confined, there is only one feature of our future home brought before us. It is that it is a place which, in its present condition, is unfit and unsuitable for our eternal dwelling. Christ tells us that he has gone to prepare it for us. This preparation of it is one of those employments of his, in which he occupies himself during his session at his Father's right hand. It is probable that as soon as the dwelling is prepared, its dwellers will be placed in it.

Now, I think, one conclusion we may draw from the fact that our eternal dwelling is not fit for us in our glorified state (for it is of the glorified state of the redeemed that Christ speaks) is, that that place is not what we usually mean by "heaven," the throne of God, where Jesus now is. To suppose that place to require any preparation, to fit it for any inhabitants however glorious, is a thought which scarcely can be admitted for a moment. The place which requires preparation must be more or less incomplete, rude, and chaotic. It is in existence while Christ sits in heaven, but it requires to undergo some process by which it may become the suitable dwelling-place for glorified man.

In 2 Pet. iii. 13, we have express mention made of that place which our Lord is now preparing for the everlasting dwelling of his people. The apostle says that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." All will allow that the scene of which Peter here speaks, signifies the believers' future and eternal home. What we want to understand is what place he means.

The expression "new heavens and new earth" is capable of either of two meanings. It may mean some place wholly different from the heavens and the earth which now belong to man: or it may mean our present heavens and earth, so altered and so improved that they are called "new." The latter, I believe, to be its

meaning, and I will proceed to give some proofs that it is.

I would first wish to show that such use of the language is justified in Scripture. In 2 Cor. v. 17 we read, "If any man be in Christ, he is a new creature (or creation); old things are passed away; behold, all things are become new." No one imagines from this language that the man spoken of as "in Christ," and as therefore "a new creature," has been annihilated, and a different person created in his room. It simply means the very same person under very altered circumstances. Poole in his commentary conveys my meaning very clearly. Speaking of the "new creature," he says, "He hath the same soul, but new qualities, new apprehensions in his understanding, new inclinations in his will and affections, new thoughts, counsels, and designs." Thus Scripture fully justifies our understanding Peter's "new heavens and new earth" to be our present heavens and earth under new and improved conditions of existence. We now proceed to show that this is, and must be, the apostle's meaning.

2 Pet. iii. 13 is evidently a quotation from Isaiah lxv. 17. Let us turn back to this older passage of Scripture. God here says, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The apostle and the prophet speak evidently of the same place. Of what does the latter speak? If we turn to verse 16 of this chapter we find him explaining his "new earth" of the seventeenth verse, as *this present earth of ours under very altered conditions*. He is there speaking of the future home of his people. He says "that he who blesseth himself *in the earth* shall bless himself in the God of truth; and he that sweareth *in the earth* shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Then follows verse 17, in which the forgetting of the former troubles of this earth is expressly stated to be the creating a new heaven and a new earth. The new heavens and earth then of Scripture are, this present earth and its atmosphere, or heavens freed from all evil, and advanced to their ultimate perfection. This is what, according to prophet and apostle, the people of God are to look for as their dwelling place for eternity.

Another reason for coming to this conclusion lies in the fact that this earth of ours is given to Christ, the head of the Church, as his everlasting possession, and that we cannot therefore suppose that it ever will be annihilated, but must suppose it to be intended for the dwelling-place of himself and of his people (Psa. ii. 8.) In exact con-

formity with the faithful word which has given the uttermost parts of the earth for the possession of Christ, are numerous passages both in the Old and New Testament, in which this earth is expressly promised to the redeemed as their eternal abode of which they shall never be dispossessed. The psalms are full of such passages. Their burden, when they speak of the future, is ever thus:—"Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." (Psa. xxxvii. 9; xxv. 13.) This is also our Lord's express promise to all the "meek." (Matt. v. 5.) Beyond any fair question, this earth of ours on which we now sojourn for a few painful years is promised to us, fair, and beautiful, and perfect, as our future home.

I think enough has been said upon this point in proof, but even at the risk of needless iteration, I will add a little more. The apostle Paul, in his epistles to the Romans and the Galatians, has established the fundamental doctrine of the Gospel that all believers alike, be they by natural descent Jews or Gentiles, are equally children of Abraham, and as such partakers of God's promises to Abraham. In Gal. iii. 19, he says, writing to a church composed mainly of Gentile believers, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now, what was this promise which Abraham and every believer in Christ is to obtain? If we turn to Romans iv. 13, we are told by Paul what it was. He says, "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Here again we see what are the new heavens and the new earth to which we look by faith. It is not some new world now being moulded into being in some distant part of the universe. It is this very present world, this Kosmos of ours on which we look, this whole frame of the material heaven and earth, regular and beautiful beyond what it now is, fit dwelling-place for the abode of righteousness.

I will say a very few words as to the time when redeemed man shall enter upon that inheritance of the earth of which he has as yet enjoyed but little, and that for a short time, and mixed with tears and cares. It is quite plain that the time for its fruition must date from the second advent of Jesus Christ and the resurrection to eternal life.

Abraham is to possess this earth. He cannot in any sense be said to possess it while he is dead. Let men imagine what they will as to his present place and condition; no one can say he now enjoys and possesses the earth. He must be raised to life in order to do so. The

very same is to be said of the children of Abraham, of all those meek ones of the earth who have fallen asleep in Christ. They too must be raised up out of their sleep in order to enter on their eternal portion. Thus we are pointed on with no uncertain index to the time of resurrection as the time when we are to inherit the earth. This period coincides with the time of our Lord's second coming, and it is to this time he pointed himself in that passage from John xiv. where he spoke of going to prepare a place for his people. Ere they could enter upon that, he tells them he must "come again to receive them to himself, that where he is there they may be also." (Ver. 3.)

Such a view of the believer's future home appears a most suitable one. This earth, the scene of Satan's triumph over man, will be the scene of Christ's triumph over the work of Satan. This earth, the scene where the claims of Jesus to be king were derided and scoffed at, will be the scene where he will be adored as the king of the whole earth. This world in which his people have had tribulation, where they have borne his cross, and suffered shame for his name, shall be the scene of their joy and glory with their glorious Lord. Our earth is not to be annihilated. God has destined it for a nobler object. Physical imperfection and moral evil rooted out, it will be throughout eternity the abode of Christ and his ransomed people: the spot to which other worlds will turn and point as the perpetual illustration of the lesson of redemption. Meanwhile, we walk upon our inheritance.

HENRY CONSTABLE.

—*The Rainbow.*

## DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 11.

BY G. R. LEDERER.

### CHAPTER XI.

(Continued.)

It was again on the 25th day of Kisler—December—where the Temple was re-dedicated with great solemnity and manifestations of great joy by the people, (1 Macc. 4, 52.) and this festival, as we already said in the 8th chapter, is faithfully celebrated by the Jews in all the countries where they are found unto this day, lasting 8 days.

Meanwhile, Antiochus himself had accomplished very little in collecting funds, and when he was about to despoil the rich temple of Nanaca, in the province of Elimae, he was de-

feated by the people and driven off. Almost immediately after this, to him very unpleasant affair, and having heard of the utter defeat of his generals in Judea, he died on his march from Persia to Babylon. (1 Macc. 6, 4—8.) Polybius and Porphyrius agree that the death of Antiochus occurred in the Persian city Tabes. According to Appian this most wicked king died in the 12th year of his reign; this agrees with Eusebius in his *Chronicon* and also with Hyronimus, both of whom say that Antiochus reigned full eleven years. It seems, however, that the German writer did not always follow truthful sources. If Antiochus who was determined to suppress the Jewish rebellion by all means in his power, how could he commit the unpardonable foolishness to divide his army and leave only half of it under Lysias in the insurrected Judea? It is said that necessity compelled him to go East to obtain funds to sustain the army, but every man will understand that this could not have been the real ground, for, it is a fact that every army sustains itself in the land of the enemy. Besides, if Antiochus had employed all the forces at his command, the war in Judea would, most probably, have been a very short one; therefore the action of Antiochus in this case would have been in contradiction to his character and mode of warfare. The fact, however, is as we see from the 1 Macc. 3, 34 and further on, that Antiochus looked with despise upon the wretched, and, as he thought, helpless Jews and their rebellion, and therefore thought it more than sufficient to leave part of his army with Lysias to suppress it. His judgment was, indeed, that of a great general; for Judas Maccabeus never had a formidable army together,—the greatest number is given as having been 11,000,—and against such a handful of men, which in the open field could not stand an attack of a great and well disciplined army, Antiochus would not employ his whole vast force. He forgot, however, the great Captain of the Jews, Jehovah the Lord of hosts, who could give the victory to whom He pleases, even to a handful of men against a mighty host. The little differences of the historians, which we mentioned, do not in the least affect the truth of the predictions concerning these events in the book of Daniel and the correctness of the interpretation that all of them have been fulfilled; for such differences we meet in the histories of events which occurred in our own days, written by different men.

The last verse has been considered to be very difficult to interpret; I cannot see any particular difficulty except in the strange Hebrew which

we meet in almost every verse throughout the last five chapters, except the prayer of the prophet, recorded in the ninth chapter, from the third to the twentieth verse, which is a language as fine and grammatical as that of Solomon in his prayer at the dedication of the Temple. The meaning of this last verse is this: Having been suddenly interrupted in his march into Egypt by tidings of invading hosts from the East and the North, he returned in great rage and in that mood he came to Judea, the centre of his vast dominion. Here, in Zion, the Mount of the holy (desirable) land, he pitched his royal palace or royal tent with other tents around it, or, as we should say now, his headquarters. Judea, as every one, who is interested in the Bible, knows, is situated between the Mediterranean and the Dead Sea. Here he made his arrangements to combat the king of Armenia, leaving Lysias with a portion of his army to fight the Jewish hero, Judas Maccabeus, to suppress the rebellion and to enforce his mandate of paganizing the people of God. Those of the Jewish people who know this prophecy of Daniel lifted up their heads; for they were sure they had seen the wicked king for the last time. They believed that he will soon come to his end according to the infallible decree of God. "And none could help him."

Aben Ezra and some other commentators, all of whom lived between the ninth and twelfth centuries interpret this chapter as being fulfilled prophecy. It is a sketch of events which in the days of Daniel were still lying in the womb of time, and all of which had more or less effect upon the land and the people of the prophet. These ancient Hebrews say substantially as follows:

The King of the South is the King of Egypt, and the King of the North is that of Syria, and this whole chapter gives a brief record, or rather predicts the wars that shall take place between the two and the frequent changes in the fortunes of war. All this—these commentators say—will be better understood by a careful reading of Josephon Ben Guryon (Josephus). The principal theatre of all these wars was our holy land which lies between the territories called in this prophecy South and North; consequently, our people had to suffer most of all other nations, having always been oppressed and persecuted by the victorious party. For this reason, therefore, the bloody affairs of these contending kings found a place in our holy Scriptures.

Some other commentators differ widely from the views of Aben Ezra; they say, this prophecy

reaches far beyond the destruction of the Temple. The King of the North who has, meanwhile adopted another religion—Mohametanism—will go on conquering as far as Constantinople, which has been built by one of the Kings of the North, and here he will plant his tabernacles, that is, his palaces and mosques. That city being the key of the whole land and lying between two seas, he will choose for his permanent abode and will remain there until he comes to his end when no one will help him. His representative angel will have been turned out of heaven, and Michael, the great prince and representative of the people of Israel, will rise up against that wicked government.

Towards the time of the end, the King of the South—that of Egypt—will push against him,—the King of the North, now the Sultan of Constantinople; and he, the Sultan, will rush against his enemy with a great army and many ships, will overflow and pass over the land, also the desirable land—Palestine—and no province will escape his ravages but Edom, Moab and part of Ammon; that is, the provinces where those named nations once lived; for now they are no more in existence. But the sad news from the North and from the East, that is, from Russia and Persia, will reach him, which will cause him to return in great rage. This will be the time spoken of in verse 36: And he will prosper until the indignation ends; for all this happened by decree; the indignation of Jehovah against Israel will end just at that time and the Redeemer will appear.

I owe it to the readers of the BIBLE EXAMINER to explain why the remarks on the last chapter of Daniel are retained for the first number of the next volume of the Magazine. The twelfth, and last chapter of the Apocalypse of the Old Testament is comparatively short, containing only thirteen verses; but it offers more difficulties, perhaps, than any other chapter in the book, particularly for those, like myself who believe, that all predictions recorded therein—except the inauguration of the Son of Man in the seventh chapter—have already passed into history, some, before the first coming of Christ, and some soon after—about seventy-two or three years, namely, those in chapter ix. verses 26 and 27.

A great deal, therefore, is to be said, and many views and opinions of learned men to be consulted which could not find room in the present number. We hope, therefore, that readers interested in a correct understanding of this wonderful book will not delay to announce to our aged Brother Editor their intention of re-

newing their subscription to his excellent Periodical.

*New York, August, 1877.*

### NATURE AND ITS LEANING.

It is a common saying that "Nature is nature," and true of man as it is of a brute. Do what we will, nature will run its course. Civilization or education may arrest or tone down the brutality that clings to man in his natural state, but grace only can change it. One said, when pleading for her own civilized and highly educated self: "Nature has its redeeming qualities." But where are they to be found should something upset the nicely balanced equilibrium? Touch her property or self-interest, and civilization, with its educated self-restraint, is excited beyond control, and the "redeeming qualities" are shivered to pieces. God said by the mouth of his prophet Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye" (but not until then) "also do good that are accustomed to do evil." (Jer. xiii. 23.) Dirt contracted may be washed off, but we cannot alter the colour of a single hair, much less that of the skin. The "redeeming qualities" of an educated man may render him not so gross and filthy as may be seen in low life; but a thoroughly unregenerate man is by nature the same alike in all,—“earthly, sensual, devilish.” (Jas. iii. 15.) Selfishness cannot be rooted out by education, and selfishness is the very antipodes of Christianity. Redeeming qualities indeed! a dirty cloth cannot wash itself; then "Who can bring a clean thing out of an unclean?" asks Job (xiv. 4), and his reply is, "Not one." So far from it, he declares, "If I wash myself with snow water, and make my hands ever so clean, yet shalt thou plunge me in a ditch, and mine own clothes shall abhor me;" and God says, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Such is the natural state of man at the present hour; in fact, "sold under sin." "Certain philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state devoid of Christianity," says Buchanan; "and it is to be lamented that some Christian writers have tried to draw the same picture. But Paganism, in its best estate, is well described by one line of the poet:—

"Monstrum, horrendum, infamee, ingens, cui Luman ademptum." *Æn.* iii. 658.\*

\*Christian Researches, p. 101. London: Cadell.

We need not, however, go beyond the first chapter of Romans to ask what man is by nature. We have it from the pen of inspiration. Indeed the question between Voltaire and Rousseau, "Whether the savage or the civilized state were preferable?" is one of the greatest arguments for the utter depravation of our species. The mere naked fact, that such a question had arisen amongst rational beings, whether they should continue in a state allied to the brute, or exert the very faculties which constituted them a species, is enough,—we need go no farther.

M. Tocqueville, the learned author of "Democracy in America," observes, "that if we study history, it will appear that, in general, barbarous nations have raised themselves to a state of civilization by slow degrees, and through their own unassisted exertions. Whenever they have derived any light from a strange nation, it has been when they stood, with regard to it, in the relation of a conquering, not a conquered race." He cites no instance,—and indeed he could not. But we may ask, "from what quarter could our first parents have obtained those germs of improvement, which have been transmitted by some portion of their descendants, through a succession of ages?" The only answer is,—*By inscription from above*; for as we are conscious that man could not make himself, and which is a proof of a Divine Creator, so the impossibility of man civilizing himself may be brought forward as a proof of a Divine Instructor.

There is no solid civilization except that founded on the word of God. Apart from that knowledge which cometh down from above, the leaning of nature in nationalities is to return to its normal condition. Let me give a few instances in proof; and first of all the words of one whom we have learned to love in death as he was beloved in life (the Rev. Dr. Guthrie). "I knew a boy belonging to this race" (the Tartars), "whom his parents had been induced to leave with a kind, Christian family, under whose roof he had enjoyed many advantages—a comfortable home, good and regular meals, instruction in letters, and in habits of honest industry. Yet, notwithstanding these, and after being to appearance tamed, so strong were the charms of his old life, that he seized the first opportunity of returning to it, like the young chamois which a shepherd of the Alps caught, and, hanging a bell from its neck, reared with his goats. It seemed to be quite domesticated; going and returning with the herd, till a day when it happened to hear the cry of its own wild race amid the mountain rocks. The creature started and list-

ened. For some moments it stood in an attitude of eager attention, trembling with intense excitement; and then, all of a sudden bounding from the meadow, it sprang into the cliff, and leaping from crag to crag, vanished among the heights, where it joined its kindred, and was never more seen; though for years thereafter its bell was often heard tinkling among the rocks, and the mists that shrouded them." It was natural; it was nature and its leaning. Man, unaided and left to his own resources, has never risen from a lower to a higher state. On the contrary, we find the vices which early ages discountenanced and forbade, becoming not only universally practiced, but even shamefully deified, and the God of man's first pure faith multiplied into hundreds, in some cases into thousands, and in a few into millions of inferior and usually immoral deities. What a remarkable declension there was in the Old World. Almost ere the grey fathers of the flood were dead; ere perhaps the marks of its awful ravages had vanished from the face of the earth, mankind had forgotten its lesson, and began to worship the creature in place of the Creator. Abraham certainly was the son of an idolater, if not one himself, and if old Jewish and Mohammedan traditions are to be believed, Abraham's father was a maker as well as a worshipper of idols. "Your fathers," said Joshua, "dwelt on the other side of the flood, even Terah the father of Abraham and the father of Nahor, and they served other gods." But God called Abraham away from his idolatrous family, and kept him as he walked with God.

We are told by the philosophers of the age that man's primeval state was not one from which he fell, but from which he rose,—one, in fact, of lowest savagedom. But history, apart from Scripture, does not show a nation or a being rising from a lower to a higher condition, but the reverse. Examine the legends of the rudest tribes, and they will be found to contain memories, though misty, of a past but higher and nobler state of being; of arts, of accomplishments, of a refinement of manners, and of, in many instances, a purity of morals which only exist among them now in tales and songs. Not tradition only, but all history besides, proves that man, left to his own resources, has not risen but invariably sunk in the scale. Whoever examines the records of nations will find that the tendency of morals has always been to become more corrupt, and the tendency of religions to become more idolatrous and impure. They exhibit a constantly increasing departure from the truth. In proof of this we may appeal to the history,

among extinct nations, of Greece and Rome; and amongst existing ones, of India and China. Trace their morals and religion upwards and as we advance nearer to their source, we find the one becoming less impure, and the other less untrue, until a period is reached when the resemblance between these and the moral and religious belief of the patriarchs is striking, and is indeed quite remarkable. It is like ascending a river whose waters are polluted by the towns and manufactories that have sprung up on its banks; the nearer we approach the green hills where it springs from its fountain, the purer runs the stream. Man, we repeat, unaided and left to his own resources, has never risen from a lower to a higher grade. Perhaps some sceptic may assert this to be visionary, or at all events, not applicable to our present enlightened era. Well, one fact is worth a thousand arguments, and I will quote a few in proof. The late well-known and beloved Rev. John Newton, we read of in the "Memories" by Cecil, says when he was located in Kittam, Africa: "There is a significant phrase frequently used in these parts, that such a white man is grown black. I have known several who, settling in Africa after the age of thirty or forty, have at that time of life been gradually assimilated to the tempers, customs, and ceremonies of the natives, so far as to prefer that country to England; they have even become dupes to all the pretended charms, necromancies, amulets, and divinations of the blinded negroes, and put more trust in such things than the wiser sort among the natives. A part of this spirit of infatuation was growing upon me; in time, perhaps, I might have yielded to the whole. I entered into closer engagements with the natives, and should have lived and died a wretch amongst them, if the Lord had not watched over me for good." This was about the middle of the eighteenth century.

In the course of last century, England was charmed by the visit of Omai from Tahiti, brought by Captain Cook. He was young and graceful, engaging in his manners and polite in his addresses. The ease and even the elegance of his manners was an object of surprise to all parties. He soon became the fashion of the day. On his arrival in London he was introduced as a prodigy to fashionable parties, conducted to the splendid entertainments of the highest circles, and presented to the British court amidst a brilliant assemblage of all that was illustrious in rank and dignified in station. For four years he was England's guest, and then was sent back with Captain Cook on his next voyage to the Friendly Islands. The visit of

this young man enlisted the warm feelings of Cowper, who thus speaks of his visit and return to Tahiti:—

The dream is past. And thou hast again  
Thy cocoas and bananas, palms and yams,  
And homestall thatched with leaves. But hast thou  
found

Their former charms? And having seen our state,  
Our palaces, our ladies, and our pomp  
Of equipage; our gardens, and our sports,  
And heard our music; are thy simple friends,  
Thy simple fare, and all thy plain delights,  
As dear to thee as once?

Alas! nature and its leanings has its way; for we learn from his after history, this poor islander, transplanted for a time into the heart of civilization, returned again to his home, and became almost a bane to his fellow-countrymen. He soon threw off his European dress, and re-adopted the uncivilized manners and mode of life of his people. The remainder of his life appears to have been passed in fruitless indolence or wanton crime. He became the instrument of the caprice or cruelty of the king of the island, who not only availed himself of the aid of his firearms in periods of war, but frequently ordered him to shoot at a man at a certain distance, in order to see how far the musket could do execution; or to despatch with his pistol, in the presence of the king, the ill-fated objects of his resentment. Well might Cowper conclude his poem with:—

Doing good,  
Disinterested good, is not our trade.  
We travel far, 'tis true, but not for nought;  
And must be bribed to compass earth again  
By other hopes and richer fruits than yours.

So much for nature and its leaning, civilized and savage. Civilized life and manners made the savage man to be dreaded more than before.

We need not go so far back as the last century to see nature and its leanings, for we read of various freaks of nature in the daily papers of the present time. The following cuttings from our "Dailies" are but a few from many, and are worthy of note. In May, 1869, a Fiji Island correspondent of the *Honolulu Gazette* says there are at Labruka, in the Island of Ovalava, about forty foreigners, all sailors, most of whom have run away from ships and turned Fijians. The principal man among them, and the one who has most influence with the chiefs,—and in fact is a very respectable and steady (?) man,—is David Whiffey, who, thirty years ago, left a Nantucket whaler, and making friends with the chiefs of Labruka, settled there. He has a number of wives and a large family. Later on, i. e. in July, 1870, we are informed that Captain

Rimington, or rather now Mr. Rimington, who left Oudh about three years ago, having embraced the Hindoo religion, has returned to Lucknow. He is still as much a Hindoo as ever. For how much it does not say. Later still we have another experience of one who is not ashamed to sign his name to his confession of faith: the scrap is dated August 20th, 1871, and is entitled, "Reverting to the Faith of his Fathers." Some excitement has been caused by the return of a baptized Parsee to the faith of his fathers. The pervert announces the fact in the Guzerati papers in these terms: "I, the undersigned, give notice, that I, with ceremonies, re-embraced the Zoroastrian religion, on the 19th of July, 1871, and relinquished Christianity, by my own free will and faith.—Dababhai Rustumjee. Muccadum."

We have several other specimens of "Nature and its leaning," but the above is quite sufficient for our purpose. May the prayer of our souls be, "Lord, leave us not to our own resources,—hold thou me up, and I shall be safe." How true are the words of the royal preacher, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccles. vii. 39.)

GEO. LLOYD.

—The Rainbow.

## THE SECOND COMING OF CHRIST:

THE WAITING CHURCH.

BY JOHN FONDEX, M. D.

Hark! that shout—from Heaven descending,  
Jesus comes, the Mighty King;  
Bright, celestial hosts attending,  
Make the vault of heaven ring  
With the anthems which they raise,  
In their glorious Leader's praise.

Hark! the trumpet, loudly pealing,  
Mingling with the Archangel's voice,  
Through the the graves' dark chambers stealing,  
Bids the sleepers wake, rejoice;  
Rise to meet their blessed Lord—  
Son of God—and God the Word.

By the Spirit changed, made glorious,  
In the twinkling of an eye,  
Living saints, through Christ victorious,  
With the rising caught on high,  
Raise in higher strains the song,  
Swelling from the angelic throng.

Now the Bridegroom, tender, loving,  
Claims His blood-bought, beauteous Bride:  
No more faithless, no more roving,  
Ever seated by His side,  
Kings and Priests they reign on Earth,  
Heirs of God, of heavenly birth.

Come! dear Saviour! come in glory!  
Take thy rightful scepter, reign!

Earth with sin and crime is hoary,  
Bring the Eden-time again:  
Oh, come quickly! rend the skies!  
Greet thy waiting people's eyes!  
*Philadelphia.*

## INFIDELITY AND CHRISTIANITY.

If a Deist be right in contending that there has been no Revelation, and that men need no Revelation, but that reason is sufficient as a guide and instructor, he cannot object to our trying his theory by the test of experience, and appeal to undeniable facts. We draw, then, a contrast between what was effected towards the amelioration of human condition whilst heathenism had the world to itself, and what has been done since Christianity gained partial sway. We will take the most favourable exhibition which ancient records furnish, where an empire extended itself over half the globe, where arts flourished in their fullest efflorescence, where poetry was in all its harmony, and philosophy in all its vigour. And would any man desire to be transported back nineteen centuries, that he might be the citizen of a country which had thus reached the summit of renown, whose monuments are still our studies, and from whose ruins we yet gather the models of our sculpture and our architecture? We are sure that, whatever differences of opinion there may be as to the cause, there must be universal agreement as to the fact, that in all which gives real dignity to a state, in the defining and defending genuine liberty, in all which tends to promote and uphold public prosperity, and to secure peace and happiness to the families of a land, there is no comparison between the advances made whilst reason was man's only instructor, and those which may be traced since reason had the aids of a professed Revelation. We are not afraid to refer it to the decision of the most inveterate opponent of Christianity, whether civilization has not advanced with a most rapid march wheresoever the Gospel has gained footing: and whether the institutions of a country professedly Christian could be exchanged for those of the most renowned in heathen times, without the loss of what we hold dearest in our charter, and the surrender of what sheds their best beauty round our homes? We have never heard of so thorough and consistent an advocate of the sufficiencies of reason, that he would contend for the superior civilization, the finer jurisprudence, the greater civil liberty, the purer domestic happiness attained to whilst reason was not interfered with by communications which avouch

themselves from God. We are bold to affirm that he who is most strenuous in opposing Christianity, and most vehement in decrying it, thinks it fortunate for himself that he has been born in Christian times and a Christian land. He may refuse to give us a testimony; but, whether he will or no, it is furnished by his own admissions. We only ask whether he prefers what reason achieved by herself, to what has been achieved since the coming of Christ; and knowing what his answer must be, we know also that he is a witness to the worth of Christianity. We know what his answer must be. We know that he would be ashamed to wish the restoration of the worship of a thousand impure and fabled deities. We know that he could not decide that there was as much protection for property, as staunch a guardianship of the help less, as equable a distribution of justice, as active a benevolence towards the suffering and the destitute, as general a diffusion of respectability and happiness, whilst the world was left to its own strength and wisdom, as now that a religion has been introduced which professes to rest on immediate Revelation.

And this is enough to warrant our claiming him as a witness to the superiority of Christianity. He may imagine other reasons by which to explain the advancement which he cannot deny. He may pretend to assign causes which account for the improvement, and which are wholly independent of Christianity. But we contend that in the possession of Christianity alone lies the difference between ourselves and the nations whom we have vastly outstripped. We do not excel them in the fire of genius, and the vigour of intellect; for even now they are our teachers in the melody of verse, and in the strictness of reasoning, and in the mightiness of oratory; and we sit at their feet when we would learn to be mentally great. We dare not affirm that reason, by herself, could ever achieve more than she achieved in Greece or in Rome—for we are still but the pupils of the dead sages of these ancient states; we light our torch at their inextinguishable lamps, and, if ever we rival their literature, we presume not to think that we ever surpass. And therefore does the assertion seem every way correct, that we should never have stood higher than they in all those respects in which, confessedly, they are immeasurably distanced, had we not been blessed with the revelation of the Gospel. The world had gone as far as it was possible for it to go with no guide but reason, and then Christ appeared to show how inconsiderable the progress had been.

We challenge then the rejector of Revelation.

We summon him as a witness on the side of that which he openly denies. We have his confession—he cannot keep back his confession—that, wheresoever Christianity has prevailed, there has been a rapid advance in all that gives fixedness to government, sacredness to every domestic relationship, and therefore happiness to households. And this is virtually a confession, however he may seed out some subterfuge, that natural religion is vastly inferior to revealed as an engine for heightening the morals, and improving the condition of human-kind; that the guidance of reason alone is in no degree comparable to that of Revelation, when the ends proposed are those which are eagerly sought by every foe of evil, and every friend of man—and oh, then, is it not a confession which warrants us in affirming, when opposing such as reject the Gospel of Christ, that “their rock is not as our rock, even our enemies themselves being judges.”—*Henry Melville's Sermons.*

#### SOME JEWISH JOTTINGS.

The Jews seem to be every day becoming a more important element in the world's problems. They claim now over all the world rights and immunities which a century ago were denied them in the freest state on earth. They have just held an influential and enthusiastic Conference at Paris (under the presidency of the illustrious Senator Cremieux, for the purpose of asking the International Conference, now met at Constantinople, to take steps to secure their followers in Eastern Europe equal liberty with every other citizen—Christian or Mohammedan. There were present influential delegates from all the capitals of the civilized world, and it will be strange if the prayer of this representative gathering should meet with no response from those who know so well the important influence of the Jew on the 'Changes of Europe, and, consequently, on its Cabinets.

It would appear that it is not all rumor about negotiations with the Turkish Government in its embarrassment for the sale of Syrian soil. Mr. H. Guedalla, a London Jew of position, writes to the *Jewish Chronicle* on December 8: “About the Jews regaining the Holy Land, what I have done, is this: I have, being influentially placed as regards Turkish Bonds, practically worked at an idea which appeared in your columns, in the first instance, in the name of the Jews living in the Holy Land, which was to buy lands in Syria paying for them in Turkish bonds. Your support and observations caused prominent attention to be given to the subject by religious minds of all

denominations accompanied with divergent views. The Turkish Government look favorably on this scheme proposed in the name of all bondholders whether Jews or not." Mr. Guedalla is starting a magazine entitled "*Jerusalem*," and a Russian Jew implores him not to advocate in its pages "anything in the way of re-establishing a Jewish Government in Palestine," and declares that "the mere suspicion of this will allure our Russian brethren to Jerusalem." Mr. G., however, declines "to be dictated to" in the matter.

The publication of "Daniel Deronda" has also raised an unusual flutter in the Jewish breast. It is not alone that the Jews are gratified by the honorable and impartial representation made of them in the story, but the author seems, in the aspirations put into the mouth of the ideal Mordecai, to have awakened all the slumbering longings of a national hope. The *Jewish Chronicle* thus writes of the matter: "Her skillful fingers elicit from Mordecai's finely organized mind, strung with heavenly chords, celestial melodies. It is the old prophetic strains which resound. It is Messianic echoes which we hear. *Restoration and reconstitution of the Jewish polity as of old, is the theme.* At its very mention the hearts of thousands of Jews will undoubtedly beat high and it will send a thrill of delight through every fibre of their innermost being. True, the number of Jews, especially in the West, is not small, in whose soul every such wish has become extinct, and who perhaps would even look with dislike upon such a movement. And there are again, other Jews, and these in still larger numbers, throughout the civilized world, for whom the personality of the Messiah has melted away into thin air; who have resolved and converted him into the abstract notion of a happy period when general intellectual and moral progress shall bring on the gradual realization of all those exalted aspirations which floated before the minds of those God-filled men who conveyed their heavenly visions in those lofty strains of poetry recorded by the seers of old and preserved for us to this day. *But these after all form only a small minority*, in comparison with the multitudes swarming in the northern and eastern Jewish bee-hive, who cling to the personality of the Redeemer; who associate with his advent their highest hopes, their most sacred aspirations, who expect from his agency the accomplishment of all those marvelous changes to be wrought at the latter end; and whose most fervent yearnings are toward the land of their forefathers." Mr. Guedalla, before mentioned, confesses to having largely circulated in

English and Hebrew, an extract from the book containing the aspirations referred to. This extract was sent to "various European centres," and "at Jerusalem it was perused with interest."

Facts and words like these seem to indicate the near approach of some striking change in the condition of the Ancient People and their ancestral land.—*The Messenger*.

## THE TRUTH AND SPIRIT OF GOD.

BY J. H. MILLS.

The Spirit of God operates on the human mind through the agency of truth. Impressing the truth on the mind is the only method of influence the Spirit exerts to moralize, spiritualize, purify or renovate the human soul. To this end the Gospel is to be preached, "in due time," to every creature. Mark xvi. 15. All men are to come to the knowledge of the truth. 1 Tim. ii. 4. The truth, when heartily received will make men free; will purify them; will sanctify them. 1 Pet. i. 22, 23. Jas. i. 18. John xvii. 17; and viii. 32.

The Holy Spirit has this advantage over the human preacher: after the truth has been presented He can impress it, and confine it upon the mind, until it is rightly affected. The human mind is governed by motives. The motive of eternal life, when presented to the mind with all its weight, which the Spirit is wont to exercise, will seldom be rejected. In *this*, and all previous dispensations, the most weighty influence of the Spirit has been brought to bear only upon the *elect* of God—the chosen ones; the "little flock," whom God purposes to make kings and priests, and to give the kingdom. Luke vii. 32. Dan. vii. 18.

Christ says, in reference to his death on the cross, "And I, if I be lifted up from the earth; will draw all men unto me." John xii. 32, 33. This is not being done in this dispensation. The great mass of mankind, during this and previous dispensations, have passed through the wide gate and walked in the Broadway of destruction. Something must yet be done for them in a future dispensation, or Christ's words, above quoted, will prove a failure; also, the oath of God to Abraham that, in him and his seed, all families of the earth should be blessed.

God's purposes will stand forever; and His promises will all be fulfilled. In Him let us all trust with unfailing faith.

Perry, Iowa, May, 1877.

## THE SECOND COMING OF CHRIST :

## THE DAY OF JUDGMENT.

BY JOHN FONDEY, M. D.

Hark! the trûmp, like mighty thunders,  
Shakes the heavens, the earth, the sea;  
Ush'ring in that day of wonders,  
Earth's grand year of Jubilee;  
Restitution's glorious time,  
Blessing every land and clime.

With the clouds of Heaven, in glory,  
Earth's redeeming King appears;  
On His head, once marred and gory,  
Many blazing crowns He wears:  
Blood-stained, fierce, with flaming sword,  
Onward rides the conqu'ring Lord.

Kings and Rulers in their madness,  
Vainly strive His way to oppose;  
While, with songs of praise and gladness,  
Saints, triumphant, bind their foes;  
Execute the judgment written.  
Oh the wicked, Heaven-smitten.

Israel, now the ruling nation  
Of the kingdoms He has won,  
Glad, accepts the rich salvation,  
Jesus, David's Lord and Son,  
Sheds o'er all the earth abroad,  
Son of man, and Son of God.

Sinner! ere that day of sorrow,  
Anguish, wrath, and deep despair;  
Ere that fiery, dread to-morrow,  
Burst upon thee unaware:  
Fly to Jesus, He will save;  
Ark-like, bear thee o'er the wave.

Philadelphia.

## RECONCILIATION AND CONSOLATION.

BY H. YOUNG, PITTSFIELD, N. H.

These words, "reconciliation" and "consolation," open to me a field of thought most pleasing to contemplate—how the gospel of reconciliation was committed to the apostles, that "God was in Christ reconciling the world to himself." And this same gospel was preached before unto Abraham, saying—"In thee and in thy seed shall all the families of the earth be blessed:" and to make said promise sure, an oath was added, "that by two immutable things we might have a strong consolation, who flee for refuge to lay hold of the hope set before us." Please notice, here is "consolation" and

"refuge" which words presuppose disconsolation and danger; and so we ask, Why were men disconsolate? and what was their danger? Ans.—The disconsolation was the want of reconciliation; and men were unreconciled just because they did not understand the purpose of God concerning them. So, when said purpose was revealed then, man became reconciled; and with the reconciliation came the consolation. But what of the danger from which they must find refuge by laying hold of the hope? Be not surprised when I answer—It was purely *imaginary*; for, it grew out of the unreconciliation; and this was only the want of an understanding of God's purpose concerning his creatures; for, was there any change made in said purpose which caused man to be reconciled? Surely, there could be no change. So it was simply the information, or knowledge, given which produced the reconciliation, and the *imaginary* danger disappeared, and safety and salvation at once filled the heart of the creature with joy and praise. AMEN, HALLELUJAH.

In proof of what I have said above, please consider the following text: "If, when we were enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." Here, again, are enemies changed to reconciled friends by the death of God's Son. Can we understand the exact process by which the change is made? Let us see. The first question to answer, is, How could the death of Christ make those friends to God who were before Christ's death God's enemies? It is plain that the doom of suffering and death, which God had pronounced on man was the cause of the enmity, or else the death of Christ would not touch the case; and it is just as true that the death of Christ could have no such effect unless he—Christ—should be made alive again from the dead; for God to doom his Son to death, and leave him in death would be no manifestation of kindness to a race who were already under the same doom. But, just notice the triumphant language in the last part of the text—"Much more, being reconciled, we shall be saved by his life." It is the fact shown—by the resurrection of Christ—that man will live again which brings the reconciliation, and this too is salvation, the salvation here named is nothing but life. The only salvation the Son of God ever knew was simply life from the dead. "When he had poured out his soul, with strong crying and tears to him who was able to deliver him from death, he was heard in that he feared," i. e., he was delivered from death; not from dying; but after

he had been dead three days he lived again, and lives an endless life; and this is just an illustration of human salvation, or the salvation of the race exemplified. Now we can better understand another text—this: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Or if he should say, The creature, man, so far from approving of the arrangement which doomed him to suffering and death, there was, by said doom, enmity raised in man toward the Being who had thus doomed him to death. But how long will this disapproval, this enmity last, and by what means will it be removed? It will last till he shall see there is hope for him; till he shall be made to understand the object of his Maker in thus dooming him, for a time, to vanity: and it is just the *gospel* which does this: and whatever purports to be the gospel and does not do this, is not the gospel; for the gospel is the gospel of *reconciliation*, or it would not be the gospel of salvation; for men are saved only as they are reconciled. Please study the above, and thus learn its truth.

### TRUST IN GOD.

My blessings on the birds and their merry voices. They do one's heart good. How exquisitely does Christ point to nature, linking the world without to the world within! "Behold the fowls of the air!" Yes, let us behold them; they are as happy as the day is long; they have survived a dreary winter without any care or anxiety,—and why? "Their heavenly Father feedeth them." How comforting the application "Are ye not much better than they?" Yes, verily; nearer to God, dearer to God; His children, not His birds. "Behold the lillies how they grow!" There they are under my window in hundreds; and yet, a short time ago they were all hid in snow, and now Solomon is out done by them in beauty. Why take ye thought for raiment?" God, that gave thee life, can give thee meat; He who gave the body can give the clothing. He who takes care of birds and flowers, will take care of His own children. Wherefore do ye doubt? He knoweth we need those things: if He does so, if He cares for us, why should we care? Let us seek first His kingdom, and righteousness as the way to it; and God, who cannot lie, says, "All these things shall be added unto you"—added—given over and above. Oh! that we felt that the best and only sure way of getting things of this world was first to attend to things of another; then we would take no disquieting or uneasy thoughts

about the future. Each day comes with its own cares, which need no increase by adding to them the cares of the next. "Sufficient, indeed, is each day's evil for itself, and with each day is strength for the cares of that day, though no strength is promised the morrow: How few receive the real practical benefits of these truths—these precious promises; and why? They do not believe that their interests are in safe keeping in God's hands. They do not permit Him unreservedly, to choose their inheritance for them. They have "excepts" for the moment.—*Selected from the writings of Norman Macleod, a Scotch Minister.*

### HONESTY THE BEST POLICY.

Hegiage was a celebrated Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, was one who, having obtained a moment's audience, said:

"You ought, sir, to pardon me, because when Abdarrahan was cursing you, I represented to him that he was wrong, and ever since that time I have lost his friendship."

Hegiage asked him if he had any witness of his having done this, and the soldier mentioned another prisoner who was likewise about to suffer death. The prisoner was called and interrogated, and, having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness if he had likewise taken his part against Abdarrahan. But he, still respecting the truth, answered that he had not, because he believed it was not his duty to do so. Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of spirit.

"Well," said he, after a moment's pause, "suppose I were to grant you life and liberty, should you still be my enemy?"

"No," said the prisoner.

"That's enough," said Hegiage, "your bare word is sufficient; you have given us undoubted proof of your love for truth. Go, preserve the life that is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

"Watch therefore: for ye know not what hour your Lord doth come."—Matt. xxiv. 42.

Ignorance of the Lord's coming is a call to habitual watchfulness, and watchfulness, in its turn, tends to practical holiness.

## LETTERS AND EXTRACTS.

## AN INTERESTING LETTER.

CHRISTIAN BRO: Your Tracts I duly received. The one on the subject of Election I have read with care, and heartily accord with the views therein expressed. Unlike the Calvinistic dogma,—which runs counter to the lovely character of our heavenly Father, and drives many sincere inquirers after the salvation which is in Christ Jesus, into absolute infidelity,—it unfolds the election of the Bible.

In my youthful days Calvinism was my stumbling stone when seeking to become a member of a Baptist Congregation. I held, however, to the truth concerning the love of God as portrayed by our great Redeemer to Nicodemus in John, chap. iii. The look of the dying Israelite at the brazen Serpent secured the life of the guilty sufferer. "Even so," the look at the Son of man, lifted up on the Cross, I saw, secured life eternal to every sinner. There I fixed my trust, and obtained peace in believing.

It is not only our duty and privilege to acknowledge, as Calvinists do, that "*the Judge of all the earth will do right*," but to comprehend in some measure, when and how the myriads of our race who die without the light, may, in the future, be enlightened, and become partakers of eternal salvation. It is only within the last two or three years that my eyes have been opened to see this important truth, bearing on "*the Ages to Come*," wherein God, our loving Father, "will show the exceeding riches of *His* grace, in his kindness toward us through Christ Jesus."

In Canada this subject has been brought prominently before the public by the proceedings against Mr. D. I. MacDonnell, the minister of the Presbyterian Church of St. Andrews. About a month or two ago his case was finally decided by the General Assembly of that denomination. He could not accept of the horrible and heathenish dogma of "*eternal torments*," as found in the "confession of Faith," but acknowledged his belief in "*Everlasting punishment*," as found in Matthew xxv. 46. When lecturing on Romans, on the passage "where sin abounded, grace did much more abound," and others of similar import, he expressed the hope that the mercy of God may be manifested in the future, beyond all which He has yet revealed to us.

For more than a year have the authorities of the Canada Presbyterian Church been persecuting this able and devout Preacher, and finally may be said to have "*accepted the situation*,"

finding that he could not be forced into the iron mould of the Confession, and that it would have created a division in the Church had they excommunicated one so deservedly popular.

It is verily lamentable to find so little attention given among our arthodox churches, to the resurrection and the Second Coming of the Lord; and there seems to be an entire ignoring of the election to be Kings and Priests under Jesus when he comes to reign the Monarch of the world.

Yours, fraternally.

JAMES LESSLIE.

Toronto, Canada, August 8th, 1877.

In a P. S. friend Lesslie says, "I will be 75 years of age in Nov.:—not far from the years of your pilgrimage."

J. L."

NOTE BY THE EDITOR:—It is only about one year since the writer of the foregoing became a subscriber to the BIBLE EXAMINER: and the above is the first letter, of any length, I have received from him. I thank him much for it; but doubt if he intended it only as a private and brotherly testimonial to myself: but it is too comforting to keep from the readers of this Magazine; and it has been one of the reasons that determined me to go on with another volume. May the Lord comfort and bless this, to me, new friend and brother.

FROM POLLY G. PITTS.

BRO. STORRS: Through the kind, protecting and preserving care of our heavenly Father, I am able once more to take my pen to let you and others know that I am still looking, and watching, and, truly hope I am waiting for the appearing of our Lord and Saviour; who shall change our vile bodies that they may be fashioned like unto his glorious body.

My health is poor, but better than it was, though I have not been able for a long time to write as usual, the powers and faculties of the mind fail, and I cannot think deeply for any length of time, and just now came into my mind what I learned from a leaf written more than a hundred years ago, perhaps two; and I felt the force of the words. It was this: "Lord what is man?" *Ans.* "Original dust: engendered in sin, brought forth in sorrow, helpless in his infancy, extravagantly wild in his youth, and in his manhood, decriped in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair; the birds with feathers; the fishes with scales; but man is born naked; his hands cannot handle, his feet cannot walk, nor his eyes see aright: vain are his desires, toys are his delight; he no sooner puts on the distin-

guishing character of manhood, but he burns it with wildfires, passion, stains it with abominable pride, or contaminates it with debauchery. Lord what is man?" *Ans.* "A dunghill blanched with snow,—a make-game for fortune,—a mark for malice,—a butt for envy;—if poor, despised,—if rich, flattered,—if simple, derided,—if prudent, mistrusted. His beauty is but a flower; his wit a flash; his wisdom folly; his art imperfection; his glory a blaze; his life a sham; himself a bubble. He is born crying; lives laughing; dies groaning."

"Who then to vain mortality would trust?  
Which is crushed before the mothe, whose dwelling is  
in dust."

"But after all this dark picture, I bless God, yes, I do bless his holy name, and feel that this is but the dark genesis of man; that the Spirit of God is moving on this corruptible mass, and in love impregnating it with life; and by and by, in a little while, yes, soon, God will, out of this dark mass, bring forth abundantly the things that have life. O blessed Spirit! and, as Rotherham says, "Loves whatever it broods; for that which broods does, in this very way, seek to reproduce itself, and to find objects on which to rest and delight. How strange,—if we overlook the Spirit brooding! For, if out of nothing, nothing comes, certainly out of mere dead darkness *Light* could never come. But in truth, this darkness is not dead: it is impregnated darkness; for the Spirit of God is brooding within it. It contains latent light. At the morning call of the Creator, the latent becomes luminous,—the hidden is revealed. The prolific evening prepares for the vocal morning. The silent and veiled work of the night is revealed by the dawn of the day."—*Rotherham*. O glorious Regeneration day! day of Restitution; day so long foretold by prophets, our Lord Jesus Christ, and his apostles. A day that God hath sworn by himself, the earth shall be filled with his glory. Amen. "Haste thee along, thou glorious noon-day.

"O! for the eyes of ancient seers;  
"O for the faith of Him that reckons!  
"Each of his days a thousand years."

A thousand years. Then on forever!  
Endless Ages—they will be here,  
Blessed Ages, whose every moment—  
Is more, yes, more than a thousand years.

Isa. ix. 7.

We ask ourselves this important question. Until the ushering in of that glorious day, *What?* *Ans.* "Perilous times;" and they are begun, and will soon be upon us in their perfection. But, blessed be God, they will not always last;

thine is an expected end; and our expectation shall not be cut off. O how precious is the faith that is the gift of God! the faith that works by love, and purifies the heart, and overcomes the world. The faith that takes God at his word; that believes the oath and promise of God to Abraham, that in him and his seed, which is Christ, shall all the families of the earth be blessed. O! what a *foundation*; what a rest it is to me, to-day; how it refreshes my soul; and I would be glad to tell it as I feel it, but cannot here, no; but by and by, when the great Alleluia is sung (See Rev. xix. 6-9.) I may tell it with you, my dear brethren, to the glory of God and the Lamb. I know the wrath of man shall praise God, and the rest He will restrain. I would be thankful, and grateful to my God and Saviour for what he has done for me through His WORD and the BIBLE EXAMINER. May God abundantly bless those that hold up his word as it is in Jesus, through the EXAMINER or elsewhere.

Your Sister, watching and waiting for Jesus.  
*Fredericksburg Iowa, Aug. 3d, 1877.*

FROM ELD. JOHN FOORE.

BRO. STORRS: It is by the help of the BIBLE EXAMINER I have learned the true character of God; that He *is love*, and that He so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; (John iii. 16.); and that God will have all men to be saved, and come unto the knowledge of the truth: for there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. I Tim. ii. 4-6. This is a faithful saying and worthy of all acceptance. For, therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men; *specially* of them that believe. These things command and teach." I Tim. iv. 9-11.

For what is that "special salvation?" To select out of the Gentiles a special people for a special purpose or work. What is that work? Let us see. Christ is the Second Adam, and with His Bride is to regenerate, or restore the earth to its primeval form and beauty and to bless all nations, as we find recorded in Gen. iii., that the Seed of the woman is to crush the serpent's head. And to Abraham and his Seed were the promises made. Gen. xii. 3; xxii. 15 18; and confirmed to Isaac, Gen. xxvi. 3-5; also to Jacob, Gen. xxviii. 14. The same is taught by Peter Acts iii. 25. Here we have, 1, Nations; 2, Families; 3, all kindreds.

I cannot see how any candid man can for a

moment think that God will not perform the oath that he swore to Abraham, saying, "In thee and in thy Seed shall all nations be blessed."

But *this* is not the age in which God will "convert the world." Only those who become espoused to Christ through belief of God's word, and thus become wedded to Christ when He comes. Then will "The Spirit and the Bride say *Come*:" and instead of a *well* of water springing up into everlasting life, the "*river* of life" will be broad. Then the blessing to all nations will go forth, and roll and shine: and the Spiritual Adam will restore all things spoken by the mouth of all the holy prophets; and righteousness shalt cover the earth as the waters cover the sea.

What was the mission of the first Adam and his wife? It was to multiply and fill the earth, or world, with people like themselves. "Like begets like." They were mortal and subject to death. The Second Adam will regenerate, or re-fill, or re-people, the earth with a spiritual race of beings; for, "like begets like." This age and the past ages were only the times in which a special call was employed. The next ages are appointed for the universal call: the judgments of God will be made manifest, and the people will learn righteousness; and, saith the Lord, "I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Zeph. iii. 9. Then wars will cease; divisions and all false theories will come to an end. None but those who sin against the Holy Spirit will die that death spoken of by John, when he said, "There is a sin unto death." I John v. 16. The last enemy will be destroyed. Then comes the praise of God as set forth in Rev. v. 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." Praise God for such a Gospel as this; and let the whole earth be filled with His glory. Amen, and Amen.

Oh that all our brethren would preach "*restitution*" instead of leaving the people in the dark in regard to the millions of little children and men who have never heard of Christ, and have gone down in death, and you leave them there; and yet tell the people God's ways are equal! How can ministers talk so? Stop and think what you are doing. The non-resurrection doctrine is only a little in advance of the eternal torment doctrine, so far as the equality of

God's ways are concerned. O, come out of Babylon before she goes into perdition.

My circumstances are such that I cannot pay for the BIBLE EXAMINER: yet I can't ask you to send it *gratis* any longer: and to part with my old friend, the EXAMINER and its EDITOR, is almost more than I can bear, as I believe it is the best periodical published.

Galesburg, Kansas, Aug., 1877.

NOTE BY THE EDITOR.—Take courage, Bro. FOORE: the EXAMINER will still be sent you, as heretofore, if it lives and I live to publish it.

May the Lord strengthen you in every good word and work. Let us be patient till God gives to us a part in that glorious ministry for which He is now preparing the kings and priests for "*ages to come*." Glory to God and the Lamb, for such "*joy set before*" us.

#### AN INTERESTING EXTRACT.

The writer of the following will excuse me for giving the *extract* from her letter; written "only for your eye," she says; but it is too good to be "hid in a napkin," and will comfort others as well as myself. It is from one who has passed through severe trials, and not long since laid in the grave her beloved husband. She writes:

"Bro. STORRS: Beloved of the Lord and many of His children,—

"The whole plan of redemption is a LOVE-ING one,—stands out in prominent characters through all the ramifications of Divine leadings. Love is the fulfilling of the law. What a God-like principle! How elevating to the soul!—expanding to the senses,—mellowing and shaping the character,—molding sentiments, subduing wills,—transforming evil into good, by the all powerful agency and attributes of JEHOVAH. The *four* letters, combined, charm me! It is the noblest element that can be wrought in nature. Its origin is not a product of the earthly. Its springs lay embedded in the fountain above and beyond the realm of the finite. How blessed!

"Little by little the veil is lifted, and I am led to see the beauty, loveliness, and perfection of this sweetest, and *best* of gifts. I covet it earnestly!

"I had no thought of writing thus when I took my seat at my desk only for your eye. My first impression was to give you a word of cheer, and speak a word in behalf of the *loved and lost*. How sweetly he is sleeping! Free from all of the depressions and commotions that swell the record of these days.

"Much love to you and yours.——."

FROM MARVIN S. HIGBEE.

BRO. STORRS: I love the EXAMINER very much. It comes monthly as a welcome visitor, laden with knowledge which I fail to get in any other paper I ever read. It shows God's goodness towards man in the great plan of redemption; and when that plan is complete, a restitution will be complete, as He has declared by his servants the Prophets, as Peter said on the day of Pentecost.

I preached in the west part of this State on this subject, and a number embraced it and rejoice in the truth: but it is looked upon as a new doctrine in Florida; for they never heard the Bible explained that way before. I love the truth, and love to teach it to others. I hope you will continue to publish it as long as you follow the light of God's word.

I have believed in the "age to come," but could not see clear as I now do in "the ages to come." For this light, I thank my heavenly Father, and bid you "God speed" in proclaiming it. O, how dark and unsatisfactory is the popular preaching of the present days, in the mind of a person that is enlightened into the true light of God's word.

As I see the signs of the close of this age and the ushering in of the glorious ages of the reign of Christ and his immortal saints, I do rejoice: then nations will learn war no more, and the Seed of Abraham will bless the nations with a peaceful government.

Orange City, Florida, July, 1877.

#### LETTERS RECEIVED TO SEPT. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

"Postal Cards" are too numerous to give all the names of the writers. Very few have asked a discontinuance of the EXAMINER, and nearly all have expressed an earnest desire for it to be continued. Some have expressed a difficulty to pay strictly "in advance." To such I would say, if you pay by the first of January next, it will be accepted as in advance; but it is to be hoped you will pay at the earliest period possible.

ED.

Mrs. Ann Boulton, O. F. Cressy, M. C. Harri-  
man, Allen Logan, M. S. Higbee, L. F. Arnold,  
Mrs. S. C. Webster, Samuel Reiter, Polly G.  
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ings, Dr. F. L. Wright, Lottie Hermes, Eld. H.  
Rockwell (2), J. D. Sheridan, J. Craig, S. Pri-  
ser, Eld. J. Parry, Jas. Austen, T. Wright, Mar-  
garet Smith, E. S. Diman ("Yes"), J. B. Eg-  
gleston, Sally Dillingham, R. R. Gaither (Pay  
when you can), Joseph Lakeman, Margaret

Smith, Fanny M. Young, L. Von Eschen, Mrs.  
L. H. Whitney, Mrs. Mary Coons, T. H. and A.  
T. Ford, Henry Dunbar, A. A. Steadman, W.  
H. Barnes, A. E. Iredale, Jas. Lesslie. (The  
tract on "New Jerusalem" has not been receiv-  
ed), Jacob Shafer, O. H. Hammond, S. S. Call  
(all right), E. D. Adams, Geo. Atkinson, John  
T. Cate, N. H. Palmer, John Bigwood, Daniel  
Westervelt, J. H. Oliphant, Mrs. A. Logan,  
Mrs. J. E. Peck, J. W. Maffit (all right), Mrs.  
D. O. Hopkins, Delos Johnson, H. Low, Martha  
C. Lee, John Rink, Daniel Wells (thank you),  
Mrs. P. W. Fuller, Helen Robertson, G. B.  
Stacy, Wm. B. Putnam, Edmond Wolcott, Mrs.  
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VOLUME XXII.

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# THE BIBLE EXAMINER,

PUBLISHED MONTHLY

FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS,  
SECTS, CREEDS OR PARTIES.

GEO. STORRS, EDITOR AND PUBLISHER.

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*"One Mediator between God and Men, and the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM II. 5-6.

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*For the unfolding of Bible Truth,  
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Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, OCTOBER, 1877.

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W. H. SPENCER, PR., ONTARIO, N. Y.

## TO THE FRIENDS OF THE EXAMINER.

Any of those who intend to sustain the BIBLE EXAMINER, financially, beyond the subscription price, will confer a very great favor to let me know immediately to what extent they intend to aid it. Shall the EDITOR take the *whole* risk in the *financial* affairs of this Magazine, as well as its *editorial*? Is it best to lay the burden on him at his time of life? Shall he have your support, or shall he be obliged to carry it *alone*? He looks to God for the aid he needs; but he knows that the Lord works by *means*; and though your prayers are exceedingly valuable, there is no doubt you will be able to see and feel that they are answered somewhat in proportion to the *financial* interest you take in that for which you pray.

The light we seek on the character and government of "Our Father in heaven," is indeed, only to be found in the Bible. In the periodicals of all sects and parties the light we look for is excluded, or only shines through thick veils.

We wish to know what is God's purpose concerning *the race*,—*the world*,—that he "so loved" that He "gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did he intend that vast millions should *perish* without the knowledge of His love, and without any opportunity to accept the benefits to be derived from it? If so,—and nearly all Christendom *virtually* maintain that the CREATOR did so determine,—then what becomes of truth, honesty, or any other attribute said to belong to God who made us, and who is said to give His Son to be "the propitiation for the sins of the whole world?" 1 John ii. 2. What becomes of his "Oath" to Abraham, that in him and his seed all families, nations, and kindreds of the earth shall be blessed? Yea, what becomes of that God who *swore* by Himself, "I have no pleasure in the death of him that dieth?" if He so ordereth His administration of the Government of "the world" that innumerable millions die without any knowledge of "the only true God and Jesus Christ," whom He "sent into the world to be the LIGHT of the world."

To impute such an administration to the CREATOR, which makes His "ways unequal," and His testimony of "*love* to the world" a palpable falsehood, is "Atheism" itself: though we may pray for such teachers, "Father forgive them, for they know not what they do."

Shall the only periodical in America\* that

speaks out boldly on *this* question be compelled to suffer and be crippled for want of funds, after having lived so long in spite of all the attempts of falsehood and misrepresentation to strangle it? It must not be, and it will not be if God is on its side, as hitherto He has been, beyond a doubt in my mind. "But if He says, Thy work is done for *this* Age," I hope to respond, *Amen*: but give me a part in the glorious work of "THE AGES TO COME." I add no more at *this* time.

GEO. STORRS.

## EDITOR'S NOTICES.

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MRS. A. LOGAN, Paxton, Ill., under date of Aug. 25, writes: We have received the EXAMINER for this month, though late. We had a good time last Sunday in perusing its pages, as we always do. God only knows how grateful I am for such a blessed medium by which His precious truths are explained to us. Surely when thus presented, in their true light, they are sweeter than the honey comb.

The Editor asks, shall he go on with his work with the BIBLE EXAMINER? Myself and husband say,—"*Yes*, by all means." I would hardly know how to live without it in this dark, isolated place. It is now some four years since we duly received the EXAMINER, and we feel to thank the Lord that our lives have been preserved, *that* in His kind providence is shown to us the great and blessed light in His holy Word, that He has laid up for his faithful children in these last days.

Yours in the love of the truth.

\* I except the "*Herald of the Morning*," a paper published by Dr. Barbour, Rochester, N. Y.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXII.

NEW YORK, OCTOBER, 1877.

No. 1.

## THE DOCTRINE OF ELECTION.

It is well known that for years past I have opposed the popular, or Calvinistic view of election. That view is essentially this: "God did, from all eternity, unconditionally, elect a certain number of persons to be saved, and these cannot be lost; and, at the same time, did pass by all the rest of the human family, and left them to eternal damnation;" *i. e.*, He reprobated them to eternal torments or death, leaving them in a helpless and hopeless condition.

Such an idea of election I have opposed for fifty years past, and shall probably oppose it to the end of life, as unharmonious with the character of God and his professions of "love to the world," and the fact that Christ "tasted death for every man," and "gave himself a ransom for all," and that "God will have all men to be saved (*to live*), and come to the knowledge of the truth" (1 Tim. ii. 4-6; Heb. ii. 9).

With this statement before my readers, I trust they will not mistake nor misconstrue what I am about to say on election. That there is a Scripture doctrine of election, it is useless to deny; and that it is a "Sovereign" one, must also be admitted. God, of his own sovereign pleasure, elected the first Adam before he was created, to be the head and representative of the human race in its animal nature. The same Sovereign will elected, "before the foundation of the world" (Eph. i. 4), the second Adam—the Christ—to be the head and representative of a *spiritual* race, to be developed in due time.

### SCRIPTURAL ELECTION HARMLESS.

These elections are necessarily followed by a harmless reprobation: *i. e.*, no other man can take either the first or second Adam's place in the plan of God relating to our race. Neither of these elections are designed to exclude any of the race from the favor or love of God, but both are ordained for the benefit of the *non*-elected, to bring life and well-being to the entire race. The first Adam was elected to the *office* or work of multiplying and replenishing the earth, by filling it with inhabitants and subduing it. (Gen. i. 28.) The second Adam was elected

to the *office* or work of bringing out a spiritual element in men and subjecting them to the will of God, so that they should find their happiness and joy in "communion and fellowship with the Father and Jesus Christ," the second or spiritual Adam (1 John i. 1-3).

These two heads (the first and second Adam) were each elected, in distinction from all others, for these special *offices* or works; but it was for the benefit of others in both cases, though all others were reprobated in the sense these were *elected*.

### THE CREATOR'S RIGHT TO ELECT.

The sovereign right of the CREATOR to elect whom He will to certain offices, or to perform a particular work, is undeniable. To deny this, would be to deny that He is God, the MAKER of all things; and to such the language of Paul is applicable, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. ix. 20). Without variety in the human family, what would society be, even in this life? If all are rulers, who would be the subjects? If all were subjects, who would be the rulers? It is evident to all, that some men, by nature, are endowed with five talents, some with two, and some with only one; and each was thus endowed, not by his own choice or will, but by the will of the CREATOR. Each was elected, before he was born, to this capacity found in him by nature; improvement may increase this capacity in them all; but I speak now only of the election which gives them their place, at first, in the race; all ordered in infinite wisdom for the highest good, improvement and happiness of the whole race.

Men claim the right to elect their own rulers; and the act of doing it is called "*Election*," that is, certain persons are elected to fill particular offices, not for their own benefit or aggrandizement, but for the good of the whole community. From the offices thus filled, all others, for the time being, are reprobated or rejected; but the reprobation is a harmless one; the election was designed to benefit all the

reprobated; to watch over their interests, and see that all were protected in their lawful pursuits, and to punish the disturbers of the peace. The elect rulers are armed with authority to enforce law and order, and under such a well-ordered administration the greatest amount of good will be possessed by all well disposed, both of rulers and the ruled. In this view, election is stripped of its hateful aspects.

#### A CALM LOOK AT THE SUBJECT.

Let us now see if we can look calmly on the Scripture doctrine of election. In the first place, suppose it is an election of individuals, though that view may be modified as the investigation proceeds. For what are they elected, or to what? Is it to be saved, while all others are to be damned? Preposterous assumption; as unfounded in the word of God as it is blasphemous. They are "chosen in Christ" and for Christ, to aid him in his work of blessing the race of Adam, for whom Christ "tasted death;" that is, "every man"—"every creature"—the "all" for whom Christ "gave himself a ransom," which will "be testified in due time" (Mark xvi. 15; 1 Tim. ii. 6; Heb. ii. 9). The elect are to become the "Bride of the LAMB"—His "joint-heirs"—to reign with Him (Rev. xix. 7, 8; Rom. viii. 17; 2 Tim. ii. 12); and will sit with Christ on his throne in the regeneration (Rev. iii. 21). Shall He not have the right to select His own Bride? May not He and His Father elect whom they will for the Bride of Christ? How can that be doubted? Her office is not to exalt herself, nor for herself. It is to exalt the Bridegroom and be *workers* together with Him in blessing the race and carry out God's great purpose of blessing "*the world*"—the whole human family.

Viewed in this light, what Christian's heart can object to the doctrine of election? No one is harmed by it; no one is excluded from salvation, or eternal life, by it; but their ultimate possession of those blessings is more likely to be secured by it. There is greater hope for those who are not of this elect Bride than there would have been but for her being thus elected and prepared to bless the others of the human race. This election need not and should not cause any jealousy in the minds of the non-elect; for, first, it is for *the benefit* of the non-elect that this election has been made: and, second, these elected ones have, in this life, to

His baptism" of sufferings, sorrows, and reproach, be despised, reviled, have their names cast out as evil, their motives misconstrued, endure persecution in some form; many of them even unto death, having "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, harassed, maltreated (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. xi. 36-38). Such, in some sort or some measure, is the lot of the Elect Church of Christ, who, having been made partakers of His sufferings, will be sharers in His glory, having been fitted therefor by being perfected by sufferings like their Elect Head, Christ Jesus. They do not and cannot live as other men do in this present life. They are called out from the world, and live not for this world, but live above it, looking for a "kingdom prepared for them from the foundation of the world" (Matt. xxv. 34). Christ is not only their REDEEMER, but their great EXEMPLAR: to be Christ-like is the grand ruling motive; and this makes them separate from all other men in this life. They have taken Christ's yoke upon them, and are now learning of Him who was "meek and lowly in heart."

These remarks lead to another branch of the subject. That the elect I have spoken of are a definite number, which can neither be increased nor diminished, is highly probable; but I shall not argue that point at this time, another question being of more importance; that is—

#### IS THE ELECTION ABSOLUTE AS TO PARTICULAR PERSONS?

Or, *Is it an Unconditional Election of certain individuals to fill the position of Bride to the Lamb?* That the offer of this honor is confined to a portion only of the human family is a self-evident truth: for only a few of the race have ever heard the proclamation of the grace of God in Christ. It seems to follow that only those to whom the good news has been preached are *candidates* for this high and holy calling. That this election is not absolute, *i. e.*, irrevocable, seems clear both from the Old and New Testaments. Peter calls upon believers to make their "calling and election sure" (2 Pet. i. 10). Paul tells us, "I keep under my body and bring into subjection, lest that by any means, when I have

preached to others, I myself should be a cast-away (1 Cor. ix. 27): and again he says, "I have suffered the loss of all things . . . that I may win Christ . . . that I may know him and the power of his resurrection . . . if by any means I might attain unto the resurrection (*exanastasin*) out from the dead," or out from *among* the dead" (Phil. iii. 11); which language shows that Paul did not consider his election to that honor was absolute; hence, his laborings and sufferings to "make sure" that result.

Thus it appears that election, though it may be of individuals, is not absolute; it may be forfeited by "transgression." Paul is clear on this point when he says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. vi. 4-6). Again Paul says, "If we sin wilfully *after* we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 26, 27). Such testimonies go to show that individuals may be elected to run in the race for the *offices* of "kings and priests" unto God and the Lamb, and yet may "come short of" a confirmation or inauguration into those offices by failing to obtain that maturity and perfectness which God calls them to, and by non-improvement of the grace bestowed on them: hence, the apostle exhorts on this wise, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. vi. 6).

The Scriptures are full of cautions against carelessness in the use of God's grace, and against quenching the Spirit, and admonitions not to grieve the Holy Spirit of God, all of which go to show that there is danger, at least a possibility, of failing to "make our calling and election sure." Too many persons, while writing or speaking of election, fail to make the distinction between being elected to *run* a race, and being elected to receive the *prize*. All who believe in Jesus have been elected (from the foundation of the world, if you please,) to run in the race for the kingly and priestly *offices* of the Kingdom of God; but none have been

absolutely elected to the possession of those offices; this last election is suspended on conditions to be performed; hence, says the apostle, "So run that ye may obtain;" (1 Cor. ix. 24): obtain what? "An incorruptible crown." This belongs "to him that overcometh." (Rev. iii. 21.)

#### GOD'S DESIGN BY AN ELECTION.

This view of election, while it acknowledges the sovereignty of God and His right to bestow His gifts according to His will, shows that all is done with the design to benefit the race of men, as a whole; so that while some are exalted to rule and teach, the others are blessed under and by their rule and instruction, thus uniting the whole family of man in a perfect harmony, diffusing perfect happiness and joy; "every man," ultimately, sitting "under his own vine and fig-tree," having none to molest or make him afraid, "for the mouth of the LORD of hosts hath spoken it." (Micah iv. 4.)

Such an election as here set forth, is a most powerful stimulus to holy living, deadness to the world, self-denial, patience in tribulation, watchfulness, constant reliance on God for help and support in all the conflicts to which we are exposed in this life: in short, it leads to that spirit of consecration to God and the Lamb which few professed Christians seem to have any idea of in these days, for most of them appear to be tolerably satisfied to be saved from hell or death; and a deep communion with the Father, and with His Son, Jesus Christ, seems of no great importance to them if they can *only* be saved. *Saved* they may be; but never gain a part in the company composing the Bride of Christ: they have not made that "calling and election sure," and hence, fail of being kings and priests unto God and the Lamb; though saved with an inferior salvation through the abounding love of God, they may be subjects but not rulers in the Kingdom of God; they are not *heirs* of the Kingdom, when that reign is established over all the earth. How great their gain or loss will be, by their neglect to make "*sure*" their election, is a matter at present impossible to tell. Let each believer in Jesus see and feel that he or she is called, yea, *elected* to something more than to be saved; they are chosen to put *on* Christ; *i. e.*, to become Christ-like, so as to be of His Bride, and occupy the place of kings and priests to God and the Lamb. Not to live for this end and *office*; to be satisfied with the idea of merely being saved somehow, is to undervalue their high calling and

lightly esteem the exalted honor of being joint-heirs to Christ's throne, and possessing the intimate relation of Bride of the Lamb. It is too much like despising the birth-right, like Esau; or selling it for a mess of pottage. What are all the charms of this present age—its honors, its luxuries, its wealth and grandeur—compared with the eternal honor and pleasure of being of the number that "follow the Lamb whithersoever He goeth," (Rev. xiv. 4,) and associated with Him in all the wondrous works and glories of the "ages to come?"

In the foregoing I have aimed only to give an outline of a theme which is inexhaustible. Let all believers in Jesus "strive to enter in at the strait gate," and walk in "the narrow way," if they would make "*sure*" their "calling and election," and not rest in the bare idea of being saved. The *prize* is before us: let us "so run that we may obtain" it.

ED.

### TRUTH AND ERROR MIXED.

It ought not to be considered strange that truth and error should get mixed and find utterance with the best of men; for *now*, "We know *in part*," saith an Apostle.

Recently appeared, in one of my "Exchanges," the following answer to a question concerning the resurrection of the wicked dead, and the idea that the gospel would be preached to them. The answer was:

"That God will raise the wicked dead is no heresy. . . But that the gospel shall be preached to them after they are raised is an error. The gospel is the power of God and the wisdom of God to every one that believeth, during this dispensation, for the completion of the elect Church, which will be perfected at the coming of CHRIST and glorified together with him; and no more can subsequently be added to that company of redeemed ones". . . . "The wicked dead will not be raised 'till after the millennium, and then they will be punished for their sins, and subjected to the government of God; and though finally reconciled in that state of subjection will never rise above it."

Much of the foregoing I fully assent to; *i. e.*, the "special" salvation of the elect church is to be completed in *this* dispensation, and no more will ever be added to it, and no other saved ones, in any dispensation, can rise to the dignity of the "Bride, the Lamb's wife:" access to that honor is closed forever.

But is the term "Gospel" confined to that one work of saving the "elect Church?" Certainly not. Read the following texts: "The Scripture

foreseeing that God would justify the heathen through *faith*, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed." Gal. iii. 8. "Preach the Gospel to every creature," said Jesus. Mark xv. 16. "Behold I bring you *good tidings*" (good news—the gospel) "of great joy which shall be to *all* people," said the angel announcing the birth of Jesus, Lk. ii. 10. Texts of like import can be quoted to any extent: and yet, the writer, whose language we are considering, flatly denies that the gospel will never be preached to the millions on millions who have died without ever hearing the Glad Tidings of the Redeemer, who "gave himself a ransom for *all*" men: and further, he gives us to understand they (all the wicked dead) are to be "punished for their sins," after they are raised, and "finally reconciled," and be in a "state of subjection." Yet *how* the reconciliation is effected he does not tell us, unless he means to be understood that the punishment, he says, they are to have, "for their sins," does the work of reconciliation; for, he says, "That the gospel shall be preached to them, after they are raised from the dead, is an error." Hence, the vast multitudes of the wicked dead are to be raised and "reconciled" to God and his government without any gospel. If they are "reconciled," as he says they will be, it is to be supposed there is a mystery of God not yet unraveled; and the Gospel will not have the glory we thought; also, that Peter did not understand the matter when he said of Jesus Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

It seems as if our friend has found two very different ways to be "reconciled" to God: one by *faith*, which is the Gospel way; the other *without* the Gospel, probably by being "punished for their sins," though it is uncertain: yet he gets them all saved or "reconciled," as he calls it.

ED.

### "THREE WORLDS."

My "*criticism*" on the above named work, in the July EXAMINER, has called forth a reply by my esteemed Bro. CHAS. T. RUSSELL, in the "Herald of the Morning." I understand that Dr. BARBOUR, its Editor, does fix *definitely* the time of the *translation* of the *elect* Church. He tells us, we are "in the time of the harvest now" and that "some time in this period the *elect* are to be translated," yet he does not pretend to

know the exact day. But does he not say, it will be at or before the harvest ends? and does he not say, it ends "the 9th day of April" next? He may admit it is possible the elect may be translated any time before that day: but suppose they are not: what then? will they not know "the day," *exactly*, in which they are to be changed, at that day? and would any of them, with that knowledge, "be in the field," or "in the mill," at work, as our Lord tells us they will be when they are taken?

I object to the time setting in any *limited* period, because I believe it is a disregard of our Lord's teaching on the subject, and the disappointments of the past, I think, should teach us it is an error to attempt to do more than to show the *return* of our Lord *from* heaven "is near, even at the door," and learn to "watch and pray" that we may be ready at all times to meet Him.

But no argument that I have ever seen, since 1844, has had any effect on my mind to cause me to believe the precise time of the Second Advent is revealed in the Bible, or will be known, unless God gives a new and direct revelation on the subject; which He may or may not, for all that is known.

I have no disposition for controversy on the subject. I do not have any doubt of the honesty and sincerity of Bro. BARBOUR and his fellow-laborers; but I cannot even seem to consent to their conclusion that the translation must and will occur within the next *six* months, or by or before the 9th of April next. I do not affirm it will *not*, only that the presumption is against the idea, from the declarations of our Lord, such as: "Watch, for ye know not what hour your Lord doth come" . . . "Therefore be ye also ready, for in such an hour (or, *time*) as ye think not the Son of man cometh." Matt. xxiv. 42, 44. At the close of the parable of the ten virgins, Jesus says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Again Jesus charges his followers, "Take ye heed, watch and pray, for ye know not when the *time* is." Mark xiii. 33.

It is easy to multiply similar expressions; but these may be sufficient to prevent the patient Christian from being *positive* on the definite time though he may think and believe "it is nigh, even at the door." A Christian's duty is to be always ready to meet his Lord, and to "*love* His appearing." But he is nowhere in the Bible exhorted to look further than for the "signs that it is nigh."

If professed followers of Christ cannot be stim-

ulated to live holy unto the Lord, only by the knowledge of the *time* of his return, then what becomes of those who have died without that knowledge? Yet, our friends, who advocate *this* definite time, give them a pre-eminence in immortality by teaching us that such are now being raised from the dead and are with Christ.

Again I say, I give these teachers credit for their sincerity and honesty; but I cannot accept their teaching *on time*.  
Ed.

## INQUIRY ABOUT JOHN THE BAPTIST.

Will you tell us what John, the Baptist, meant when he sent to the Saviour asking this question, "Art thou He that should come? or look we for another?" John had previously baptized Jesus and proclaimed him the "Lamb of God." Was John *offended* because Christ had not visited him in prison?  
H.

### RESPONSE BY THE EDITOR.

The term "offended" is used in the text in the sense of *stumbled*, or thrown into doubt by trying circumstances. The word is frequently used in this sense. The Saviour said to his disciples, "All ye shall be *offended* because of me this night,"—the night he was betrayed and delivered up to be crucified. The disciples expected, as all Jews did, that when the Messiah should come, it would be to "restore the kingdom to Israel" and become their King. When, therefore, the disciples saw Jesus in the hands of His enemies and condemned to death they were "offended,"—that is, *stumbled: doubt* arose in their minds as to his Messiahship: it was a trial of their faith in Him. This doubt was expressed by the two disciples on their way to Emmaus, when Jesus met them, after his resurrection, as they were walking and "sad," and inquired of them the cause. They rehearsed the story of Jesus' works and how He had been put to death, adding, "We *trusted* that it had been he which should have redeemed Israel." They were *stumbled*,—thrown into *doubt* by the circumstances that had taken place.

So John was *stumbled* at the events transpiring. He was shut up in prison; deprived of seeing Jesus and of witnessing his wonderful works which he heard Jesus was performing; nor could he see why he was kept in prison and received no visit from him of whom he had testified that he was "THE LAMB OF GOD." In spite of the evidence he had had of Jesus' Messiahship, his mind was shaken,—*doubt* troubled him; but he applied to the right source for relief and though probably he did not get what he hoped for,—i. e., a visit from Jesus, or per-

objective hell altogether; or whether it is not rather to be found in those portions of Divine Revelation which seem to teach that the destinies of the Elect Church and those of the World are in many important respects, different; that the one class is intended to form the court, and the other the commonalty of the world (or age) to come; that the former, in glory, is to be identified with its Lord at His coming, and therefore with Him to judge both men and angels; while the latter, each one according to his works, is to be placed in that position which will form the appropriate retribution of his belief or unbelief, of his love or scorn of the Gospel; and of his kindness to, or hate of, the little flock while on earth,—whether that retribution involve degradation or death, few stripes or many stripes, grievous loss or the lake of fire,—all but the irreparably lost being, on this supposition, again brought under influences which involve further training,—a process terminating either in restoration or the second death.—“*Destiny of the Race.*”

#### ADAM AND EVE.

Subject to suitable conditions, Adam and Eve are immediately after their creation placed under law, and declared liable to certain consequences in case of disobedience. That transgression will be followed by death is announced rather than threatened. “In the day thou eatest thereof thou shalt surely die.” It is not “I will put thee to death,” but death will be the consequence of thy disobedience. The effects of transgression, like a subtle poison, will steal over thee with fatal results, and “dying thou wilt die.” The death spoken of—whatever else may be involved—appears to be that which is physical, the death to which Adam had already perceived the animal world was subject. The seeds of decay in man, to be followed by his decease, are, according to this account, sown in sin; the sin necessitating return to the dust as the needful prelude to a new life.

Temptation now plays its part. The newly formed creatures are brought into contact with an intellect more subtle than their own, but destitute of conscience or of any sense of duty, and therefore styled “a beast of the field.” By this cunning and fascinating companion the two—the woman first, and then the man—allow themselves to be persuaded that gain, and not loss, will follow the assertion of independence. The tempter says to them, “Ye will be as gods, knowing good and evil;” and they believe him. The inexperienced pair fell, apparently under

the first attack, and become at once victims to shame and dread. Yet they have advanced. The Lord God said, “Behold, the man is become as one of us, to know good and evil.” The consciousness of nudity, while implying loss of innocence, is advance. It is the difference, between the babe and the adult; between the savage and the civilized. A painful self-consciousness is the first-fruit of the knowledge they have unlawfully acquired.

In this condition they meet their Judge, are convicted and condemned; but apparently in pity rather than in anger. They suffer the necessary consequences of their folly in banishment from a scene of perpetual beauty and joy, and in entrance upon a world of toil and care; yet not without many alleviations, accompanied by a promise of future triumph over the enemy by whom they had been beguiled. In one sense, indeed, the words of the serpent had proved true for they had really become what he had said. But only through suffering and death can the elevation be other than a curse. Their appointed lot, therefore, is labour, sorrow, and disappointment, to end only in that form of dissolution which is literally a return to dust.

I do not see anything in the narrative that justifies the assertion—so often made—that the human race is accursed in consequence of Adam’s sin, or that man as man now comes into the world under the wrath of God. The Fall, according to the account here given of it, has changed the conditions of humanity, and sin has brought death into the world. But there is nothing to show that it has either lessened the love of the Creator to man, or altered the original relation of the creature to the heavenly Father. The conditions of existence are harder than they would have been had Adam successfully resisted evil, but the prize to be won is higher; for death is to be followed by life, and ruin by redemption. Human education has become, as a consequence of sin, a very long and costly process; but it is of the highest possible kind, and its completion in victory over evil is assured in the promise, “The seed of the woman shall crush the head of the serpent.”—“*Sunday Morning.*”

#### THE FALL.

The fall, when it took place, was obviously not unexpected, since it was both foreseen and provided for. We have a right therefore to suppose—God being infinitely wise and good—that it was permitted for wise and good ends, and further that all it has entailed on the human race will one day be seen to issue in results consonant

with the highest interests of the creature, and exemplifying infinite wisdom, justice, love, and truth.

Much that was involved in the transaction may be, and probably is, at present beyond our reach, but it is not difficult to see that without acquaintance with evil there could scarcely be any such thing as an intelligent and voluntary preference for good. That which had to be formed in the newly created being was what we call character; but character cannot be called into existence like light, or indeed have any being apart from the will of the creature to be acted upon. The fall, therefore, whatever might be its consequences, was but the first and necessary step in the education of humanity. I say of humanity, because throughout, Adam is never regarded as an individual, but always as the head and first father of a race.

And how many consequences follow! Expelled from the cradle and the home of his earliest days, man is sent forth to do his work, to develop his powers, to discover their limitations, to labor, to suffer, to sicken, and to die. And all this under apparently hard conditions. The very earth resists its tiller and brings forth thorns and thistles. The animal creation rebels against its appointed ruler, and must be subdued, so far as it can be subdued, by superior cunning or by brute force. Sadness intermingles with every joy, and henceforth, from the cradle to the grave, life becomes a fight.

We have next to observe the human being, as he is multiplied by flesh births, and grows from infancy to manhood under the conditions which now belong to the race. What these were we have already seen,—so far at least, as they involve change of circumstances; that they carry with them a *change of nature* has been often asserted, and is without much consideration commonly assumed.

The phrase is an unhappy one. What we call human depravity—a depraved nature—means neither more nor less than this, the consequences which must invariably follow the separation of the creature from his Creator. Placed in that position—and Adam was so placed by his disobedience—any created being would become depraved. The change that took place in our first parents after their fall was not therefore a change of *nature*, but simply the development of their independence. It was the necessary consequence of being left to themselves.

This was the only difference betwixt Adam and Cain. Adam, before his transgression, was in *close alliance* with his Maker. Cain comes into existence when that alliance was broken. Christ,

the second Adam, renews through Himself the broken tie whenever and wherever the lesson taught by the separation has been perfectly learnt, *but not before*. Depravity, or the tendency to fall into evil to any conceivable extent, is therefore *natural* in every human being when “drawn away of his own lust, and enticed.” Holiness, or the disposition to submit everything to the infinitely wise and good, is, on the contrary, *supernatural*, being the result of influences from above.

The prediction that by the seed of the woman should deliverance be effected must have opened up to Adam and Eve the prospect of retrieval from their ruined state. “They saw that God had not abandoned them, and that His thoughts towards them were thoughts of compassion even whilst He was pronouncing sentence upon them. They saw God was even then planning their return, and that His love was even then preparing the means of accomplishing it. In whatever way this might be effected, they would see that its chief value was as a demonstration and a pledge of God’s love.”—

“*Limitations of Responsibility.*”

#### CAIN AND ABEL.

What time may be regarded as having elapsed between the expulsion from Eden and the death of Abel is not to be gathered from the narrative. Supposing the antediluvians to have been from the first remarkable for longevity, it may have been above a hundred years. Nothing, however, is said about the multiplication of the species during that time. The curtain falls over a lost paradise, and when it rises again it reveals only a murderer and his victim. The development of character has evidently proceeded, but with strange results.

Cain and Abel are the children of the same parents, having received, as may be supposed, a like training similar instruction, and the benefit or otherwise of the same examples. Yet their characters are as diverse as possible. Why is this? Their circumstances could scarcely have materially varied. If the one came into the world depraved by nature in consequence of a parent’s sin, so did the other. The doctrine of “traducianism”—that the soul is propagated like the body, and so inherits the depravity of the parent—does not therefore explain the difference. That of “creationism”—the supposed infusion of the soul direct from God—is equally at fault. The relative strength or weakness of particular passions or tendencies in different persons may arise from diversities of structure,

release from prison,—he got fresh evidence He was the Messiah, and possibly new courage to bear his imprisonment by having a message *direct* from Him.

John's work in public was done; he had only now to learn the lesson of entire submission to the will of God in solitude. This is truly a severe discipline, but may be necessary sometimes for our perfection; especially if in previous times we may have been called to a great and important work, as John was, which is too apt to engender pride, as if the Lord could not well do without our services. Happy the man who has been highly honored of God in an important work, if he can bear the apparent disgrace of neglect or of being laid aside, and others employed in his stead.

Something of this kind may be necessary to all the *special* servants of God who have stood in the front ranks of advanced knowledge of God and his government of the world and gracious designs towards the children of men. That is the time of the trial of their faith, and of their perfection for the kingdom of God. "Blessed is the man that endureth temptation;" i. e., *trial*. James i. 12.

### ANOTHER INQUIRY.

"Will you explain our Lord's expression to his disciples Matt. x. 23, "Ye shall not have gone over the cities of Israel till the Son of man be come?"

II.

Commentators of all classes are puzzled with this statement, and it may be presumption in me to express an opinion where others have been in doubt, and some are positive that it means the coming spoken of that took place near the time the words were uttered. Leaving all other conjectures I shall state what seems to be the truth in the case.

The Saviour was instructing his disciples how to act in the mission He was sending them to perform, and said, "Behold, I send you forth as sheep in the midst of wolves. . . . Beware of men. . . . But when they persecute you in this city flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

The marginal reading is, Ye shall not "*end or finish*" the cities of Israel till the Son of man be come. Why did Jesus speak thus? and what is the true import of His words?

*First* to encourage the disciples to continue their work though persecuted and obliged to desert in some place; to realize there were enough others where they could labor; even so many that they could not "*end or finish*" the cities of Israel till his coming to "*reign over the house of Jacob forever.*" Luke i. 33.

In the second place, it seems to me that all expositors entirely overlook the broad expression "*the cities of Israel.*" They all seem to suppose that this language included only the cities of Judah and Benjamin, for those tribes constituted nearly all of Israel in Palestine at that time; while ten tribes, or the main body of Israel, were far off in other lands, somewhere in the "North quarters;" and Christ declares his mission was to the "*lost sheep of the house of Israel.*" Matt. xv. And in the commission, connected with the language of the text under consideration, he said, verse 6, "Go to the lost sheep of the house of Israel." He pointed them Northward in their work; and the main work of the disciples, so far as recorded, was to the North or Northwest: and the prophets of the Old Testament looked in the same direction for Israel: thus; "Go and proclaim these words *toward the North*, and say, Return backsliding *Israel*, saith the LORD." Jer. iii. 12.

The main body of Israel were in the North in the time the words under consideration were addressed to the disciples, though, perhaps, unknown to most men, but fully known to Jesus, and that a multitude of their cities; that would arise, would not be in possession of the truth concerning *the* Christ even till He should come the second time, or come to "*reign over the house of Jacob.*"

No other exposition of the text that I have seen gives me even the appearance of being the truth. To make it mean that Christ did come, in the sense of his language, in the Apostles, days or at the destruction of Jerusalem is, to my mind, a grand mistake and irreconcilable with a vast amount of Scripture testimony. ED.

### A REQUEST.

Please give me your understanding of the expression "For our conversation is in heaven," Phil. iii. 20.

C.

The word rendered "*conversation*," in the text, is *politeuma*; literally, it signifies, "*Citizenship*: to live in conformity to the laws of a state or society."

The Syriac reads, "*Our concern is with heaven,*" etc.

The text, then, is to be understood, that to believers in Christ "*the world*"—this present state—"is *crucified*"—their citizenship is in heaven; that is, they belong to the "*heavenly country*," and are to be governed by the laws of that State to which, by taking on them the name of Christ, they belong: the Head and Ruler is now in heaven; "*from whence*, also, we look for the Saviour, the Lord Jesus Christ:" the same verse in which the words are found above.

To state the case plainly, it is this: Christians are subjects, or citizens, under the Government of Christ, who is *now* in heaven; they are looking for His return and should be found living in obedience to Him and His laws that they may be accepted of Him and have their "*vile bodies changed and made like to His glorious body.*" See verse 21. ED.

## "FOLLOWING AFTER TRUTH."

*"Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes."*

### X.

#### DIVINE EDUCATION.

##### PRELIMINARY.

The late Mr. Erskine, of Linlathen, in his "Spiritual Order," dwells frequently on the education of the human race as being the great object of the Divine Being in the creation of man. He says "we are tried that we may be educated, not educated that we may be tried." This would appear to be the view of the author from whose works we are extracting. He evidently holds that we are in the midst of a process, and he unites with Mr. Erskine in the hope and belief that "He who has taken untold ages for the formation of a bit of old red sandstone will not be limited to threescore years and ten for the perfecting of a human spirit."

By the education of the race it should, however, be observed is not intended the progressive development of mankind through successive generations, but the perfecting of the individuals who compose the race. In this process is strikingly manifested the deep interest God feels as a Father in the future of His children. This, and this alone, furnishes us with an explanation of the great mystery of life. If these remarks are kept in mind when the following extracts are perused, the connection which subsists between them, and which is partly exhibited in the order of their arrangement, will be sufficiently obvious.—*Editor.*

##### PROBATION.

For whatever service in other worlds man may now be fitting, it seems at least clear that, in some form or other, the application of a test is, in this world, essential to his development and training as an intelligent and responsible creature.

We judge thus, because we have a right to suppose that otherwise God would not expose His children to the dangers involved in trial; and we partly see the reason of this proceeding in the apparent impossibility of revealing man to himself, and making him fully conscious of his weakness and dependence without a test.

Yet, on the other hand, nothing is plainer than that a large portion of the race, dying in infancy, or in an otherwise irresponsible condition, escape everything in the form of trial

here, and pass into the unseen world without having had any opportunity of developing, even in the slightest degree, the nature and tendencies connected with their birth.

Again, it is quite certain that the probation of those who live to mature years in the enjoyment of unimpaired faculties differs so widely both in kind and extent, that it is difficult, if not impossible, to speak of mankind generally as subjected to trial in any sense which carries with it the notion of a common discipline. Everywhere Probation comes before us as largely educational—a thing of degree, involving more or less, according to the various conditions and circumstances of different men.

Facts like these, regarded by themselves, in the absence of any revelation to the contrary, would certainly seem to imply that in other worlds probation may be extended to those who have not been subjected to it here, or continued in the case of others who have but imperfectly been brought under its influence.

Further, since all probation implies risk—the risk of failure, with its attendant consequences, it would seem equally evident that its all but infinite diversity in character and extent must carry with it a corresponding diversity in the actual responsibility and future condition of those who are subjected to the discipline it involves.

In the retirement of the closet, thoughtful and devout men rarely shrink from admitting that the Divine standard of man's accountability is a scale of all but unlimited graduation; that the place of every man in the future world will be the exact counterpart of his moral character here; that while some will be beaten with many stripes, there will be for the minimum of guilt the minimum of punishment.

But it is otherwise in the pulpit. There, or on the missionary platform, it seems to be accounted dangerous to admit this diversity; for the appeal, whether to the individual sinner, or on behalf of the heathen world, is almost always made on the assumption that every child of Adam is destined either for heaven or hell; that the only alternative in the case of each separate man is everlasting blessedness or eternal misery.

But opposite views cannot be equally true. Either the conclusions of the closet are erroneous, or the declamations of the platform are unwarranted. Surely it becomes us to inquire which is right and which is wrong; or—if the two apparently conflicting modes of thought are both Scriptural, and therefore reconcilable—whether that reconciliation is to be sought, as so many are now seeking it, in the denial of an

objective hell altogether; or whether it is not rather to be found in those portions of Divine Revelation which seem to teach that the destinies of the Elect Church and those of the World are in many important respects, different; that the one class is intended to form the court, and the other the commonalty of the world (or age) to come; that the former, in glory, is to be identified with its Lord at His coming, and therefore with Him to judge both men and angels; while the latter, each one according to his works, is to be placed in that position which will form the appropriate retribution of his belief or unbelief, of his love or scorn of the Gospel, and of his kindness to, or hate of, the little flock while on earth,—whether that retribution involve degradation or death, few stripes or many stripes, grievous loss or the lake of fire,—all but the irreparably lost being, on this supposition, again brought under influences which involve further training,—a process terminating either in restoration or the second death.—“*Destiny of the Race.*”

#### ADAM AND EVE.

Subject to suitable conditions, Adam and Eve are immediately after their creation placed under law, and declared liable to certain consequences in case of disobedience. That transgression will be followed by death is announced rather than threatened. “In the day thou eatest thereof thou shalt surely die.” It is not “I will put thee to death,” but death will be the consequence of thy disobedience. The effects of transgression, like a subtle poison, will steal over thee with fatal results, and “dying thou wilt die.” The death spoken of—whatever else may be involved—appears to be that which is physical, the death to which Adam had already perceived the animal world was subject. The seeds of decay in man, to be followed by his decease, are, according to this account, sown in sin; the sin necessitating return to the dust as the needful prelude to a new life.

Temptation now plays its part. The newly formed creatures are brought into contact with an intellect more subtle than their own, but destitute of conscience or of any sense of duty, and therefore styled “a beast of the field.” By this cunning and fascinating companion the two—the woman first, and then the man—allow themselves to be persuaded that gain, and not loss, will follow the assertion of independence. The tempter says to them, “Ye will be as gods, knowing good and evil;” and they believe him. The inexperienced pair fell, apparantly under

the first attack, and become at once victims to shame and dread. Yet they have advanced. The Lord God said, “Behold, the man is become as one of us, to know good and evil.” The consciousness of nudity, while implying loss of innocence, is advance. It is the difference, between the babe and the adult; between the savage and the civilized. A painful self-consciousness is the first-fruit of the knowledge they have unlawfully acquired.

In this condition they meet their Judge, are convicted and condemned; but apparently in pity rather than in anger. They suffer the necessary consequences of their folly in banishment from a scene of perpetual beauty and joy, and in entrance upon a world of toil and care; yet not without many alleviations, accompanied by a promise of future triumph over the enemy by whom they had been beguiled. In one sense, indeed, the words of the serpent had proved true for they had really become what he had said. But only through suffering and death can the elevation be other than a curse. Their appointed lot, therefore, is labour, sorrow, and disappointment, to end only in that form of dissolution which is literally a return to dust.

I do not see anything in the narrative that justifies the assertion—so often made—that the human race is accursed in consequence of Adam's sin, or that man as man now comes into the world under the wrath of God. The Fall, according to the account here given of it, has changed the conditions of humanity, and sin has brought death into the world. But there is nothing to show that it has either lessened the love of the Creator to man, or altered the original relation of the creature to the heavenly Father. The conditions of existence are harder than they would have been had Adam successfully resisted evil, but the prize to be won is higher; for death is to be followed by life, and ruin by redemption. Human education has become, as a consequence of sin, a very long and costly process; but it is of the highest possible kind, and its completion in victory over evil is assured in the promise, “The seed of the woman shall crush the head of the serpent.”—“*Sunday Morning.*”

#### THE FALL.

The fall, when it took place, was obviously not unexpected, since it was both foreseen and provided for. We have a right therefore to suppose—God being infinitely wise and good—that it was permitted for wise and good ends, and further that all it has entailed on the human race will one day be seen to issue in results consonant

with the highest interests of the creature, and exemplifying infinite wisdom, justice, love, and truth.

Much that was involved in the transaction may be, and probably is, at present beyond our reach, but it is not difficult to see that without acquaintance with evil there could scarcely be any such thing as an intelligent and voluntary preference for good. That which had to be formed in the newly created being was what we call character; but character cannot be called into existence like light, or indeed have any being apart from the will of the creature to be acted upon. The fall, therefore, whatever might be its consequences, was but the first and necessary step in the education of humanity. I say of humanity, because throughout, Adam is never regarded as an individual, but always as the head and first father of a race.

And how many consequences follow! Expelled from the cradle and the home of his earliest days, man is sent forth to do his work, to develop his powers, to discover their limitations, to labor, to suffer, to sicken, and to die. And all this under apparently hard conditions. The very earth resists its tiller and brings forth thorns and thistles. The animal creation rebels against its appointed ruler, and must be subdued, so far as it can be subdued, by superior cunning or by brute force. Sadness intermingles with every joy, and henceforth, from the cradle to the grave, life becomes a fight.

We have next to observe the human being, as he is multiplied by flesh births, and grows from infancy to manhood under the conditions which now belong to the race. What these were we have already seen,—so far at least, as they involve change of circumstances; that they carry with them a *change of nature* has been often asserted, and is without much consideration commonly assumed.

The phrase is an unhappy one. What we call human depravity—a depraved nature—means neither more nor less than this, the consequences which must invariably follow the separation of the creature from his Creator. Placed in that position—and Adam was so placed by his disobedience—any created being would become depraved. The change that took place in our first parents after their fall was not therefore a change of *nature*, but simply the development of their independence. It was the necessary consequence of being left to themselves.

This was the only difference betwixt Adam and Cain. Adam, before his transgression, was in *close alliance* with his Maker. Cain comes into existence when that alliance was broken. Christ,

the second Adam, renews through Himself the broken tie whenever and wherever the lesson taught by the separation has been perfectly learnt, *but not before*. Depravity, or the tendency to fall into evil to any conceivable extent, is therefore *natural* in every human being when “drawn away of his own lust, and enticed.” Holiness, or the disposition to submit everything to the infinitely wise and good, is, on the contrary, *supernatural*, being the result of influences from above.

The prediction that by the seed of the woman should deliverance be effected must have opened up to Adam and Eve the prospect of retrieval from their ruined state. “They saw that God had not abandoned them, and that His thoughts towards them were thoughts of compassion even whilst He was pronouncing sentence upon them. They saw God was even then planning their return, and that His love was even then preparing the means of accomplishing it. In whatever way this might be effected, they would see that its chief value was as a demonstration and a pledge of God’s love.”—

“*Limitations of Responsibility.*”

#### CAIN AND ABEL.

What time may be regarded as having elapsed between the expulsion from Eden and the death of Abel is not to be gathered from the narrative. Supposing the antediluvians to have been from the first remarkable for longevity, it may have been above a hundred years. Nothing, however, is said about the multiplication of the species during that time. The curtain falls over a lost paradise, and when it rises again it reveals only a murderer and his victim. The development of character has evidently proceeded, but with strange results.

Cain and Abel are the children of the same parents, having received, as may be supposed, a like training similar instruction, and the benefit or otherwise of the same examples. Yet their characters are as diverse as possible. Why is this? Their circumstances could scarcely have materially varied. If the one came into the world depraved by nature in consequence of a parent’s sin, so did the other. The doctrine of “traducianism”—that the soul is propagated like the body, and so inherits the depravity of the parent—does not therefore explain the difference. That of “creationism”—the supposed infusion of the soul direct from God—is equally at fault. The relative strength or weakness of particular passions or tendencies in different persons may arise from diversities of structure,

from varying conformation of the brain, or from the greater or less excitability of the nervous system; but the differences between a malignant and a loving spirit, between the man who through life fears God and the man who fears Him not, can scarcely be thus accounted for. Let the difficulty of explanation, however, be what it may, here the puzzle comes before us in the persons of Cain and Abel, and, as we all know, it is a problem which through the world's history perpetually reappears.

Cain and Abel may therefore be regarded as typical men, each representing a class of persons larger or smaller. The one is bold, passionate, energetic, and a subduer of others,—strong, but bad, violent, and tyrannical. The other we imagine to be gentle, good, trustful, and devout, apparently richer in feminine than in many virtues, and therefore misunderstood, undervalued, and despised by his haughty brother. His ministry was to witness for God by a holy life, and he paid the price of it with his blood.

The two offer sacrifice, each of that which he has, the act being apparently intended in both cases as an acknowledgment of God. But the offerings are not equally pleasing in the sight of *the Most High*. *That of Abel is accepted, that of Cain is rejected.* In what way the rejection was signified is not said. The reason of it is implied in the words "If thou doest well, shalt thou not be accepted?" He was *not* doing well. He was despising and hating his brother,—a state of mind fatal to acceptable service through all time.

Whether the rejection of Cain's sacrifice was occasioned, as many have conjectured, by the fact that he offered produce to God merely as the God of nature, while Abel offered a sacrifice of blood to the God of grace, depends entirely upon what has been taught to Adam regarding the intent of sacrifice. That God had appointed this mode of approach to Him may fairly be assumed from its existence at this early period. Whether or no, when He clothed our first parents with the skins of animals, He did it with the skins of lambs that had been by His own command presented to Him in the form of burnt offering, we have no means of knowing. If they had been thus taught, it may fairly be presumed that the neglect in question was one of the forms that Cain's self-will took.

I myself, however, should not come to this conclusion, either from the narrative itself, or from the references afterwards made to it in Scripture. The direct statement is that Cain's offering was rejected on account of his ill-doing. "If thou doest well, shalt thou not be accepted?"

and if thou doest not well, sin lieth at the door." Further, our Lord, when threatening the Jews with retribution for all the righteous blood they had shed, identifies Abel with other men who had died for righteousness sake, but makes no reference whatever to the meaning of sacrifice.

The author of the Epistle to the Hebrews tells us that "by faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;" but the faith spoken of as distinguishing all the men of whom the writer speaks is not faith in the atonement, but that implicit trust and confidence in God which characterizes righteous men in all ages. The apostle John, in like manner, holding up the murderer to reprobation, does so as a hater of goodness not as a rejecter of mediation. "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Enraged at the preference shown for the younger, Cain slays Abel, and the blood of the innocent one cries to heaven. Again God—probably as before, in human form, using human speech, and acting as a wise and good human parent under similar circumstances might be supposed to do—appears, and sentences the criminal to banishment from his fellows. He is to become "a fugitive and a vagabond upon the earth." The sacredness of human life is thus vindicated, and a punishment inflicted on the wrong-doer almost too hard to be borne by a man whose ruling passion probably was the desire of dominion over others. The mark of the murderer is upon him, but his preservation from retributive vengeance at the hand of man is assured to him. With this shield he goes forth; it may be—we may surely indulge the hope—a bowed and humbled man, better than he was while the wickedness he had committed only rankled in his heart.

Now, with an inexpressible sense of loneliness, he departs from the presence of the Lord, and with his family settles in the land of Nod on the east of Eden. There, in silence and in sorrow, he may be supposed to have long meditated on the crime that had occasioned his banishment. Perchance it came to pass that in penitence and humiliation before God he at length found peace; that his self-confidence was broken down; that trust in his heavenly Father awoke or revived. We know that his energies found scope in the building of the city which he named after his firstborn son, the very erection of which supposes him restored to social life.

Subsequently he became the head of a race apparently distinguished by energy and ability, but

given to lawlessness and self-will.—*Sunday Morning.*

#### BEFORE THE FLOOD.

In process of time Eve gives birth to another son, called Seth, who fills the place and probably displays the qualities of the lost one, since he is said to have been "appointed another seed instead of Abel." This man now becomes the typical representative of the gentler and more devout class.

As years rolled on, the descendants of Cain multiply in the earth, build cities, breed cattle, dwell in tents, invent instruments of music, become artificers in brass and iron, are mighty men, and at length fill the earth with violence. Among other evils homicide is repeated, and polygamy is introduced. "Lamech took unto him two wives."

It is not said, and the omission is noteworthy, *how long* any of these people lived, or when they died. There is nothing to show that *their* days were vastly prolonged. The probability is that they lived faster than the Sethites, multiplying prodigiously, and neglecting God altogether.

Seth and his descendants, on the contrary, apparently fewer in number, seem to have lived very unobtrusive and quiet lives. They are distinguished only by their piety. "The contrast established between the Cainites and the Sethites in the narrative appears to have reference *solely* to the social and religious condition of the two races. On the one side there is pictured a high state of civilization unsanctified by religion, and productive of luxury and violence; on the other side a state of simplicity which afforded no material for history beyond the declaration, "Then began men to call upon the name of the Lord." Enoch, one of them, is said to have "walked with God," and to have been taken from earth without dying. "He was not, for God took him."

If the Sethites *did* live much longer than the descendants of Cain, it was, in all probability, for this reason,—that the knowledge of God, depending as it did on tradition alone, might be preserved among men without corruption. That these men formed but a slight minority is probable. That they increase but slowly is likely from the fact that their fathers had lived from seventy to two hundred years before they had offspring. Of Noah it is recorded that he was five hundred years old before his children were born; while of the rest nothing more is said than that "they begat sons and daughters, without any reference to number. Noah had but three

children, and it is possible other families might have been as small.

May it not then be, if, as I suppose, these Sethites were the salt of the old world, that the phrase calling themselves "by the name of the Lord," implies that now these worshippers first began to recognize the peculiarity of their position as separated ones; that now they began to understand their calling as "sons of God," and their true relation to the men and women of the outside world?

Again the question arises, "*Why* this difference?" and *what* occasions it? Why these diversities of administration in the spiritual world? Why is more given to one man than to another, —more light, greater advantages, a more favorable temperament, a more sensitive conscience, a higher ideal of existence? Above all, why should these differences belong to races, and therefore be to a great extent hereditary?

The solution of the difficulty, if it is to be found at all, can only be discovered in the providential history of the world. If the design of God in His dealings with the human family be—as we are bound to believe it is—to develop the faculties with which He has endowed His children, and to fit them for various dignities and services hereafter, *earth* is obviously the theatre on which that process is commenced. But only *commenced*. The proof of this is to be seen written on every page of human experience; in the fact that myriads die in infancy, and myriads more in early youth; in the fact that the great majority of the race *here* never pass the limits of a very partial development, either moral or intellectual; that to this day savage tribes habitually disappear before higher civilizations, in spite of every desire and effort to elevate and save them.

The *permanence*, too, of idolatry and Moham-medanism, with their millions of adherents; the all but infinite varieties of error, and the apparent impossibility of escaping from its bondage, which is the lot of many, if not of most,—all testify to the partial character of man's training here, and justify the supposition that truth is withheld from the many only because they are not able as yet to profit by its revelation.

But man is not, therefore, on the earth in vain. Men cannot live together in any form without learning more or less of *self-government*; without exercising more or less of *faith*, both in the order of nature and in each other. They cannot cultivate the ground, subdue the animal creation, invent, build, plan, or overcome difficulties without the exercise of energy, skill, self denial, and other qualities favorable at least to further

advancement. The precise relation which the training of earth, especially in its elementary forms, may bear to the teaching and training of the world to come, it is impossible to say; but that it *has* such a relation can scarcely be doubted.

The greatest educator of all, however, is Evil, *counteracted by God*; evil as it exists in every possible shape among the children of men; the *counteraction* as it is found *within* in the voice of conscience, and *without* in that testimony to the character of God which is ever issuing from living witnesses to His love and truth.

The belief that evil is intended to be disciplinary, and that higher good is attained by its presence than could have been secured by its absence seems to be a necessary one if the wisdom and love of God be admitted. For surely, if no benefit was to arise out of its *presentation* to Adam and Eve, infinite goodness would have prevented that fatal contract between weakness and subtlety. The moral inability of man to withstand the tempter was no problem needing to be demonstrated.

Equally certain must it be that if the *continued permission* of this fruitful source of degradation and sorrow were not essential to the full development of the Divine design in creation, it would have terminated with the first pair. For if Adam and Eve, fresh from their Maker's hands, had shown themselves incapable of resistance, it was absolutely certain that their descendants could not do better, and would probably do much worse.

Everywhere, in the permission of evil, I see traces of design and an end to be attained; that end, if God be wise and good, must be worthy of Himself. With the facts of life before us; with untold millions, generation after generation, coming into existence *as they do*, and apparently, by a sort of necessity, living and dying in ignorance and sin, it is impossible to imagine—whatever may be the case with a favored and limited number—that we see more than a fragment of human existence, or know much, if anything, about the destinies of the race when regarded as a whole.—

“*Sunday Morning.*”

#### BIRTH OF NATIONS.

After the flood the formation of nations—an enforced and necessary consequence of the confusion of tongues and the consequent dispersion of mankind—marks a new era in human development. During the antediluvian period *lawlessness* seems to have been paramount. In germ,

society must indeed have existed, for the men of the old world pursued objects in common. They built cities, and carried on their undertakings by combinations which suppose a measure at least of order and subordination. Law of some kind there must also have been amongst them, or human existence would have been impossible. But, so far as appears, its restraints were very partial; selfishness reigned supreme; the weak bowed before the strong, and the gentle before the violent; no adequate protection was extended to the feeble individuals of the community; the earth, utterly corrupt, was “filled with violence.”

That the new world was rapidly tending in the same direction may fairly be inferred from the necessity which arose for the scattering of the human family. Not till this was accomplished does society appear as a living organism having in itself the power both of growth and development. But now a new order of things arose; society became organized, and organized society is for a defence. Even in its most initial stages among men, it assimilates to itself whatever is favorable, and constantly endeavours to drive off all that is antagonistic to its development. The formation of nations, therefore, indicates *advance* from the more elementary to the more matured forms of social life. Higher creations now become possible; order arises out of chaos, and harmonies, more or less complete, take the place of discords, oppressions, and wrong. The early empires, therefore, as they rose and spread, must have embodied in themselves indefinite capabilities of improvement as time rolled on, and one generation after another profited by the experience of its predecessor.

Nothing is told us as to *the steps* by which almost the entire human family became more or less tainted with idolatry. The *extent* to which the knowledge of the true God was retained amid the ever growing corruption is equally concealed. But every where we find *contrasts* which are inexplicable except on the supposition that some had more light than others, were less depraved, and “*liked*,” which others did not, “to retain God in their knowledge.” Then, probably, as at a later period, different nations, consciously or unconsciously, had a particular lesson to learn and to teach. In one, order and law, the sense of duty, would be found to predominate; in another, reason and taste would be exercised and strengthened; in a third, a more decided feeling, or rather *groping after the invisible* would be perceived. But in all of them evil appears to have reigned with little to check it. Sin, as against God they seem to have known nothing about,

and to holiness they must have been utter strangers. There is nothing to show that more than a gleam of a possible future after death had ever fallen upon their minds.—

“*Sunday Morning.*”

#### SIN AN EDUCATOR.

The fall of man is the one great fact on which all the future revelations of the Bible hang.

Not to man *as man*, but to man *as a sinner*?—as fallen, alienated by wicked works, and in captivity to Satan,—is the word of the living God addressed. The message it delivers is, from first to last, REMEDIAL; it is a message of grace,—the announcement of a provision for the restoration of the lost.

Into the *origin* of evil it is vain for us to inquire. All we know on this point is, that it existed before the creation of man. Of its ill *effects* experience is but too constantly our teacher. Its *bitterness* no human pen can describe.

The *end* it is intended to subserve—for without an object and purpose its permission is inconceivable—may more or less be learned from the pages of Holy Scripture. It is, under God, THE GREAT EDUCATOR of the human family. It is the INSTRUMENT by which man learns how frail, how helpless, how dependent he is.

Therefore it was that our first parents were introduced into a world where evil existed. The fact alone is surely evidence enough that *not* for unconditional happiness, but for a *relative* one, more or less connected with moral trial, man was created; that it was as much foreordained that the first man, Adam, should struggle with evil, as that by “the second man,—the Lord from heaven,” it should be destroyed and made of none effect.

Sin, like night, is a great REVEALER. Through it man advances to a more intimate acquaintance with the character of God than, *so far as we know*, he could gain in any other way. Without its agency it is hard to see how he could ever be enabled *voluntarily to choose* God as his portion, and goodness as his chief joy; could ever be fitted to rise higher than the angels; or *here* attain to that peculiar affection for his Maker which so strangely, and yet so lovingly, intermingles awe and filial confidence, shame and exultation, abasement and hope. *This kind* of love, unknown probably to other beings, is the fruit of sin and sanctification, of guilt and pardon, of the loss and recovery of the Divine favour. And thus it comes to pass, as Luther well puts it, that “prayer and temptation make the Christian.”

But what a costly educator sin is! The hu-

miliation of the Glorified—the suffering of the Sinless One—is in itself, a dreadful price to pay for its removal. Yet even this is not all; for there are those (God only knows how many) who by it are ruined *for ever*. In no aspect whatever is it possible to contemplate the wickedness, the cruelty, the crime to which sin has given birth—the sickness, the sorrow, the pain and misery which have followed in its train—without feeling that it is indeed a stern teacher and a hard master.

One thought only is permissible. Evil is *subject to*, not independent of, God. In no sense whatever can sin reverse the decisions or disturb the equanimity of the Lord of all. Anger, wrath, and jealousy, as connected with sin and sinning, are indeed attributed to God in Scripture, as well as love and grief, longsuffering and repenting. But these are only *translations* into human speech of things that cannot be conceived of by us except under a phraseology adapted to *finite* beings.

Confidently may we assume that the Fall can never *permanently* derange the purposes of God; that the *ultimate design* He had in view in the creation of man, whatever that might be, will eventually be carried out; that Satan can *do* nothing which, if it should seem good, God cannot utterly *undo*; that, under any circumstances, the Divine intentions, however accomplished, will finally be brought about with the least possible amount of loss consistent with the honour of the Creator and the welfare of the creature.

*More* than this we do not know; *less* than this it is impossible to believe, without something like an implied reflection on the wisdom and goodness of the Father of us all.

It is not easy to see what precise relation moral evil had to man before the Fall. It is represented as being on earth before *he* was, since it is spoken of as embodied in one of those beasts of the field to which Adam had given names.

Yet the power this creature manifests of persuasive speech; the quality it displays,—that of a subtle intellect; the fascination it exercises in luring and mastering its victims; the responsibility that is assumed to belong to it when called to account; the sentence pronounced,—one of degradation and dissatisfaction; crawling upon earth and feeding upon dust; and, above all, the promise to the fallen that this enemy shall eventually be crushed by “one of woman born,” clearly imply the original possession by the tempter of a nature and a dignity far above that of a reptile.

Further, the serpent has “a seed,”—there is

to be a *succession of tempters* to evil through all time. The woman also is to have descendants,—the human race. Between these two, “enmity,” *i. e.*, war and struggle, is perpetually to go on; the result being that evil bruises the heel,—checks the progress of humanity, but that eventually one of the woman’s seed crushes the head of the serpent, and inflicts on evil a fatal blow.

So I read the narrative; and I find the exposition of it in the history of the world, which everywhere exhibits evil and man in continual conflict; man perpetually falling before his enemy, but never hopelessly; the product of the contest being in him, that seeming chaos of contradictions, *human character*.

I observe also that the author of all mischief is represented as a creature of God, endowed with a seductive form, and a capacity for leading others astray. Temptation, therefore, if the teaching be trustworthy, must not merely have been permitted, it must have been ordained. Not that moral evil is of God. This is impossible, since it is essentially a negation, a positive denial of God and goodness; but its manifestation in the serpent cannot be traced to any other source than the Divine will. There must therefore have been a *purpose* in its introduction, and it is difficult to conceive that it could have had any other object than the formation of character, both in the newly created progenitors of a race and in their descendants.

It is plain enough that without such an element as evil scarcely any meaning could be attached to the terms “right,” “wrong,” “conscience,” “morality,” “responsibility,” “bondage,” or “redemption,” and in the absence of these where would be *the man*? Yet nothing can be clearer than that moral evil under all circumstances is unalterably hateful and justly punishable. If it were not so it could not be educational at all.

That the view we take of sin has very much to do with the character of our religious beliefs can scarcely be disputed. If sin be little more than an exhibition of human weakness,—the expression of our frailty, it is difficult to see why it should be treated other than as a misfortune. In such a case we may, if benevolent, rightly look upon the man who gives himself up to it with sadness or with pity, but we shall scarcely consider him as very guilty, or to any serious extent amenable to punishment.

Let us, therefore, always think of evil as of something *essentially different* from disease,—as the proper object of our intense hatred, however great may be our pity for the offender. In the hour of temptation let us remember the retribu-

tion it insures. In pointing to the Redeemer let us not forget the greatness of the deliverance He brings to the fallen; the amount of blessing, both present and prospective, that is insured by immediate faith and repentance; and let us cherish the most burning desire to rescue those who are perishing in sin from its power and consequences.—“*Sunday Morning*.”

(*To be continued.*)

## BABYLON NOT DESTROYED.

BY D. J. ELLSWORTH.

I suppose many hands will be raised in holy horror at the mere suggestion, that Great Babylon, the glory of the Chaldee’s excellency, has not been destroyed as foretold by the prophets. But such is the FACT, and the presentation of a few tests of incontrovertible proof, will be sufficient to arrest the attention, at least, of some who care more to know the truth of the matter, than they do of holding on to belief and opinions, long supposed to be truth.

There is a certain people in the world who believe that a great shaking is at hand for all things in this world; and I realize that they also are coming in for a considerable share of it. This gagging process, which is continually being carried on by this people, against free inquiry and expression, will be a cause of great grief some day not far in the future.

But let us once realize that “we can do nothing against the truth,” but for the truth and all anxiety and nervousness will cease. This people referred to are very strenuous about a literal interpretation and fulfilment of prophecy, but when it clashes with beliefs long held, it goes overboard in hot haste.

Prophecy is declared to be “conditional,” which, in itself, is a contradiction of terms, and at the same time a contemptuous disposal of many a “Thus saith the LORD.”

This may be sharp and cut deep; but there is altogether too much occasion for it. Who of us will harken and hear for the time to come?

It is not necessary I should give any history of Ancient Babylon, which was founded by the first descendants of Noah, 2234 years B. C.; enlarged and beautified by Nebuchadnezzar and his Daughter, Nitocris, to such magnificence as to render it one of the wonders of the world. It is familiar to Bible Students.

The first point I shall notice, is the sudden destruction to come upon Babylon. This is given by Jeremiah in chapter li. 63, 64, where the prophet directs Seraiah to bind a stone to the

book he had been reading, and cast it into the Euphrates, and say: "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." It was to sink like Sodom and Gomorrah.

This also agrees perfectly with what the Apostle John saw in the Revelation, chapter xviii. 21. Whatever may be claimed on account of the symbolical character of the book of Rev., it is very certain that no such city as there described exists, or even has since the Revelation was given.

Now what are the facts in regard to the fall of ancient Babylon? For a period of 26 years after Nebuchadnezzar it retained its glory, and was invested by Cyrus the Great 540 years B. C. For hundreds of years after this the work of desolation continued, which resulted in its utter ruin.

This one fact should arrest attention. But stronger proof is at hand. The prophet Isaiah had declared that, "It shall never be inhabited, neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there." And Jeremiah speaks further and says, "And they shall not take of thee a stone for a corner, nor a stone for a foundation; but thou shalt be desolate forever." chapter li. 26; also verse 37, "Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an inhabitant." These and many other prophecies of like tenor, have never been fulfilled.

A few items I gather from Briefs of Prophetic themes, by a member of the Boston Bar." He says, "Within the last 70 years, many European travellers of high note and unquestioned authority, among whom may be named, Rich, Buckingham, Ker, Porter, Keppel, Loftus, Mignan, Cheney, and Layard, have carefully traversed and explored her ruins in all direction, always under Arabian escort, and have given us the careful results of their explorations." "The ruins of Babylon contain, in their very midst, the Arab city of Hillah, with a population of ten thousand inhabitants; the brick and stone composing those corners and foundations are also the corners and foundations of Selencia, Ctesiphon, Rufa, Kerbellah, Bagdad, and other cities in the neighborhood, have been taken from the ruins of Babylon. There are also several Arab villages, inhabited partly in tents within the limits of the ruins. Thousands upon thousands of the sons of men have passed and continually passed thereby, have crossed and recrossed her ruins throughout their whole extent, in every possible direction. Thousands upon thousands of Arabians have not only casually pitched their

tents, but taken up their abodes there, which, in turn, have been inhabited by their children and their children's children, from generation to generation.

Surely this is not the condition and fate of Babylon as predicted by the prophets; far from it. The valley of the Euphrates is of wonderful fertility. Rich, describing Hillah and the site of the ruins of Babylon, says, "The gardens on both sides of the river are very extensive so that the towns appears embosomed in a wood of date trees. The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates. This was in 1835. It is to be in the future the grand highway of Great Britain and Europe to India and the east.

The third point, more evident and decided still, is the time fixed for the destruction of Babylon, and that time to be at the restoration of Israel. In Jer. l. 1—5, we read, "The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet: Declare ye among the nations, and publish, and set up a standard, publish and say, Babylon is taken, Bel is confounded, Merodach is broken in pieces. . . . For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast. *In those days and in that time*, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten."

This settles the matter beyond all controversy; for, it fixes the destruction of Babylon, *in those days and in that time* when Israel and Judah shall be restored to their own land, and seek the LORD in penitence and faith. This is repeated over again in the 18th and 20th verses, "Behold I will punish the King of Babylon and his land, as I have punished the King of Assyria; and I will bring Israel again to his own habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead." *In those days and in that time*, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Thus hath the LORD spoken, and who shall disannul it? He

hath decreed, and his counsel shall stand, and He will do all his pleasure.

What I have written is more to call attention to this very important subject, rather than attempt to bring forward a mass of testimony bearing upon and sustaining the position herein briefly indicated,—I may say proved;—that Babylon the Great has *not* been destroyed, in fulfilment of prophecy. “At the noise of the taking of Babylon the earth was moved, and the cry is heard among the nations.” No disturbance of the earth or cry of nations at the taking of Babylon by Cyrus. All that is said of it in Scripture is, “In that night was Belshazzar, the King of the Chaldeans, slain, and Darius, the Mede, took the kingdom.”

I will close this article by a quotation from the late Dr. Hopkins, Bishop of Vermont, in his work entitled, “The Pope not Antichrist.”

In speaking of the country through the Euphrates valley, he says: “The commercial enterprise of Great Britain looks upon the region with admiring eyes, and contemplates the establishment of a system which, once commenced, may be fairly expected to produce a restoration to more than its long past greatness. Erected again by Mammon, the ruling spirit of our world, and opening so tempting a channel for the craving impulse of cupidity in trade and manufactures, who shall say that the immense advantages of its natural position may not raise it to a towering rank among the nations of the earth? And when the time draws near for the return of the Jews to their own land, and the rebuilding of their temple, why may not the Great Antichrist make Babylon her chosen seat of Empire, pre-eminent as it will be in wealth, in luxury, in power, in pride, in wickedness, and sunk into the rankest infidelity towards the authority of heaven? Then while a portion of Israel, warned by their own prophets, and oppressed by the tyrant, will flee from her corruption and seek Zion in penitence and sorrow, the recorded judgment will descend in all its tremendous forms of infliction set forth in the divine oracles. Antichrist in his pride, will abolish all other idolatry, in order to concentrate it upon himself. Opposed by Babylon he will proceed, with his ten confederate kings, and burn it with fire; and the wrath of the Lord will sink it into total ruin. Then Antichrist will seize upon Jerusalem, and bring his blasphemous usurpation to its utmost climax, by seating himself in the temple, and claiming to be God. The glorious Redeemer will appear with his heavenly host, and strike down the demoniac usurper, and the satanic beast, whose nature it is to revel in human

misery, often raging through the earth in cruelty and blood, will be cast into the abyss of flame, and the kingdom of the Saints will be established in peace and righteousness.”

The Lord will hasten it in his time. Amen.  
*Windsor, Conn., Aug. 19, 1877.*

### THE GRECIAN HERESY.

“THE body is a clog to the mind; and the soul is capable of perfection only when delivered from its material incumbrance.” So, the Phædo of Plato would lead us to suppose, thought and taught some of the leading philosophers of Greece; and so have thought and taught countless generations of quasi-Platonists from that day down to our own. Accordingly we find, as William Robinson of Cambridge has reminded us, that “whenever the resurrection of the dead is introduced argumentatively in the New Testament, the argument is addressed to Greeks, or to people among whom Grecian sentiments prevailed; and the false notion that disembodiment was necessary to perfect wisdom and happiness best explains the earnestness with which Paul assured the Corinthians that his ambition was, “not to be unclothed, but clothed upon, that mortality might be swallowed up of life.” Viewing the matter in this light, we see at once what a stumbling block the Christian doctrine of the resurrection must have been to the Sophists, and what a subject of laughter to the Epicureans. No wonder that the speculative idlers of the Forum should sarcastically exclaim, “What is it that this babbler is asserting?” No wonder that they bestowed the smile of pity on a crew of enthusiasts who proclaimed where ever they went, “We care nothing about your Elysium; we have no desire to be sublimated into pure spirit: we groan indeed, but not for this; on the contrary, “we groan within ourselves, waiting for the end of the adoption, to wit, the redemption of our body,” [Alford’s version]. “Resurrection is our theme; resurrection is our hope.”

It is observable that the Apostle Paul never evinces much anxiety to impress on the minds of the early believers the canonical authority of all the traditions and narratives which were then floating about among the disciples, and which are now accepted under the names of the four evangelists. He never seems under the temptation, like Justin Martyr and some other wordy disputants, to retail Gospel anecdotes, to institute fanciful analogies, to interpret parables, or

to lay any great stress on the class of pictorial facts which Luke afterwards undertook to gather and to collate. He abstains even from dwelling on the Lord's prespective communications; and though he once took occasion to recite a short speech, namely, when he exhorted the Ephesian bishops to remember the words of the Lord Jesus that it was more blessed to give than to receive, it happens to be a speech for which he has the authority of neither Matthew, Mark, Luke, nor John; nor, possibly enough, that of any other of the now forgotten Gospels. "Jesus Christ after the flesh" was a stage in his mental history which he had been permitted to dismiss:—a spectacle of infinite pathos, but now superseded by something more venerable still. It was the Christ of the Resurrection which had come to fill the entire field of his vision and to satisfy his quenchless ardour. This one stupendous towering fact sufficed to give to all the other facts, whether accessory or preliminary, their value, their meaning and their veracity. Therefore it was that he could summarize the marvelous story in such brief utterance as the following, addressed to his son Timothy, "Keep in remembrance Jesus Christ raised from the dead, of the seed of David, according to my gospel." There it is; all comprised in fifteen words. How brief the formula; but how comprehensive the argument—how sublime in its simplicity! Those fifteen words constituted the legend and banner-scroll under which Paul freely fought and cheerfully fell. They were to him the gathered rays of the manifold wisdom of God, meeting in one dazzling focus, and blinding the worshipper's eye to every other object. With such a guiding star in view, he must needs fight the good fight, and himself become to others a burning and a shining light. He might even be indulged with a transient rapture into Paradise; whether bodily or mentally, mattered little. But over and above all there was one abiding conviction which he could never shake off, though its pressure upon his yearning heart diminished day by day as he drew near to his eternal rest; the fact, namely, that the culminating point of identification with the risen Christ would be reached only when he himself should permanently resume the body. Everything short of this faded from his view.

Now, this is what the Greeks thought so very foolish. And are there not many modern Christians who occupy an analogous position, and virtually oppose the Apostle on the same ground when they express such a lofty disdain of matter?

Its Maker pronounced it very good; and Paul represents it as an essential element of true humanity; hence the recoil, the shuddering, the revulsion of feeling with which he ever regards the hypothetical possibility of an unclothed state. If it were not thus, what should have hindered the Platonists from turning round upon him and saying,—“Then how about that disembodied condition which some of your followers call the intermediate state and describe as embracing all the heaven which the largest mind can conceive. Is not this a concession to our philosophy?”\* “Ah, well,” we may imagine the Apostle replying, “I am not answerable for their false psychology. Would they but except the psychology of the Hebrew Scriptures, the only philosophical book in the world, they would preach a more intelligible gospel. For myself, I know of only two alternatives, present life and perfected life. My present life is taken up with the preparation of myself and my beloved converts against THAT DAY. When my turn comes to fall asleep, I shall close my eyes only to open them on the glories of THAT DAY. You and your intermediate metaphysics are a cloud of thick darkness which would fain obscure the beatific vision; but, thank God, nothing shall intervene in arrest of that miraculous awakening when the perfected humanity of the elect church shall be fitted to apprehend the humanity of its Saviour.”

Has it never struck the Pauline student to mark the elastic spring with which the Apostle passes from the present life to the Life to come and then to compare it with modern speculations about the economy, the philosophy, the occupations, and the sensations of the middle passage? It is as if an artillerist, having covered with his piece some distant object, should, instead of eagerly watching for the impact, languidly discourse about the missile's flight. One glance at resurrection-life from his standpoint might well suffice, one would think, to reduce the matter to the simple element where his great strength lay.

\* The exact words here referred to are as follows:—“He” (Paul) “describes the disembodied state as to be with Christ. A very exclusive idea, for it takes in all the heaven which the largest mind can conceive.” From “For ever with the Lord,” a sermon by C. H. Spurgeon, 12th Oct 1873. Should any quarrel with the notion of an ancient sophist quoting a modern I would remind them that the phenomenon has occurred before, when

“There was an ancient sage philosopher  
Who had read Alexander Ross over.”—*Hudibras*.

Departure from the primitive belief that death passeth upon all men, having once set in, grotesque and manifold are the shapes which have taken its place. Of these, purgatorial inventions and the invocation of saints have long been the most popular, and the most profitable to the clergy. But Protestantism has furnished additional varieties; and that amphibious creature, the intermediate man, has been constructed of such diverse materials, located in such fantastic regions, and quickened into such a variety of animated forms, that his place in creation is every day becoming more and more mythical. With some, he is pure soul; with some, pure spirit; with others, his personality is preserved by a material of ether-like tenuity; with others as in Dr. Watts's lyrics, he is equipped with angelic attributes; with others, again, he is neither alive nor dead; with all, he is a being totally different from anything treated of by Paul. Thus, while there are gradations and modifications of the Grecian idea, the average belief still regards the disembodied state as one more favourable for the apprehension of pleasure and pain than the previous life on earth. Isaac Taylor's definition of it as "a state in which human nature, reduced to its simplest element, shall exist in one mood only, that of an intense consciousness of its own moral condition," would perhaps have been applauded by an ancient Greek; but alas, alas, what is the end gained by such an hypothesis? As a form of punishment on the other hand it might have found favour with Ignatus, who in a remarkable passage in his epistle to the church at Smyrna, meets the gainsayers with a threat that they should be reduced to the condition of naked spirits.

But now, in conclusion, to go back to Paul once more and imagine him basking in this South American atmosphere of intense moral consciousness; how does the thing strike on our own moral intelligence? It sounds very Coleridgean; but as Paul was not in the habit of indulging in the jargon about positivity, subjectivity, and objectivity, I can only fancy him calmly replying to a suggestion of this nature, that his work was done, and that he was now looking to be endued with something a little more tangible than his own moral consciousness. This was a form of study of which he had already had quite enough. As an absorbing object of contemplation it was eminently unsatisfactory; and therefore, dear brethren and sisters in Christ—Good night.

“To-morrow to fresh woods and pastures new”

—*The Rainbow*.

J. WAYLEN.

BRO. STORRS: Please give room for the following in the BIBLE EXAMINER. Yours in hope of eternal life in Christ.

JACOB SHAFER.

*Kewanna, Ind.*

### ACTS III. 21,

Where the faded flowers shall freshen,  
Freshen never more to fade,  
Where the shaded sky shall brighten,  
Brighten never more to shade,  
Where the sun blaze never scorches,  
Where the star beams cease to chill,  
Where no tempest stirs the echoes  
Of the wood or wave or hill,  
Where the morn shall wake in gladness  
And the noon the joy prolong,  
Where the daylight dies in fragrance  
Mid the burst of holy song.

Where no shadow shall bewilder,  
When life's vain parade is o'er,  
Where the sleep of sin is broken  
And the dreamer dreams no more,  
Where the band is never severed,  
Partings, claspings, sob and moan  
Midnight waking, twilight weeping,  
Heavy noontide all are done,  
Where the child has found its mother,  
Where the mother finds the child,  
Where dear families are gathered  
That were scattered on the wild,

Where the hidden wound is healed,  
Where the blighted life reblooms,  
Where the smitten heart the freshness  
Of its buoyant youth resumes,  
Where the love, that here we lavish  
On the withering leaves of time,  
Shall have fadeless flowers to fix on  
In an ever spring bright clime,  
Where we find the joy of loving  
As we never loved before,  
Loving on unchilled, unhindred,  
Loving once and evermore,

Where a blasted world shall brighten,  
Underneath a bluer sphere,  
And a softer, gentler sunshine  
Shed its healing splendor here,  
Where earth's barren vales shall blossom,  
Putting on her robe of green,  
And a purer, fairer Eden  
Be where only wastes have been,  
Where a King in kingly glory,  
Such as earth has never known  
Shall assume the righteous sceptre,  
Claim and wear the holy crown.

*Akron, Ind.*

## PROBLEMS.

BY HENRY BRITTAIN, F. R. H. S.

May I submit to the EXAMINER, readers, and others, a few problems which may be thought worthy of consideration? "Come let us reason together," saith the Lord. Can we do better than follow His example? Submitting ourselves to his Light in all things.

I. Did God create man with the full knowledge that man hereafter was to suffer torments, never to end? If so, would He become the tormentor? If not, who would be the tormentor of the tormented? Also, would another tormentor, if one, be under God's rule? If so, would that which is done by the servant be attributed to the master? If not, would there be two contrary ruling agents in existence at the same time?

Did God, when He made the first man, know that the majority of the first man's descendants would ultimately be annihilated? Or, suffer never ending extinction? If so, has God made all men in vain?

II. If the soul be the man, and be deathless, how does man die? If the body be not the man, and has no life of itself, how can the body die? If neither body or soul dies, how does man die? and what then is man?

Does the soul live in, or out of the body? If *in* the body, yet independent of the body, is the body merely a garment? If *out* of the body, it lives and acts of itself, what need was there for the body? As the soul does not become alive at the resurrection, what is raised? The old garment being gone, and never having had life of itself, how can that which never had life be said to be raised?

If the soul be merely re clothed with a new garment, what dead thing is brought to life?

III. If the soul be the man, and never dies, how did the Christ die? If He did not die, where is the atonement for sin? Did Christ's existence, as a man, depend on his bodily frame? If not, on what did it exist? Did the Christ become a partaker of flesh and blood like all men? If so, did He become liable to death like all men? What became liable to death, His divine nature, or His human?

Is the soul made of flesh and blood? If not, how did the Christ become man? Was the Christ's existence as a man known as His being "in the days of His flesh? If so, did He not cry for deliverance in those days? Why cry for deliverance if the flesh was lifeless in itself, and the soul alone the living thing?

If the soul never died, and the flesh never

lived, how did the Christ rise from the dead? And if the Christ did not rise from the dead, where is the resurrection from the dead?

To be resumed, the Lord willing, at another opportunity.

*Birmingham, England,*  
September, 1877.

## THE TEMPLE OF JERUSALEM.

"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—HAGGAI ii. 6, 9.

I desire especial attention to this remarkable prophecy. The common conclusion of commentators is, that our Lord fulfilled the prediction by honouring the temple of Herod with his presence and his teaching. But the difficulties which stand in the way of such an exposition are not only formidable, but invincible. Our Lord did not at that time shake the heavens and the earth; neither did he give peace in that house, nor fill it with his glory. On the contrary, he found it a den of thieves, and left it such, for it was given over to fire and desolation. Expositors have puzzled themselves and their readers by violation of the unities; by seeking the predicted shaking at the siege of Jerusalem, and succeeding wars and commotions; whereas the prophet gives the true order of events. It is after the shaking of the heavens and the earth that the Lord appears and fills the house with glory, and establishes that profound peace of which the glory is a sign and a pledge. The promise is repeated in the close of the chapter: "I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, and will make thee as a signet." (ii. 21-23.) Now none of these circumstances transpired in connection with the ministry of our Lord. The thrones and kingdoms of the heathen are as

strong as ever, and the dead governor lies in his grave, waiting for the day when the Lord will revive him, and make him as a signet. I wish to anticipate all reasonable objection. It has been said,—If the Lord comes to fill *another*—a future—temple with glory, how can that be “*this* latter house” of which the Lord spake by the prophet? To this I reply, God speaks of the Temple as a *unity*—as one continuous thing. See for proof the ninth verse: “Who is left among you that saw *this* house in her first glory, and how do ye see it now?” Clearly “*this* house” covers both the buildings, and moreover, has a wider extension—even to the end. If this were not admitted, it would be easy to embarrass the objector by asking him how he finds the unity between the temple of Ezra and Nehemiah, and the more superb edifice reared by king Herod? Those who believe that the prophecy was fulfilled at the first Advent, just as quietly take it for granted that our Lord entered the actual structure reared by the returned captives. It was the same Temple, but only in the large and continuous sense which I have indicated; and so it will be equally true when the more sublime temple of the future is founded, and the King returns to fill it with his glory.

Ezekiel, who has described the final temple in the most circumstantial manner, was permitted to see “in the spirit” the return of the departed glory, and beyond all reasonable doubt he paints the glory which Haggai predicted: “Afterwards he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory. . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.” . . . “And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile.” (Ezek. xliii. 1, 2, 4, 7.)

But I have reserved for the conclusion of this note the consideration which will be admitted as the most conclusive of all. Paul distinctly puts the shaking of the heavens and the earth into the *future* by his quotation and commentary on Haggai’s words: “Whose voice then (at the giving of the law) shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this

word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.” (Heb. xii. 26-29.)

—*Rainbow.*

G. GREENWELL.

## “PERILOUS TIMES.”

BY G. B. STACY.

“This know, that in the last days perilous times shall come.” 2 Tim. iii. 1.

THE thoughtful mind that cons the records chronicled by the Daily Press in their almost every issue, stands in precisely the same attitude to the moral world, that the men who shall behold the physical phenomenon which the Saviour declared should occur when the times of the Gentiles shall be fulfilled and His own manifestation attend, namely, “Men’s hearts failing them for fear of those things that are coming on the earth.”

They view with amazement and loss of heart, or hope, the full and perfect fruition of fallen humanity, witnesses its dominant characteristic bearing a full harvest of varied and perfectly mature fruits. Hence the idolatry of the present age, *covetousness*.

They observe the boastful temper, mood, and disposition that universally prevails; and the entire absence of that disposition that “looketh not on its own things, but on the things of others;” that in honor prefereth others; that loveth its enemies, and returneth good for evil; that hath learned that sufficient for the day is care enough for the present time, and that humbly taketh up its cross and denieth itself; and like Abraham, when journeying toward Sodom with the angels whom he had entertained, on being apprised of the purpose of the Lord had his deepest anxieties raised for the safety of the few righteous ones he hoped remained there, not to name the boastful pronouncements of those who make no pretensions to Christianity. The reports of every Christo-philanthropic organization exhibits this peculiar characteristic of the age. In like manner they exhibit the pride of party in their boastful exhibits of results. And their pretentious claims individually in their members and collectively as organizations constitute those offending blasphemies so fully repro-

bated by the Lord. It is their most common blasphemy for their preacher to claim to be "the sent ambassadors of the Lord;" and their organizations to constitute the house of the living God. Assuming these blasphemous relations and characteristics they squarely place themselves between the child and its parent, claiming a higher, holier office and relation, and exacting a prior claim to submission and obedience, destroying thereby the God-given parental prerogatives and the child's reverence or respect for them. Hence the "disobedience to parents," that characterizes the youth of our Sunday Schools, especially; also, their *unthankfulness*, and therefore then *unholiness*.

No wonder that the rising generation should be "*without natural affection*," when the clergy of our age and day have labored to instil into the infant mind, from the very day that it showed signs of developing intelligence, that they are the future sovereigns of the world and the legitimate sources of its government, thereby implanting most vain imaginations that can be grown in the human heart, perverting its every impulse at their very source. O ye clergy, look out upon society and note especially the tendency and condition of the youthful heart and disposition—"Without natural affection," and recognize the *legitimate fruit* of your own doings.

See also the implacability of the character and disposition of your people: how often the members of your own denominations persecuted each other through the courts at law? And by this practice maintain the most costly of all professions, namely, the legal profession.

Again, observe, how readily upon the weakest pretenses the most absurd of accusations are hurled at each other; and that the desire for pre-eminence and revenge is uncontrollable. Your members when excited become ferocious, as evidenced by the fact that yourselves and they can deliberately justify the diabolical ferocity of war, and applaud the combattants in their demon-like career. And when the unpretentious, humble child of God, by his child-like conduct, causes your conscience to wince in the broad day light of his actions your hatred knows no bounds.

And where in this our day is the integrity of those who "Swear to their own hurt and abide by it?"

Rash, noisy, pompons display, distinguished by the effort to out do all others and be *excelsior*. O! ye clergy! your entire system in its theory and purpose has self-importance and self-lauda-

tion as its foundation and end, and its legitimate fruits are being abundantly born for you, and before you. You, yourselves and your congratulations are to-day and must necessarily be "lovers of pleasure more than lovers of God." True, you have a "form of godliness," but you necessarily deny the power thereof.

Behold, then, ye "lovers of your own selves," the legitimate covetousness, *idolatry*, of your system, read the defalcations in every department of human relations including your Christo-philanthropic organizations as reported from day to day in the press of your country, and recognize the legitimate fruits of your partizan organizations, which have given the cue and encouragement to every development of covetousness in the religious world; and know them to be the moral signs of the times, declaring the acme of Gentile corruption complete.

And see the convergence of the moral signs with the manifest fulfilment of prophetic signs concerning the cleaning of the land or Sanctuary and stand in waiting attitude for the manifestation of the physical signs of the heavens.

O brethren, have your lamps trimmed and burning, and watch, for our Redeemer is at hand. "When you see these things begin to come to pass, then lift up your heads and look up, for your redemption draweth nigh."

*Amelia C. H., Va., May, 1877.*

## DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. NO. 12.

BY G. R. LEDERER.

### CHAPTER XII.

All efforts to disconnect this chapter, or at least, the greater part of it, from the preceeding, are a violation of all rules of grammar and interpretation. The very first letter with which this chapter begins, the letter "*vav*"—or as some pronounce it, "*vau*" representing generally the English "and"—proves that the speaker, Gabriel, or whoever he was, continues to speak on the same subject on which he had spoken all the time since he commenced addressing Daniel. It is plain, therefore, that the man, Gabriel, told the beloved that just at the time of the death of Antiochus there would be such a great woe upon his people as had not been since any human company had developed into a particular nation. But then Michael the angel Prince of Israel, would arise in his power and bring relief, or save all of

those whose names were written in the book, which of course, must mean the book of life."

Many, I suppose, will raise the question; was that "time of trouble" indeed greater than all the preceeding calamities in the experience of the Jewish people? Was not the destruction of Jerusalem and the Sanctuary, and the carrying of the greater and nobler portion of the nation into captivity under Nebuchadnezzar a greater calamity than that under Antiochus? We answer, No; and emphatically so. For, the Caldeans did not wish to annihilate the people, nor did they meddle with their religious affairs; all, therefore, who did not resist the victors in arms were not harshly treated, while Antiochus gave command to Lysias, the commander of the army in Judea, to annihilate the power of the people of Judea, to destroy even the remembrance of them and to divide the land among strangers. (See 1 Macc. iii. 35.) He wanted to uproot the worship of Jehovah and supplant it by that of wood and stone, silver and gold; this made that persecution a greater woe than any which the people had ever suffered before. It matters nothing that that wicked and most cruel edict was not carried into full effect; God interfered in behalf of His people; Lysias was defeated, by the noble Maccabean, and the cruel King himself, before he could hasten to lead himself another army of destroyers against the rising Jews, died an untimely death.\*

The second verse, however, offers an almost insurmountable difficulty. It seems from this verse, that with the standing up of Michael for the people of Daniel and the deliverance from the greatest of all calamities that ever happened to them, a resurrection from among the sleepers of the dust of the ground should be connected. Not only the surviving portion of the sufferers should enjoy deliverance, freedom and peace, but also that the dead ones, those who died on account of their faith in Jehovah, the God of their fathers, (for it says "many," not "all," shall rise,) should be permitted to come up from their graves in order to enjoy the same privileges with the surviving ones. And, as a special reward for their faithfulness unto death, they shall receive eternal life, that is, they shall die no more.

But there is no record in the history of the

\* I hope the reader will understand that I do not mean the exact day or hour of the death of that tyrant, but "about that time" or shortly before it.

Maccabeans that a resurrection from the dead took place at or after the time of the deliverance of the people from the yoke of the Syrian tyrant; and it must be borne in mind that the books of the Maccabeans are the most reliable concerning the persecution and final redemption of the Jewish people in those days, because they were written by eye-witnesses. Moreover, there is a living testimony in the annual celebration of the feast of Dedication or Hannukah by the Jews all over the world where they are found.

Some interpreters, and among them one of the oldest Hebrews of great celebrity, maintain that the resurrection here spoken of does not mean a veritable revival of dead bodies to a new life, but is a strange figurative language, speaking of those who fled from the persecutions of the enemy, hiding themselves among the rocks, in caves and even in vacant sepulchres—politically dead—and who now rise again from their graves—come forward from their hiding places and enjoy the liberty of worshipping Jehovah according to His Will. Those interpreters refer to Ezekiel xxxvii. 1, where, they say, a similar figure is employed; then also, because no such resurrection took place, the language must be considered figuratively.

Let us see whether the reasons they give for their views are tenable. The language employed in Ezekiel is altogether different from that under consideration. There it is said: "I will open your graves and cause you to come up out of your graves," which cannot be taken as a literal resurrection from the dead, because the context shows plainly its figurative signification, that it, namely, speaks of the political resurrection of the then living people of Judah and Ephraim. In the preceeding verse it says: "Son of man, these bones are (represent) the whole house of Israel; they say, behold our bones are dried, our hope lost, we are cut off for our part." This cannot be said of the really dead, buried in the graves. In a subsequent verse it is said; "Thus saith the Lord God, behold I will take the children of Israel from among the nations whither they are gone and will gather them on every side," &c. This shows to a demonstration that the "graves" mentioned in verse 12 means the nations among whom the nationality of Israel is, and will be buried until their Messiah comes "in power and great glory." Besides, the happy events that shall follow that "coming up out of their graves" are purely temporal, or earthly; namely, the bringing them upon their own soil,

the union of Judah and Israel into one nation, as they were under David and Solomon, to live in peace and harmony together. Here, however, (in Daniel,) a language is employed which absolutely points to persons deceased and buried; "The sleepers in the dust of the ground." The expressing of sleeping is everywhere in Scripture used as signifying death, and we have no authority to change its meaning in the present instance. Another singular expression is, "they shall awake," which can only be said of those who are really asleep. The greatest and strangest evidence however, that a literal resurrection from the dead, and not a figurative restitution of nationality, must be understood, is the state of those thus awakened; *they shall live forever.*

Thus far and until no strong evidence is adduced to the contrary the fact is established that a real resurrection, a re-animation of dead persons sleeping in the dust of the ground is here spoken of, and the question how this verse can have any relation to the events prophecied in the preceeding chapter? We will try our best to solve the apparent difficulty, reserving to us, however, the right to revert in the sequel to the view we have just considered.

First of all we must beg our reader to remember that prophecy often abruptly turns from the time and object of which it deals, sees and speaks of things far beyond and of far greater importance; and that without adopting this view in interpreting prophecy, we meet with insurmountable difficulties, far greater than that under consideration.

Let us take one or two instances as an illustration.

1. Concerning the birth of Christ of a virgin—the seed of the woman—Mathew says: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, (Isaiah vii. 14.) saying: "Behold a virgin shall be with child and bring forth a son and they shall call his name Emanuel," &c. It is natural for an inquiring reader to turn to investigating the original saying of the prophet of whom the passage was quoted. He reads the whole chapter; he finds to his surprize that the event predicted and applied to the birth of Christ was given as a sign to Ahaz, the sceptical King of Judah, that his enemies, the Kings of Israel and of Syria will not prevail against him. As a matter of course, the reader expects that this sign must have occurred not only in the lifetime of Ahaz but during the time when his two enemies were still

menacing him. The event of an Almah (which, by the way, is sometimes applied to a young woman and sometimes to a virgin,) being with child, and giving birth to a son, must take place at the time when Jerusalem was still threatened by the two kings of Samaria and Damascus, in order to convince Ahaz that God had decreed that the enemy should not succeed in taking the city of Jerusalem. How, then, asks the intelligent inquirer, could Matthew apply this passage to the birth of Jesus? Yet we believe that Matthew was as well inspired as the prophet Isaiah, and that what he said must, be true.\*

The answer—and we believe the only answer which is received with satisfaction—is this: The Spirit of prophecy looks beyond the events which are shortly to take place for a certain purpose, to a more remote time and to circumstances of far greater importance. Thus, the sign given to Ahaz took place indeed in his days, even in the days of his trouble, to convince the wicked King of the power of God to save him, and he was, indeed, delivered from the two hostile Kings. But a similar event took place also nearly 700 years later in a miraculous way, in a degree by far higher than the first.

2 The same Evangelist, second chapter, verse fourteen, applies the passage, "Out of Egypt have I called my son," to the return of Joseph with his wife Miriam and her son Jesus from Egypt. The inquiring reader again turns to the source from which the passage was quoted, Hosea ii. 1, and is again surprised in finding that the prophet plainly speaks of Israel, who, as a nation, is often called son, and their taking them out of Egypt from the house of bondage. Must we not give the same answer as in the preceeding instance?

By this rule, then, we must be guided in interpreting the prophecy under consideration.

In this way only we find order and harmony in the whole book of Daniel without launching into the unfathomable ocean of speculation, and guesswork, by which so many truly good and learned men, both of the Jews and Christians have suffered shipwreck and have drawn down thousands who confided in the wisdom of their leaders instead of searching for themselves in the books of the inspired penmen.

Another fact must be taken into consideration, namely, that in most prophetic predictions of fu-

\* This important question is met by the writer whenever he speaks to an intelligent Jew concerning the Christ and refers to that prophecy.

ture events, recorded in one and the same chapter, we find that while some part of it has been already fulfilled, an immense length of time intervening between then and the fulfilment of parts. How often do we find in Isaiah predictions of national afflictions and woes of the people of Israel, followed immediately by those of great happiness and blessings, and returning in the next verse of the punishments awaiting them, of their downfall and other calamities. Yet, every reader will admit that between the two different state of things, spoken of the people of Israel, lay a vista of time, of which nearly two thousand years have already passed. Israel has suffered all the evil which the prophets predicted should befall them, while the promises of blessings, happiness and greatness, predicted by the same men, are still in the womb of time.

Here is the same case. The deliverance of Daniel's people from the yoke of the cruel Syrian King who was determined to destroy their religion and nationality, is mixed up with the last and final deliverance after having suffered the full measure of their punishment, and with which the resurrection of the righteous dead is connected.

And now, before we advance any further in this, the last chapter of Daniel, we return once more, as stated above, to make some remarks on the first view of this verse, namely, that the resurrection predicted is but figurative, and means the forthcoming of the faithful from their hiding places after the great indignation will be over; in short, a political resurrection.

We have shown, almost to a demonstration, the untenableness of that view; yet a new idea occurred to our mind which, I think, furnishes such a strong evidence to the view of a political resurrection to be the meaning of this passage, that, if not thoroughly refuted, would overthrow all difficulties we have mentioned against it. The idea—which but shortly occurred to me is this: In the 22d of Matthew it is recorded that the Sadducees put some questions to Jesus concerning the resurrection, because they did not believe that there would be a resurrection. In his answer, Jesus quoted a passage from Exodus, (iii. 6.) namely: "I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead but of the living." This he quoted as a testimony from Scripture that there will be a resurrection. Now, it must be admitted that the proof which our Master gave to the unbelieving Sadducees is but one of inference; because God is not the God of the dead, therefore we infer that Abraham, Isaac and Jacob must be raised from the dead, and,

consequently, there will be a resurrection. Why did our Saviour not present to the unbelievers a direct testimony from Scripture that there will be a resurrection from the dead by quoting the verse under consideration? Jesus, no doubt, was well versed in all the Scriptures, and on some occasions he quoted from Daniel. Now, then, since the Lord did not quote this passage from Daniel—a direct testimony—and quoted from Exodus—an evidence by inference—it is evident that the Lord himself understood our verse as a figure, meaning a political and national resurrection. We should be very thankful if any of the brethren would take this important question in hand and publish the results of his investigation in the BIBLE EXAMINER.\*

There remains one thing more to consider before we depart from this—the second verse, namely, the two Hebrew words "*Eleh Ve-ehle*." Most of the ancient Hebrew commentators translate them: "*These and Those*," explaining that these who shall awake, be raised from their sleep in the dust of the ground, shall be raised to a life everlasting; those who shall be left in their graves shall remain an everlasting shame and abhorrence. In the same way it is translated by the brethren who believe in the non-resurrection of the wicked. A few of the Hebrews adopted the other translation, namely, "same and some;" they, and most if not all of the orthodox Christians believe that both the righteous and the wicked will be raised from the dead, and while the former will be clothed with an incorruptible body, and therefore live forever, the latter will hear the terrible sentence to die the second death and be a shame and abhorrence for ever. Another view of the latter clause of the verse is this, that the wicked will be compelled to behold the glory of the righteous, they will feel a burning shame; the long forgotten evil deeds they have committed will come to the knowledge of the rest of the human race and therefore, they will sink into death covered with shame and abhorrence.

Verse 4. The "*Maskilim*" will "shine like the shining of the firmament." The word *Maskilim* is generally translated "the wise," which, however, is a wrong translation and does not exactly signify or convey to the mind of the reader that very class of people that shall so shine. Wisdom does not always entitle one to the glorious state

\* The reason why He did not quote from the book of Daniel was, because the Sadducees did not accept the authority of Daniel; but did that of Moses. The referring them to Daniel would have been unconvincing; but the reference to Moses "*silenced*" them.

assigned here, to the "Maskilim." Many of the wicked possess great wisdom in all things; can their wisdom save them? The true meaning of the word is; "The considerate ones." It has particular reference to the contents of Daniel's book, that those who will consider it, will understand the plan of God with the human race, and that when the fourth universal kingdom will take a certain shape (the ten toes of mixed iron and clay,) the fifth, under the One like a Son of man, will be introduced and the resurrection will take place. They, the Maskilim, will, therefore, so amend their conduct as to be sure in their hope of life and immortality in that glorious Kingdom. And they shall not be disappointed; they will shine as the brightness of the firmament. But those who shall cause many others to become righteous—"Matzdikeh Harabim"—that is, those who are not satisfied with having assured their own Salvation, but, out of love to their fellow human creatures will put forth all possible effort in saving others also, by teaching and by their life and conversation, shall shine in a higher degree of glory, namely, as the stars which possess greater lustre than the brightness of the firmament. The apostle Paul—who was one of those "Matzdikeh Harabim"—teaches the same doctrine; he said that the glory of the resurrected or changed saints will be different according to their faith, character and abilities which they possessed in their life of probation.

(To be concluded.)

## LETTERS AND EXTRACTS.

FROM ELD. N. H. PALMER.

BRO. STORRS: My interest in the discussion of the doctrines relating to the ages to come never flags.

It is a glorious doctrine—one that I am now able to see in the Bible as clearly, and, as hopeful too, as the bow in the cloud, the seal of God's Covenant with all flesh, when it appears quieting our fears, and assuring us that those clouds shall bring showers of blessing to the world, instead of vengeance and disaster.

I thank God for a Pilot whose knowledge and guidance have brought me much beyond the latitudes marked in the orthodox charts of this sea.

I should doubtless have continued standing and painfully conjecturing the possibility that wide continents of glorious truth lie in the beyond; and yet have been restrained by ignorance and fear from attempting an independent voyage of discovery.

Much once dark is now light; much once in parable is now plain.

While for three years past I have been virtually laid by, renders the certainty that my days of activity and usefulness are past, and have been waiting in affliction and poverty for my change to come, these doctrines have so engaged my mind as to make life a joy; and the happy spirit of many of your correspondents has inspired me with patience and hope.

I find no element of human encouragement and sympathy but in the "BIBLE EXAMINER," and the "BIBLE BANNER."

Venturing in private a little over a year ago, and under the rights of friendship, as I supposed, to advance some of the "age to come" views, I was soon cited to appear before my *clerical superior* for an examination, and being reprimanded, was cautioned to be more discreet in future.

I admit this is a yoke not easy to be borne; but to me an attitude of patience and submission is better than to fall a sacrifice for independence where that independence could secure no earthly interest, but would only make "speckled birds" of both myself, and those dearer to me than my personal desires.

But the mind once awakened "a divinity stirs within us;" thought seeks expression, and the soul longs for communion with kindred spirits.

So, while I have been often replenished and edified by the contributions of many good men, lovers of truths, in the EXAMINER, I have also derived some compensations for my isolations here in being permitted to give them some of my own best thoughts on various topics, through the same Medium, for which I feel under many obligations.

Dalton, Ga., Aug., 1877.

FROM G. B. STACY.

BRO. STORRS:—I have just finished reading a criticism by J. A. Dearborn, a preacher belonging to the Reformers, or Christian Church, on the position taken by Bro. Hunter, that the organization of the first or primitive churches were mere temporary expedients, intended to endure only till the New Testament writings could be copied and distributed among them, to supply the places of the supernaturally gifted teachers and rulers appointed by the Apostles, but who were not gifted with the power to transmit to others the powers and prerogatives they had been authoritatively invested with. Admitting this to be so, Bro. Dearborn says, then when they had ceased, "every church, in every land, must be like many ships, every section of which is unjointed and separated from

its connections, and these fragments scattered and afloat over the surface of the wide, wide sea; and thus the churches of Christ to lose their outward organized form, and in this way to make up that *ignis fatuus*, the invisible, mystic body of the Christ."

The preachers of the present day seem to have progressed far beyond the Apostles, and can afford to designate what the Apostle pronounced, beyond question or controversy, a "great mystery," a mere "*ignis fatuus*," which, being so incomprehensible to the mere literalist or Jew, Saul of Tarsus was specially called, qualified and intrusted with the mission of expounding, to the spiritual only, this wonderful "Mystery of godliness;" for, says he, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." As he says again, "No man can say that Jesus is the Christ, but by the Holy Spirit." Thus he says, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Hence he would have the Ephesians understand his "knowledge in the mystery of the Christ," as it was his mission "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God," that the hearts of God's children "might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of the Christ." And if of Timothy, of whose education and acquirements he pronounces so great an eulogium, he could say, "without or beyond all controversy great is the mystery of godliness," and that this mystery consisted in the "manifestation of God in the flesh;" and if the Lord Jesus was the "brightness of His Father's glory, and the express image of His person," and yet not recognized, even by His own disciples: for they all "forsook Him and fled;" and when He journeyed with the two to Emmaus, they said, "We thought it had been He, who should have redeemed Israel;" and while He came to His own and they "received Him not," then He was justified in telling His disciples that they would be as certainly unrecognized and unrecognizable as Himself; for, John says, "Therefore, the world knoweth us not, because it knew Him not." (1 John iii. 1.)

As the Son of God, Jesus was not cognizable to the senses of men; and therefore they who are "called to be sons of God" are in like manner not cognizable to the senses of men. But

they constitute "*the Church which is His body*," and His fulness. This is what the Apostle calls "the fellowship of the mystery." "The invisible church,"—"the mystic body of the Christ."

But the preachers do not want "the mystery of godliness," but a visible organization, over which they can dominate, and in which they can occupy the chief places of importance among the people, and be looked up to as the representatives of God, on whom and whose teachings the people can rest with confidence! They do not want the people "*to live by faith*," for when this occurs, then "Othello's occupation's gone," and the people, consulting the blessed testimonies of the Word, confide in the living God, even as Abraham, and *walk by faith*, and, waiting for the performance of the gracious promises of the Father, they rejoice to do His will, realizing that "He is not slack concerning His promises, as some men count slackness." They learn to realize that there can be no intermediate between themselves and their own blessed "High Priest," who, as their days-man, secures for them the perpetual flow towards them, and on them, of the Divine smile and approbation, and causeth them to rejoice always, with "joy unspeakable and full of glory." The people rejoicing in these privileges cannot be made subservient to the interests of an intermediate class of men. Their fellowship is with the Father and with His Son, Jesus the Christ, and they can afford to smile at the folly of the "would-be great" in God's house, when they pronounce our Father's house, or temple, an "*ignis fatuus*."

Amelia C. H., Va., Sept., 1877.

T. J. HARRIS, Harrisburg, Pa., writes; I like the EXAMINER very much, and believe I agree pretty much in all its teachings. I have learned, since 1843, from the Scriptures, and other helps, that man is mortal, and if he wishes immortality he must seek for it; the saints shall inherit the earth, (not heaven); that man is unconscious from death to the resurrection, and gets no reward till the 7th trumpet sounds. I believe in probation after Christ comes,—in the return of the twelve tribes to Palestine,—their conversion and becoming Missionaries to convert the world: the saints are to have something to do;—some to reign over ten cities; some over five; some over one. I believe in the conversion of the world after Christ returns from heaven. His kingdom is to be from the river of Egypt to the river Euphrates, and is to be as literal as Babylon, Persia, Greece or Rome.

WILLIAM B. PUTNAM, Tunnel City, Wis., sends for eight copies of the EXAMINER, Vol. xxii., and writes; I feel thankful to my heavenly Father that he has made you instrumental in bringing out those glorious truths which have been buried under the rubbish of tradition and superstition of these last days, when the truth is being turned into fables, and the fear of the Lord is taught by the precepts of men.

The brethren all through this portion of the State are in perfect harmony in regard to the glorious restitution, and the glorification of the saints. Thank God he has not given "the angels" the privilege of subjugating "the world to come," whereof Paul spake: "but one in a certain place" hath said, "What is man, that Thou art mindful of him? or the Son of man, that Thou visitest him? Thou madest him to have dominion over the works of thy hands." Man was umpire of all God had made; but man failed by disobedience and was driven out of paradise, and death has followed in his wake. Paul has truly said, "We see not yet all things put under him;" but he does see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man. O, the beauty, the love, the matchless grace! God's purpose of peopling the earth with pure and obedient children of God will, through Christ and His saints, bring this revolted world into subjection to Himself, that God may "be all in all." Well, Amen.

Yours in hope.

M. C. HARRIMAN, Warner, N. H., writes: With a heart full of thanksgiving to God for his abundant goodness, I can say, Bless His holy name. O, how good the Lord is to us! What a glorious hope is ours; "the hope of the promise made of God unto the fathers."

I have lately been into the Congregational Sabbath School, and attended the "Old Men's Bible Class:" a class of men whose hair is as white with age as yours. But, oh! what a contrast in our faith: may the Lord pity them. The lesson was Gal. iii. 16; and in no way could I persuade them to believe that the promises referred to in that verse had reference to anything but the *one* promise that in Abraham and his seed all the families of the earth should be blessed. And when pressed for a literal fulfillment of even that *one* promise, they were as much in the dark as the man born blind, referring the promise to the *conversion* of the world. But the most important feature in the minds of these aged Bible Students was, the fact that

Abraham should have a son! In vain did I strive to impress on their minds that the promise referred to *the* Seed, as well as *a* Seed.

The Leader of this Class, said, he had led it for forty years and every thing had gone smooth till I came in; and he confessed he could not talk with me nor accept my theory.

REMARKS BY THE EDITOR.—We must make great allowance for men who have long been trained in error. Their views become embodied in their minds as the truth of God, and they are shocked at an attempt to remove them; thinking you are an enemy to God's teaching. Give them full time to think.

FROM ELD. JACOB BLAIN.

BRO. STORRS; I wish to say to brethren, who may yet wish to hear from me, and feel, as they long have, an interest in my welfare, that though feeble I yet delight in trying to comfort all who love Jesus. I have not been able to write nor do much during hot weather, but am reviving this fall; and as no disease, but only age is wearing me out, I hope, by God's blessing, to see one or two more winters, although 85 have been past already.

I must once more record God's goodness in giving me *faith*, and also *new light* which makes me joyful while advancing near the grave. The grave has been conquered by Jesus, and it will not hold me long. As I can have but little society, while I cannot travel, I should like to hear, by letters, from brethren who are rejoicing with me by "growing in the knowledge of our Lord Jesus Christ." If I knew these were to be my last words I should ever write to loved ones, I should say—Continue to grow in this knowledge; for we have not yet learned "the height nor depth" of His love. See Rom. viii. 39.

I again exhort brethren to hold up the BIBLE EXAMINER.

Buffalo, N. Y., Sept. 19, 1877.

L. VON ESCHEN, Vanville, Wis., sends pay for Vol. xxii., and writes: Please do not stop publishing the EXAMINER. We have hard times, and do not know how to spare the money, but we will get along, for we must have the BIBLE EXR. It will not be long and we may have better times. We are looking and waiting for Jesus to come: then will all be made right. May God help you to give more of the precious Light to the readers of the BIBLE EXAMINER.

REMARK BY THE EDITOR.—If each subscriber will be as prompt as this Bro., no fear but this Magazine will still live, if the EDITOR is otherwise prospered of the Lord.

A. E. IREDALE, San Francisco, Cal., writes: Every month we hear from you through the BIBLE EXAMINER, which we love next to the Bible. We see that "summer is nigh," for "the fig tree" is beginning to bud, and our dear elder Brother will soon come and set up his kingdom on earth. Sunday evening the 12th of August, in the Tabernacle—the largest Church in this City—DR. PATTERSON, a Presbyterian minister, preached on the signs of the times. He told his audience how we were in prophetic times, and that Christ would soon come and set up his kingdom. Then he described *the ages to come*. He was, truly, deeply interesting. I noticed in the audience a number from the Advent Chapel. They were astonished to hear such things, and said, it was "strong meat." Praise the Lord for raising up such men as DR. PATTERSON; for, M., of the Advent Church, took so bold a stand against the Bible, when he proclaimed his opposition to "the Ages to come" views that he said, he "preferred to preach to empty benches than to people who believed such heresy." Well, he did at last "preach to empty benches;" then he concluded he was wanted *East*. I cannot express my thankfulness to God that He has raised up some men to publish these great truths of the Bible,—the promise that all men shall have *one* opportunity to live; for by no other name shall men be saved but by the Name of Jesus.

Yours, in hope.

MINNIE A. BARNEY, New Preston, Conn., writes: The EXAMINER does not lie in its wrapper long after it reaches us; but I read it aloud to my family. The truth is what we are after. If the light is to grow brighter and brighter unto the perfect day, why is it so many are satisfied with the light they received 20 years ago? They sing, "Where is the blessedness I knew when first I saw the Lord? Where is the soul refreshing view of Jesus and his word?" Past blessings do not suffice. We must have something fresh from the storehouse of Divine truth. Then to think the truth makes us free; and Thy word is truth. "I (Jesus) am the way, the truth;" and then to know Him as He is, is eternal life. The living waters flow freely. Let us never cease to strive for the truth. I try to show the light as it is in Jesus, to others. There are none but will listen with more desire to know than the so called "Adventists." How sad it is, knowing their own failures, their leanness, and divisions, why will they persist in shutting their eyes to the light? They talk much about the Lord's coming with a great shout and the trump

of God, and wholly overlook, "Behold I come as a thief." Let us trim our lamps, brethren and sisters, and strive for those crowns that are prepared.

MARY E. BENHAM, Canandaigua, N. Y., writes: I like the EXAMINER very much, and shall take it another year, if published. I have endeavored to get others to become subscribers. They tell me they have no money. I know it is "hard times;" but the same people have money to spend for other things that they might far better do without. I wish with my money to "buy the truth;" preferring that to fine clothes, or any luxury of earth: and while obliged to labor for my portion of the "meat that perisheth," I do not, will not, neglect that meat which endureth unto everlasting life.

ELD. J. LEWIS, Ills., writes: I bless God for the increasing knowledge of the plan of redemption. I would not be put back on the view of life only of a few, and eternal death to the great mass. I believe in life and death: but I am satisfied all of Adam's race must live again from the dead; otherwise there cannot be a second death. The *first* death will be utterly "abolished" (2 Tim. i. 10), and probation, proper, begin with the mass, and a pure Gospel be preached by Watchmen who "see eye to eye" (Isa. lii. 8); and those who then sin *wilfully* will die the *second* death.

J. B. EGGLESTON, Pleasant Valley Conn., writes: I cannot express to you in words the gratitude I feel to God for the great Light he has permitted me to see in His blessed Word through the aid of the BIBLE EXAMINER.

C. G. WILLEY, Mass., writes: I prize the BIBLE EXAMINER very highly, and I feel at times so thankful to the GIVER of all good for the light I have received from His precious Word that I cannot find words to express it.

NORMAN McRAE, Galveston, Texas, writes: It truly pains my heart to hear how many are really in need of help to live. We should pray earnestly for the time to come when "every man shall sit under his own vine and fig-tree, and none shall make him afraid." I am truly sick at heart of the religion of the day, when I see daily around me how my poor fellow creatures are deluded with the traditions of men and evil

dogmas! Truly "the days are evil." But we look for new heavens and new earth, wherein dwelleth righteousness. Your brother in Christ.

MARY A. BEASLEY, South Otselic, N. Y. writes: I am very thankful the BIBLE EXAMINER is to be continued. It has been a great comfort to me, especially the last year, as I have become more established in the glorious views it advocates. I am very sorry that I have been unable to get subscribers. Some friends have called who said they would like some of my EXAMINERS. I let them have all I had of Vol. xxi. except the last, which I had not read. I hope there may be an interest waked up in some to take them.

MARIA McDOW, Newbern, Ill., writes: I praise the Lord that the BIBLE EXAMINER is likely to be continued. May God guide you into all truth and enable you to meet successfully all opposition to the God-given truth that, "In Abraham and his seed shall all families, kindreds, and nations be blessed." Of necessity, there will be probation to some after the LIFE-GIVER returns from heaven. Praise the Lord for the light that shines on our pathway.

MRS. MARY COONS, Winchester, Ill., writes: The Bible looks like a new book to me since I have been reading the BIBLE EXAMINER. It is the best religious periodical I ever read; I have taken and read many; nearly all I could obtain on the subject of the coming of the King of kings; the "One altogether lovely." My prayer is, that I may so live that I may attain to that resurrection that Paul spoke of, and be permitted to behold the King in his beauty.

Can you tell me how I can obtain the Works of Henry Dunn? I would like much to obtain them. His articles on the "*Limitation of Christian Responsibility*" relieved my mind a great deal. Our Saviour said, "Cast not your pearls before swine."

NOTE BY THE EDITOR.—I am not now able to inform you how Mr. Dunn's Works can be obtained, only by writing to England for them: nor do I know that all of them can be had there. I hope to be able to go on republishing the issues now being published in "PARTS."

JOHN T. CATE, Springfield, Mass., writes: I

hope the subscribers will rally and give you their subscriptions for the past and the next volume of the EXAMINER, so that you may continue in the labor of love that has blessed so many and given us light which many would not have received were it not that God gave you the mind to impart it. May He bless you, and send the help you need. Yours, in hope.

SALLY DILLINGHAM, South Dennis, Mass., now 78 years old, writes: I prize the EXAMINER more and more; it is next to my Bible. I have been very much enlightened by it, and hope to be while life remains. I cannot tell you how much I love the contents of your Magazine; and the sermon, "God is Love," was good in my situation, being alone most of the time.

ROBERT STEELE, Tacony, 23d Ward, Philadelphia Pa., writes: The EXAMINER is my delight. Mr. DUNN's works are, or ought to be encouragement for every subscriber to take a new hold in support of the continuance of the EXAMINER. Come friends, let us try and see; and say among ourselves, *It shall go on*. With our heavenly Father's help it will; and may His blessing rest on you all.

ORVILLE JONES, Conn., writes: I rejoice at every arrival of the BIBLE EXAMINER. I have now read it for more than a year. It is true people differ in regard to the truths of the Bible. I feel thankful for the light I have received. I have learned far more in the last few months from the help of the EXAMINER than I have in the last 45 years under the old orthodox preaching. I am now almost 75 years old.

Your brother, in hope of eternal life.

WM. S. DIBBLE, San Francisco, writes: The truths advocated by the BIBLE EXAMINER are very precious to me, and I am advocating them whenever I find a good opportunity. I find a good many that are deeply interested in these things, willing to investigate for themselves. Nevertheless I fully appreciate the position we are in at the present of being pilgrims and strangers.

JULINE FRENCH, Seekonk, Mass., writes: I do praise the Lord for the light and truth I receive from its pages concerning the glory to be revealed in "the ages to come."

## HYMN OF PRAISE

What mind can image joy like this?  
 What heart conceive its depths of bliss?  
 Joy, gladness, everlasting song,  
 No blight of sin, no trait of wrong.

No vacant chair, or home heart tone,  
 No yearnings for the lost or gone,  
 No farewell sighed or ebbing breath,  
 Ah! no, there shall be no more death.

Eternal summer, endless noon,  
 No need of sun, or yet of moon,  
 No twilight dim, or darker night,  
 For God himself shall give the light.

Our Father hear us, when we pray,  
 Oh speed the coming of that day,  
 No warning star we yet discern,  
 Let now, Our Lord, Our Light return.

ANONYMOUS.

Great tribulation announces and prepares the way for great manifestations of the wisdom, goodness and justice of the Almighty King.

## LETTERS RECEIVED TO OCT. 6.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Prof. J. F. Huber, Mrs. P. A. Krise, Mrs. Avis Hamlin, D. J. Ellsworth (2), T. J. Harris, F. C. Upson, Mary B. Bancroft, Geo. H. Waterhouse, J. H. Cotton, Juline French, S. Battey, Wm. Mitchell (2), Daniel Hawks, W. A. Hart, J. S. Small, Orville Jones, J. B. Eggleston, Edward Turner, P. E. Newton, Isaac Fonday, P. Alling (The article is received), H. Brittain (The business is attended to), J. Putnam, Nathan Teft, Mary E. Benham, H. N. Hazard, S. N. Chadwick, Martha A. Hause, Martha J. Turner, (many thanks), Mrs. Celina Wood, Mrs. P. A. Krise, Lottie Hermes, Warren Putnam, Mary A. Beaseley, Breuil & Thackara, Mrs. Mary Smith, Eld. J. S. Lawver, D. B. Salter, C. G. Willey, Maria McDow, Eld. J. Lewis, Mrs. Sarah Kent, D. C. Blakeman, Sallie Black, Mrs. A. Logan, Daniel L. Osborn, B. B. Schenck, Mary A. Fletcher, Angeline F. Waterson, Geo. W. Ficks, S. S. Call, Christian Hanson, A. W. Bogart, O. H. Hammond, Eld. J. Lewis, Dr. E. Perkins, Mrs. Sarah C. Macomber, Mrs. S. C. Webster, J. A. Salin, J. G. Haskett, Willis Jones, Danforth Parmelee, Polly G. Pitts.

## PARCELS SENT TO OCT. 6.

John W. Snyder, S. Battey, Geo. H. Waterhouse, Mrs. Sarah E. Macomber, Emeline T. Hobbs, Mrs. Salina Wood, Lottie Hermes, Mary A. Beasley, J. Duncan M. D., Mary A. Fletcher, Martha J. Turner, (Two vol. bound Examiners), Eld. J. S. Lawver (bound Examiners), Azro Benton (bound Examiner), J. B. Eggleston (bound Examiner.) Mrs. Warren Stanton, Mrs. S. C. Webster, Willis Jones, Esq., Rev. Jones Olson (Bound Examiner.)

**The Bible Examiner** is a Monthly Magazine, Terms, \$2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

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## The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,  
 72 Hicks Street,  
 BROOKLYN, N. Y.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



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## EDITOR'S NOTICES.

## TERMS OF THE BIBLE EXAMINER.

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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

## BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, \$2; in plain binding: in morocco gilt \$3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

TO THE READERS OF THE BIBLE EXAMINER.—By reason of getting in a press suitable to print the Bible Examiner on, as well as unexpected change of help in the office, this number is very late. This I very greatly regret, as well as the editor, and we shall do all in our power to not have it occur again, while striving to still further improve the Examiner. We have now better facilities than heretofore for getting out the Examiner promptly, having in the past been subject to delays beyond our control, by reason of having work done by others that will now be done at home.

My friends will be glad to learn that, after an almost unprecedented struggle with disease, covering a number of years, I have now quite fully recovered my health and former vigor, and am bending every effort to recover from the embarrassments incident to such a disastrous illness.

WM. H. SPENCER.

Red Creek, Wayne Co., N. Y.

ELD. J. LEWIS, Grafton, Ill., writes: I like the EXAMINER better and better as the light shines on the prophetic visions. I wish I had some Tracts to circulate. I hope to see Bro. Bishop's articles in tract form. I send you one new subscriber. If I was able to travel and preach the Glad Tidings of the Gospel, I think I could get a good many to take the unsectarian BIBLE EXAMINER. But I must try and content myself by preaching near home; hoping and praying that God may dispose some who have the Lord's money to help me to go abroad in the work.

"THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, RECENTLY MADE BY PROFESSOR PIAZZI SMYTH AND OTHER NOTED SCHOLARS." "Compiled by WILLIAM H. WILSON." Printed and sold at 182 South Clark St., Chicago, Ill. Price, 25 cents.

Friend WILSON will except my thanks for a copy of the above work, just received. Any one who feels an interest on the subject of the "GREAT PYRAMID" will do well to send to Chicago, as above, and procure a copy. It is a pamphlet of 64 pages, with some drawings to aid in understanding the building, especially its internal parts.

It will be remembered by some of the readers of the BIBLE EXAMINER, that an article on this subject was published in this Magazine, Vol. xix., pages 233—238, in the month of May, 1875. It was published under the head of "A CHRONOLOGICAL CURIOSITY."

I have ever since felt the subject was worthy of more attention than any of the theories of *time* for the second advent that have been or are now agitated. Long since I was satisfied that no *definite* time for that event is revealed in the Bible: that if it is to be known, it would be by some other means than the speculations of men who seem determined to find it in that Book. That the "Great Pyramid" is a wonderful monument is undeniable; and may be the revealer of something closely bordering on the time of our Lord's gathering His "Bride," and the end of *this* age. The time there indicated is 1881—2.

That the "Great Pyramid" was built under the direction of something more than *human* wisdom, I see no reason to doubt. If under *Divine* superintendence, it must have been erected for a divine purpose; whether to show—near the end of this dispensation, the *end itself* or for some other purpose remains to be seen, or proved. If designed to show the *end itself*, it is certain, those who "*love* this present evil world," will be taken as in "a Snare," in spite of all evidence and all warnings. Let us, therefore, cultivate a "*love* for the appearing" of our Lord and Saviour and His reign on the earth. So shall it be well with us whatever befalls the *lovers* of this present order of things, which must soon end.

Though the present order is to pass away, with "great tribulation" to the unprepared and unwatching ones, yet we (who believe the divine testimony) "look for" that state in which "A KING shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby He shall be called, *The Lord our Righteousness*;" or, *Josedech*,—"LORD OF RIGHTEOUSNESS." Sep. Jer. xxxiii. 5, 6.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXII.

NEW YORK, NOVEMBER, 1877.

No. 2.

## NO CHANGE, NO ADVANCE.

CHANGE is not necessarily an advance; but there is no advance by finite beings where there is no change; hence, where there is no change there is no growth; yet some are perpetually declaiming against change; men are ridiculed for changing; such and such men "are always changing," say they; and, with fancied apostolic authority, they cry out, "Be not carried about with every wind of doctrine;" as if the apostle had any such idea in his mind as they attach to his language. Paul tells us what and who are thus to be guarded against, viz., such things as "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." So we are never to change, because some men craftily lie in wait to deceive us—Is that what Paul teaches? He adds, "But speaking the truth in love, may grow up into Him in *all things*, which is the head, even Christ." (Eph. iv. 14, 15.)

Thus we see, the apostle would have us to "grow;" he was no favorer of dwarfs; he would have us grow up into Christ in "all things;" not a few only, but go on growing till we attain to a steady progress on the road to maturity in the knowledge of Christ, whose "riches are unsearchable," (Eph. iii. 8): and to "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," (verse 19).

The whole epistle to the Ephesians is an effort to push on the saints to a deeper knowledge and experience of the things of God and Christ, and a call to look forward into "the ages to come," (ii. 7), and to contemplate "the eternal purpose which God purposed in Christ Jesus our Lord," (iii. 11); literally, "According to the purpose of *the ages*:" and so Paul adds, "Unto Him (God) be glory in the church by Christ Jesus throughout all ages, world without end," (verse 21). "Amen."

Here is a solemn testimony, to which the Holy Spirit, in Paul, adds its oath, by an "amen." This testimony is, that Christ Jesus is the administrator; for it is "*by*" Him that the "glory" is to be revealed in the ages to

come." Surely, here is "change," and advance into the "unsearchable riches of Christ;" and it becomes all who would have part therein to begin to work to that end, not by being satisfied with present attainments in knowledge and grace, but by "following on to know the Lord," and his purposes of "the ages to come" so far as they are to be known in this twilight of "the endless succession of ages," which are ere long to open by the rising of "the Sun of righteousness." (Mal. iv. 2). Let us do as did the apostle himself, who said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," etc. (Phil. iii. 13, 14). Also, hear him in his address and admonition to the Hebrews: "When for the time ye ought to be teachers, ye have need that one teach you;" . . . you "are become such as have need of milk, and not strong meat: for every one that useth milk is unskilful in the word of righteousness; for he is a babe." (vs. 12, 13).

These Hebrews, doubtless, thought change was a bad thing, and so remained "babies," just as many do now. They might have replied to Paul, as the enemies of change do, "Why, Paul, did you not tell the Ephesians not to be carried about by every wind of doctrine? Why then blame us for being *babes*?" Alas, for these poor souls who are so afraid of change, if they happen to fall into a pit (an error), they will remain in it for fear of *change*! Have they never changed? Surely they have; and such are quite likely to cry out, if one happens to advance beyond them, "Be not carried about by every wind of doctrine." They fancy because they have made some advance they have nothing more to look for; or they fear they may have to retrace some of their steps in order to be all right on the road; self conceit, idolence, or the fear of ridicule, to be called "changeable," or something of like character, keeps them from any advance, and they become religious dwarfs, or petrified Christians.

These persons are too much like the Jews of

old, who thought all wisdom was with them, and that even Jesus Christ could not teach them any thing beyond their own narrow views. They were the people of God, to be sure; and to talk of any one's knowing more than themselves was what they could not bear; and especially to intimate that Gentiles might be in the reach of God's mercy was a crime which deserved death; and when Jesus intimated, in the synagogue at Nazareth, that a Gentile widow of Sidon and a leper, viz., Naaman, a Syrian, had been the recipient of God's special favors, while other widows and lepers in Israel had not been visited, they of the synagogue were so "filled with wrath" that they rose upon Jesus and led him to the brow of the hill on which their city was built, intending to cast him down headlong. They were afraid some poor, ignorant, neglected creatures were to be blessed as well as themselves; such a "change" they could not endure; and they would put Him to death who should suggest the possibility of it. They were the prototypes of those who in these days are crying out against the salvation of any except in their peculiar way or faith; their way of belief must not be changed nor even modified, lest their infallibility might be called in question.

Even with sincere souls there are almost insuperable difficulties in their way of receiving for truth what they have not before supposed possible. They have been, it may be, teachers who supposed they could not be mistaken in the views they entertained and promulgated; and that they must now admit that some of their teachings are mixed with error insupportably oppresses them. "The Samaritans" may "know that this is indeed the Christ, the Saviour of the world," (John iv. 42); but for the Jews, such talk was blasphemy; as is now, to most professed Christians, the fact that "Christ gave himself a ransom for all;" and that this fact shall "in due time" be "testified" to all men, either in this life or in "the ages to come." To such statements they give no heed: they call it a "wind of doctrine," and warn their adherents to avoid it and the teachers of it.

To learn is to unlearn; and this is hard work for those who are or have been teachers; it is humiliating; too much like being nailed to a cross; the "old man" dies hard; honor is yet alive in him, and he cannot bear the reproach of being called "changeable." Alas, he loves self more than truth, though he may be insensible to the fact. Self is not yet crucified, and

this cross is to be avoided, if possible. How can they descend from the high position they have enjoyed among their fellows and take "the lowest room" among them? The trial is a hard one; but when accomplished they may find "the sweet meat" that comes from the carcass of the slain lion.

But there is another difficulty to overcome. The teachings of nearly all professed Christians have created such thoughts of the merciless character of the government of God towards the mass of the race, that a milder and more merciful aspect fills them with dread lest the multitudes should take advantage of it to continue in sin. They fear if there is no eternal suffering, no hopeless second death, nor dread of revival into life from the dead to be tormented, sinners will take license to live and die in the neglect of religion. *Wrath*, in some form, is the great motive to them to induce a religious life; forgetting that love is stronger to produce love than wrath ever can be. Wrath may make hypocrites, but never sincere worshipers. *Love* is God's grand means of converting His enemies and of blessing the world; "GOD IS LOVE."

The "change" to be made, which is important and essential, is, to change hatred to love; to produce a state of mind that views God and his Christ as the most lovely and desirable objects in the universe; to make them the objects of trust and desire above everything else; to rest in them as the foundation of all our desires and hopes; to trust ourselves and all that is dear to us in their hands for time and eternity. That such a change in sinful men is a great one, none, I presume, will doubt.

It never has been, never will be, and never *can* be produced by the present theology of christendom. That theology in its best form, represents the CREATOR as defective in His provision for the condition of the race, not having given to all men the opportunity even, to become acquainted with Him, and representing Him, to those where this theology is promulgated, as harsh, revengeful, determined to punish hopelessly the mass of the race in a way or manner horrible to contemplate.

The "change" now to be made, and which must be made, if "a multitude which no man can number" (Rev. vii.) is to be led to wash "their robes in the blood of the Lamb," is, to show men that the representations of God's character and government, which have repelled them, instead of drawing men to Him, are the

offspring of an "Apostacy" from the truth, brought into the professed church in the days of ignorance, supersitition, and will-worship, when bad men were exalted to the position of professed ministers of Christ, but knew nothing of His spirit, and had no sympathy with His love for sinners.

This change may be ridiculed, mocked, treated with contempt; but it must and will come, in this present age or "the ages to come;" for God hath said, "As I live, all the earth shall be filled with the glory of the LORD." (Numb. xiv.) And again, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. xi. 9). And yet again, "I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. xiv. 23). And, finally, "God has given Jesus a name, which is above every name; that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. ii).

This great change is heralded in Rev. v. 11-13, as accomplished, thus: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

Here the work is seen perfected for which I now contend, and the reproach now cast upon the government and character of God, by good and bad men, is wiped away for ever, and the promises and oaths of God all fulfilled. Ed.

### MISREPRESENTATIONS.

Sometime since I published the following article in reference to a writer's assumptions, which appeared in the "World's Crisis." As that paper keeps open to similar misrepresentations of Mr. Dunn's views, and maintains ignorance of what those views are, I publish the article below, hoping it may produce a more Christian spirit than what appears in the articles of "N. Field, M. D.," which contain a vast amount of misrep-

resentation calculated to deceive the reader in relation to Mr. Dunn's views. It is manifest the "M. D." is *ignorant* of the views he undertakes to ridicule,—or a worse principle influences him; for it is evident many of his imputations are entirely unfounded.

Patience is a crowning grace. James says, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing." (James i. 4.) It is certainly the most difficult grace to practice; especially when good and intelligent men persist in misrepresenting the religious views of their brethren. It is difficult to attribute such conduct to *ignorance*, in some cases; yet charity obliges us to do so, or to a *prejudice* that possesses the mind, unconsciously to its possessor. If the CREATOR makes allowance for such things, we ought to follow His example, and "be followers of God, as dear children." (Eph. v. 1.) And Paul says, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. x. 36.)

Now, I beseech brethren who feel it their duty to oppose the views some of us hold in regard to the "ages to come"—*First*: Inform yourselves as to what those views are; and, *second*, State them truly. Till you do these things you are not prepared for the work you undertake, and you may not only be found wanting in due respect to your brethren in Christ, but dishonor God, who cannot allow us to "do evil that good may come." If truth cannot be defended without such a hazzard, we had better leave its defence to others, and "wait" till God's "due time" shall come for Him to vindicate it himself.

What shall we think when good and intelligent men make such statements as the following in regard to the views some of us hold in reference to God's administration with those who never had an opportunity to "know the only true God," nor "Jesus Christ," in the present life? Says a writer, in the "World's Crisis," They hold that

"The modern nations, Mohammedan, Catholic, and Protestant, are to have a SECOND CHANCE to be saved under the forthcoming order of things. They are to come up from the dead and be blessed in Abraham."

Charity compels me to believe this writer made this statement in ignorance, or through the power of an invincible *prejudice*, of which he, probably, is not conscious. Love of truth constrains me to say, that writer is entirely mistaken

in his statement. In strictness of language, no one of Adam's race will have "a SECOND chance to be saved;" but every one of them will have a "chance;" or, rather, an OPPORTUNITY to "KNOW the only true God and Jesus Christ" (John xvii. 3), before they will have eternal life, or be doomed to eternal death. Now, if any man can show that all of Adam's race have had that opportunity, or "chance," in this life, then I say, they never will have another; there is no "SECOND CHANCE to be saved;" but, ONE "chance" is secured to all by the promise and oath of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16). There is no final salvation without *faith* in the Son of God: and there cannot be faith in Him without a knowledge of Him. That knowledge, unnumbered millions of the race never had, and have died in unavoidable ignorance of "the true God and Jesus Christ." Such, I, with others, teach, never had a "chance to be saved," but will have an OPPORTUNITY (not a "second chance;" for, they never had one before) to secure an endless life, in "the ages to come;" for, "God will have all men . . . come to the knowledge of the truth: for there is one GOD, and one MEDIATOR between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time." (1 Tim. ii. 4-6). Prove that "due time" has ever come to all men, and then our opposers will have some ground to stand on; till then, they have nothing but assumptions or misrepresentations to present, which will not long serve them for a hiding place; for thinking men cannot always be deceived by such a method of warfare.

To virtually accuse the CREATOR of professing such love to the world as to give His Son to humiliation, suffering and death, "for all," and at the same time determine that millions on millions shall "perish" without the knowledge of His love and its provision for them to be saved, —and without the possibility of *faith*, because they have no knowledge on which to found it; — I say, to accuse God of such an *administration*, is a "blasphemy against God." But happily for such blasphemers, our blessed Redeemer has said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this age, nor in the age to come." (Matt. xii. 31, 32).

But blasphemy against God's administration

needs repentance and faith to secure the forgiveness. Look at the horrid sin implied in the theory of our opposers." It stands thus:

God professed to love all men,—"the world,"—so as to give His Son:

But He never intended that the vast majority should know it.

"Christ gave himself a ransom for all, to be testified in due time:"

But that due time God well knew would never come except to a few.

Christ commanded the Gospel to be preached to every creature:

But God determined only a few should ever hear it.

God promised, and confirmed it with an oath, to bless all the families of the earth in Abraham and his seed:

But He never intended to bless them with the knowledge of his Son, in whom alone is salvation by *faith*, except a few.

But why need I add more? Every theory in christendom that excludes any man, woman, or child, of Adam's race, from salvation without giving them an *opportunity* to embrace the Redeemer ("who gave himself a ransom for all"), *by faith*, is a blasphemy against God and his Christ and their administration; virtually charging them with hypocrisy and false pretences. It is such theories that have filled and are filling the world with infidelity.

I say these things neither in anger nor illwill to any one; but in grief and in pity, Grief, that God and Christ are thus dishonored: in pity, to my fellow Christians, that they are still held in bondage to such God-dishonoring theories; remembering that I myself have been in the same fearful position. May God in infinite mercy and love soon deliver us all from the "blindness in part," that "has happened to" christendom as well as "to Israel."

Paul was concerned that the name of God and his doctrine be not blasphemed. (1 Tim. v. 1). So should all Christian men be. How can his name be more awfully blasphemed than to teach men, who know not the true God, that He is a Being who practices duplicity with the creatures He has made; professing the most fervent love to them all, yet leaving the vast multitude to "perish," utterly and forever, without ONE opportunity to act *faith* in the REDEEMER, of whom they are never permitted to hear? If to charge the living and true God with such an *administration* is not a blasphemy against Him, please

tell us what is? It seems to me, it is very close upon a blasphemy against the Holy Spirit, which can only be excused on the ground of "unavoidable ignorance."

If "unavoidable ignorance" may not be offered as a plea, for those who have lived and died in it, for ONE opportunity to know "the only true God and Jesus Christ," in order to *faith*; then what plea can be offered for those Christians who represent God's administration as without mercy to the ignorant masses who have in this life been deprived of that knowledge so necessary to salvation? Will such Christians not be "condemned out of their own mouths?" Be it remembered, "There is no respect of persons with God" in judgment. (Rom. ii. 11). If unavoidable ignorance is no excuse in the one case, it will not be in the other; and we may well ask, "WHO THEN CAN BE SAVED?"

ED.

### A WORD TO THE ANXIOUS ONES.

BRO. STORRS: The BIBLE EXAMINER comes as a welcome visitor. I can hardly lay it down till I have consumed all it contains. The transition from endless misery to destruction was great—God not a Tormentor but an 'Abaddon.' The change from a Destroyer to a Saviour is greater. It is glorious to think that God will save so many more than we ever thought possible. I used to almost tremble when I prayed, 'Come Lord Jesus, come quickly,' as that glorious event would engulf in ruin so many millions of our race.

"The promise of God to Abraham comes to the heart, at this time, and creates a thrill of joy: Blessed thought—men, women, and children having an opportunity to embrace the Saviour through the instrumentality of kings and priests that reign with their Melchisedec-like High Priests: Head and Body alike—every member made perfect by suffering; animated by the same spirit; they will work in harmony until earth shall teem with a population large enough to *satisfy* Him who was bruised for our transgressions, and by whose stripes we are healed.

M.

#### REMARKS BY THE EDITOR.

The language of "M.," in relation to his feelings when praying, in former times, for Christ to "come quickly," reminded me of the words of Paul: "I bear them witness that they have a zeal of God, but not according to knowledge" (Rom. x. 2.) They are anxious for the Lord Jesus to come quickly; at the same time believe that when he comes he will burn the world and utterly destroy all the men, women and children not then prepared to be made immortal; not even excepting

believers who do not see that the "definite time" is revealed for the second advent. Says one writer, "our Lord will come on time; he must, or the Scriptures would be broken, and I believe time is —." Says another, "Let those who desire not to know the 'appointed day,' be convinced that their hearts are not reconciled to God."

Are not such expressions "a zeal of God, but not according to knowledge?" Has not He, for whom we look, said, "It is not for you to know the times and the seasons, which, the Father hath put in his own power" (Acts i. 7)? And did He not say of his "coming in the clouds of heaven," "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father: take ye heed, watch and pray; for ye know not when *the time* is." (Mark xiii. 32, 33)?

Shall we be told, we do not believe the Scriptures if we do not believe the definite time is revealed for Christ's return? and that our hearts are not reconciled to God if we do not *desire* to know God's appointed day; when we are satisfied it is not revealed, and therefore cannot be known? "Judge not," beloved brethern "that ye be not judged." "Condemn not; that ye be not condemned." Let not our zeal exceed our knowledge.

For myself, I can truly say, I do not believe that the time of the second advent is revealed by "the Father," who "hath put the times and the seasons in his own power;" and, therefore, I have no faith in any of the calculations on a definite year, month, or day. Those calculations are based on the *assumption* that the definite time has been revealed by the Father, who alone knows it; and, second, on the beginning of a period, supposed to extend to it, the commencement of which depends on evidence not within the reach of one in a hundred of God's children: they have to depend for their faith on the assertions of fallible men, some of whom have failed more than once in their statements about time.

I believe, undoubtingly, that the advent is nigh; and I believe, also, the admonition of Jesus, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 13). If others can set aside such positive testimony of the "COMING ONE," I dare not, nor convert his words to mean, "You may know the *year*, but not the day nor hour in the year." The Lord's declaration, "Ye

know not when *the time is*," sets aside such a construction of his words.

Let brethren proclaim "definite time" for the advent, if they believe they find it in the Bible; but let them not judge or condemn others who as honestly believe that the time is not revealed; while they believe the *event* is nigh, and show that they love the appearing of Jesus; though it may be with very different views as to what is to follow the advent; views which cause them to "rejoice with joy unspeakable and full of glory."

A desire for the coming of Christ should have a better foundation than a longing to be delivered from our present labors or sufferings. Neither should it be based on the idea of rest and happiness; but on love for His service and the promotion of His cause and honor. Our own happiness is involved in His appearing; but if that is the ruling idea, we have some cause to fear we are not as prepared for the event as we should be. Love to our fellow men is as essential, to a preparation for that day, as any other grace. Do we love our neighbor as ourself? Do we love "the world" with the same love God did when he gave his Son for their salvation? or as Christ did when he "gave himself a ransom for all?" Are we thus possessed with the Divine mind or heart? If not, how can we expect to meet him and receive the smiles of his face in the day of his return from heaven? These are solemn inquiries; and it becomes us all to examine ourselves and see if we have a Christ-likeness. Vastly more important is it that we have this conformity to Christ than many seem to think who appear very anxious for his return. Let us all be sober and watchful that we may be found of him in peace, animated with his love for the world, for whom He gave himself a ransom.

## ABRAHAM AND HIS SEED:

### THE WORK THEY HAVE TO ACCOMPLISH.

The work to be done is, to BLESS all the families of the earth—all nations—all kindreds of the earth. Such are the expressions employed in God's promises and oath to Abraham, Isaac and Jacob. These three patriarchs are included, personally, in the work of blessing others. But let us see who else are to be engaged in it.

#### ABRAHAM'S SEED.

No one doubts that Christ is; yet too often it is overlooked that others are Abraham's seed, also, Christ is the "One seed," but not all the seed to whom the promise was made. Of believers Paul says, "Ye are all the children of God by faith in Jesus Christ. . . . Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's SEED, and HEIRS according to the promise." (Gal. iii. 26, 28, 29). Thus it is set-

tled, that Abraham, CHRIST, and all in Christ by faith, are included in the promise and oath of God to be in the work of blessing "all the families, nations, and kindreds of the earth."

If these are all personally to be engaged in the work, then they must first all be prepared for the work, and they cannot be fully prepared till they have their resurrection from the dead and are made immortal: hence, it follows, that the *perfect* work of blessing all the families, nations, and kindreds of the earth cannot take place till after Christ's return from heaven; or, till the dispensation following the present; and all theories which make probation to the entire race to cease at the second coming of Christ must be erroneous and cut short the work of Abraham and his Seed at the very time it is to commence in its fulness in "all nations."

Not till Christ's return will the seed have its perfection: only the Head is yet perfected; and even that not fully; for, the Head without the Body would be unseemly. Not till the return of Christ will the perfect union take place. Not till then will the marriage of the Lamb take place: not till then will those who are Christ's by faith become His Bride by marriage. (Rev. xix. 7).

Is the probationary state then closed to all others? Some honest, but mistaken souls affirm it is. The Bride cannot speak as a Bride till the marriage has taken place. Now listen and see if in her exaltation she says, "No more salvation for any one." Hark: "The Spirit and the BRIDE say, COME." And let him that heareth say, *Come*. And let him that is athirst, come. And whosoever *will*, let him take of the water of life freely." (Rev. xxii. 17). When believers become the Bride, the work of calling to the water of life commences in a power such as never was known before: and there is no mistaking the time of the Bride's call to "the water of life;" for, that water was seen, "proceeding out of the throne of God and the Lamb," and "the tree of life" was seen, (by the water of life) whose "leaves were for the healing of the nations." Blessed day, and blessed work for the Bride to be engaged in: blessing all men, "all nations, all the kindreds of the earth" with the knowledge of God's love, and God's provision for their healing of all the ruin sin has made in their nature, and they are permitted to come and take of the healing water *freely*! Not till Abraham lives again, with all his seed, will the *perfect* work of blessing all nations and kindreds begin. The present is only preparatory, and imperfect, at best; but "when that which is perfect is come, then that which is in part shall be done away." (1 Cor. xiii. 10).

ED.

## “FOLLOWING AFTER TRUTH.”

*“Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.”*

### FORGIVENESS.

The Gospel of Christ is “good news” to all men, since it carries with it both privilege and pardon,—privilege *for some*, and pardon *for all*; although in neither case does it supersede or interfere with that righteous “judgment to come” which will allot to every man according to his deeds.

If it be said, What then is this pardon *for all* of which you speak? I reply, the pardon is that which the apostle Paul tells us of, when he says, “God was in Christ, reconciling *the world* unto Himself, not imputing their trespasses unto them.” It is expressed by Isaiah when he represents God as saying to Israel, “Fear not; for I have redeemed thee. I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins; *return unto Me.*” It is the declaration that while we were yet sinners,—“enemies to God by wicked works,”—Christ died for us. It is a gift, however, the fulness of which, and its effects on character, can only be entered into when forgiveness is believed in,—when it is realized by faith and estimated by the light of heaven. It is one, *the consciousness of which*, is intended to fill the breast of the recipient with grateful love to God, *not* for mere deliverance from penalty, but for the gifts and promises which accompany forgiveness and penitence.

This Gospel—the only one Christ ever taught when He was on earth,—is indeed “good news” to all men, since it is “glad tidings of great joy” for the race. It is the declaration that redemption is an accomplished fact. It is the announcement both of the certainty and nearness of the time when men shall own and adore the Redeemer. It is the joyful and confident anticipation of the day when the mystery of God shall be “finished,” and the glory of the Lord shall be revealed. It is therefore at once life-giving and ennobling. It is as the apostle says, “the gospel of the grace of God and the power of God unto salvation to every one that believeth.”

It is such because it is God’s spiritual medicine for the removal of sin; for men are not pardoned on account of their belief, or as a reward thereof, *but sanctified by belief in the pardon*, which sanctification is salvation. Pardon is, therefore, a means to an end; that end being the introduction of the love of God and of holiness into the

heart of the pardoned. There is no limitation in the pardon, but there is much in the belief of the pardon. All are pardoned, but believers are “a little flock.”

Pardon becomes thus medicinal when believed in, because its object and tendency is to remove the aversion or indifference to God which is the misery of man, to rekindle love, and to do away with fear by inspiring confidence. And this not because pardon implies indifference on the part of God to right and wrong in His creatures, but because it indicates the Divine desire to remove every obstacle to the reconciliation of man to Himself. This reconciliation, accomplished only by Christ, is, with its accompaniment—viz., a provision, by the election of *the few* for the spiritual advancement of *the many* in the world to come—“a new thing in the earth;” it was unknown even to prophets and holy men of old; it was unrevealed before the advent of the Redeemer.

The privileges granted to “the elect” ought, from their very nature, to be valued by the chosen chiefly on account of the benefits that, through their possession, the privileged will be permitted to convey to others in the high and honorable service under Christ to which they are called. These are such as, even in anticipation, cause the heart of the believer to beat with an unselfish joy, and inspire him with the highest and holiest of ambitions.

The difficulties which by many may be supposed to surround the doctrine of universal pardon, such as, “If sin is already pardoned, why continue to ask pardon of God day by day?” or, “What, on this showing, is the condition of those who, although pardoned, will not believe it, or do not care to notice it?” or, “How, if pardoned, can men come into judgment?” I say, all such questions apply with equal force to the popular doctrine that by faith in Christ men obtain the remission of sins,—that they are pardoned in consequence of their faith. For in either case it is needful to pray that the feet may be cleansed from the pollution acquired day by day in the world; and in either case it is certain that every man will stand before God in judgment. If a rejector of mercy here, the pardon of the sinner may indeed be revoked (Matt. xviii. 35), or, possibly—for who can measure the lovingkindness of the Lord?—the hard heart may *in other states of existence* open to a just appreciation of the love of God in giving His Son, and so be melted and changed. It is this gospel which, says our Lord, “shall be preached in all the world for a witness,”—a revelation *to all* that Christ is at once the head of His mystical

body and the propitiation for the sins of the world.—“*Limitations of Responsibility.*”

#### CONVERSION.

Conversion (*epistrophe*), which literally means *turning around*, is a term used in Scripture sometimes to express an entire and radical change of *conduct*, following renewal of heart; and sometimes to indicate return from a temporary course of wrong-doing. It is used in the former sense in the Acts, where Paul speaks of the “conversion of the Gentiles;” it is used in the latter sense by our Lord when He says to Peter, “When thou art converted (*epistrepsas*), strengthen thy brethren.” In Peter’s case the conversion was sudden, and effected by a look: “The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord. And Peter went out and wept bitterly.” Under ordinary circumstances, conversion (although not without exceptions) is an outward and visible thing, and, generally speaking, is, by the Divine blessing, identified with human effort and influence.

Conversion is a process which may be repeated again and again, each successive spiritual impulse forming a new era in the history of the soul. It is *action* rather than *life*; it is commonly the result of a definite form of human agency; and it is generally brought about by influences which act upon the nature of man under all the ordinary conditions which effect responsible beings. When our Lord says to *His disciples*, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,” He is not enforcing the doctrine of the new birth, but simply teaching the necessity of *turning away* from those false notions which had led them to ask who should be greatest.

Conversion, although equally the work of Him from whom cometh “every good and perfect gift,” is not super-natural *in the same sense* as regeneration, inasmuch as it may be, and often is, but temporary. If a man exchange a life of sin for a life of obedience; if earnestness and seriousness in religion take the place of habitual indifference; if pure and blessed tastes and affections are obviously superseding those which are low and depraved, we may safely speak of such a one as converted; and *hope* that the outward and visible change indicates the inward condition of the soul,—that it implies the regeneration of the whole nature by the power of the Spirit of God. But months—nay, years, may elapse during which it would be neither safe nor right for us to form any practical decision on

the question; for, on the one hand, difference in degree are very apt to be confounded by us with differences of kind; and, on the other, changes, the most important in a man’s character, may be accomplished *so gradually* that no human wisdom is competent to decide when they took place, or *so suddenly* that their reality and value cannot be tested. Even in cases where the change is the unquestionable result of religious impressions, it is often impossible to decide upon its precise character until proved by fruits. But in any case it is an important step in the education of a human spirit.—“*Destiny of the Race.*”

#### SALVATION.

The word “salvation” occurs in the OLD TESTAMENT in *three* distinct senses.

First,—It is put for signal deliverances wrought by *human* agency; *e. g.*, “Shall Jonathan die, who hath wrought this great *salvation* in Israel?” Secondly,—It is used to indicate *Divine* protection and blessing. God is spoken of as a “rock of salvation,” a “shield,” and a “horn,” and special manifestations of His providence are emphatically called “His *salvation*.” Thirdly,—It is employed to describe a *state of mind*,—consciousness of peace with God, and deliverance from the dominant power of evil: “Let thy priests, O God, be *clothed with salvation*, and let Thy saints rejoice in goodness.” “Salvation,” in this sense, was joy and peace to its possessor. So David prays, after his sad fall, “Restore unto me the joy of Thy salvation;” by which he means, give me again the sweet consciousness of forgiven sin.

“Salvation, as it is now generally understood, in the sense of *deliverance from hell*, is a term unknown to the Old Testament. Such passages as, “Thou hast delivered my soul from the lowest hell,” or, “Thou shalt beat him with the rod, and deliver his soul from hell,” refer only to the grave, and are usually so translated in the margin.

In the NEW TESTAMENT the word “salvation” occurs first in the announcement of the angel that the holy child shall be called Jesus (*i. e.*, Saviour), because “He shall save His people *from their sins*.” Peter, addressing the Israelites, says, “Unto you first God, having raised up His Son Jesus, sent Him to bless you, *in turning away every one of you from his iniquities*,” and Paul but teaches the same doctrine to the Gentiles when he tells them that “the Gospel is the power of God unto salvation,” that they must “work out” their “salvation with fear and trembling,” that salvation is “a helmet” for

daily use in the warfare of time, and that the "wise" are they who *live* it. Nothing can be clearer than that the *primary and principal idea* of salvation in the New Testament is deliverance from the *bondage* of evil, emancipation from the "*captivity*" of Satan.

But this is not the only sense in which it is used, for St. Paul, writing to the Romans regarding Christ, says, "Being now justified by His blood, we shall be saved *from wrath* through Him; and again to the Thessalonians,—“Jesus, which delivered us from the *waath* to come.”

With these *two* ideas clearly before us—that salvation is *primarily* deliverance from the bondage of sin and Satan, and *secondarily*, as a consequence, deliverance from wrath—we need not be perplexed if we find this same word often put for something *far higher*, even for a present *union with Christ*; involving freedom from the love of sin,—the partaking of a "Divine nature,"—being "born again,"—"created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Further, salvation is represented in Scripture as a *thing of degree*, involving more or less according to circumstances. The Bible does indeed teach that to be "*in Christ*" involves a title to every form of spiritual blessing, whether for time or eternity; but it does not teach that every man not thus united to the Saviour is abandoned to Satan, or that he who fails to become *in the highest sense* a child of God is by necessary consequence a child of the devil. Not so easily does the Father in heaven let His feeble and erring ones go. For men are *His* children in *two* senses,—by birth, and by adoption; they can be the devil's only in one,—by giving themselves up to his power and service, and by a voluntary and wicked rejection of the offered love of the Redeemer.

The conclusion may be a startling one, but it cannot be escaped,—Grace in one form or other, *must* extend beyond this dispensation; Mercy must be future as well as present; forgiveness must be *possible*, not only in this world but in the world to come; pardon and union to Christ cannot be identical; salvation is a thing of degree.

And now we come to understand why it is that salvation is spoken of in Scripture as accomplished through so many agencies; that belief in Christ's power to heal *saved* when He was on earth, that baptism once *saved*, that hope *saves*, that the Word *saves*, that the love of the truth *saves*, that endurance to the end *saves*, that faith *saves*, that belief in the resurrection of the Lord *saves*, and that real Christians, while *saved al-*

*ready*, come at length to say, "Now is our salvation nearer than when we believed."

That in Christian countries the multitude—ignorant, thoughtless, and too often absolutely irreligious—die hopefully, if not happily, can scarcely be disputed. The question recurs continually,—Whither do they go? "Say, are they lost or saved?"

We believe that such persons live and die very much as the crowds lived and died, who eighteen hundred years ago witnessed our Lord's miracles, and heard His words, on the hills and in the plains of Judea. Whatever conclusions, therefore, we arrive at as to the one, must greatly affect our conclusions as to the other.

But here it will be said, how can we arrive at any judgment at all on such a subject? We reply, in one way only, by carefully observing our Lord's conduct and teaching in relation to these same multitudes when He was on earth. They were not ranked, we know, among the disciples; for He distinctly tells us that He spake to them in "parables, that seeing they might not see, and hearing they might not understand." It is equally certain they were not classed with the scribes and Pharisees, whom He denominates "vipers."

His sympathies seem to have been, as a rule, with these common people. He heals their diseases; He forgives their sins; whatever that phrase may be intended to include; He mourns over them as "sheep without a shepherd;" and He regards them as a field "already white unto the harvest." These are *Scripture facts*, and we ask, Are they intended to teach anything? or are they to be altogether overridden by *inferences of our own*, drawn from other Scriptures?

The necessities of a systematic theology may require us to believe, on the one hand, that the young man whom Jesus "loved," since he was not perfect, was forever abandoned to Satan; and on the other, that the Divine Redeemer, while healing the diseases of the body, kept back the word of life from the perishing multitude, *lest* they should be saved: but, apart from such bias, renewed hearts, interpreting their Lord by the love with which He has Himself inspired them, revolt from such conclusions, and feel assured that the *highest form* of spiritual blessing only was withheld; that he who could not give up *all* for Christ was sent away sorrowing, simply because he was morally unfit to rank with the apostles; and that they whose eyes were "closed," lest they should see, were blinded but *for a time*, and if in judgment, in mercy also; for He who said on one occasion, "For judgment am I come

into the world," assures us on another that He came "not to judge" (to condemn) the world, but to "save it."—*Ibid*

#### PEACE WITH GOD.

We have peace with God *in consequence of our justification* by faith, not in consequence, of our faith, as if this had some merit in it. It is this consciousness of God's forgiving love,—His free grace in Christ, that fills us with joy, causing us to rejoice even in the midst of the deepest sorrow, because we see love in it all, and because this love excites our love to Him who bestows all good. For thus we reason,—If God loved us while we were alienated from Him, how much more will He do so now that we are brought into harmony with Him, and have received the reconciliation?

The justification spoken of is altogether *out of ourselves*, and *in Christ* alone; hence it can be made available for infants or others who have not exercised personal faith in Christ. But *the joy* thence arising, *the love* it calls forth, the *moral influence* it exercises on the character, are inseparable from faith. The distinction is an important one. The infant may be justified and saved without any act of faith on its own part; but it can only be made happy and holy by a *conscious* acceptance of the blessing, and the calling out of kindred sentiment. This, in its case, must of necessity be accomplished elsewhere.

A further distinction has been drawn by some viz., between Christ dying *for us*, and His dying *on our behalf* which the words mean. The first and ordinary view implies that He died *in our place*; the latter that He died *to redeem* or save us. The objection to the ordinary view is that it carries with it the supposition that Christ *bore the penalty* of our sin, and was actually *punished* for us. This cannot be sustained from Scripture. It may be what is generally termed "orthodox theology," but it is not revealed truth. We all know that, so far as *temporal* death is concerned—a consequence of sin, and part of the penalty,—Christ did not die *instead* of us, for we all die; and it is surely a most unjustifiable assumption, to say that the spotless Lamb of God endured in any sense the miseries of obstinate wickedness, for these cannot, in the nature of things, be suffered by any being who is in harmony with God. *Spiritually*, Christ did not die at all; therefore, let "the second death" be what it may, He did not suffer it.

The teaching of Scripture unquestionably is, that He "bare our sins in His own body on [or, to] the tree," and that "by His stripes we are

healed;" but this is a very different thing from being punished for us. This latter notion has arisen out of the speculations of theologians relative to what they suppose to be essential to the honour of the Divine government.

Being justified we are saved from wrath through Him—saved from every form of the Divine displeasure by Him who is "our peace." Only as we enjoy a sweet consciousness of being united to Christ by faith, can the "peace which passeth understanding" take possession of the soul. Nothing else can lift a guilty man out of himself and above himself, and plant his feet upon the "Rock of ages."

The law is holy, just and good. But it brings sin to light; it quickens and develops that which before was slumbering in the soul; in doing this it exposes our true character, and at one and the same time convicts and condemns us. It makes us "wretched" by making us conscious at once of guilt and helplessness,—sensible of the exceeding sinfulness of sin, yet equally sensible of inability to escape from its thralldom. The best it can do for any of us is to make us cry for deliverance from a "body of death," to which we are bound by cords that we cannot break. That was once, says Paul, *my* habitual experience; it is still the *occasional* experience of most of us; but not absolutely or without remedy, for, thank God, we have found deliverance.

"The adaptation of this teaching to the world as it then was may be judged of from the expressions of a felt need which are found in heathen writers. 'Great is the conflict,' cries Seneca, 'between the flesh and the spirit.' Oh this accursed flesh! is the exclamation of Persius. The cry of the apostle, 'O wretched man that I am! who shall deliver me from the body of this death?' was addressed to the Romans, to the believers or inquirers collected from among the devoutest spirits of Rome, Gentile no less than Jew; and doubtless he well knew what response this cry would awaken in their hearts."

Deliverance is in Christ. He comes to put an end to the everlasting conflict between flesh and spirit by revealing a salvation which is altogether *of grace* and under which *there is no condemnation* to those who in Him *walk* habitually after the Spirit [the spirit of Christ in the renewed], even though they fail in all things to obey. For now the *soul's intent* is accepted instead of perfect obedience. The new law delivers from fear and bondage; imparts life; and so leads to a higher conformity—that of the heart—than could be reached under a covenant of works. None but Christ could accomplish this; and He only by taking upon Him flesh, and *in flesh* judging

and overcoming sin. Having done this He imparts to all who believe on Him a righteousness of heart and intent in the strength of which they can fulfil in spirit that which they could never fulfil in the letter, and at the same time obtain, by acceptance in the Beloved, a "life and peace," flowing from spiritual-mindedness, which could not be obtained while the heart was carnal and at enmity with God. This too is a part of our Divine education.—*Righteousness of God.*

#### GROWTH IN GRACE.

It is in order that Christians may "grow in grace" that a written revelation has been given. The apostle Paul confines the purpose of Scripture to the perfecting of the man of God. And this is without doubt, the grand object for which it has been created and preserved.

The Bible as a great fact is, almost without exception, addressed only to believers. It has much to say about other classes of persons, but it is not, except it be in an historical connection addressed to them. Much that the book contains—its facts, its narratives its history of the past, its account of the birth and early progress of this world of ours, its plain and practical statements generally—may, if believed, be *informing* to ungodly man, and in many other respects be useful to them. But it is not God's instrument for their conversion. The use of it for that purpose has, more than anything else, tended to lower its character, and to lessen its power over the believer.

Yet, whatever may be the result, the duty of circulating the book is the same. But it should never be forgotten that it can be of little use to those who are dead in sin. It matters not whether we bear the Bible to a savage or to a civilized community; everywhere, and at all times, the truth that is diffused *touches* the many, but *triumphs* only over the few. To the one it becomes the parent of a new life; to the other it is merely an enlightener—modifying, it may be, laws, customs, and institutions, but having little vital effect on the general conduct of the masses.

Confusions innumerable have resulted from the denial of this. The Bible has been treated as if it were magical in character, and Christianity has been called a failure, because it has not done what it never professed to do; while the teaching of the Saviour, reduced to what has been considered a *practicable* level, has, to a great extent, lost its power over those for whom it was specially intended, without, in return, acquiring any hold on the multitude, for the sake of gaining whom it has been lowered in tone and limited in range.

Much that the Bible contains is, without doubt, common property, and fitted alike, for young and old, poor and rich, educated and uneducated; for no other book contains so many facts with which it is important mankind should be acquainted, and, when devoutly read, no other book is so well adapted to purify the taste, to enlarge the mind, or to improve the heart. But it is a two-edged sword. Its perusal may be as mischievous to some as it is advantageous to others; and in its distribution the exhortation of the Lord must be ever kept in mind, "Be ye wise as serpents, but harmless as doves."

The very structure of the book indicates this need. It consists of, and embodies, first, the literature of a Divinely chosen and miraculously governed nation; then, inspired records involving at every step supernatural interferences on behalf of given men and given teaching; and finally, letters, which, from their very nature, must sometimes be as incomprehensible to the irreligious as the mystic prophecy with which the whole concludes. What can such a production have to say to a man who disbelieves in the supernatural altogether, and who criticises it chapter by chapter, just as he would any other ancient document?

As in the days when Jesus was on earth, so now, and *for the same reasons*, hidden though they be in great measure from us, the Lord of light and love sees it best to say, regarding the many, "Unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear and not understand." The word withheld because it would be abused is doubtless kept back in love; and the mere fact that Divine truth *always has been*—in every age as now—placed absolutely beyond the reach of the far greater part of the inhabitants of the earth, might alone help us to understand the many intimations of Scripture which point to a great future restoration, and encourage us to hope that in other worlds, and under happier auspices, apparently lost myriads will eventually be brought home on the shoulders of the Good Shepherd. At present the law is, "To him that hath shall be given."

If we accept this view of the Divine dealings we shall cease to wonder, as we so often do with half-disguised dissatisfaction, that a written revelation has for so many ages been given to some and practically withheld from others; that even to those who in common possess it externally, it should be by no means the same book: that to one it seems full of light, and to another dark and inexplicable; that to one man it should be "profitable for reproof and for correction in

righteousness," and to another but a stumbling-block: that by it "the man of God" should be made "perfect to every good word and work," and that by it also the scorner should be hardened in his scorning, and the profane stimulated to increased profanity. So true is it that the Bible, like everything else, is to each of us what we are to it; that to the flippant, the sceptical, and the prejudiced, the Divine oracle is dumb; that to "the froward it shows itself froward." — "*Limitations of Responsibility.*"

#### THE INVISIBLE WORLD.

Divine education does not in all probability end *here*, but is most likely carried on in the invisible world,—in that intermediate state between death and the resurrection, where Scripture teaches us the souls both of the righteous and the wicked (although in very different conditions) await the future; some to remain there till the second coming of the Lord, others till the final judgment.

The existence of this state is commonly ignored, under an impression, altogether unsupported by Scripture, that *at death*, and therefore long before the judgment day, the souls of the departed, according to their character, enter into the full enjoyment of the blessedness of heaven, or into the untold miseries of the lake of fire.

And yet nothing can be plainer than that the Bible teaches that the soul at death goes to Hades, a word which, although in the English version usually translated "hell," simply *means* the invisible state—the place of departed spirits—without any reference to the condition of its inhabitants.

In one instance—that of Dives—Hades is represented as a place of punishment; and there seems little reason to doubt that the "paradise" to which the penitent thief departed was the same place as that in which the beggar is represented as reclining in the bosom of Abraham. We gather, therefore, from the parable, that while *all souls* depart at death into Hades, and wait there that final doom which will one day be pronounced on every child of Adam, the righteous are "with Christ," and the wicked, perpetually sorrowing, are parted from them by an impassable gulf.

That the condition of souls in Hades is *retributive* cannot be doubted by any who believe in the statements of Scripture. The rich man who had neglected and despised his brother Israelite is distinctly represented as "lifting up his eyes" *there* in torment (or sorrow,) apparently distressed by internal fever, as he asks for water to "cool" his "tongue."

There are, however, manifest in him the *germs*, at least, of a better mind; he is anxious that those whom he loved on earth should be warned, *that they might repent*. This circumstance at least suggests the *possibility* of corrective processes after death, and of something like the continuance of probation. I am quite aware that the very term "probation" implies more or less of pain or sorrow, of perplexity and of depression, arising *from evil*, and can quite understand the indignation with which some will resent the very thought that, in any other world than this, evil can exist out of hell. Such objectors may, however, be reminded that from the teachings of the Bible it is an indisputable fact that evil existed elsewhere before it came down to earth; that "the angels who left their first estate" did so, if not under temptation from without, certainly from the workings of evil within them; and that there is nothing whatever, either in the Bible or in the analogy of God's dealings, which should lead us to suppose that *moral trial* terminates here.

For the redeemed—for the elect Church of Christ—for all that are here made one with Him, trial obviously *does* terminate; for they have "washed their robes, and made them white in the blood of the Lamb; and God shall wipe away all tears from their eyes." And again, it is written, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, *that they may rest* from their labors; and their works do follow them." But where is the authority for applying to every professing Christian—however cold, or negligent, or inconsistent he may be—passages which in Scripture are carefully limited in their application to martyrs and to eminent saints?

The prejudiced or the careless may, if they will, call any probation in the world to come "purgatory," and content themselves with the sneer; but thoughtful readers will perceive at once that it is at least no such purgatory as that with which Rome deludes her victims. The sorrows of Hades will doubtless be in some cases only the prelude to further and final woe; but that such will be invariably the case is nowhere taught in Holy Scripture.

In harmony with this view of the separate state is that beautiful delineation of its character which has been set forth by Mr. Isaac Taylor in his "Saturday Evening."

"The spirit," says he, "is then, when freed from the body, to be thrown upon the play of its AFFECTIONS—whether these be malign or benign, pure or depraved,—and it is moreover to be thrown upon them in presence of objects of the

most stupendous magnitude. In place of the measured and mingled emotions of the present life, there are to be encountered, in the next stage of our existence, excitements of overwhelming force, and all of one quality. And amid them, the soul, quiescent in regard to what might move it to wonder or terror, is to be nakedly sensitive to the MORAL QUALITY of what it beholds. Human nature, thus reduced to its most simple elements, shall exist in *one* mood only—that of AN INTENSE CONSCIOUSNESS OF ITS MORAL CONDITION.” And if it be so, who can doubt that for multitudes the invisible world will be the theatre of a grand and gracious scheme of moral improvement,—a continuance, in short, of our Divine education?

—“*Destiny of the Race.*”

#### HEAVEN.

As contrasted with popular impressions, it is very singular that the WORD “HEAVEN” IS NEVER USED IN SCRIPTURE TO DENOTE THE FINAL DWELLING-PLACE OF BELIEVERS IN THE WORLD THAT IS TO COME. We all speak of going to heaven when we die, and are apparently quite unconscious that we are using a term which is nowhere sanctioned in Holy Writ.

Heaven, as the abode of Christ, is always and justly regarded as the spot where our “hopes” rest, and where that reward is “reserved” which is to be *revealed* in the last time. *There* our “inheritance among all them that are sanctified” is deposited; our “treasure” is *there*; our “names” are “written” *there*; our “reward” is *there*; the “crown of righteousness” is *laid up there*; our “conversation” (moral life) is *there*; “from *whence* also we look for the Saviour:” but our final home is *not there*; for the “house” with which we are to be “clothed upon,” although as yet, by a figure, spoken of as “in the heavens,” and declared to be “eternal” in character, is to be a house “*from heaven*,” and “the holy city, the new Jerusalem,” is to “come down from God out of heaven;” and the dwelling-place of risen men is to be “*a new earth*,” in which dwelleth righteousness; and Christ is to return, “for the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God;” and “the tabernacle of God” is to be “with men,” and “*He will dwell with them*, and they shall be His people,” and God himself shall be with them, and be their God.”

That the elect Church, “the bride,” will occupy a position higher than the rest—nearer to Christ, and more glorious than that of many who will be saved—is evident from the statement

that such shall be with Christ *within* the holy city; while others, “saved nations,” only dwell “in the light” of it; but there is nothing whatever to support the ordinary expectation that, at the resurrection, this material world of ours will be destroyed, and the righteous conveyed to heaven, to be forever happy among the angels of God, sharing with them in the services of the upper world. There is far more reason to suppose that the angels will continue for ever to be “ministering spirits” to those who are “the heirs of salvation.”

In all the *speculations* which excellent persons so freely indulge about “being happy in heaven”—for, unsupported by Scripture, they are nothing but speculations—the point forgotten is, the resurrection of the body, and *the perpetual humanity of man*, so clearly indicated in the incarnation of the Redeemer, and in the fact that He ascended, in His human body, “to His Father and to our Father, to His God and to our God.”

Further, let us remember that the world is a *redeemed* world. Christ died to restore all things; to deliver all things from the grasp of the evil one; and who will venture to say that this design can ever be thwarted? that Satan is able to hinder the world from becoming the lasting dwelling-place of the creature formed in God’s image? or that “Wisdom” can be compelled to cease “rejoicing in the habitable parts of the earth,” and no longer to find “delights with the sons of men?”

These views, so far as they relate to the probability of this world becoming, when purified by fire, the future abode of man, are not new. Dr. Chalmers, in his “Astronomical Discourses,” supports them with all the argument and eloquence of which he was so distinguished a master; and Mr. Isaac Taylor, in his “Physical Theory of Another Life,” expresses his conviction that “all the practical skill we acquire in managing affairs; all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues which we are learning every day, will find scope in a world such as is rationally anticipated when we think of heaven as the stage of life that is next to follow the discipline of earth.”

“With no other indication of the destinies of the universe than what may be furnished by the swelling emotions of pity that are now working, pent up in tender and noble hearts, we should hardly fear to err in assuming that a sphere will at length open upon such spirits, wherein they shall find millions needing to be governed, taught, rescued, and *led forward from a worse to*

a better, or from a lower to a higher stage of life. It is quite as easy to suppose that the Creator should have imparted to human nature the notion and the desire of immortality, without intending to realize it, as that He should have instilled a boundless benevolence, which is to have no more opportunity to express itself than it may chance to meet with in the present state."

And *who* so likely to be the objects of this benevolence as those who, on earth, have never been under any government deserving of the name; who from birth upwards have been abandoned to ignorance, superstition, and vice; and who wait only for a wise and kindly hand to lead them from evil to good, and from self to Christ?

To me it seems clear that while the apostle Paul always regarded the good news of the grace of God as *primarily* intended to "separate a peculiar people," and to make them "zealous of good works," he believed that ultimately this same Gospel would *bless the race*; not, indeed, every individual of it, for he always recognizes the eternal ruin of the wilfully impenitent, but the race *as a whole*; and that, consequently, everything a real Christian did and said in the spirit of his Master tended to prepare multitudes of the unconverted for higher developments in the age that is to come.

In that great expectation we doubt not he included the heathen generally, the myriads who have passed away in infancy, the *hundred millions* of human beings who, in consequence of a defective physical formation, have lived and died incapable of distinguishing right from wrong, and, in short, *all*, let them be found where they may, who, in consequence of their ignorance or weakness, or from other circumstances known only to God, have not *consciously* rejected Christ; who, though not conquerors, are yet not devils; sinners and sufferers through the temptations of Satan, but scarcely his conscious agents; men who have too often submitted to evil, who have never resisted it as they ought to have done, yet who are not fairly to be classed with those who love and choose iniquity.

Such and so magnificent, if I read aright, is the view that opens before us of the MISSION-FIELD OF THE CHURCH AFTER THE RESURRECTION on the new earth, wherein dwelleth righteousness.—*Destiny of the Race.*

### WHEREIN LIES THE DIFFERENCE?

ENQUIRY BY ELD. S. W. BISHOP.

The Non-resurrection Adventists are making quite an ado over a resolution passed by the Ad-

VENT CHRISTIAN ASSOCIATION at its last session. That resolution says that the appointments to preach shall not be published in their organ, the "*World's Crisis*," for any one who believes either of the following doctrines, viz., "the non-resurrection of the wicked," "age to come," and "trine immersion." I am fully sensible of the fact that all such legislation is a relic of the barbarism that has prevailed for centuries in the mother church, and is one feature that identifies all modern ecclesiastical organizations as members, or rather daughters, of the mystic Babylon of the apocalyptic vision. Such unmitigated bigotry will eventually return upon the heads of those who practice it towards others.

The Old harlot of Rome has been compelled to drink the cup of wrath for her cruelty to those who have differed from her creed.

To attempt to dictate to men what they shall, or shall not believe, is to attempt to sit in the seat of God, no matter who they may be who do it, whether they be Catholic popes, or Protestant priests.

Because men belong to a different hierarchy it does not change the character of their works. Intolerable is the legitimate child of ecclesiastical organization, and creed making. What is a creed good for if it is not to be adhered to? Of what use is it to frame a creed to-day, and suffer it to be discharged to-morrow?

It follows, as a matter of course, that if an ecclesiastical formula is established and a church builded on it as its foundation, it will not answer to let the members of that church depart from the faith on which the church is builded, for that would destroy the identity of that church. Somebody will, however, be constantly outgrowing every religious, creedized organization, all the way down to the perfect day. When this occurs, something must be done to "shear off the troublesome thinkers." And what so handy as to drive them from their midst?

It is not however necessary that creeds should be written, or printed in order to put in working order a sectarian machine. I have known churches and individuals who were professedly opposed to *all* creeds, and were as thoroughly sectarian as Rome herself.

Now if the members of the *Advent Christian Association* are wicked in this matter, the wickedness does not consist in the manner in which their sectarianism was manifested, but they are wicked in being sectarian at all. If sectarianism is wicked in a class of Adventists who believe in the resurrection of all men, it is just as wicked in that class who believe that none but the godly will be raised. If my memory serves me rightly

there was a time when these men who complain so bitterly of the Advent Association were themselves engaged in this work of passing resolutions. They passed a resolution of so stringent a doctrinal character as to compel their Editor to either vacate the editorial chair, or compromise his dignity as a Christian, and violate his conscience by retaining his position. He left, of course. It is true the resolution was not framed in that plainness of speech in which the Chelsea resolution was worded, but did that make its originators any the less wicked, or any more manly? Again, it is a well known fact, to me, that there is not a single Non-resurrection Advent meeting in New England where a believer in future probation is welcomed as a preacher. I know of a non-resurrection Advent church out of New England, that has wholly rejected a preacher who had labored with them faithfully for years, and for no other cause only that he differs with the pastor of that church in religious belief. This pastor believes that the Lord will make a universal bonfire, burn the earth over, and burn every body up except a few that have "believed the truth;" among those who are driven into eternal death are uncounted millions who have never had the smallest opportunity to know Christ, or believe in him. The preacher who was "cast out" did not believe the above proposition at all, therefore he "must take up his baggage and go." I know of a preacher who was appointed on a general managing committee for a non-resurrection Advent church; but a certain non-resurrection Advent preacher advised them that it was not safe for them to have a future probationist in such a position; and he was dropped by the passing of a resolution.

Our non-resurrection brethren need to remember the old adage, that it is dangerous for those who live in glass houses to throw stones. If the ADVENT ASSOCIATION Adventists are wicked in passing restrictive resolutions, the non-resurrection Adventists are just as surely so.

It would be well for the last named class to peruse the fable of the lawyer and farmer; for it makes a great deal of difference whose ox was gored.

The entire difficulty arises from, and is the immediate result of a wrong basis. So long as Adventists, (no matter what kind) make an agreement in religious views the basis of Christian fellowship, they will, like all other denominations, be sectarian, and proscriptive from necessity. There is no such thing as even two *Christians* believing alike in all things in this imperfect state. We all now "see through a glass darkly," and shall never "see eye to eye,"

till "the Lord brings again Zion." "When the Lord brings again Zion he will appear in his glory." My advice to my non-resurrection brethren is, that they say no more about the Chelsea resolution till they first give evidence that they have fully forsaken their own sectarian ways, for happy is that man that condemneth not himself in the things that he alloweth.

The difference lies just here, the iron bedstead changes, pinches, and strains those who are stretched on it. When they straighten others, they who turn the screws, do not feel it at all. It is well that all should feel the inconvenience of theological thumbscrews, handcuffs, and fetters to that extent that they will cease attempting to fasten them upon others. "With what measure ye mete it *shall* be measured to you again."

May we all seek for that love that is "shed abroad in the heart by the Holy Ghost," "then shall we love one another with *pure hearts fervently*," even though we differ in our understanding as to what the Scriptures teach. Amen.

## PALESTINE: PAST, PRESENT, AND FUTURE.

BY DR. J. E. CRANAGE.

### I.—PALESTINE AS IT WAS.

God made choice of a spot upon this earth where one of the greatest events for the inhabitants should take place; an event, great, not only in the history of the family of man as a whole, but in the history of a portion of the race—God's chosen people. For God's plan has ever been to begin with small things, and go on to greater; to begin with one man, as in the case of Abraham; and to go on until a nation without number is to come from him; to begin with a small country like Palestine, just about the size and shape of Wales. In that country all the greatest events that have ever happened yet on the face of the earth have taken place; and it will be the centre point from which all the mighty events yet to happen will diverge.

Had these great events happened in England, or in any European country, with our changing manners and customs, with our extremely varied ways and habits and politics, there would never have been the same interest attaching to the investigation or study of the land as there does to the land where they have occurred. God overrules everything, and He has so overruled Turkish proclivities, Eastern customs and manners, the rudeness and want of refinement and culture of the inhabitants of that land, that

it is just left as it was two thousand and three thousand years ago. It is left, especially as it seems to me, as it was at the time when our Lord went away from it; and so we read the Bible to-day and find that the events, manners, and customs exactly picture the land as though the Bible were only written last year. We had before two great volumes—the book of Nature, and the book of Revelation—both written by the same pen and giving us the same truths; but now I see a third volume, scarcely less mighty and instructive than the other two: it is the book of the Land and if we want to understand the grand old Bible we must understand the country about which it so extensively speaks.

*Palestine as it was.*—I do not want to go into the subject of how the spies whom Joshua sent looked over the land, nor how the Amalehites lived who had the land after it was inhabited by God's true people. Before the Israelites entered into Canaan they pitched their tents in the land of Moab, after their wondrous journey from Egypt to Canaan, which took them forty years, whereas it can be done now and could have been done then just as easily, in eleven days. It is quite simple how this is. The travelling in the East is either performed on horse, or mule, or camel. By horse or mule the speed is three miles an hour, and by camel two miles an hour; and this is the greatest speed that can be attained. There are no roads there, but you travel over mountains, hills, and defiles, and through the rocky beds of rivers. So from the river of Egypt (the Nile), skirting the Mediterranean the whole way, you may get round towards the South of Palestine, just where the children of Israel got, by the river Jordan, in eleven days. But God, so you know, took his chosen people round by Horeb and Sinai, that vast howling wilderness, till he brought them to the land of Ammon and Moab.

When in the land of Moab, God gave to his servant Moses a glimpse of the country they were about to enter, and a message to the children of Israel, which you will find in Deut. xxviii. You will find also certain blessings which are promised to the children of Israel, and certain curses threatened, according as they did or did not keep the law of the Lord; and one can read the history of the land as it is by reading this chapter. The last of these curses have only been fulfilled five years. The blessings spoken of culminated in the reign of Solomon. If we read the account of his reign in Holy Writ we know something of the glory of the land as it then was, for if we are told of the great prosperity of the King and his household we must of necessity, get an idea

of the prosperity of the people, and God has informed us in 2 Chron. ix. 22 that "King Solomon passed all the kings of the earth in riches and wisdom."

Before God commanded Solomon to build the temple, Mount Moriah had a round top. The sides of the mountain had to be raised to form a table-land for the temple and its extensive courts. Solomon had perhaps as great a work to fill up the sides as to build the Temple. How did he do it? If you refer to 1 Kings iv. 26, you read that Solomon had forty thousand stalls of horses for his chariots and twelve thousand grooms, and it was here he built those stables. They partly filled up one of those cavities in Mount Moriah, and those stalls stand there still. That they were built for stables appears from the following illustration of how the people formerly fastened, and still fasten their horses. They pierced holes through the angles of the pillars, and passed the halter through these holes; and this identical plan is still carried out in these stables.

It is stated that Solomon made the Temple of the cedars with which the mountains of Lebanon were covered. When I was there, however, I saw not one cedar. Why? Because God had foretold as one of the curses that these cedars should be cut down for firewood, and they have been swept away. We remember that Hiram, King of Tyre, brought those magnificent trees to Joppa for the building of the Temple, and thence to Tyre the mountains were covered with cedars.

In fulfilment of the curse, they were cut down and destroyed as firewood. A few years ago a member of the Turkish Government, who had some influence with the Sultan, was passing over Lebanon. He asked where the cedars were. They were nearly all gone. He went back to Constantinople with the news that the cedars had been almost destroyed, and forthwith a law was issued that it should be death to any one who should cut down a cedar of Lebanon. The remaining trees were counted and mapped, and it was found that there were 632 cedars still standing.

Now we know from Ezekiel that there is to be a more magnificent Temple than Solomon built, and I ask where, but for this edict of the Turkish Sultan, were the cedars to come from? We see in God's providence these 632 trees have been preserved.

All through the books of Kings and Chronicles the Bible is full with information of Palestine as it was; and in the present day we find glimpses of its past glory. Anything that will grow tropically will grow in some parts. The

soil is so fertile that it will produce four crops a year. When I was there in December, green peas and kidney beans were growing. Near modern Jericho, on the banks of the Jordan, there is a sort of hotel, and in a plot of garden ground I saw kidney beans of only three days' growth sixteen inches long, and those were considered small ones. The land-lord told me they grew from twenty-two to twenty-four inches long in four or five days from the time they left the flower. Then there are the wonderful verdure and marvelous growth of orange trees, so laden with fruit that the branches touch the ground. There are orange gardens with 3,000 trees, every one bearing about £10 worth of oranges.

Then there are the juicy pomegranate; the delicious prickly pear; the pulse or lintles; the sugar canes; the grasses growing so high that if you walk through them, you cannot see the sky above you; the reeds of which they make pens, growing twenty to thirty feet in height; the wheat crops, with seven ears on one stalk, perfected in a few weeks. Truly the land only wants cultivation and the blessing of God to render it what it once was when the Lord said to Moses (Exod. iii. 38.) "I am come to deliver them (the Israelites) out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Twenty two times over God tells us either that the land should be, or was, a land flowing with milk and honey; and then he says in Ezekiel that it shall be in the future the glory of all lands. Therefore it is a matter of considerable interest to imagine what this means; and this brings me to speak a little on the land as it is.

BRO. STORRS: I copied the foregoing from an English paper, two or three months ago. The other parts. Present and Future, were quite lengthy, and contained, mostly, things we have had already. You may not think best to publish all this, but I think there are some interesting things in it. Some I have not seen elsewhere.

HELEN ROBERTSON.

Waukesha, Wis., Sept., 1877.

## LINES COMPOSED FOR THE BIBLE EXAMINER.

BY MRS. S. N. CHADWICK.

Of all the precious promises given by our gracious Lord  
For our comfort and encouragement along this weary road,

Can one be found more sweet than this in all the written Word?

"He giveth His beloved sleep."

"He giveth His beloved sleep." Oh, may I be thus blest!

Like a trusting, peaceful innocent upon its mother's breast,

Feel underneath the Everlasting Arms, and be at rest!

"He giveth His beloved sleep."

Why should we eat the bread of carefulness and sorrow?

Since He hath bid us lean on Him, and think not of the morrow—

To cast our care upon Him, and so no trouble borrow.

"He giveth His beloved sleep."

Jesus slept upon a pillow while the ship was tossed about

By the heaving of the billows, and the tempest raged without;

And the minds of His disciples filled with dismay and doubt.

"He giveth His beloved sleep."

King Solomon, in all his glory, Jesus said, was not arrayed

Like the fair and lovely lily which His hand Divine had made,

Thus teaching us to trust in Him for raiment and for bread.

"He giveth His beloved sleep."

So vigilant—compassionate—His care is over all;  
He heareth the young raven's cry, and answereth their call;

Without His notice not a sparrow to the ground doth fall.

"He giveth His beloved sleep."

Oh, come thou gentle Spirit, take possession of this breast,

Bid unbelieving fear depart—anxiety—unrest;  
Let no harassing care intrude—or doubting thoughts molest.

"He giveth His beloved sleep."

Oh, joy! the time is nearing when His word He will fulfill,

And make this little fountain—this hidden, noiseless rill

To spring up—overflow—and to a mighty river swell.  
Like the river near the throne, 'twill fructify the land,

Causing all that groweth near it to beautify—expand  
A healing influence all around, and a grateful odor send,

"Having given His beloved sleep."

Chelsea, Mass.

# DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. NO. 13.

BY G. R. LEDERER.

## CHAPTER XII.

(Concluded.)

Verse 4. Daniel is now commanded, or rather advised, to shut up the words and to seal the book, as no further revelation shall now be given. To seal the book does not mean that a seal should be put on it so that no man should be able to open and to read it; but it is understood to convey the idea to conclude the book at this point to the end of a certain time. My own idea is, that the informer refers to the revelation of John which was given at the end of a certain time or dispensation, viz: the dispensation of the law; then, "many shall run to and fro, and knowledge"—the knowledge concerning the kingdom—"shall increase." We can fairly imagine the perplexity of poor Daniel, who had seen and heard so many wonderful things, hoping to obtain a full and clear explanation, instead of which he was at last told to shut up and seal the book. But his perplexity had not yet reached the culminating point; the greatest of all unexplained mysteries was yet in store for him, and which again, notwithstanding his many disappointments, caused him to ask for more light and understanding.

Verses 5, 6 and 7. These verses contain the vision of two personages besides that one dressed in linen who had been so long speaking to Daniel. They did not address Daniel directly, but it was intended that he should hear and take notice of their conversation. This was similar to what we saw in the eighth chapter, verse 13. One of those new speakers asked the one dressed in linen: "When will be the end of these wonderful things?" In our common version, the Hebrew words, "*Ad mathai*" are translated, "How long shall it be?" The last three words—"shall it be"—are interpolated, and yet, the meaning is the same if literally translated, namely, "When will be;" the difference, however, appears in connection with the last clause. To a better understanding for the reader, I give the question in full, that as put in the common version, and how it appears in the original: "How long shall it be to the end of these wonders?" is the rendering in our English Bible; "When will be the end of wonders?" is that expressed in the Hebrew. The difference is of great importance, as will be seen directly.

The answer of the one in white linen reveals unto us a great and most important truth which

is denied by many students of Scriptures, namely, that the gathering and restoration of Israel will not be the consequence of their conversion, but their conversion will be the consequence of their restoration; for in their greatest trouble the Lord Jesus, the Son of David, their King whom they have received, will appear with the myriads of His saints on the Mount of Olives and deliver them; they will look upon Him and believe in Him. The coming of Messiah the second time, therefore, does not depend upon the moral or religious condition of Israel,—or any other people—but God has appointed a time for that greatest of all events, and, precisely at that time the end—the design or purpose—of all wonders, the coming of the great King and the restitution of all things, the very burden of all revelation and prophecy, will take place.

The controversy whether the repentance—which means the same as conversion—of Israel will precede or succeed their restoration, dates from the first century of the Christian era, and, as we think it will be of some interest to our Christian readers, we will mention one of these debates between two of the greatest men in Israel, who lived immediately after the destruction of Jerusalem by the Romans.

Rabbi Eliezer said: "If Israel do repentance they shall be redeemed; for it is written: 'Turn, O backsliding children, I will heal your backsliding.'" (Jerem. 3, 22.) Rabbi Jehoshuah replied: "But was it not written, 'You have been sold for naught, and ye shall be redeemed without money,' (Isaiah 52: 3,) when the words *sold for naught* mean idolatry, and the words *redeemed without money* signify, not for their good works." Then Rabbi Eliezer said: "But it has been said, 'Return unto me, and I will return unto you.'" (Mal. 3: 7.) Rabbi Jehoshuah replied: "But it is plainly said, 'I am married unto you, and I will take you, one of a city and two of a family, and bring you to Zion.'" (Jerem. 3: 14.) Said Rabbi Eliezer: "But was it not written long ago, 'In returning—that is repentance—and rest shall ye be saved?'" (Isaiah 30: 15.) Rabbi Jehoshuah then replied: "But it has been written, 'Thus saith the Lord, the Redeemer of Israel and His Holy One; him whom men despise, him whom the nation abhorreth, the servant of rulers (Israel). Kings shall see and arise, princes also shall worship.'" (Isaiah 49: 7.) Said Rabbi Eliezer again: "Has it not been said of old, 'If thou wilt return, O Israel, return unto me?'" (Jerem. 4: 1.) To this Rabbi Jehoshuah replied: "It has been written, 'I heard the man clothed in linen which was upon the waters of the

river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times and half a time; and when he shall have accomplished scattering the power of the holy people, all these things shall be finished." (Daniel 12.) This reply silenced Rabbi Eliezer, and he admitted that the finale of God's plan with Israel does not depend on their repentance—or conversion—but on the time at which God has determined to finish the history of the present dispensation. What these "time, times and half a time" mean, what periods they are intended to represent, we would not dare to give even an opinion of, as we have seen many an earnest and learned Christian (and Jews before them) spending years and years to find the key to this mystery, and have entirely failed in their efforts. Even if we would take it as positively true, as one of the ancient Rabbis does, that these periods begin with the very moment of revelation to Daniel, we are not the wiser in the matter; for, as the King has not come yet, "all these things" are not yet accomplished, and so we cannot divine the duration of a "time" here mentioned.

The last clause of the verse, which must be considered as another ending point of these wonderful things, offers no such difficulties in finding its meaning as the former. Jewish interpreters say that the scattering of Israel must first be complete before Messiah, the Son of David, comes to deliver them. At present, however, notwithstanding they have been scattered far and wide, there are still countries and nations where no Jew can be found; but the Messiah will come when they will be met in every country and among every nation on the earth. We think, however, that the holy people here spoken of are the true believers, faithful disciples of Messiah whose power—spiritual power—must be scattered; they must first impart the true Gospel in all the world, either to fill up the number of those who shall be co-heirs and reign with Messiah, or as a witness against the world, and just then, when this will be finished, the last "half time" will come to a close, and "all these things will be accomplished."

Verse 8. No wonder that the anxiety of Daniel reached the highest point, and again he asked, "My Lord, what is the end of these things?" He had listened to a long story of two contending powers, their alternate victories and defeats; he had heard of the great sufferings of his people, and of their final deliverance; but all these communications were so

shrouded in a mysterious language that he was not in the least wiser than before. He felt no relief in his troubled mind, hence he again asked for explanation. But he received quite a different answer from that he expected. He was told in verse 9 "to go," that is, to make no more inquiries for these things, for they are shut up and sealed to the very end, that is, to the time when they will take place and become historical facts.

Like many other prophecies which were not understood until the predicted events took place, so these things, concerning the end of the dispensation, namely, the end of Gentile supremacy and the introduction of the Kingdom of Messiah, the stone kingdom, will not be understood or exactly known until the great event of His advent will have taken place. Still, it is in our power to understand and to know the nearness of the great consummation; of this we are informed in the succeeding verse.

Verse 10. Meanwhile, during the intervening time between the prediction and the fulfillment, many will be tried, purified and made white (like the process of bleaching raw materials); and though we are not told by what means this purifying process will be accomplished, we may say it will be by patience in hope, not giving up though the Lord tarries; by afflictions and sufferings for His sake, and for the sake of our faith and hope. The wicked will not only remain in their wickedness, but rather increase in it; for they will say, "Where is the promise of his coming? Nonsense; such a King as you expect will never come. The world will go on as ever, and everyone has to look for himself, and enjoy life as much as his industry, skill and ingenuity is able to afford him. Therefore, let us eat and drink, for to-morrow we may die, and that is the end of us." They, the wicked, namely, will not understand the signs of the times thickening around them; they will not heed these signs which might lead them to repentance; for they have no understanding of the plan of God as laid down in the Scriptures, and do not believe in the promises of God which are yea and amen. But the "Maskilim"—the considerate ones—will understand. From past history they have learned that all predictions which the men of God have proclaimed will come to pass, no matter how long their occurrence may delay. They will understand the passing events, the signs of the nearness of the coming end, and will, therefore, prepare themselves for the wedding festival. They will furthermore understand that every great revolution among the nations, every war, every change

in their constitutions and every invention, forms a link in the great chain of the plan of God with the human race, and brings us nearer and nearer to its consummation. It is by no means the intention of nations or individuals to hasten on the glorious golden age as pictured by the prophets of old in glowing colors—as, for instance, in the eleventh chapter of Isaiah;—but God employs their actions in the advancement of His purposes.

Verses 11 and 12. Instead of the devised explanation of the strange and mysterious utterances, the informant returns abruptly to the subject on which he so extensively and elaborately spoke in the eighth and eleventh chapters. The difference between the 2300 evening ending or 1150 days during which no daily sacrifice was to be offered upon the altar, on account of the defilement of the sanctuary, and the 1290 days, here mentioned, offers no difficulty. The former, as well as the latter, were to begin with the actual cessation of the daily, but the end point is not the same. At the time of the re-dedication of the sanctuary, the enemy was only partially driven out of Jerusalem; for the fortress of Zion was still in possession of the Syrians, which was a great annoyance to the Jewish people, and it was several months before Judas succeeded in driving this garrison and other enemies—for instance, the Idumeans—from the soil of the holy land. This may account for the additional 140 days against the number given in the eighth chapter. A fact mentioned in the history of the Maccabees confirms the above explanation. We find, namely, that the tyrant Antiochus was still living when Lysias was defeated, Jerusalem retaken by the Jews, and the worship of Jehovah introduced; he, of course, swore terrible vengeance on the little nation of the Jews. Death, however, prevented him from carrying out his wicked designs. The record does not say how long Antiochus survived the defeat of his generals by Judas Maccabeus; it is therefore probable that the interval between that defeat and the king's death is the additional number of 140 days. We recommend the reading of 1 Macc. 4, 35; 4, 41; 5, 1, etc.

Not so easy, however, is it to settle the question—What means the second addition of forty-five days over and above the 1290? What happy event was to occur at the termination of 1335 days after the desecration of the temple and the cessation of the daily sacrifices, that the angelic messenger calls those who shall reach that time “blessed?” We confess, that after all the searching in ancient and modern commentaries,

we could find only one somewhat reasonable answer, and even this one is not satisfactory to ourselves; and we cannot expect, therefore, that it will satisfy any of the readers of the BIBLE EXAMINER. The answer is as follows:

The sanctuary was cleansed, the sacrifices offered in regular order, the city and the fortress and the whole country was evacuated by the enemy, and quiet reigned in Judea, for he who treated the inhabitants with unheard of cruelty, Antiochus, was dead. But a feeling of insecurity still pervaded the masses of the Jewish people, particularly those who lived in the open towns and villages. For Antiochus left a son to ascend his throne who might, at any time, come up to avenge the shameful defeat of his father's generals, and invade the land with a mighty host. This anxiety, however, soon vanished, when, a few days after the death of Epiphanes, his son and successor, Antiochus Cupator sent a very friendly letter to the rulers of Judea, assuring them that he would live in peace with them, and that they need fear not the least trouble from him. These days, from the death of Epiphanes to the receiving of the letter from Cupator, are the additional forty-five days. There was great rejoicing in Judea at that time, and therefore it was a blessing to live and to see that joyful day.

But here, as in many other cases in the prophetic Word, the spirit of prophecy looks beyond, and points to events which shall come to pass in a still higher degree of greater import than those which are to occur at a future time not so remote. A similar desecration of the sanctuary, a similar cessation of the daily sacrifices may take place in the latter days, and a similar deliverance, only more glorious, more thorough and more lasting, may follow, and the numbers 1290 and 1335 may find their exact application. Believing as we do, and our belief is founded on the Word of God, that a great portion of the Jews will return to their land in unbelief, aided by a certain Gentile power or powers, they will, first of all, build a temple, perhaps after the design given by Ezekiel, and introduce the Mosaic rite of worship, bloody sacrifices. All the events which occurred under the reign of Antiochus Epiphanes will probably occur again anti-typically under the same power which favored and aided the re-establishment of their commonwealth, and which has, meanwhile, developed itself into the Antichrist.

And now, dear friends, the best all of us can do is to follow the advice of the one dressed in linen, which he gave to Daniel in

Verse 13, the last of the book. This verse

contains a command and a promise. Daniel is commanded to continue his pilgrimage of life to its end; and, at the same time, received the glorious promise that he will rest and then rise again—stand up—at the end of days, which means at the end of the rule of mortals and the beginning of the supreme rule of the One like a son of man and His immortalized saints. But to what will Daniel stand up? The speaker tells him that he will rise to *his inheritance*. The original word here employed is "*Goral*," lot, and "lot" means inheritance; the land was divided among the people, after the conquest of the seven nations, by lots; each lot was the inheritance of the family who drew it. Daniel, therefore, will be among the saints who will awake from their sleep in the dust of the ground and accompany the great King when He shall appear upon the Mount of Olives and resume the government over the united Israel and the nations.

Let us then, dear Christian friends, not spend our time, talent and energy in searching for things which God, in His wisdom, has veiled with an impenetrable veil. Can we desire to know more than the inspired and beloved Daniel? Let us rather continue in well-doing, increase in faith, and make our glorious hope sure, that, like Daniel, we shall "stand up" to our inheritance in the Kingdom of our Divine King, Jesus of Nazareth, the Son of David, the root and branch of Jesse!

## PREACHING AND "PREACHING."

FOR SCRIPTURE SEARCHERS.—No. 1.

The word "preaching" in the New Testament Scriptures is represented by two words in the Greek Scriptures, which convey two different ideas.

1. The one *Kerusso*, to proclaim, to publish as an herald, is the word translated so often as preaching in the New Testament.

2. The other, *Kerugma*, means, a proclamation. Its occurrences are, Matt. xii. 41, Luke xi. 32, the preaching (proclamation) of Jonah. Rom. xvi. 25, the preaching (proclamation) of Jesus Christ; 1 Cor. i. 21, it pleased God by the foolishness of preaching (the proclamation) to save them that believe; 1 Cor. ii. 4, my speech and my preaching (proclamation) was not with enticing words of man's wisdom; 1 Cor. xv. 14, if Christ be not risen, then is our preaching (proclamation) vain, and your faith is also vain; 2 Tim. iv. 17, that by me the preaching (pro-

clamation) might be fully known; Titus i. 3, but in due time manifested his word through preaching (a proclamation) which is committed unto me.

The first word refers to *the act of proclaiming*; the second, to *the words which are proclaimed*. It was not the action of Paul in preaching that saved, but their belief in what he preached. That which he preached was accounted wisdom by the few; foolishness by the many. What was the proclamation? It was the word of the faith. (See Rom. x. 8.)

Do men now utter the same proclamation? If not, why not? The proclaimer's lips should keep knowledge if he be the messenger of God. (See Matt. ii. 7.)

Take heed what ye hear. Take heed how ye hear.

H. BRITAIN.

*Birmingham, England.*

## IS THE WORK OF REDEEMING MERCY LIMITED TO THIS WORLD?

This important question lies at the root of most of the great controversies of Christendom at all times, and more especially those of the present day. If it be the fact that only in this world can there be any hope of salvation, surely it becomes us all to be indeed trumpet-tongued in proclaiming everywhere and without ceasing so terrible a truth. I had almost said, if it indeed be so, then it is not to be wondered at that in former days men should have been everywhere *Persecutors*. Queen Mary, for instance, said,—and in this she was followed only too faithfully by many others, both Protestants and Catholics,—“As the souls of heretics are to be eternally burning in hell in the next world, it is better that a few heretics should burn now, in order that others may take warning by their fate and repent.” Not that such an argument for a moment justified any one in so acting, but it gave to those who did, at least a sort of excuse.

But is it the fact? When we take into consideration the undoubted fact that of the vast masses of the population of the world only a small proportion have ever heard the name of Christ, and that of those who have, a still smaller proportion only really perceive and understand what Christianity means, it surely becomes simply incredible. Theology may try to blind our eyes and stifle the honest convictions of the heart, but it cannot prevent a constant and ever-recurring rebellion against what it *knows* to be impossible. In the secret heart of almost every one there exists a *hope*—if it be no

more—that man's eternal destiny is not fixed by the few short years of mortal life; at least not in the sense of eternal suffering in consequence of sins committed here. Very much of the growing infidelity of the present day is owing to this rebellion of the heart against orthodoxy.

What is the use of trying to keep down these ever-rising feelings of the heart? It is the old story: "*Naturam expelles furca, tamen usque recurret.*" At no time can religion exist, amongst educated and thoughtful people, that opposes itself to those innate feelings of mercy, kindness, and goodness, which we feel to be God-given.

We are generally told by theologians, that there are but two classes of people alluded to in the Bible,—the righteous and the wicked; and moreover, that there is nothing in the Scriptures to encourage belief that any, not converted in this world, will ever have a hope hereafter.

Now, in reply to this, I willingly admit, that at first sight, this does appear to be the case,—a future probation is not plainly and distinctly revealed; at least not so as to take away all doubt on the subject. But I do maintain that a future probation is quite as plainly revealed as was a future state to the Hebrews. Our Lord alone brought life and immortality to light; neither of these were plainly revealed before. It was only by inference, and that sometimes of a very recondite character, that the law of Moses could be made to yield the doctrine of immortality. This is quite plain from the mere fact that a sect could exist among the Jews, which, while holding firmly to the law of Moses, failed to extract the doctrine therefrom. And it is clear from the manner in which the Sadducees were silenced when our Lord drew the inference he did from the passage, "I am the God of Abraham," &c., that this line of argument was totally new both to them and their adversaries. It does not by any means follow, at first sight, that, because God says, "I am the God of Abraham," therefore Abraham must be alive. I think it most probable that nearly ninety-nine out of every hundred of those who now tell us there is no doctrine of a future probation to be found in the Bible, would, had they lived in our Lord's time, have been unable to see more than the letter conveyed. They would have said, that if God had meant to reveal it, he would have plainly taught it to the Jews, and not left it to mere inference.

Where, then, did the people who listened to our Lord's words while he was thus silencing the Sadducees, derive sufficient light to see that he

was right? Why did the Sadducees allow themselves thus to be put to silence? They had the letter, if not the spirit, of the law on their side; for surely it is impossible for any one to deny that the doctrine of a future state was not revealed in the law, unless indirectly. I can only conclude that both the people and the Sadducees were enabled to see the force of our Lord's argument from nothing else than the God-given instincts of the human heart. I doubt not that even the Sadducees felt that it was more in accordance with the goodness and majesty of God that he should be the God of the living than the dead. Even so, I would say, that it is much more like God to be righteous and merciful, like a good earthly father or ruler, than a Being who should visit the sins of this short and troubled life with an eternity of suffering, allowing only one brief period of probation to escape from such a doom.

Let us take another instance,—that of the Syro-Phœnician woman. When our Lord told this woman that he was only sent to the lost sheep of the house of Israel, even the disciples themselves seem to have been unable to see anything more than the letter, and I have no doubt that the majority, even of Christ's professed followers, thought that such an answer was, so to speak, final. This heathen woman, however, knew better; she felt in her heart that Christ had more mercy and pity than he seemed to have; and in the strength of her humility and loving trust she refused to take "No" for an answer. And the result showed that she was right, her love, as it were, forcing the Lord to declare himself; and the marvellous words, "O woman, great is thy faith," may convince all distrustful hearts that they may extract, even from apparently hopeless passages of Scripture, a full and complete answer to their fears. "Be it unto thee even as thou wilt," are words of everlasting comfort to those who are willing to trust God through everything.

Not long ago I had the pleasure of forming one of a small party, including both clergy and laity, who met once a week to read the Scriptures.\* The passage of Scripture which we were reading, on the occasion referred to, was the third chapter of Acts, and the last verse, where Peter says to the Jews: "Unto you first, God,

\* I may here state my heart-felt conviction of the great advantages to be gained when *small* parties of Christians meet together occasionally to discuss and examine Scripture *with freedom* and without *party bias*.

having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." One of our number, a highly intelligent and thoughtful man—an officer in the army—made the inquiry, "Why was the Gospel offered to the Jews *first*?" The answers given by most of us were, to my mind, more or less unsatisfactory, the ultimate conclusion to which the majority came, being "that it was the intention of God that it should be so." Of course this was true as far as it went, and no one questioned it, but it was altogether beside the point.

Now I cannot but think that this question involved the most important issues, and was really bound up with another, namely, Why does not God cause the Gospel to be preached always and everywhere? The fact that it is not so preached, that it never yet has been so preached, and that God suffers by far the greater part of mankind to remain more or less in a state of spiritual blindness and darkness, might of itself be a sufficient proof that there is in store beyond the grave, either in Hades or elsewhere, a future period of probation.

Our Lord Himself also, while on earth, had distinctly declared that he was not sent but "to the lost sheep of the house of Israel;" where, from the context, it is perfectly plain that he is not alluding to the spiritual, but to the literal Israel; and not until after his resurrection did he command his disciples to preach to the Gentiles. This was among the things hidden (or at least only hinted at) which yet was to be proclaimed in due time.

Obscurity, rather than light, reigns over by far the greater part of the world even now. It is only here and there that the beams of truth penetrate, while the majority of mankind are, and ever have been, left with only a glimmering thereof.

The only satisfactory explanation that can be given of all this is, that *this world is the theatre in which God is educating in the higher sense his elect, and in a lower sense the masses of mankind.* The elect are here treated as full grown men, the world as children. It is not the will of God, neither is it desirable, that children should know too much. "To you," says our Lord, "it is given to know the mysteries of the kingdom of God, but to them that are without" it is not given. When men are in a fit state to receive the truth it often, though not always, pleases God to reveal it to them: but both the giving and the withholding of the revelation are consistent with God's goodness and mercy, and for a great purpose.

In St. Paul's First Epistle to Timothy, he ex-

horts Timothy to be especially diligent in teaching, that "God is the Saviour of all men, especially of those that believe;" but this great truth has been so frittered away and attenuated by divers explanations and glosses, that it certainly, at the present day, exercises very little, if any, influence on the minds of professing Christians. Nevertheless, it is a truth so glorious and God-like that, when once embraced, it opens up a wonderful vista of hope and happiness for the masses of mankind. Men, in general, are not yet fit to receive more than partial truth, but there is every reason to hope that a time will come when the "vail that is spread over all nations" will be removed, and this period is clearly indicated by St. Paul to be post-resurrectional, for he connects the above quoted passage distinctly with the resurrection (see 1 Cor. xv. 54).

The present dispensation, in whatever light we view it, is manifestly one of *limitation*, yet this very limitation is designed, not for evil but for good. The Calvinistic view is true enough in one sense, though false, utterly false, I think, in another. Why cannot we take the scriptural view of election, which clearly implies that God chooses his elect now, just as he chose the Jews of old,—not for their own good alone, but for the good of all mankind; instead of interpreting, as we so often do, every text relating to election as implying also *reprobation*?

There can be no doubt that the withholding of the doctrine of immortality from the Jewish people before our Lord's time, was done purposely by the Spirit of God. It was so easy to have revealed it, so natural a proof of the divine mission of Moses and the prophets, and it would have been to them such an accession of strength, that one marvels it was not revealed to them. Nevertheless it was only darkly hinted at, and more or less kept secret, unquestionably for reasons infinitely wise. And even so now at this present time, the withholding of any complete and undeniable statement of the doctrine that this life is not necessarily the end of our probation and education, has, it appears to me, been in like manner permitted by the Spirit of God for some wise and good reason.

But why has Christendom so persistently made up its mind that no further light as to futurity can be extracted from the Scriptures? Why are we so ready to explain away such a passage as that in St. Peter, as to the spirits in prison? Let any one who is in doubt as to the sense of that passage read the commentary thereon in Alford's "New Testament for English Readers," and I scarcely think he will be able to deny that the apostle means simply what he says, and can-

not by any fair process of reasoning be made to mean anything else.

Protestants seem singularly blind as to the strong position given to Roman Catholic theologians by their denial of any hope beyond the grave. Unquestionably the loophole of escape afforded by the doctrine of purgatory has been the means of winning over to that apostate church multitudes of men and women, who have felt in their hearts that the hard and fast lines of Protestantism were in this matter untrue. In this respect, at all events, Roman Catholicism has been more merciful and tender than Protestantism, and I am persuaded that on *this battle-field*, Protestantism must be beaten when it attacks Romanism. Too often has Protestantism been driven from the field by its narrow and rigid "orthodoxy," so called. It has been far too exclusively Augustinian, and thus in spite of the many glorious truths it embodies, it has been unable to cope with its great enemy—Catholicism.

Almost every objection made against the notion of a future probation would have applied equally to that of a future state under the law of Moses. Just as in the New Testament there are certain texts, which, at first sight, appear opposed to the former doctrine, so were there also in the Old Testament passages which seemed quite inconsistent with the latter. Such texts as, "The dead know not anything;" "Shall the dust praise thee? shall it declare thy truth?" "The dead praise not the Lord, neither any that go down into silence;" seem flatly to contradict the hope of any future life, and were no doubt quoted by the Sadducees as confidently in that sense, as any texts are now quoted to disprove any future state of probation.

No doubt there were some texts in the Old Testament which seemed, on the other hand, to point to a life beyond the grave, but so there are some in the New Testament which seem as plainly to suggest a future probation,—such, for instance, as the passage in Peter already referred to: and it is most probable that the Jews of old *explained away* such texts, just as we do at the present day. Not only was this so, but even the apostles themselves seem frequently to have misunderstood our Lord's teachings, and generally to have taken the harsh and narrow view of them, rather than the more glorious one. They certainly often took the literal and carnal view when they ought to have taken a spiritual one; and they were in consequence rebuked by the Lord as "slow of heart to believe."

We are told that "It is the glory of God to conceal a thing; but the honor of kings (God's people) is to search out a matter." We should,

therefore, be careful not to render ourselves deserving of our Lord's reproof by interpreting the Scriptures in too savage a manner. If even the pious Jew of old refused to limit the promises of God to this life, and was enabled to see beyond the mere letter of Scripture, surely we, as Christians, ought not to be behindhand in this matter.

Why do we not interpret the Scriptures in a spirit of large-heartedness and love? Why do we so persistently take the lowest and most slavish view of any passage that can be brought to bear on a future state?

When we read such numerous statements throughout all the Scriptures of the mercy of God—a mercy that endureth for ever—why do we endeavor to make out that this is not true? Surely we have a right to deduce from such passages the comforting assurance that God never can be *pitiless* or *cruel*. Theologians are ever ready to assume that God is not better but worse than a good earthly ruler or father would be. They will not believe him when he says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I have often been struck with the account given in the Acts of the Apostles, regarding the conversion of Cornelius, how utterly unable even Peter was to see the possibility "that God had granted to the Gentiles also repentance unto life." Surely, if Peter, who had been so long with Christ, was unable, without a special revelation, to believe in God's goodness to the Gentiles, we need not be astonished at finding, even now, good men unable to detect in the Scriptures any intimation of mercy beyond the grave.

Let us rest then in the *hope*, if not the *certainty*, that God has yet in store for our race, remedial measures of a character far more comprehensive and gracious than we have any idea of as yet.  
—*The Rainbow*. T. W.

## THE BIBLE EXAMINER.

BY ELD S. W. BISHOP.

I feel a great desire to have a mind to submit to the will of God in all things. If it should be his will that the EXAMINER should no longer be published, I would try to be reconciled to that will. But there is such a thing as letting things take place or causing events to transpire, that are *contrary* to the will of God. I do most firmly believe in the great doctrine of trust. I have known what it was to trust the Lord, day by day, for my daily bread, but I have only felt like ex-

exercising such trust when I have done *all* that is required of me. While I do most fully approve of the idea of trusting God for all things, and also that they that trust in God fully, and in harmony with the Divine arrangement, will never be disappointed in that trust. I am, nevertheless, fully satisfied that there is wisdom in the remark made by England's great Commoner, Cromwell, to wit, "Trust God, but keep your powder dry." This principle is certainly correct when rightly applied. I could not consistently trust God to give me health, and be constantly, and knowingly, doing those things that are impregnating my system with disease, and the seeds of death.

I wish to apply this principle to the case under consideration. How could I trust God to send me the EXAMINER regularly, and at the same time withhold the means that are absolutely necessary to continue its publication? when at the same time I possess the means to carry forward the work? I know it is "hard times," but the times will be made no easier for us if we withhold what really belongs to the Lord's cause. In short there is such a thing as suffering the EXAMINER to stop by withholding the means necessary to make it live and prosper, and at the same time exercise a blind, unreasonable trust, and say if the Lord wants the EXAMINER to live, He will make it live. That would be very much like saying to the hungry and naked, be warmed and fed, while we refuse to give them food and raiment. There are more reasons than one why the EXAMINER should be continued.

1. It is the only periodical in America that is open to a free investigation of the great truth concerning the future endless ages. If the EXAMINER stops, our reading, and writing, on that subject stops. Is there one among us who believes that in the coming ages God will, in Abraham and his seed, bless the nations of the earth, who would sit down content and see the only periodical where any are allowed to speak out on that subject die for the want of the necessary means to keep it alive? I trust not. All that is necessary to keep the EXAMINER on its mission of love, mercy, truth, and righteousness, is to furnish the means.

2. If the EXAMINER were to stop, it would bring sadness, and loneliness into many households where, aside from the Bible, it is all the preaching they have.

3. The Editor, our venerable and revered brother Storrs, is so dear to the hearts of all who love the great principles of truth he is advocating, that we CANNOT forego the pleasure and com-

fort of reading the words penned by him once a month.

4. It is due brother Storrs that we furnish the means to enable him to continue the publication of the BIBLE EXAMINER till Jesus comes, or his work is done. It is needless for me to remind you of all the sacrifices he has made for truth. I cannot say much of him, personally, for if I do he will not like to publish it, but I do feel like saying that when all remember with the earnestness due, the undaunted courage, the earnest Christian zeal, and the conscientious consecration of all for truth and righteousness in the past, and the wants of the present, it ought to stir every heart, and hand in a telling effort to put our dear BIBLE EXAMINER, in a condition that shall insure not only its life, but its prosperity so long as it is needed to comfort and cheer the few who are believing ALL the promises of God. There is another very important consideration. There is not a religious periodical, *within* my knowledge, in this great country, but is fully pledged to a decided opposition to the views we hold concerning the endless succession of ages. We all want, yea, we need religious reading. There are some good things said in all religious papers, but it is indeed sickening to read the weak, trashy articles, and editorials published against what seems to be somebody's guess at what we believe, in Adventist papers. We have no liberty, however, to correct any misstatements made, in the papers where they are published. How much comfort can we get out of papers sent out under such management? I would by no means hinder any man from writing, or publishing anything that may suit him, neither would I judge any one's motive in such matters. I would make no effort, whatever, to force any one away from an unsavory dish. No, let him eat his "unclean things" if he choose. He may do it and be recognized as honest before the throne of the Highest, and *perhaps* be at the same time an humble Christian; but while I would allow every one to eat what he may relish, it is my privilege to refuse to let such men prepare food for me. It would seem very stale to go down from the high toned, intellectual, truth telling BIBLE EXAMINER and feed on the stale sentimentalism that prevails in most religious papers of the day. I hope every one who has the means, will *feel* that it is God's will that the EXAMINER be continued, and then go to work *heartily* and MAKE IT LIVE.

In love to all the household.

West Meriden, Conn., October, 1877.

## AN APPEAL FOR ELD. H. ROCKWELL.

BY ELD. WM. STUART.

MIDDLETOWN, Oct. 18th, 1877.

BRO. STORRS:—I write to let you know that BRO. ROCKWELL is in this city, and he is in very poor health, and in need of many comforts, which the brethren here are not able to get for him. He has a complication of diseases, and requires a great deal of attention. Will you please mention his case in the EXAMINER? and perhaps some of our wealthier brethren may feel it a privilege to aid him in his necessities.

His address is, ELD. H. ROCKWELL, care of Henry Armstrong, Middletown Conn.

## REMARKS BY THE EDITOR.

I hope this appeal will not be in vain. BRO. ROCKWELL, is in deep bodily affliction, at the age of 83.\* He has been a faithful and laborious servant of Christ. Disease has multiplied on him, and of a most painful character. In his last letter to me he writes:

"My health is very poor—am fast wasting away,—my sight, hearing, memory, strength and voice, are almost gone; but with all my infirmities, I still cling to this brief life,—I want to live; but must soon become helpless. O Lord help me through."

Shall our suffering brother, a servant of Christ not receive aid in his last struggle in the life that now is? Let us remember, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the blessed Redeemer, who gave His life *for us*. No one who knows Bro. Rockwell can doubt but what he is one Christ's "brethren." He has never asked me to present his case in the EXAMINER.

## LETTERS AND EXTRACTS.

FROM MRS. I. E. PECK.

The August EXAMINER was very interesting to me. I am inclined to think, however, that G. M. Myers' language is a little "too strong" when he says, that "all who have lived from Adam to the present generation, save Enoch, Elijah and Christ, are dead in the full sense of the word;" as there seems, to me, good reason to believe that those saints, who came out of their graves, after Christ's resurrection, ascended with him before he appeared to his disciples. For we read that, "when he ascended on high, he led a multitude of captives."

Again, It was said to the Israelites—"Thou shalt not deal to offer the first of thy ripe fruits." And our Redeemer said to Mary, "Touch me not, for I am not yet ascended to my Father; but go and tell my disciples that I ascend," etc. One commentator says, on the words—"Touch me not," "The meaning plainly is, Do not detain me at present."

Again—The sheaf of first ripe fruits, the Israelite was to bring into the house of the Lord his God, and the priest was to wave it for him before the Lord on the morrow after the Sabbath; and our great High Priest, (as I believe) ascended to the house of His God and our God, on the morrow after the Sabbath and took with him *that sheaf of first ripe fruits*. Sometimes I have wondered if that *sheaf* did not compose the company represented by the twenty four Elders of Revelation. I would not speak too positively, but for all we really know to the contrary, John's fellow servant of Rev. xxii. 9, may have been one of the old prophets.

If you think it would be profitable, please tell us your opinion on this point. I have thought of it often with a great deal of interest.

Dansville, Wis., August.

## REMARKS BY THE EDITOR.

If any of those who are said to "come out of their graves after Christ's resurrection" ascended into heaven with Him, then David, it seems certain, must have been one of them. But Peter, "filled with the Holy Ghost," on the day of Pentecost, said, "David is both dead and buried, and his sepulchre is with us unto this day. . . David is not ascended into the heavens." Acts ii. 29, 34.

Again, If Christ, as our High Priest ascended into the Holy Place, we must remember that the law said, "There shall be no man in the tabernacle of the congregation when He goeth in to make atonement in the holy place, until He come out," etc. Lev. xvi. 17: and Paul said, speaking on this topic, "The High Priest *alone* entered there." Heb. ix. 7. These facts seem to preclude the idea of any risen saints ascending with Christ when he went up into heaven.

The "sheaf of first ripe fruits" represented Christ *himself*: so Paul says, "Christ the first fruits; *afterwards* they that are Christ's at His coming." 1 Cor. xv. 23.

"For all that we know to the contrary John's fellow-servant of Rev. xxii. 9, may have been" *Elijah* the prophet, who was translated. But it is in vain to conjecture where there is no revelation. Christ's leading "captivity captive"—or, "a multitude of captives," I understand a prospective event, like the language of Isa. liii.,

"The LORD *hath* laid on him the iniquity of us all:" i. e., *will do it*—future. So Christ "*hath* abolished death:" 2 Tim. ii. 10. Prospectively, a "multitude of captives" will be delivered from death and "caught up to meet the Lord in the air." 1 Thess. iv. 17.

G. B. MARTIN, Goldfield, Iowa, writes: The BIBLE EXAMINER comes filled with rich matter from the pens of lovers of Jesus. O, how it cheers my heart to read their writings; such as are not found in other periodicals. How they assist the lovers of truth to go on to know the Lord. May the Lord be with them and bless them; for I know they have much opposition to pass through. But friends, fear not man. "The fear of man bringeth a snare; but he that putteth his trust in the Lord is safe. Our blessed adorable Lord was brought before the bar of Pilate for bearing witness to the truth. John xviii. 37. Every one that doeth evil hateth the light, neither cometh to the light lest his deeds be re-proved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. John iii. 20, 21. Though there are many opposed to the truth, yet there are a few who love it. The Lord help them to stand up in its defence at whatever cost or loss. The lovers of the world now have the honors and wealth of the world: but, I think, soon that same Jesus that stood at Pilate's bar, condemned, and was crowned with thorns, smitten on the head, and hung on the cross, will come again and take His chosen away to be forever with their Lord: yea, stand on the sea of glass until "the indignation" be overpast. Who will have the privilege, and wear the crown of glory then? I will not attempt to answer the question.

I am glad the EXAMINER is to be continued. I would hardly know how to do without its visits.

A. W. BOGART, San Francisco, Cal., writes: I am still alive and serving the Lord the best I can. The way looks bright, and I feel encouraged to hold on. Although I have no place of worship to go to; I can read my Bible at home and no one to hinder me. The promises look good that Christ will be the Saviour of the world. Oh what a blessed time it will be when Christ comes and takes the government upon his shoulders. Then the kingdom will be ruled by *will*, and not by *force*. The lame will leap, the dumb sing, the deaf hear; and the wild beasts will be at our command. Bless God, the first dominion will be brought back. May you and I live to see

that day, for I believe it is near. It hasteth greatly. O, how ignorant some are in regard to the future, even among Adventists, when Christ's *own words* show what the *future will be*. Its a "*good-spell*" to come. It has been nothing but war and blood-shed since his first appearing. Hence, the Angel looked forward to the future at His second coming, when He said, "Peace on earth." Jesus says, "I did not come to bring peace, but a *sword*." Let us take heed to the word of God and not be blinded in our own conceits. Your EXAMINER is shedding light here on this coast. May it increase ten fold, is my prayer.

DR. R. WILLARD SR. WRITES: BRO. STORRS: Through the goodness of our heavenly Father I am permitted to address you, again having passed my 83 anniversary, and recovering slowly from a series of indisposition of a febrile character, but now through great mercy am recuperating slowly.

I think I am thankful that I have been permitted to live in these last days in which the Bible is being made a text book of our faith, and arbiter of our conscience, despite of ecclesiastical usurpation, and that the persecutions, apprehended as yet future, may not develop in our day.

But in God is our hope, and amid all the scramble of sectarian jargon, we still find peace in God through our Lord Jesus Christ, in whom alone is redemption; for, He is the only name given under heaven, among men, whereby we must be saved. Act. 4: 12. Jesus being the Saviour of all men, and having tasted death for every man seems to bring all nations, past, present and future, within the pales of salvation through faith in his name.

This being a trilemma, the question seems pertinent, did the ancient worthies and fathers apprehend, in their day, this Saviour who alone can give eternal life? The law and the Prophets were until John. Luke 16: 16.

This seems to show, clearly, that all prior to John were taught salvation by the law, and not faith in the Christ who is the Saviour of all men; for, Paul affirms that "by the deeds of the law shall no flesh be saved."

This seems to impose a dilemma as to when and where the ancient worthies and nations will or can have a saving knowledge of the LIFE GIVER of all men. Is there any light to relieve their mystery from the word, or that can make its exegesis clear without a probation of some sort? for, I am persuaded that the august list of

worthies must to have part in the Kingdom to come under Christ our living head.

*Haddnfield, N. Y., Oct., 1877.*

SALLIE BLACK, [WRITES: BRO. STORRS: This beautiful first day of the week finds me still one among the living, for which I am thankful, still a monument of God's mercy, permits to dwell in a land of freedom, where Pope nor Clergy can forcibly hinder the "perfect law of liberty;" in a time when the full blaze of gospel light seems bursting from the clouds of thick darkness which has long veiled the Sun of Righteousness. Oh, what a precious privilege! I ask, this morning, will these mortal eyes of mine, though comparatively young in years, ever be able to see the full glory of this light? No; I think not. We only know in part. "But when that which is perfect is come, then that which is in part shall be done away." How is this? Shall this gospel which now illuminates the christian system, be lost in the fiery judgments coming upon the ungodly of this and past ages? O, no: I do not think it will. God has "given some Apostles and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11—13.) Then "having made known unto us the mystery of His will, according to His good pleasure which He has purposed in himself, that in the dispensations of the fulness of times, He might gather to gather in one, all things in Christ."

This I conceive to be the true import of the Gospel as preached to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." The chosen of God in Christ during this and past ages, elected to the high position of Kings and Priests, to sit with Christ on his throne, make up the sum total of that select body, called the "Bride" of Christ, or Abraham's seed. When this number shall have been completed, then the marriage of the Lamb will take place. The Bride having made herself ready for her departure, they enter into the marriage feast. After this she joins into her Kingly Spouse in blessing the nations of earth. Then she can say, "Come, and whosoever will, let him take the water of life freely."

Truly the Bible is a glorious book. I hardly ever open it and look into its pages any length of time but I find something new, some new idea is brought to my view. Yes, things new, and yet they are old, are daily being brought forth out of this great store-house of God's truth. And I

often think while meditating alone upon these great things, and upon my own poor, weak, self, how frail I am; how dependent I am; how often I have run counter to His will, and yet He endures, permits me to live; and taking a closer view of myself, I imagine a living miracle! I know not what to call it but *Love*. Yes, you will say, that is it. A fond mother only seeks to redress her erring child, but loves it more. Even as God, whose very nature is Love, only chastens those whom he loves. He delights not in the death of any. Some of my best friends, I have, but a short time ago, seen the clouds of the valley close over them. A loving sister, a few weeks ago, now sleeps. The storm clouds pass, the lightning flash over her narrow home, but she heeds them not; her rest is sweet till the morning dawns, then she will awake refreshed and glorious. But me thinks our Father does not delight in this temporal death, even yet; He permits it for some wise reason, no doubt. I do not think it seals the doom of any but the *willful* sinner; i. e., those who have had a correct understanding of the gospel and then refuse it; for the gospel is God's power unto salvation; hence, if one refuses to believe it, and casts it aside, what else has God given for his salvation? have we any other power of God besides the Gospel? This He proposes to judge the world by. Many have passed into death without that knowledge. Such, of course, will come under the reign of Christ and the saints, and have the privilege of hearing the gospel, then, receive it and live, or reject it and die.

I am just in receipt of No. 12, BIBLE EXAMINER. I don't see how I can do without it, for it is all the good reading I have but the Bible. I cannot ask you to send it gratis, for there are many others who desire it as much as I they cannot take it for want of means. Now Bro. Storrs, may heaven bless you and prosper the EXAMINER, is my prayer. Your sister, in Christ.

*Fredonia, Kans., Sept. 23, 1877.*

ELD. H. ROCHWELL.

In another column will be found an "Appeal" for aid to this brother. I will here add an extract from his last letter to me, written in September.

ED.

BRO. STORRS. Live forever. But in the order of God's great plan of blessing mankind, it seems, He raised you up as a living witness to the most sublime truths that have ever been given to the people of this generation. After you have so fully stood forth in this work, un-

til you are somewhat weary and begin to feel the decays of nature; if He has determined to "give his beloved sleep,"—as the righteous one often taken "from the evil to come,"—it shall be my dying prayer that when the old storm-beaten *mantle* falls, it may rest on one "able to drive twelve yoke of oxen" (1 Kings xix. 19) and hold the plough till the hard and stony ground of opposition, unbelief, and man made creeds shall be "cast to the moles and the bats" (Isa. ii. 20,) and the earth, which "bringeth forth fruit of itself," shall no longer be obstructed in,—“first the blade, then the ear, and after that the full corn in the ear.” O, blessed dawn of Zion's glory! Shall our old dim eyes, so often made sad with weeping, see that glory? Say, will the time come when that soft hand, once all stained with hallowed blood for me a poor sinner, wipe away the last drop of grief? O, yes! Praise the Lord.

When the Lord shall build again Zion, he shall take the throne of David and reign over the house of Jacob for ever. "Then shall the blind see, the ears of the deaf be unstopped, the tongue of the dumb sing and the lame man shall leap as an hart." Yes, dear ones, such a day will surely come; if not for me, yet for all that shall be found worthy in the day of His coming and kingdom.

Well, my brother, when your work which has been long and arduous, shall come to a close in this world of thankless toil and reproach, and your head, so long honored with the white blossoms of the "Almon tree," may be pillowed in the grave, it will not be forgotten; but will share, I trust, a "Crown of life," which "the Lord, the righteous Judge, shall give in that day to all them that *love* His appearing."

M. C. HARRIMAN, Warner, N. H., writes: I am glad the EXAMINER is to be continued. Its visits are looked for with great interest, and its pages perused with still more. It seems to bring a few nearer together, and that few—so to speak—can hardly tell why the number is not vastly larger; they can hardly help wondering why others cannot see the glorious light which appears so bright, so clear, so beautiful to themselves. But as of old, "Ephraim is joined to his idols." It is not our place to hurry God's work. If we are ready to move when He bids us, we do well; and his designs will be as soon complete as if we rush forward and try to hold the ark with our own hands; and it will certainly be better for us. Yet we must not be Jonahs. Lord help us to watch always. "Watch, there-

fore, for ye know not what hour your Lord doth come." Yours in hope.

O. H. HAMMOND, Floyd, Iowa, writes: I felt very thankful that the EXAMINER is to be published another year. May the Lord add his blessing to the task undertaken, and still bring light and knowledge to the thousands who can get it from no other source (except the Bible) as well as through your Magazine. I have obtained one more new subscriber.

ELD. J. W. LAWVER, Columbus, Kansas, writes: The BIBLE EXAMINER is the only periodical that does God justice,—the only one that distinguishes "Daniel's People" from the "Bride,"—the only one that shows the beautiful harmony of God's Word—God's design in creation;—all of which is enough to make a poor mortal cry out, "O, the wisdom and goodness of God."

A. RONDTHALER, Bethlehem, Pa., a Minister of Christ, and Teacher of Young Men, while busily engaged with his School, makes a remittance for the EXAMINER, and writes:

"Times are *hard*,—but we think, yes, we know, that we shall have enough until we fall asleep in Jesus, or until the Lord comes to take away those who love Him and wait for His appearing,—and to keep them from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Greek word, used in Rev. iii. 10, is from *katoikein*;—the preposition *kata*, prefixed, often gives *force* to the sense of the simplest term,—“to try them that *lovetō*, dwell upon the earth:”—*oikein*=to dwell;—*katoikein*=*love to dwell*. Strange word!

A few weeks ago, a Swedenborgian friend, who is very anxious to have me change my views, sent me a tract—

"Materialism Antiscriptural; or, The Doctrines of George Storrs Refuted."—"By Rev. N. D. George."

I know the tract, or what is contained in it. I had read it years ago. It has seen its day; and so of others. Yes—misunderstandings, misapprehensions, and misrepresentations will die.

Often on a Sunday we read the blessed BIBLE, in connection with old BIBLE EXAMINERS. How many precious pages they contain! With much interest we have read your article on the war in the East. In connection with the Battle of Armageddon (which is not so very near) we think of the translation of God's people, which takes place before, and may take place *soon*. I may be wrong, but is not the Man-child (Rev. xii. 5) a symbol, representing the first resurrection and translation? In Rev. ii. 26, 27, it is said, "They shall rule the nations with a rod of iron."

Your articles on the Anglo-Saxon Race do not contain what might be called *plausible* theories; but they do contain theories *perfectly consistent* with the Word of God. People sometimes contemptuously ask, when conversing on such subjects, "*Cui Bono?*" [For whose benefit? or, What is the use?—Ed.]. But the more we study and the deeper we dive into the works and ways of man's salvation, the more we see how wonderfully one truth harmonizes with another. Besides the more we study, the more we are constrained to say—"Just so it must be."

Who would have dared, e. g., to maintain *before hand*, that the Gospel of St. John or the Epistle to the Romans *ought* to be in the New Testament? But now, since they *are* there, we venture to say, not presumptuously, but in adoring admiration of God's wisdom, *they dare not be wanting*. The Bible would be imperfect without these writings. And I think the time will come, when a knowledge of these things will be a precious treasure to Christians. It will prove a comfort under crosses and tribulation, and a strength in severe trials. Yes, the time will come, when the Translation and Resurrection having taken place, Christians on earth, passing through "THE GREAT TRIBULATIONS," will regard many of these truths, which *now seem unnecessary*, as a *bright shining light in the dark night* of the time of *Antichrist*.

I have written to show you, that we have not forgotten you; that we highly value the BIBLE EXAMINER, and that we are firm believers in the glorious truth, "One Mediator between God and men, the man Christ Jesus, who gave Himself a ransom *for all*, to be testified in due time."

JOHN P. DAVIDSON, Sparta, Ont., Canada, writes: Friend Lederer certainly deserves thanks for his researches and information on the apocalypse of Daniel, as presented in the EXAMINER. I believe your views on the "Eastern Question" are entirely correct.

#### LETTERS RECEIVED TO NOV. 8.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

G. B. Martin, Eld. J. A. Spafford, Dr. J. F. Lee, Mrs. R. E. Ladd, A. Rondthaler, N. D. Wight, Mrs. L. G. Maltby, E. A. Poole, John R. Davison, Dr. R. Willard Sr., Mrs. Ann Story, Adam Friese, Janett A. Mayo (Books received), John S. Lawver (2), Fanny M. Young, Eld. J. Blain for Mrs. Addus, A. S. Iredale (2), James Austin (Thank you), Wm. H. Tice, Henry Lees, Mrs. S. K. D. Lyon, Geo. H. Waterhouse, Eld. John Wilson, M. M. Catlin Esq., J. E. Robbins, H. L. Hastings for J. K. Cobb, Wm. L. Briggs (2), Mrs. E. A. Benton, Dr. C.

W. Buvinger, R. L. Partridge, Mrs. Austin Andrews, Abel Robinson, Anson F. Cressy, Sarah Van Wile, A. McCord, Charle Swipt, Julia A. Abbe, Wm. Lindsay, Jos. Lakeman, J. S. Lawver, H. Brittain, Eld. H. Rockwell, C. A. Hastings, Mrs. D. Bush, Dr. W. D. Nelson, Mrs. D. O. Hopkins.

#### PARCELS SENT TO NOV. 8.

J. A. Dearborn, Mary E. Sharpe, J. A. LaBrant, Geo. H. Waterhouse, Mrs. S. K. D. Lyon, J. E. Robbins, Eld. John S. Lawver (Box by the "Blue Line"—freight—), Wm. Lindsay, Dr. W. D. Nelson.

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without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, DECEMBER, 1877.

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## EDITOR'S NOTICES.

CORRESPONDENTS must bear with me if their communications do not immediately appear, or, if it should happen that they do not appear at all. Some are so badly written that I am compelled to copy them before sending them to my Printer. Others are on topics, I judge, of secondary importance. And must wait awhile for those of more importance. Still others are better fitted for those papers which will not publish any thing on the advanced position occupied by the Magazine; and the EXAMINER has not sufficient space to put in all articles received, and the EDITOR must be permitted to make the selections. No article is laid aside for the reason that it is opposed to the *leading* views for which the EXAMINER was revived six years ago. Subjects not immediately *Biblical* have no claim on the columns of this Magazine, and *may*, therefore, not appear in it, but are not absolutely rejected, in all cases.

FOR SALE by the EDITOR of the EXAMINER, a few old Works, viz.,

1. "THE DESTINY OF THE HUMAN RACE" BY HENRY DUNN. Original price, \$2, now \$1.
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4. THE DISCUSSION: Between Prof. H. MATTISON of the Methodist E. Church, and the EDITOR of the EXAMINER" in 1854, on the question: "Does the Bible teach that the creature man— which the LORD GOD formed of the dust of the ground— has a super-added entity called the soul?" Contains 166 pages. Price 50 cts. Only *two* copies, and in paper cover, for sale.

No further notice will be given of these works. If called for, you can send the pay, and if they are sold before the money arrives, please say if I shall return it, or how else apply it.

M. C. HARRIMAN, Warner, N. H., writes: That by some mistake, a letter in the October EXAMINER, page 33, credited to him, is not his. How the error occurred I cannot say; nor who was its author; the means of determining are lost to me, as the original letters have not been preserved.

ED.

## "THE GREAT PYRAMID."

In the notice I gave of a work on the above subject in the EXAMINER for Nov. the *Room* where it is to be had was overlooked. Those who wish to send for the work should address, "WILLIAM H. WILSON, 182 South Clark St., Room 21; Chicago, Ill." Be particular to direct as here stated.

*Friend WILSON* writes: "I thank you for the excellent notice you gave of my work on the Pyramid." He adds: "I am a practical printer, and I must say, the appearance of the EXAMINER does credit to the cause. With regard to its teachings on the subject of God's great love to man I fully endorse, and have done so for years. It fills me with joy to learn that the birth of Christ, as the angel said it should be, is '*good Tidings of great joy, which shall be to all people.*' It seems to me that if all those who have fallen into the death-state without a *knowledge* of God's plan of redemption are *perished* then the birth of Christ must be *bad tidings*, and a *great evil* to most of the human race. But thanks be to God, the plan of God cannot fail. He is not a frail mortal that he should promise and not fulfil. If God *wills* that all men shall 'come to the knowledge of the truth,' He is able to *execute* his will. He 'sent his Son to be the Saviour of the world' but if the theories of many excellent brethren are true the reverse will be the fact. He was sent to be the *light* of the world, but terrible darkness now reigns."

NOTE BY THE EDITOR.—By all means try and read friend Wilson's Pamphlet on the "GREAT PYRAMID." Price 25 cents. Direct to him as stated above.

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# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXII.

NEW YORK, DECEMBER, 1877.

No. 3.

## RECONCILIATION TO GOD:

BY WHAT MEANS IS IT AFFECTED?

It will be remembered that in the October EXAMINER I criticised an expression in one of my "Exchanges" where the writer affirmed that the wicked dead, though raised, would *not* have the "Gospel preached to them after they were raised," but said "They will be punished for their sins, and subjected to the government of God," etc.

I made no mention in which of my "Exchanges" these expressions were found, intending to avoid all personalities, but simply to protest against the view that the Gospel was *not* to be preached to "*every creature*" before their final state is fixed. I did not know by what process the reconciliation of all sinners was to be affected if there was *no* Gospel for them, only that they were to be reconciled by being punished fully for their sins, which, to me, seemed a great error, introducing a method of reconciliation different from the revealed method in the Bible.

When the EXAMINER containing my criticism came out, I had forgotten which of my "Exchanges" I had quoted from, and should, probably, never have recalled it. Soon after, I received a letter and communication from the Editor of the "Prophetic Times," on the subject, together with his Book, entitled, "*A Vindication of the Scheme of Redemption contained in his Discourses on Prophecy.*" The Author will accept my thanks for the Book, as I get a clearer insight into his theory of saving or reconciling all the wicked dead, together with the "Devil and his angels," without any Gospel.

I do not feel under any obligation to give his article a place in the EXAMINER, as he has a periodical of his own in which to have published it; however, I give it a place, and shall follow it with some remarks, which I hope will give no offence, though differing widely from my friend's. I have no idea of producing a change of mind in him, and he may be assured his views have made no change in my mind, but have served,

if any thing, to confirm me in my position in relation to the fact that God's purpose is, and always has been a Gospel for "*every creature*;" and that every one of the human family will have it proclaimed to them in this life or a future one: a Gospel of reconciliation through the "One mediator," and by *faith* in Him, implying perfect subjection to Him.

The following is my friend's article:

"TRUTH AND ERROR MIXED."

*Brother Editor:* Under the above heading, in your last number, (Oct. 1877) you have criticized an extract taken from one of your exchanges (The Prophetic Times) on which I remark:

1st, That I regret you did not quote the whole paragraph, as it was a short one, that your readers might have known the exact purport of it, which the extract does not give.

2nd, I am pleased to find that you endorse the substance of it, that the elect church, embracing all true believers, saved by the gospel, will be completed at the close of this dispensation, and no more will be subsequently added to it; and, after that, neither Jew nor Gentile of times past, present or to come, will have a chance of obtaining that special salvation.

3rd, As you make no objection to the statement that the wicked dead will not be raised till after the millennium, and then they will be punished for their sins and subjected to the government of God, and, though finally reconciled in that state of subjection, will never rise above it, I infer that you concur with it; and if so, I hope we may find it practicable to agree in relation to the means of such reconciliation.

4th, You do not dissent from the definition of the gospel, that it is the power of God and the wisdom of God to every one that believeth during this dispensation for the completion of the elect church; but against the position that this gospel shall not be preached to the wicked after they shall be raised from the dead, you enter a caveat and pronounce it an error. This judgment, it appears to me, arises from a misapprehension of the subject, because,

1. Your assent to the truth that "the special salvation of the elect church is to be completed in this dispensation, and no more will ever be added to it" accords with what you say is an error and proves its truth: for it is incongruous that the gospel, whereby the elect church is saved, should be preached to others when it would be no longer possible for them to attain to

that special salvation. The gospel promises pardon, regeneration, sanctification and eternal glory to all who believe and obey it,—in which is included a part in the first resurrection and their being made kings and priests in the coming kingdom; that they shall be one with Christ and reign with him over all people, nations and languages. It is by faith in these precious promises, through the operation of the Spirit, that they become partakers of the Divine nature, heirs of God and joint heirs with Christ, in which they sustain the relation of the Bride the Lamb's wife. And the fact that after this dispensation closes "no other saved ones, in any dispensation, can rise to the dignity of the Bride, the Lamb's wife," makes it certain that the gospel cannot be preached to them; for to them such promises cannot be made. When "access to that honor is closed forever," the gospel of that honor or dignity can be no more preached.

2. You say, "is the term 'Gospel' confined to that one work of saving the elect church? Certainly not. Read the following texts; Gal. iii. 8, Mark xv. 16, (xvi. 15) Lu. ii. 10." But the terms gospel and glad tidings in these passages do not refer to any other proclamation than that made to Abraham of heirship in the kingdom of heaven, when all nations shall be blessed in his Seed, which is Christ, whose birth was announced by the angel to the Shepherds of Bethlehem, and through whom it was commanded that repentance and remission of sin should be preached among all nations. It was the same gospel first announced to man after the fall, Gen. iii. 15, through faith in which the ancient worthies obtained a good report; the same which underlaid all the rites of Judaism and by which, during the trial of Israel under the Sinaitic covenant, the believing remnant were saved; the same now fully made known for the obedience of faith among all nations, and whereby God is taking out of the Gentiles a people for his name, until the full complement of the elect church shall be brought in; when the end shall come, the end of this last dispensation of special grace, the end of this gospel which shall have accomplished the purpose for which it is sent; and the introduction of a dispensation of judgment with its particular objects and means altogether different from the present.

There is to be an agency represented by an angel flying in mid-heaven, Rev. xiv. 6, 7, which shall preach the *aitonian* or secular gospel unto them that dwell on the earth and to every nation and kindred and tongue and people, during the dispensation of Christ's coming while the saints shall be in the air with him; but it will be a very different gospel from that now preached, for the substance of it will be, "Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters." It will accomplish its purpose in the preparation of many to become obedient subjects of the kingdom when Christ and his saints shall be manifested in glory; but that gospel will be adapted to

the conditions of that age (*aiton*) only, and will not be preached to any after its termination.

There is no passage of Scripture which says that any gospel shall be preached to the subjects of the kingdom during the millennium, or to those who shall be raised from the dead after the millennium. After the manifestation of Christ with his saints and the establishment of his kingdom there will be the administration of law, and not the ministration of the gospel, Isa. ii. 2, 4, xi. 1-10, Mic. iv. 1-7. The saints will then be exalted to the highest knowledge and love of God and the most fervent and steadfast allegiance to him, and will be preeminently qualified for the high and holy commitment to them along with Christ of the government of the world, whereby God will reign justly, benevolently and wisely over his fallen and rebellious creatures, subdue them to his will and reconcile them to his government. Psl. cxlix. 5-9, xlvii. 7, lxvi. 3, 4, cx. 1-3, 1 Cor. xv. 24-28. To "execute vengeance upon the heathen and punishments upon the people" will belong to the administration of the saints, and will be designed not only to requite the wicked for their former disobedience but to subdue them to the Divine authority, and along with other surrounding circumstances, and righteous influences will be effectual to ensure their subjection and reconciliation to God.

3. The foundation of this work is the mediation and atoning sacrifice of Christ. Through his obedience, as the second Adam, he has secured to all men the restoration of the life lost by Adam's disobedience. And because of his incarnation and obedience unto death God hath highly exalted him and given him a name, which is above every name; that at the name of Jesus every knee should bow, of those in heaven and in earth and under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the father. The redemption of the elect church is the great work of the past and present dispensations of grace, and necessary to prepare and qualify a glorious hierarchy of kings and priests to reign with Christ. This is the special salvation to which we are called by the gospel, and which will be completed at the end of this dispensation, and then shall come the kingdom of God wherein through progressive ages all the rest of mankind shall be subdued and reconciled to God, and God in Christ shall be all in all.

JOHN G. WILSON.

The real difference between friend WILSON and myself is in relation to the meaning of the term Gospel and its effects or use. He restricts it to one work, viz., to preparing "The Bride, the Lamb's Wife," or, the "Elect." Hence there is no Gospel for the millions on millions who have lived and died in unavoidable ignorance; so there is not, and never has been, any Gospel for them, and they have never "rejected" it.

I maintain that the Gospel of salvation has a wider meaning: that while it is a *special* procla-

mation to gather the Elect, it is, also, "That God was in Christ reconciling 'THE WORLD' unto himself, not imputing their trespasses unto them"—2 Cor. v. 19. "*The World*" was the object of God's love (John iii. 16); and it is only by *faith in Christ* that any man can be reconciled to God and secure an endless life; and that faith can only be produced by the "Good News," or Gospel proclamation of God's love as manifested in Christ, which must be preached to "every creature," and carries with it the fact that "Christ is the propitiation for our (the elect's) sins; and not for ours only, but *also* for the sins of the WHOLE WORLD." 1 John ii. 2.

Faith can only be produced by this good news, or Gospel, being preached to every creature. My friend W. says, "The forgiveness of sins, through the atonement of Christ, is preached to men in *this* state of trial *only*."—*Vindication*, p. 26. Again, on the same page, he says, "The Gospel of Christ, containing the proclamation of the forgiveness of sins through the atonement of Christ, forms no part of the moral means employed in a future life for reconciliation of the lost." Again he says, "None are justified by faith but those who believe the Gospel during *this* life."—*Vind.*, p. 48. That is, if I understand him, all who die without faith in Christ must be punished to the full extent of their sins, and be reconciled through or by means of punishment: hence, there is no forgiveness in their case; for he says, "If forgiven, they would not be punished."—*Vind.*, p. 14. I dissent from this assumption; for the psalmist says, "There wast a God that forgavest them, though thou tookest vengeance of their inventions." Psal. xcix. 8.

Again. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is *pardoned*; for she hath received of the Lord's hand *double* for all her sins." Isa. xl. 2.

The word, *kiphlaiyim*, here translated "*double*," is, literally, "*manifold*."—Prof. Pick.

Our Lord Jesus declares, "All manner of sin and blasphemy shall be *forgiven* unto men." . . . "Whosoever speaketh a word against the Son of man, it shall be forgiven." Matt. xii. 31, 32. "Father, *forgive* them; for they know not what they do." Lk. xxiii. 34. It is manifest that some sins may be forgiven in a future life.

There is a sin which never hath "*forgiveness*," neither in this world, neither in the world to come." Matt. xii. 32. But the force of this language is destroyed if there is no forgiveness for any sins in the future life: for in that case, so far as this sin is concerned, the individual is in

no worse condition than any and all other sinners in the world to come.

One grand objection to my friend's position relating to the future state is, he seems to leave out, in the work of salvation, all persons that have never had the Gospel and all children; for he uses, uniformly, in speaking of all who have not been reconciled in *this life*; such language as the following: "Their punishment for *rejecting* Christ"—"They shall be condemned for their *unbelief* and *rejection* of Christ"—"The *unbelieving*, not being forgiven nor justified, will be condemned, on account of their *unbelief*, to suffer the punishment for their sins, and be subjected to the government of the saints"—"The wicked will be condemned on account of their *unbelief* and *rejection* of Christ"—"The just penalty of their *unbelief* and *rejection* of Christ." He says, page 33, *Vindication*, in relation to the wicked in the future life,

"Their relation to the saints and their intercourse with them will . . . serve to remind them that in *this life*, they had the same privileges and means, and might by faith and love, have attained the same glorified and exalted condition which they shall see them possess and enjoy; will serve to remind them that they had in *this life* given a preference to earthly and sensual things, and had despised and persecuted the saints on account of their faith, humility, and self-denial, and will fill them with shame and loathing of themselves on account of their former impiety."

I have quoted all these expressions from friend Wilson's writings to show that his theory relates *only* to those who had the knowledge of Christ and the means of reconciliation by faith, in this life, but "*rejected and despised Christ*" and his saints. He seems to have entirely overlooked the innumerable millions who have died in utter ignorance of Christ and his Gospel, and all children who have died untaught.

I maintain there is a Gospel for all such in "*the age to come*." Not a Gospel to make them kings and priests, nor to become partners of the Bride; but a Gospel of God's love to them—a Gospel to produce reconciliation, holiness, and to bestow on them an endless life through Christ by *faith* and subjection to Him as their Lord and Redeemer, who became the "*propitiation* for the sins of the whole world;" and, of course, for *their* sins: not such sins as my friend Wilson speaks of, for they never committed such. They could not have "*rejected Christ*," for they never heard of him: they never had "*the means*," nor "*the opportunity*" that the saints had to know God and his redeeming love, hence never sinned as my friend represents his sinners to have done: therefore, they cannot have passed beyond that

reach of mercy and love which God has manifested for "the world," and which is to be preached to "every creature" for their salvation into holiness, and to be blessed with an endless life by faith in Christ; for, "God hath given to us eternal life, and this life is in his Son," 1 John v. 11. There "is salvation in" no "other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

These millions on millions who never heard the Gospel of God's love for "the world" must and will be put in possession of it, and therefore it is yet to be preached to *them*, whatever becomes of those who have "despised and rejected" it when it was made known to them.

If any "despise and reject" Christ and the Gospel of redemption through Him "after they have received the knowledge of the truth," they will find "there remaineth no more sacrifice for sin;" i.e., there is *no other* sacrifice for sin than the one made by Jesus; if that is knowingly and wilfully rejected, nothing "remains" for them but the "fiery indignation which shall devour them;" not *reconcile* them: they have rejected the only redemption and the only Redeemer God has made known as "the way, the truth, and the life;" and "no man cometh unto the Father but by" Jesus Christ. John xiv. No "reconciliation" for any of Adam's race except by and through *faith* in the Christ as the "One Mediator between God and men."

"If there had been a law given which could have given life, verily righteousness should be by the law. Gal. iii. 21. "By the deeds of the law there shall no flesh be justified in His sight;" (Rom. iii. 20): how much less can any one be *reconciled* by suffering the penalty of law: the law may be satisfied, but the individual is not reconciled by its penalty. God's method of reconciliation is of *grace*, through *faith*: no other way is revealed. Here I leave the matter, and am not disposed to go on with the subject further in controversy with a "Bro. Editor." I am not likely to be converted to his views on this point of "reconciliation," and I presume he will not be to mine. Hence with my best wishes for my friend, and not doubting his sincerity and honesty, I take my leave of him on this topic.

Ed.

P. S. In return for his kindness in sending me his "*Vindication*," I send him my pamphlet, "THE DIVINE DISPENSATIONS."

G. S.

### THE "HERALD OF THE MORNING."

The above named paper, published by Dr. Barbour, contains much interesting matter. I

have only dissented to his position on the definite time of the second Advent of our Lord Jesus Christ. I have said, its "chronology is *the best* I have ever seen;" but I must add, clear as Dr. Barbour has seemed to make it, I do not accept it as *infallible*, and therefore cannot be admitted as *positively* correct. I have seen, in the past forty years, so much of this *positive* spirit, on points advocated with much plausibility, that I cannot accept the position of Dr. Barbour as to the definite time for which he contends.

He has, as he thinks, often explained such texts as the following so as to justify him in his position on definite time, viz., "of that day and hour knoweth no man,"—"Take ye heed, watch and pray; for ye know not when the time is." "Watch for ye know not what hour your Lord doth come:"—"for in such an hour as think not the Son of man cometh." These and other like texts by our Lord, our friend Barbour endeavors to show do not mean exactly what they express.

In his paper of Nov. 1st, he makes a new effort in the same work. He maintains that we are now in the time of the harvest, and he says:

"When the time of the harvest *begins*, somebody will know and understand the situation, and that it has now begun, is what we claim to be able to substantiate by clear scriptural arguments."

This harvest began, if I understand him, in the fall of A. D. 1874, and is to end April A. D. 1878, being three and half years in duration. He says of the texts I have quoted above, and the like, "Those texts do not teach anything opposed to our knowing the *exact* day, and hour of either of these events." That is the "exact day and hour" of the harvest's commencing and of Christ's second advent. Here is a positiveness that I object to: it amounts to a claim of *infallibility* that I conceive to be a hazardous position for any finite mortal to take and may prove disastrous to himself and to those who accept the position. I do not question the sincerity or honesty of my friend B.; but I do claim he has no right to insist on any man's receiving what he says as infallibly true. If he had presented his position as a probable truth, and invited investigation of the subject, there would be no cause of complaint; but he tells us that "many who say Lord, Lord, love to thus misconstrue these texts," viz., those I have introduced from the mouth of Jesus. He says,

"I have answered this whole class of objections until I am almost ashamed of the repetition, but must do so once more, for the especial benefit of the readers of the *Bible Examiner*."

Now, let us see what a "special benefit the

readers of the BIBLE EXAMINER" get. He illustrates for their benefit as follows:

The government of the United States, at war with a neighboring power, was preparing to destroy a fort of the enemy. In and around this fort was the home of many families, and, desiring to spare their lives, issued a proclamation: This fort is to be destroyed, and all within the exposed limits must prepare to vacate their homes. When the work of excavation is well advanced, notice will be given by a white flag. As the time approaches, a red flag will be raised. When all is ready, a black flag will appear; then let every family be prepared to flee for their lives, for on that day the explosion will take place. Watch, therefore, for ye know neither the day nor the hour. Watch, for in such an hour as ye think not, the explosion will take place; and as a last warning, the herald is again sent with the following: "If, therefore, thou shalt not watch, it shall come upon you as a thief, and thou shalt not know what hour the explosion will occur." Rev. iii. 3.

I thank my friend Barbour for his illustration, and I presume "the readers of the EXAMINER" will receive a "special benefit" from it; for it shows conclusively that the day of the explosion cannot be known till the day itself arrives; but there are "signs" preceding the day which show the day is *approaching*: and as one sign after another appears it is manifest the event is nearing; but not one soul knows *beforehand* "the exact day." So our friend's illustration proves that it is the *signs* which are to guide us to a true conclusion.

Therefore, I say to all, *watch* for the "signs of the times;" by these you are to be guided; and not assume you are to know "the exact day or time" till the day arrives; and because you will be ignorant of the exact day, till it opens, "watch and pray" that you may "be ready, for in such an hour as ye think not the Son of man cometh" Matt. xxiv. 44. If you think you have the knowledge of "the exact day or hour" you will be sure to meet a disappointment, as all have done hitherto who have fixed on the exact time. Friend Barbour knows that has been his experience in times past more than once. There is not an unkind feeling in my heart toward this brother or his co-workers; but faithfulness to those whom God has providentially led me to minister to compels me to speak as I understand His word; but I exercise no authority over them. I know by what I have seen and felt the fatal consequences of disappointment in so vital a matter as the exact time of our Lord's return.

That we are drawing near that day, I have not had a doubt, that I am aware of, for thirty years or more; and the signs our Lord gave of its nearness are thickening continually; especially those

our Redeemer spake of in Luke xxi. 25, 26. "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken;" i. e., human governments; these are to be overthrown to prepare the way for the universal reign of Christ and his elect body: This view of the signs of passing events gives us a solid foundation on which to stand to know that "Your redemption draweth nigh." Verse 28.

I have said thus much from a sense of obligation to God, and to the readers of "the BIBLE EXAMINER." It is not the knowledge of the "exact day or hour" of the second Advent, that will fit any man or woman to meet the Lord; and that person who would not be prepared without such knowledge, I fear, will not be prepared at all, and will be likely to meet a sad disappointment if the "exact time fails" as most likely it will, as all set times have hitherto done to the injury of many persons and families. The effort to fix on the "exact time," I consider as tempting God; though done by misapprehension. Ed.

#### LEDERER'S CLOSING ARTICLE.

It gives me much pleasure to find my friend LEDERER in his closing articles on the Book of Daniel has granted all that I felt called to differ with him about.

His historical account of the doings of Antiochus in relation to the Jews and connecting circumstances is interesting: but he seemed at first to confine us to that conflict as the perfect and final fulfilment of the prophecy of the 11th and 12th chapters of Daniel. While differing with him on some points, I find that he essentially maintains all that I contend for, viz., that while Antiochus fills the picture to some extent, there remained a fulfilment far greater and more perfect than anything which occurred in those days. His language to which I refer is expressed in the following items from his article in the EXAMINER for October, on pages 30 and 31. He says:

"Another fact must be taken into consideration, namely, that in most prophetic predictions of future events, recorded in one and the same chapter, we find that while some part of it has been already fulfilled, an immense length of time intervening between then and the fulfilment of parts. . . . "The deliverance of Daniel's people from the yoke of the cruel Syrian King who was determined to destroy their religion and nationality, is mixed up with the last and final deliver-

ance after having suffered the full measure of their punishment, and with which the resurrection of the righteous dead is connected."

Again he says: "First of all we must beg our reader to remember that prophecy often abruptly turns from the time and object of which it deals, sees and speaks of things far beyond and of far greater importance; and that without adopting this view in interpreting prophecy, we meet with insurmountable difficulties, far greater than that under consideration."—Page 29.

Once more, on page 29, he says: "The Spirit of prophecy looks beyond the events which are shortly to take place for a certain purpose, to a more remote time and to circumstances of far greater importance."

These statements and concessions taken in connection with others of like import in the closing part of his article in the last number of the EXAMINER settle the point that while my friend LEDERER may have heretofore thought the prophecy terminated on Antiochus and events connected with his history, he now concedes them to relate to matters also far in the future of that period of the world's history, and of far greater importance to the world at large.

ED.

### AN INQUIRY.

"Do you consider the Man of Sin, referred to in Daniel xi. 36, to be the Romish Church, or that the Pope in any manner fills the picture, as Advent friends claim and preach?"

D.

#### RESPONSE BY THE EDITOR.

It is not best, perhaps, that I should answer at all; but if I say any thing, I must say, the Romish Church is hardly more infallible than some of "Advent friends" are, in their own estimation.

For 30 years I have had doubts as to the Papacy "filling the picture" of the Antichrist, or "Man of Sin;" nor are those doubts yet removed. The *real* Man of Sin may be still in the future: but if so, it is my opinion he will be developed from the Papacy, or a coming Pope, elected by the Jesuits; and that the personage will be the present "Cardinal BONAPART." Yet, any positive conclusion is impossible, till events show the fact. We are to watch for our Lord's return from heaven; for, He it is who will "destroy the Man of Sin by the brightness of His coming." 2 Thess. ii. 8.

### STILL ANOTHER INQUIRY.

The amount of this friend's inquiry is.

If God knows that any man will die the second

death, i.e., die again after he is raised from the dead, why does He raised such? and how can it be said that such an one has had a *fair chance* for life?"

#### RESPONSE BY EDITOR.

My friend might as well ask, If God knew some men would abuse His mercies, why did He ever bestow life on him at all? The same objection lies against his *creation* as against his *re-creation*. If man was only a machine there might be reason in the objection; but then man would be incapable of probation in this life or a future one. But if man is endowed with any measure of moral freedom he must have a real opportunity to secure an endless life without its being forced on him; and if he has not had that opportunity in this life, how could God be either just or merciful if He did not give it to him in another? and how could God manifest either his justice or mercy without giving the man, what my friend calls, "a *fair chance*" for an endless life? and such "a chance" he never could have if he goes out of this life without it, doomed to *non-resurrection*: then how could the Divine Government be vindicated from the charge of a "respect of persons? Suppose a human King, Prince, or other Ruler, had "foreknowledge" that a man would commit a murder, would that authorize him to hang that man, and give him no opportunity to show that he would not do the deed? Would that be a "fair chance"? Who would believe such a ruler was fit to govern national beings? God's ways must be justified before his creatures beyond a possibility of mistake as to his justice and mercy and that cannot be done without a full and fair opportunity to secure the blessing promised to the obedient seeker for it. Eternal life must be set before the man, and the way to obtain it clearly made known to him before he can be justly condemned to the dominion of death. *Knowledge* of what he *will do* is no excuse for leaving him in death, however much *love* might desire it.

THE Incarnate Word "was the true light which lighteth every man that cometh into the world" (John i. 9; that is an assertion—as plain as it was possible to make it—that Christ (at some period of human existence) affords to *all* men sufficient light to make the absence of faith in Himself inexcusable; for the light is said to be given "that all men through Him might believe"

(verse 7).

## "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of HENRY DUNN, (of England), from 1856 to 1875. Additional Papers and Editorial Notes."*

### ELECTION.

#### PRELIMINARY.

ALL believing students of Scripture accept the doctrine of election as a revealed fact, however much they may differ in their explanations of it. By most it is probably regarded as a truth far transcending human explanation. It is not difficult, indeed, to admit *as a fact* that the Redeemer has an elect people upon earth; that some of these are even now, in the midst of strife, *resting* in His love; that others are struggling with evil as for life; and that others are in all respects indistinguishable in the crowd. But how to reconcile any such exercise of Divine sovereignty with *human* and therefore limited conceptions of what is necessary to equality of dealing, is to many very difficult.

This difficulty is fearfully aggravated, if not created, by the notion that election is an eternal choice which binds all things fast in fate, and therefore necessarily supposes the eternal ruin of all those who are not, in the peculiar sense supposed, the objects of Divine favour.

This conclusion is in the following extracts absolutely denied, inasmuch as it is there maintained that election is to *service*,—that it is the choice of *the few* for the ultimate benefit of *the many*. The writer holds that, as under the Jewish dispensation Israel was chosen, as Ezekiel tells them, not for their own sakes, but for His holy name's sake; so, under the Christian dispensation, God chooses His elect in like manner and for a like end; viz., that in the world to come the chosen may be kings and priests to Christ, and have power over the nations,—power to rule, to instruct, and instrumentally to save.

Whatever may be the true way of looking at the doctrine of election, one thing at least is *certain*, Christ came to destroy the works of the devil; the world therefore will not terminate with the destruction of Christ's work by the devil. When heaven echoes with the cry, "The Lamb and His thousands," hell will not be able to respond, "Satan and his tens of thousands." The Church, like its Lord, is chosen of God and precious; but it can only be so when viewed from the standing-point of Christ, as *living*, whether on earth or in heaven, not unto itself, but unto Him who died for it; living to carry on a work which angels might envy, and to enter

into a joy which even they can but partially understand. Election therefore is neither capricious nor arbitrary, nor yet only for the benefit of a few.—*Editor.*

#### ETERNAL CHOICE.

THE doctrine of ELECTION, as commonly held, can scarcely be separated from that of REPROBATION. The decree of reprobation, says one of the ablest defenders of Divine sovereignty, "is the counterpart of election. Election is a *gracious* purpose; reprobation a *just* purpose." God, he says, from eternity "determined" *not* to save millions of immortal beings from everlasting misery, and therefore "*withholds* the regenerating influence of His Spirit" from them. In the Assembly's Larger Catechism it is distinctly asserted that God, "by an eternal and immutable decree," hath "foreordained" all but the elect "to wrath, to be for their sin inflicted, to the praise of the glory of His justice." The wrath in question is elsewhere said to mean the casting into hell of the impenitent, "there to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever."

Surely it is permissible to ask, *Can* this be true? Admitting—as we must, if the New Testament is to be accepted as trustworthy—that regeneration is a supernatural work of the Spirit of God, wrought not on all, but only on *some*; and allowing, further, that, apart from this change, men do not and will not submit themselves to God, is it possible to escape the false conclusion that we live in a world in which multitudes are *from birth* abandoned to Satan?

Whether we call the natural unwillingness of man to come to God a *moral paralysis*, or whether we give it any other name, matters little. *There it is*, always the same, from the cradle to the grave, invariably rendering a man so indisposed to give up his own will and to submit himself entirely to the will of God, that the indisposition becomes as *fatal* as if it were natural or physical inability. The words of revelation, and the facts of life, must alike be reversed before the conclusion can be evaded, that, explain it as we may, some are elected and others are passed by.

But is it equally true that, as a consequence of this arrangement, those who are "passed by"—living and dying in an unregenerate condition—are doomed to eternal wickedness and endless misery? In other words, granting that Scripture unquestionably teaches that *some* among the children of men have been from eternity predestinated of God to goodness, and therefore to honourable service, does this fact of revelation necessarily involve the eternal misery of the rest?

This question it is obvious cannot be satisfactorily answered until another and a prior one has been considered, viz., Is election, as revealed in Scripture, simply to eternal happiness as contrasted with everlasting misery? or is it to distinguished service, and therefore to peculiar honor? Further, Is the choice of the few only for the advantage of the few? or is it intended that through them blessing shall reach "the many"? If the former hypothesis be the true one, the doctrine certainly seems to stand in flat contradiction to everything that is taught in Scripture regarding the character of God. If the latter is the right way of viewing the matter, such teaching clearly harmonizes with the facts of life, the dispensations of Providence, and the revealed attributes of our just, loving, and all-wise Creator.

How shall we ascertain which is to be received? There can be but one answer,—What saith the Scriptures? Let us, then, in a spirit of humble but earnest inquiry, search THE BOOK.—"*Righteousness of God.*"

#### TEACHING OF SCRIPTURE.

THE teaching of Scripture, when regarded alone, and apart altogether from inferences drawn by theologians, is in perfect harmony with the opinion that the election of the few is for the benefit of the many.

Divine choice, or "election," as it is usually termed, although *implied* from the beginning in the Scriptures of the Old Testament, is nowhere distinctly asserted until Moses, in the Book of Deuteronomy, affirms it of the people of Israel,—"*The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.*"

The purpose and peculiarity of the choice is involved in the declaration of the fact. It is election to service. The Israelites are to be "a special people unto the Lord, above" (but not to the exclusion of) others; they are—as is subsequently revealed—to be "witnesses" to the Divine unity; publishers "to the sons of men of God's mighty acts, and the glorious majesty of His kingdom;" and they are to become eventually the channel through which mercy should be extended to all nations. But there is nothing to show that it was ever the design of God to save *them only*, and to abandon the rest of the world to ruin. Even their final restoration—come when and how it may—is distinctly declared to have other and higher ends than their own benefit. "Not for your sakes do I this, saith the Lord God, be

it known unto you: be ashamed and confounded for your own ways, O house of Israel."

In the New Testament, election becomes a doctrine.

The elect *there*, whoever they may be, and whether many or few, are spoken of as persons peculiarly *dear to God*; who shall be *preserved from apostasy* under every form of seduction or fiery trial to which the saints shall be subjected; who are the *special objects of apostolic solitude*; and who shall finally be *gathered by the angels* from the four winds of heaven into the garner of God: while election itself, as distinguished from "calling," is said to be a *sovereign gift, personal, limited, absolute, and eternal*, yet needing to be made "sure," since it is to *sanctification*, or setting apart for Divine service; to *holiness* of heart and life; and to *office*. It is in relation to office, and to *office only*, that the term "elect" is applied to Christ, to angels, to Cyrus, to David, and to the apostles.

We gather from the whole that election is a privilege granted to some, but not to all; that its object is special service; that it in no way whatever interferes with the condition of others, excepting in so far as it improves that condition by providing for them further instruction; that, in short, its one distinguishing characteristic is mercy, *grafted on mercy*,—*favoured* to the few, that through their agency its blessings might be extended to the many; just as God includes "*all*" (whether Jew or Gentile) "*in unbelief, that He might have mercy upon all.*" O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

An "election of grace," in some sense or other, is *implied* from the beginning of the Old Testament. Abel, Seth, Enoch, and Noah were obviously, in the Divine eye, "chosen and precious" in a sense which did not, and could not, belong to the men by whom "the earth was filled with violence." On such—the appointed heads of their families or tribes, "sons of God," as distinguished from the unrighteous seed—devolved the preservation of purity and love upon the earth in connection with the worship and service of the one true God. I see therefore no impropriety in regarding these antediluvians as the subjects of the *first* or primitive election.

The covenant made with Abraham indicates the commencement of the *second* election: and it differs from the earlier one chiefly in its *national* character. For the covenant is made, not with Abraham only, but with his seed after him. It is the election of a whole people, through all their generations, to be, in a peculiar sense, "the

people of God," a "holy nation," a community of "kings and priests" to all around. They failed, however, as a people to answer the end God had designed them to accomplish. Like Esau, they cast away "*their birthright*," never again to find it, though sought "carefully and with tears."

The *third and final election*—that under the Gospel—proceeds on the same principle as the earlier.—*Ibid.*

#### SETTING APART.

THAT the Jewish nation was *set apart*, by a solemn act of choice, to be the rulers and teachers of the rest of the world, cannot be doubted. Their miraculous history—miraculous from its commencement to its close; their instinctive consciousness of a regal destiny—a consciousness still clinging to them as closely as ever; their marvellously unworldly institutions—such especially as the sabbatic year,—all testify to the fact that God *intended* them to enjoy pre-eminence, as the best men of this period of the world's history.

Nor should it be forgotten, while perusing that dark record of their folly and crime which it has pleased God to stereotype for use in all ages, that while no other people ever had their inner life so faithfully depicted, or their faults so unsparingly disclosed, the nation, *as a nation*, during by far the greater part of its existence, was *immeasurably* superior to any other people then existing; and that its representative men, its kings and warriors, its prophets and its priests, its heads of families and well-conducted households, were really the *élite* of the world, and the "salt of the earth," as it then was.

Who can read David's heart-stirring comparison between the pure and cheerful worship of Jehovah, perpetually celebrating on Mount Zion, and the horrid and foul rites of the surrounding nations, without feeling how righteous was the scorn which made him exclaim, "Their drink offerings of blood will I not offer, nor take up their names into my lips"? Who can think of the *peaceful joy* that so often breathes in the Psalms, was echoed in the temple, lingered on the hill-sides of Judea, and abode in "the tabernacles of the righteous," without feeling how vast was the distance that intervened between the moral condition of the Jew, and that even of the most philosophic and accomplished Gentile?

Spiritually, and in relation to individuals—for then, as now, "all were not Israel who were of Israel"—the covenant was unchangeable, and so,

one after another, holy men of old "died in faith, not having received the promises, but having seen them afar off," and fully assured that in "the better country," to which they were hastening, every word of God would find a glorious fulfilment. But *as a whole*, and in relation to the purpose for which it was designed, the Jewish calling must be termed a failure,—so far at least as we may venture, without irreverence, thus to speak of a transaction in which God, to our short-sighted conceptions, appears to allow His intentions to be thwarted by human perversity.—*Ibid.*

#### ELECTION TWOFOLD.

CHOICE under the Gospel, which is again the setting apart of the noblest and the best for special service, dates from the advent of the Redeemer. *Externally* it embraces all professors of Christianity, however feeble their faith, or however inconsistent their conduct, but *spiritually*, and in a deeper sense, it includes only the highest and purest among the children of men.

St. Paul clearly indicates this when he addresses as "elect" *all* the members of a church which contained, at that very time, in its fellowship, some who denied the resurrection of the dead, and others who lived in flagrant sin; St. Peter, when he tells us that "election" is a "calling" which has to be made "sure;" and the author of the Epistle to the Hebrews, when he speaks of the possibility of a falling away of persons whom it is "impossible" to "renew again unto repentance."

In no case, however, as some have thought, is the Divine choice represented as proceeding on the assumption that the persons elected *merit* distinction, or are chosen on account of *foreseen* goodness; *in all* the choice is regarded as made for reasons which are *reserved* in the Divine mind. Hence we may properly speak of it as *sovereign*,—not meaning by that term anything arbitrary or capricious, but simply using the phrase as descriptive of an act commenced and completed for reasons which are concealed from us.

Yet *not altogether so*; for while nothing is told us which explains, or is intended to explain, *why* this individual is taken and that left, the general principle embodied is, as we are distinctly informed, the ultimate elevation of the many through the agency of the few. On this point Scripture is explicit: "Blessed be the God and Father of our Lord Jesus Christ," says St. Paul, who hath "predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,"—"that in

*the dispensation of the fulness of times* He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

ELECTION, regarded in its twofold character, is, like the Church itself, visible and invisible; *visible*, in so far as it externally embraces all who "profess and call themselves" Christians; *invisible*, so far as it relates to the truly regenerate,—to those who, in the words of the apostle John, are born, "not of flesh, nor of the will of man, but of God."

It is in this *latter* sense alone that the elect Church is the "bride of Christ;" for none but the "regenerate"—and these must be clearly distinguished from the merely "converted"—can share in the throne and the priesthood of the risen Saviour. *Who* these are it is not for us to inquire. Hidden at present from mortal eye, they will one day be owned and made manifest before an assembled world, as the best, the the noblest, the most Christ-like souls earth, with all its discipline, and heaven, with all its love, can fashion and bring forth.

Lawful enough it may be for us, in our ignorance, to *hope* that we ourselves, and those whom we see around us in the daily Christian intercourse of life,—with whose prayers we mingle our own, and with whom we share the fellowship alike of Christian effort and of church communion,—*all* belong to that blessed company; for, in the absence of evidence to the contrary, it is not fitting that we should form any other judgment. But it is not really so. Only a part are chosen to honour. For God's-elect, did we know them, would be found even now *worthy of their name*, and very different from those who only perplex by their inconsistencies, or plague by their folly.

Loving, truthful, and unselfish; broad in their sympathies, candid in their judgments, honourable in their lives, and humble in the estimate they form of themselves, *these*, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and "*they shall walk in white, for they are worthy.*" From deepest poverty and peasants' huts,—with here and there, it may be, one from the palaces of princes; from lonely prison and from martyrdoms severer than those of the axe or the stake; cultured, or rude of speech; great souls, of whom the world knows nothing, will then come forth,—"*a multitude which no man can number,*" and stand confessed God's own nobility, the aristocracy of the skies.

That the rest of the professing Church will be *saved* we doubt not. For to be "saved" is one thing, but to be honoured of God and of Christ is quite another thing. To be "forgiven" is *much*, but to hold rank among the sanctified is far more. The one is not unfrequently found in combination with the ambitions of this world; the other, *even now*, has no heartfelt affinities with anything that does not more or less bear on the world that is to come.

Diversities of condition, we are distinctly taught, will be as characteristic of the world (or age) that is to come as they are of this; yet then, as now, each will receive, not less, but far more than he deserves; and each, whatever he may have to lose or to suffer, as the just penalty of folly or of sin, will be obliged to admit that "the Judge of the whole earth" does "*right.*"

Looking forward to that glorious period—the day of Christ, and the resurrection of the body,—the elect, under the symbolic title of elders, are presented to us in the Apocalyptic vision as already exercising priestly functions—holding censers full of odours,—and filling heaven with anticipative praise. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and *we shall reign on the earth.*"

Without the recognition of a twofold salvation—that of the elect, the "kings" who are to "reign with Christ," and that of "the world," who are to be subjects in the kingdom, it seems impossible to reconcile the "strait gate," the "narrow way," and the "few there be that find it," with the various promises which speak of the kingdoms of this world becoming "the kingdoms of our Lord and of His Christ."

Regarded as these passages usually are—all alike made to apply to the same class, they leave the impression of a *total contrast*, if not of inexplicable contradiction. Viewed, as I think they should be, separately and apart; the *former* regarded as relating to the elect alone—the *special result* of this dispensation; the *latter*, as referring to the ultimate condition of *the race as a whole*, they fully harmonize; for they then intimate that "completed salvation of the elect Church, instead of closing the fountains of Divine love, only introduces a wider and fuller display of it;" that, for ought we know, "there may be a thousand stages and varieties of union with Christ, distinguishable from the glory of the elect Church;" that as God, "*at the first*, visited the Gentiles, to take out of them a people for His

name," so, at last, through that visitation of mercy, will Christ eventually secure "the heathen for His inheritance, and the uttermost parts of the earth for His possession;" that as by the fall of the chosen people the Gentiles were enriched, so, in their fulness, shall "all Israel be saved;" and the cross, so long "a stumblingblock to the Jew," and "folly to the Greek," shall become at length the centre of the world's attraction, and the word of the Redeemer be verified,—"*I, if I be lifted up, will draw all men unto Me.*"—*Ibid.*

## MAN IN DEATH:

### CONSCIOUS OR UNCONSCIOUS.

This subject is still agitated in England by writers in "*The Rainbow*" who take opposite views on the question. My mind has undergone no material change on the state of the dead for the last thirty years; and as my days are drawing to a close, I propose to put on record, in the BIBLE EXAMINER, my settled conviction on the subject in a series of articles. I have no disposition to make my view a test of fellowship with any man; yet I do think it important to a clear understanding of the Scripture doctrine of "the resurrection of the dead." I determined some months since if the EXAMINER was to be continued the following articles should find a place in it.

EDITOR.

### FIRST ARTICLE.

"*Watchman what of the Night?*"

"*The Morning cometh.*"—ISA. xxi. 11, 12.

The chief Watchman of the flock, in ancient times, had his "*Watch Tower*," from which he could survey the most distant field where his flock ranged. Concern for them would cause him to give many anxious looks in the direction they had gone; and night might sometimes overtake them in the field. Still he keeps a vigilant look-out for them. He watched the going down of the sun, and looked for the morning, when that glorious orb would re-appear. Under-shepherds might often inquire—"Watchman, what of the night?" At length he responds—"The morning cometh."

So, looking out upon the setting sun of this life, the watchful mind may be led to inquire,

"Will the orb of day ever return?" or, "If a man die, shall he live again?" JOB xiv. 14. "Will he be revived into life?" Night has closed in upon him, and all is dark and cheerless in death, unless there are good and sufficient reasons for faith in a future life; and the anxious Watcher cries out—"I wait for the LORD, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." PSA. cxxx. 5, 6.

From the Watch Tower we observe the night closing in on our friends and fellow-travelers; and our anxious hearts long to see clearly through the darkness thrown over them by the closing tomb. Fancy cannot, and will not satisfy thoughtful minds in this matter.

What is it to be in the state of death? is an inquiry to which no man can well be indifferent. Job gave utterance to language common to all men, when he asked concerning man in death, "Where is he?" JOB xiv. 10. Unaided by Revelation an awful uncertainty must rest upon the human mind on this question. Had we to occupy the position of the wisest heathen, when we commit our friends to the tomb, we should still inquire in vain, "Where is he?" Men have indeed dreamed their departed loved ones into some paradise: but it has been one of imagination only; and one which they would much rather have kept them from entering, if they could possibly have retained them here.

So far from any man being able to penetrate the gloom of death, to find comfort or life for any in that state, the Lord has asked the solemn and significant question—"Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" JOB xxxviii. 17. If, then, living men have not, and cannot enter into that state, to explore those dark regions, what folly to talk of knowledge there.

The knowledge of that state, as to the condition of those who descend into it, must be a matter of direct revelation from God, if possessed at all. Human reason, and philosophical speculations are just as unavailing here, as they are in relation to man's origin. Unaided by revelation, who could ever have found from whence man derived his being? Men, Christian men, talk loud and long about man's *dignity*! Pray, where do they learn such a lesson? Is it from revelation, or the vain speculations of philosophy? or that "wisdom by which the world knew not God?" COR. i. 21. They talk of the separate existence of a human

soul—its immateriality, its immortality, and conscious existence in death, as if these matters were facts not to be questioned or denied. A denial of these points is denounced as *infidelity*; no matter how closely we may adhere to scripture authority in our denials. It seems as if Platonic speculations, with them, outweighed the plainest Scripture testimony. I do not accuse them of knowingly thus preferring human to Divine testimony. Early religious training has created a prejudice in favor of the Platonic theory, which thereby has become interwoven in all their religious experiences, so that fear of final apostasy prevents their allowing themselves to doubt the truth of any of these topics in relation to “the soul.”

By this course they shut themselves up to a stereotyped theory, without ever seriously considering that it may, ultimately, prove disastrous to themselves, or their posterity. This theory, it is evident to my mind, as men advance in means of information, must lead to *real* infidelity, or to the equally fatal scheme of spirit-rapping—or, to speak more truthfully, *animalism*—which is now sweeping over the earth.

That the doctrine held by most professed Christians, concerning man's duality—or double being—one part of which is immortal, and survives in a conscious state in death, is not the doctrine of scripture, I trust will be made apparent by a careful examination of those texts relied on for its support, and the opposing testimony of Scripture. The question I am to discuss, is not “What is the soul?” or “What is the constitution of the soul?” These questions are purely philosophical, and for answers to them philosophy may be consulted, by such as are anxious to know what God has not seen fit to reveal. The Bible nowhere propounds nor answers such questions. Every assertion, by man, about a human soul—as a separate existence—and every statement of the *nature, capabilities, and mode of existence* of such a soul, is neither more nor less than a *human opinion*. Just what that is worth, all such speculations are worth, and no more. The Bible propounds no such topics, and gives no countenance to them. The question before us, then, is not “What is the separate state of the *soul* after death?” but “What is the state of *man* in death?” and “What *the hope* for him in the future?” The soul or spirit of man—as those terms are theologically employed—as a disembodied personality, is an idea unknown to inspiration. ARCHBISHOP WHATELY, in his “*Revelation of a Future State*,” says—“To the Christian, indeed, all this doubt would be instantly removed, if he found that the

*immortality of the soul, as a disembodied spirit, were revealed in the Word of God. In fact, however, NO SUCH DOCTRINE IS REVEALED TO US; the Christian's hope, as founded on the promises contained in the Gospel, is the resurrection of the body.*”

DR. LAW, BISHOP OF CARLISLE, speaks as follows:—

“It will be necessary to attend to the true meaning of the word DEATH, as it is strictly and properly applied in scripture; and this may be best seen, by looking back to the remarkable passage where it is first used, in that denunciation which brought Adam and his posterity under it; and where we must suppose it used in all the plainness and propriety of speech imaginable. And, accordingly, we find the original here, as full and emphatical as words can make it. They are translated—Thou shalt *surely*—but might with more strictness have been rendered—Thou shalt *utterly die*; which one would think sufficiently explained in the sentence passed on our first-parents, where they are reminded of their original, and of that state to which this change should reduce them. ‘In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return.’ Now what do we imagine they could possibly understand by this denunciation but a resumption of that natural life or conscious being, which their Creator had been lately pleased to bestow upon them? the forfeiting which must necessarily include a total loss of all those benefits that then did, or ever could proceed from him? This surely, and nothing less, must be implied in that most solemn sentence; nor can we well conceive the unhappy subjects of it to have been at that time so very ingenious as to explain it away by distinguishing upon the several component parts of their constitution, and concluding, that by death no more was intended than only a separation of these parts, while the principle of them was still living in some different manner, or that it was a continuation of their consciousness and real existence, though in some other places. No, *this was the philosophy of after ages*; concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, that they ‘do not find it in the scriptures.’ [TILLOTSON, vol. ii. Ser. 100.] These, in their obvious meaning, represent the *whole* man, individual, person, or being, as included in the sentence addressed to him; nor do they seem to take notice of any other circumstance in the case, beside that, so often mentioned, of his returning to the ‘dust, or ground from whence he was taken;’ and might not the first pair as well expect, that the same ‘breath of life, which the Lord God had breathed into their nostrils, whereby man became a living soul,’ should still survive the execution of that sentence, or that the dust itself should praise God; as that any kind of knowledge of, or communication with him, should continue in that state of darkness and destruction to which they were then doomed?”—*From Sermon on Heb. ii.*

14, 15, "forasmuch then," &c.; *Carlisle Edition*, 1874.

The scriptures everywhere regard man as an undivided personality—as *one* being, to whom are addressed commands, promises, threatenings, warnings and encouragements. Whatever may enter into man's nature, as an organized being, alters not his oneness: and nothing which may go to make up his manhood is to be considered, separately, as constituting his personality. An organized being, endowed with life, constitutes him a living being. His disorganization, with deprivation of life, leaves him where he was before living; his personality ceases, except in the purpose of God to reorganize him, and restore life. But such a "purpose" can only be known by revelation: nature has never shown such a result; and there is no voice in it to encourage such a hope.

Job has put the matter in its true light. *Man giveth up the ghost, and where is he?* Not where is his *soul*? but where is *he—the man*? To this inquiry, it is replied—"As the waters fail from the sea, and the flood decayeth and drieth up: so *man* lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Job xiv. 10-12. Surely this language is expressive of the entire dissolution of man, so that he is no longer a living being. This view is confirmed by the question which follows, viz.:—"If a man die shall he live again?" To which Job responds—"All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee," etc. The Septuagint reads thus—"Though a man die he may be revived, after finishing the days of this his life. I would wait patiently till I come again *into existence*. Then shalt thou call and I will answer thee; thou wilt have a desire to the work of thy hands."

I will now notice

#### TERMS REFERRING TO THE LOCALITY OF THE DEAD.

"HAVE the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Such is Jehovah's challenge to the patriarch Job, and which occurs among that wonderful series of questions by which the Almighty impressed His tried servant with the extreme narrowness and insignificance of human knowledge. The interrogation is equivalent to, "What knowest thou of death, or the dead?" And well had it been for mankind, and for the integrity and practical efficiency of Christianity, had they been content with the knowledge of their ignorance in this solemnly profound direction.

Men cannot explore the place of the dead,—they know not even if there be a *place*, except in the imaginations of men, who because they know that all mankind share a common experience in this matter, speak of them as having gone to one place. It is the necessity of human thought which is compelled to localize the departed, that has originated a place, and a name for the place, of the dead. The Hebrews called it *Sheol*, the Greeks *Hades*, and the Saxons *Hell*; words most aptly chosen, since while they subserve the necessity of human thought, they express at the same time the modesty of the human mind, which in its election of terms, would, in this instance, appear to approve of the wisdom of not being wise above what is written. The Greek word *Hades*, is of very common occurrence in the Greek classics, but its classical signification is no criterion of its meaning in the sacred writings. We are referred back to the Hebrew *sheol* for the strict sense in which it is employed by the inspired writers.

"The Greek term did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint as a translation of their own word; and whether correctly translating it or not, is a matter of critical opinion. The word *Hades* is, therefore, in nowise binding upon us in any classical meaning which may be assigned to it. Hence the real question is, What is the meaning which *Sheol* bears in the Old Testament, and *Hades* in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave*, the resting place of the bodies, both of the righteous and the wicked."—*Kitto*

Let it be borne in mind that nothing relative to the state of the dead can be ascertained by these words simply, and separately considered. In all the three languages, they have a common signification—their etymological meaning being, the *unseen*, *hidden*, or *unknown* place or state. These terms, then, so far from conveying to us any information concerning the place or state of the dead, only express our own ignorance of these matters, and ought on this account to operate as a perpetual check upon the indiscretion of the rash speculator. Whatever sense the word *Sheol* has in the Old Testament, *Hades*, as its Greek equivalent, will have in the New. The Hebrew prophets, in their allusions to the place and state of the dead, conveyed their ideas in the imagery which was suggested by their mode of sepulture. It is not to the Hebrew writers, but to the Greek philosophy, that we trace the birth of those opinions concerning the state and place

of the dead, which at the present time prevail as the orthodox creed of modern Christianity. Such opinions must necessarily be defective, and destitute of any claim on our religious belief, since they partake of the imperfection and uncertainty which characterize all human investigation. They are philosophical traditions—not scriptural informations—and as such, ought to be jealously excluded from the sacred domain of inspired authority. It is evident that the Hebrew prophets were strangers to these philosophical opinions,—their poetical descriptions of death and the dead show whence their imagery was derived, and suggest that they could form no other conceptions of the condition of the departed, than what the analogies of their mode of interment presented to their view. Bishop Lowth, in his “Lectures on Hebrew Poetry,” p. 78, says, “That which struck their senses they delineated in their descriptions: we there find no exact account, no explicit mention of immortal spirits.”—A very significant testimony! This testimony is the more important, since the Bishop considered that the immortality of the soul, as a disembodied existence, was a doctrine known to, and acknowledged by the prophets; and he accounts for their uniform silence on this subject, “Because they had no clear idea or perception by which they might explain where or in what manner it existed; and they were not possessed of that subtilty of language which enables men to speak with plausibility on subjects abstruse and remote from the apprehension of the senses, and to cover their ignorance with learned disputation. The condition, the form, the habitation of departed spirits were, therefore, concealed from the Hebrews, equally with the rest of mankind. Nor did revelation afford them the smallest assistance on this subject.”

I would beg the reader's special attention to this paragraph from the pen of the learned Bishop. He acknowledges that the writings of the prophets contain “no explicit mention of immortal spirits,”—that they never alluded to disembodied spiritual existence,—and that “revelation” did not “afford them the smallest assistance on this subject.” Is his inference then a reasonable one, that the prophets who make no “mention of immortal spirits,” *therefore* believe in immortal spirits? and that, although they make no allusion to disembodied spiritual existence, this is to be explained by their inability to express suitably their ideas? and that, notwithstanding “revelation” afforded not “the smallest assistance on this subject,” the soul's disembodied existence, as the human personality, and the intermediate state, as popularly understood and

held, were yet doctrines of revelation? By what unknown process could the Bishop arrive at such conclusions? The sacred writers have said nothing about these doctrines, therefore, says Bishop Lowth, they believed them! I humbly suggest that this negative premise would be more logically connected with a negative inference; that since the sacred writers have said *nothing* about these doctrines, the probability is that they *knew nothing* about them. Their word *Sheol*, drew a veil over the departed state, and involved it in concealment and darkness. If ever they have occasion to refer to the departed, their thoughts are not directed *upwards*, as if they believed that the personality, as a disembodied soul, had ascended to God,—they think of the body and the tomb, and associate the departed with that which is buried. Thus, “they shall go down to the bars of the pit, when our rest together is in the dust.” Job xvii. 16. “Let not the pit shut her mouth upon me.” Psa. lxix. 15. “My life draweth nigh unto the grave. I am counted with them that go down into the pit. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deep.” Psa. lxxxviii. 3-6. “Therefore, *Sheol* hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude and their pomp, and he that rejoiceth shall descend into it.” Isa. v. 14. “When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited.” Ezk. xxvi. 20. It seems sufficiently plain that the prophets associate the personality of the departed with the *buried body*; and since the words which they utter are not always their own, but they are frequently the message-bearers of Jehovah, as in the citation last given,—it seems also plain that God himself points to the *grave*, as the temporary abode of the human personality: “Dust thou art, and to dust shalt thou return.” Gen. iii. 19.

The only means we have of estimating the real opinions of the sacred writers on this subject, is the language in which they convey their thoughts. Their opinions must necessarily be of a very indefinite and general character, since the subject is involved in so much obscurity. So much, however, is beyond dispute, that their language, instead of indicating their belief in the soul's disembodied and conscious existence, suggests their utter ignorance of such ideas. They spoke

as if they believed that the outward image of death, and its circumstances were not the fictitious, but the real semblance of the state of the departed. Their descriptions of Sheol or Hades are utterly irreconcilable with the supposition that they believed the state of death to be a condition of consciousness and activity. All, irrespective of character, are dismissed to *Sheol*:—"All go unto one place; all are of the dust, and all turn to dust again." Eccl. iii. 20. "All things come alike to all; there is one event to the righteous and to the wicked." Eccl. ix. 2. *Sheol* is a place of inaction and silence. "Let them be silent in *Sheol*." Psa. xxxi. 17. "There is no work, nor device, nor *knowledge*, nor wisdom in *Sheol* whither thou goest." Eccl. ix. 10.

*Sheol* is never described except in the imagery of terror; and is always regarded as a great evil. It is never spoken of as the portal of heaven,—the gate of immediate bliss to the righteous. On the contrary, it is described as an awful unfathomable abyss, extending deep into the heart of the earth, to indicate the completeness of its dominion. "Deeper than *Sheol*, what canst thou know?" Job xi. 8. It stands in contrast with heaven; and therefore, the inhabitants of the one must be distinct and separate from the other. "If I ascend up into heaven, thou art there; if I make my bed in *Sheol*, behold thou art there." Psa. cxxxix. 8. "Though they dig into *Sheol*, thence shall my hand take them; though they climb up to heaven, thence will I bring them down." Amos ix. 2.

Now, whatever may be the opinions of uninspired Jewish writers, whether ancient or modern, they can be of no authority in determining the opinions of the Hebrew prophets, whose thoughts, inspired by the Holy Spirit, are conveyed in language sufficiently explicit to indicate their faith and doctrinal instruction on this subject. It is to introduce a novel and dangerous canon of Biblical interpretation, to affirm, in reference to the present question, that the *silence* of the sacred writers speaks consent. I presume it will be apparent that the terms denoting the locality of the dead, suggests nothing in favor, but rather involved the denial of the doctrines of the disembodied soul, and an intermediate state of consciousness for man, between the night of his death and the morning of resurrection; and, therefore, the logical conclusion is, so far as these terms are concerned, that the origin of such opinions is purely traditional. Ed.

[To be continued.]

It is impossible to ascertain how far virtue will predominate until opposed by temptation.

## A "CONDITIONAL RESURRECTION."

BY ELD. S. W. BISHOP.

The assertion is made over and over in a certain religious paper, that none will be raised from the dead only on conditions. I have just read the following statement in the above named paper: "I see no other way of life from the dead but by a union formed with Christ the Life giver here, in this probationary state, by faith and obedience." In this it is plainly stated what are the conditions on which a resurrection is promised, viz., "faith and obedience." The above is the sentiment taught in every issue of the paper to which reference is made above. Why will men and women refuse to be logical? The same men and women are constantly, when occasion requires, talking in glowing language about the love of God, and when called on to speak or write words of comfort to bereaved parents, will go into extacies over the alleged fact that their deceased children will be raised to an endless life. No man, or woman, who has a logical brain can fail to see that the two statements are in direct, and positive antagonism to each other, unless he or she is wholly blinded by a pet theory. I ask, have children from six months to five years old had faith in God through our Lord Jesus Christ? Have such children obeyed a righteous faith? If they have not they cannot be raised from death, for a rising from the dead depends absolutely upon "faith and obedience in *this* probationary state." This is your idea of the Divine plan. It is sheer folly for any one to advocate such a view of the Divine plan, and then tell of a resurrection of dead children. We all *know* that children have never either believed *in*, or obeyed Christ. They have no ability to believe in him, and they have not the knowledge requisite to understand and obey the Divine law. They must, therefore, remain eternally in death, if this view of the Divine plan be the true one. To say that certain texts plainly teach the resurrection of children, and at the same time hold the idea of a resurrection on conditions only, is to say that God repudiates his own plan, and works in direct opposition to that plan. The plainer the texts read a resurrection of children, the more positive the contradiction, if your view is correct. You are compelled to do one of the following things, relinquish forever the idea of a living again of deceased children; abandon your present theory of a conditional resurrection; or occupy a position ridiculously absurd, and logically contradictory. To occupy such a position

is to say that God is as equivocal as your theory of the Divine plan.

Again. Why do such theorists say so much about God's love? If none are raised from the dead save those who have faith and obedience, and all others are sentenced to eternal death, while millions untold have died without any possible opportunity to believe in, and obey Christ; yes, died without a knowledge of even the existence of Christ, how is God's love manifested in such an arrangement? If your plan be God's plan, He knew when he formed it that the plan itself would, independent of their choice consign these unnumbered millions to eternal death; because from the beginning he knew that these millions would, by such an arrangement, be cut off from all opportunity to obey the conditions of that plan. He knew they would die in utter ignorance of the existence of such a plan; yea, in absolute ignorance of every thing connected with that plan.

There is another inconsistency involved in this plan. These people deny a resurrection to all that die in ignorance of the Divine plan except children. Every reasonable man must admit that adults who have never gained a knowledge of the true God and Jesus Christ, are just as incapable of having faith and obedience as the child one month old. In this respect the condition of the two classes is precisely alike. God's impartiality will therefore require that he deal with the two classes just alike in this matter. If dead infants can be raised to immortality without having previously formed a character in harmony with the Divine mind, because they had no opportunity to form such a character before they went into death, adults must also be raised to immortality who have gone into death under precisely the same circumstances. Let us always remember that God is no respecter of persons, that the wisdom "that cometh down from above" is "without partiality." The question may be asked, are not these ignorant men and women sinners? yes, they are; but only in the same sense in which every child of the first Adam is a sinner. They are *all* of the flesh, young and old, and "they that are in the flesh *cannot* please God." Rom. viii. 8. "The carnal mind" cannot obey the law of God. Verse 7. They that are after the flesh do, (of necessity), mind the things of the flesh." Verse 5. While in this condition it is utterly impossible for any child of Adam's race to obey God's spiritual law. Paul tried it and utterly failed. Hear his confession: "For what I would, that do I not; but what I hate, that I do. For the good that I would, I do not: but the evil which I would

not, that I do." "When I would do good, evil is present with me." Rom. vii. 15, 19, 21. Why was it impossible for Paul to keep the law? Let him answer. "For we know that the law is spiritual: but I am carnal, sold under sin." Verse 14. "For I know that in me, (that is, in my flesh,) dwelleth no good thing." Verse 18.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Verse 20.

The only trouble with Paul is, his *carnality*, his *fleshy nature*, his indwelling sinfulness. This he inherited from Adam, and this is exactly the condition of every child of the race. As is the earthy, *such* are they also that are earthy." Cor. xx. 48. They are all "BY NATURE the children of wrath;" (see Eph. ii. 3.), and, consequently, incapable of doing anything good. The exact condition of all the race is that of Paul before he knew the renewing power of the truth of God, sealed on the heart by the Holy Spirit. From this condition no man can extricate himself; but God has provided a remedy.

When Paul exclaims, "O, wretched man that I am! who shall deliver me from this body of death?" (Rom. vii. 24.), he immediately answers, "I thank God; by means of our Lord Jesus Messiah I shall be rescued." Verse 5. *Murdock*. Suppose there had been no plan arranged through Jesus Christ to rescue Paul from this wretched condition in which the fleshly nature, inherited from Adam, has placed him. Could he be blamed for being there? Could he be in any way responsible for the consequences of being in that condition? Most certainly not; for he came not there by any choice of his own, and it is utterly impossible for him, unhelped, to extricate himself from the horrible pit. Suppose that after the plan is arranged that brings offered help to a fallen race, Paul had died without a knowledge of the plan, how could that plan, under such circumstances, change his condition, in the least particular? In that case it would be just the same with Paul, *in all things*, as if ~~no~~ help had been provided. And just so it is with those millions who have died in the past, and those that will be living when Christ comes, both young and old, to whom the good news of this offered help has never come. They are just where Paul was, in one respect, they are utterly incapacitated to do any thing good, and that not by any evil choice of their own; but they are entirely different from Paul in another respect, they do not know what good is, for no one can know, except he be taught of God out of his word. Are such condemned by God's *righteous* law? Are these ignorant human beings to be condemned by a

law if they are as ignorant as a child a week old? Are they to be executed without even a show of a trial? Are they to be "lynched" by the decrees of an infinite God? by the judicial ruling of that being of whom an inspired apostle writes, GOD IS LOVE? Away with such blasphemous turning of things upside down. Such a system more characteristically becomes the dark years of the reign of the harlot of Rome, than the enlightened advancement of these closing years of the nineteenth century. No individual is a criminal under any law until he has, "with intent thereunto," violated that law, and no righteous administrator of any law will inflict its penalty only on those who have, with a knowledge of its requirements, and intention of evil, transgressed that law.

St. Paul, in his letter to the Romans, speaks of a class that, though they had done acts that, considered in the light of God's perfect law, were sinful, still sin was not imputed to them, because they were ignorant of all law; or as he words it, "sin is not imputed where there is no law." Rom. v. 13. Did no law or rule of right exist from Adam to Moses? Most certainly there did. There were only a few individuals in all the earth, however, who had any knowledge of the Divine law, and they had it by word of mouth from such messengers as God sent from before his throne to instruct those he had chosen.

Never till the time of Moses was a written law given to any people, or any individual. The people, therefore, who lived from Adam to Moses could not sin after the similitude of Adam's transgression. Adam's sin was the transgression of a revealed law, which he received verbally from God himself. While a few individuals heard the commands of God *to them* as Adam heard in the garden, still there was no law given to the people of that period, and they were, consequently, in total ignorance of Divine law, and were therefore free from imputed sin; and had no conscience of sin; for, "By the law is the knowledge of sin." Rom. iii. 20.

This text tells us the purpose to be accomplished by the giving of the law. The law did not make sin, for until (before), the law, sin was in the world, (Rom. v. 13.), but sin was not reckoned sin to them, because no law existed that demonstrated sin to be sin; therefore the people who have no revealed, Divine law, are not condemned as transgressors, and cannot by any rule of just dealing be executed by a Divine penalty.

They sin and they cannot help sinning, for they are under the dominion of the flesh, and "they that are in the flesh *cannot* please God." Rom. viii. 8. Paul makes this matter perfectly

clear. Hear him. "I had not known sin but by the law."

"For without the law sin was dead." "For, I was alive without the law once: but when the commandment came, sin revived and I died;" "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. vii. 7, 8, 9, 13. Thus I prove that the law was given for this intent only, that the character of the works of the flesh might be made manifest, that they are truly sinful, "that every mouth may be stopped, and all the world *become* guilty before God." Rom. iii. 19. They are not, then, guilty till the law comes to them; i.e., till God gives them his law. They are certainly innocent of a breach of the Divine law, for they know nothing about it, and as "sin is the transgression of the law," (1 John iii. 4), they are legally without sin. They do not know sin. And will they remain in eternal death? Certainly, say some, for "they as many as have sinned without law shall also perish without law." You suppose then, that those who have followed the leadings of the flesh, being ignorant intirely of the Divine law; and having no knowledge of a better way; and being so encompassed with infirmities that without Divine help it is utterly impossible for them to cease from sin; and no offer, or notice of such offered help, has ever come to their knowledge; they are therefore doomed by that law that they never heard of, without a trial, to eternal loss of life, to sink in the awful vortex of endless death. If you are right, these men whom God by the mouth of Paul declares are not guilty of known sin, the same God, by the same Paul declares shall suffer the extreme penalty of the Divine law.

The most incorrigible sinner that walks the earth will *only* suffer death, for "the wages of sin is death." Rom. vi. 23. No, my dear friends, whatever else Rom. iii. 12, may mean, it certainly does not teach the idea named above. To say it does, is to charge God with the most cruel injustice. It is to impeach his great character of love. It is to charge him with uttering falsehood when he declares that, "The Lord is good *to all*; and his tender mercies are over *ALL* his works. Psa. 145:9. It would be much better to acknowledge that we do not understand the text at all, than to put on it a construction that impeaches God's wisdom, love, and mercy, and virtually charges him with infinite injustice. To my mind the only idea in the text that can be in harmony with the general argument of the apostle is this, Those who are without law go into death without law: but that they will re-

man in death, eternally, is merely a human deduction, and, as we have seen, cannot be true. The word perish does not necessarily indicate this idea, any more than in Matt. v. 29. Will these nations or individuals be saved because of their ignorance of the right way? If they would be saved because of their innocence of a breach of the Divine law, it would be very cruel in our Heavenly Father to give the law for the purpose he has named, namely, to convict the world of sin, "that *all* the world *may become* guilty before God. It would seem, according to this view, that God knew if he let them alone, to grope their way in ignorance, he could not in justice suffer them to be lost, and, if innocence will save them, He must save them all, unless he devises some means to deprive them of their innocence, and thus makes a good excuse for condemning them as sinners. We should remember that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed *can be*; therefore God cannot save a carnal man. To *save* a man, is to bring him into a union and communion with God. Carnality can never, by any process, human or divine, be brought into union and communion with an infinitely holy God. Before any human being can be saved in immortality, he must have his nature changed. The spiritual must take the place of the natural—the carnal—and he must be made a "partaker of the Divine nature" (2 Pet. i. 4.); be partakers of God's holiness. (Heb. xii. 10.)

We shall never seek for these great attainments till we see that we need them. Therefore, "The law entered that the offence might abound," (Rom. v. 20); in other words, that all the world might see their sinfulness, and might learn by the trial, as Paul did, their utter inability to extricate themselves from the "wretched" condition of nature entailed upon them by the first Adam. In short, "The law was our schoolmaster to bring us unto Christ," Gal. iii. 24. We are compelled to the conclusion that all who have died without a knowledge of the way of life, must be raised from the dead, in justice to themselves, and in vindication of Divine wisdom, love, impartiality, justice, and mercy, THAT they may have what was never given them in this life, namely, an opportunity to seek a sinless character, and thus secure an endless life. We have seen that God cannot, without ignoring every Divine attribute, doom the above class to lie down in endless death; and it is just as inevitably true that, in the condition in which they died, He cannot save them without repudiating the only plan he has instituted to save lost men, namely, the plan of grace through Jesus

Christ. Only on the principle that He will give them an opportunity to secure an endless life beyond the resurrection, therefore, can He save them at all. That He will raise unrighteous human beings from the dead, is as plainly stated in the Scriptures as that He will raise the righteous immortal.

I will give a few of these plain declarations of Scripture and close. 1 Cor. xv. 21, 22, "And as by a man came death, so also by a man the reviviscence from the dead.

"For as it was by Adam that all men die, so also by the Messiah they all live."—MURDOCK.

"For, as by Adam all die, so by the anointed, also, will all be restored to life.—EM. DIA. Acts xxiv. 15, "And I have a hope in God, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked."—MURDOCK.

"Having a hope in God, which even they themselves are looking for, that there is to be a resurrection both of the righteous and unrighteous." John v. 28, 29. "Wonder not at this; because an hour comes in which *ALL* those in the TOMBS will hear his voice, and will come forth; *THOSE HAVING DONE GOOD THINGS*, to a resurrection of life; and *THOSE HAVING DONE EVIL* things to resurrection of judgment."—EM. DIA.

I have given the emphatic words as they are emphasised in the *Emphatic Diaglott*.

All that is necessary to settle the question as to whether two classes will be raised from the dead is to read the above Scriptures, with others that might be quoted, and believe them AS THEY READ. Amen.

New Britain, Conn., Nov., 1877.

## THE UNPARDONABLE SIN.

BY P. ALLING.

In a recent number of the "N. Y. Evangelist" there appeared an article upon the subject of "the sin against the Holy Ghost" which interested me very greatly. The writer, however, failed to define what that sin is, but suggested many important thoughts going to show that it was not impossible to be guilty of that sin, whilst in ignorance of it. This has lead me to take up my pen to give an illustration which may throw some light upon the subject, and some thoughts in connection therewith, that may be profitable to the readers of the EXAMINER. The case came to me second handed, some years ago, and at the time made a profound impression upon my mind, not yet effaced. I was partially acquainted with

both parties who lived in an adjoining county. It was of a Mr. R., who was quite advanced in life, and possessed much of this world's goods. He said at an early period after his starting in life he was arrested, and his attention was directed to a serious examination of the requirements and duties of the christian religion as revealed in the Bible. He saw the importance of the subject and the way to attain the promised reward, which lead to this inquiry, What shall I do? If I become a Bible Christian, my hopes of this world are cut off, for it is written "ye cannot serve two masters, ye cannot serve God and mammon"; but I have resolved to be rich, and now I must decide whom I will serve. "After much consideration he decided to take this world as his portion, and let the next take care of itself, and now forty years have passed and I have had no further trouble about the matter": and thus he died! From my own experience upon this point and from frequent conversations with others, and a careful observation of the subsequent lives of very many convicted persons. I am constrained to believe this is far from being an isolated case, and that multitudes have had and are still having like experiences with like results. It does appear to me, when any one is thus convicted "*by the Spirit and the word,*" and thus deliberately turn aside, and so continue to the end of life, they are guilty of that sin!

An other class of convicted ones, who decide to accept, I often fear are in equal danger; because after having enlisted, they assume to do that which deterred Mr. R. from starting, viz., that they can "*serve two masters,*"—they can *serve both "God and mammon,"* and proceed to unite that which God hath divorced, as attested by their life-long acts. Further; it is written "*If any man love the world, the love of the Father is not in him.*" These and similar passages define the narrow way that leads to life, "*and few there are that find it:*" and why? because they are disobedient both to the Spirit and the word, and that to, after they have been arrested by the Spirit, whose office is, as defined by Christ, "*to convict the world of sin, of righteousness, and of judgment.*" It does not follow that when this conviction occurs, and is accepted or rejected, that that decision is then final, because other portions of the word teach that it may be reversed at will, any time during probationary life, as taught by the illustration given by Christ of the father of two sons, who said *unto them "go and work in my vineyard to-day."* One said, "*I will not, but afterwards repented and*

*went;*" the other said, "*I go sir, but went not.*" They both had a clear and definite understanding of their Father's will, but were left to their own choice, to obey or disobey with the freedom of change; the finalty was reached at the end of the day. This agrees with the general scope of the Scriptures, through the Gospel, and all who are found of like character in that day, will be accepted or rejected, which will be final, as well as just, because they have sinned against both the Spirit and the word; for such, it appears to me there is no forgiveness in "*this world, nor in the world to come.*"

There is still another class, to which my attention has, for a length of time, been directed with much interest, viz., the wilful and the negligent rejectors of this Great Salvation. Heb. ii. 3. Will there be an opportunity of escape for them? Let us see. Christ laid down the unerring principle of judgment in these words, "*To whom much is given of them also much will be required.*" Individuals, nations, and generations, are all held responsible for the light they have or may enjoy.

Let us apply this rule.

All christian nations, with the masses of their inhabitants, by the substitution of "*ANNO DOMINI,*" into our calender, and by the observance of Christmas, have confessed their belief in a Saviour born, at the time, and for the purpose revealed in the Scriptures of the Old and New Testaments. By the change of the Sabbath from the seventh to the first day of the week they have confessed their belief in the death, burial, and resurrection of that Saviour, as recorded! Now, as these great truths stand thus confessed, it does appear to me that the masses are held responsible for this light which should arrest and cause them to acquaint themselves with that Saviour, and of the promised salvation. This arrangement of confession is the result of that guiding Spirit of the Almighty, that all may be without excuse in the final day. Now as He hath thus moulded these nations, is it unreasonable to assume, that He will, by the same Spirit, convict the inhabitants thereof "*of sin, because they believe not on Christ?*" Under the former dispensations, the "*sin of ignorance God winked at,* but now commandeth all men, every where, to repent. If this command is unheeded this plea will be unavailing to these classes and they must suffer eternal loss.

Some theorists carry their benevolence so far as to include, in a future probation, the profess-

ed Christian Church, Catholic, Greek, and Protestant, because of their ignorance of the goodness and mercy of God, as revealed. Let us examine a little, this class upon their confession of the resurrection of the dead, by the change of the sabbath on account of the resurrection of Christ, as taught by the inspired Apostle in 1 Cor. xv. 13, 23. Here the resurrection of the dead is made the predicate of the resurrection of Christ, thus, "But if there be no resurrection of the dead then is not Christ raised, and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Now to go back upon this universal confession by the church and these professed Christian nations, is to ignore this broad confession of faith, and to deny the resurrection of Christ, and to impeach the testimony of His inspired apostles, which would surely be a sin against the Holy Spirit of God.

The existing heathen nations of earth through the missionaries, Bible societies, and commercial intercourse with these, so called christian nations especially in uniting in their international "Fairs," have had this knowledge imparted to them to that extent, that all the nations of earth will be without excuse in their final overthrow and destruction, now impending. All these nations "hold the truth in unrighteousness equally as much as did the ancient heathen, and with them will be judged accordingly—"in that day" by the Gospel of Christ, which is right in all things. As that Gospel reveals a resurrection of all the dead, "that have died in Adam," of course each individual will be judged according to the light they had or might have had by a diligent improvement of their opportunities. Those who never heard of Christ's fame nor have seen his glory, (Isa. xvi. 19,) will escape the penalty of the second death, and submit to his righteous government after they have heard, may be saved; and who can object? none but the ignorant. Alas! how many there are who are willingly so and refuse to be enlightened.

Norwalk, O., July, 1877.

NOTE BY THE EDITOR.—The above has been unavoidably delayed. The writer has, I think, failed to set forth, distinctly, the loss of election to the honor of kings and priests,—which all the persons lose he has spoken of—and the loss of

salvation as *subjects* of their government. They lose *that* which can only be attained in *this* life, and which is only attained by the "*few*" that "enter the strait gate, and walk in the narrow way;" these are of the *second* class named in the following text, "The living God is the Saviour of *all* men; SPECIALLY of these that BELIEVE." 1 Tim. iv. 10.

It does not follow that all others fail of any salvation, because they have brought on themselves the *eternal* loss of the high honor of being of the Bride of the Lamb: that loss is impairable to all who have been called to it and failed; but still there is hope concerning all such, except they have been guilty of "*Blasphemy against the Holy Ghost.*"

### COMMUNICATION FROM ELD. JACOB BLAIN.

BRO. STORRS: As you often publish in the EXAMINER valuable explanations of texts generally relied on to prove endless misery, or the final destruction of the wicked, and as this is an important work at the present day, I send an article from a religious paper explaining Prov. i. 26. It is a better explanation than I could give myself, and I hope you will think it useful to insert it in the EXAMINER which is wisely devoted to very important reforms.

Buffalo, N. Y., Oct., 1877.

### PERVERSIONS OF SCRIPTURE.

PAUL's rebuke of the sorcerer at Paphos is not inapplicable to the present day,—"*O full of all subtilty, child of the devil, wilt thou not cease to pervert the ways of the Lord?*" Not the ways only, but the words of the Lord, are often amazingly perverted. The true significance of many passages of the sacred record is entirely lost in the persistent effort to fasten upon them another meaning. The twenty-fifth chapter of Matthew, for example, is entirely changed from its original signification, and converted into a minute description of a general judgment and unending punishment thereafter. So the words *gehenna* and *hades*, and even our word *hell*, have been most strangely and monstrosly perverted, and condemned to bear a burden of meaning which those who first used them knew nothing of. In their present acceptation, they are made to stand for a place or a state of future misery, which shall never cease. No such meaning was ever dreamed of by the sacred writers, nor by our translators, who first employed them.

But no part of the sacred Word seems to have been more gravely or mischievously perverted than the passage, "I will laugh at your calamity and mock when your fear cometh." The whole paragraph connected with it is quoted as if the Lord Himself had spoken, declaring in solemn denunciation his method of dealing with his own wayward children. They wander from the path of peace; he calls them back, but they refuse to return. He stretches forth his hand, but no man regards it; his counsels are set at naught and his rebukes unheeded. Then he turns upon them in laughter and mockery, spurning their prayers and disregarding their entreaties. Becoming the sport of devils in hell God will mock and laugh at their calamities in all eternity. Such is the application frequently made of this most noted and ill-treated passage.

It seems scarcely possible, however, that intelligent men should not know positively that this is a gross perversion of the meaning of sacred writers. The passage stands among the proverbs of SOLOMON. It stands, too, as the voice of wisdom uttering her admonitions on the street against "the simple who love simplicity," the scorers who delight in scorning," and "the fools who hate knowledge." There is no other voice uttered in this connection, no other representative of authority, speaking against the wicked whose feet run to evil. There is not the least evidence that SOLOMON, in giving utterance to this language, had any other conception in his mind than that true wisdom, under any circumstances, would speak just as it is there represented to do. It is, therefore, a very strange perversion, when the personification of an abstract quality is converted into an actual being, and that being the Ruler of the universe.

Such an application presents the divine Being in a most disgusting and repulsive aspect. Still it is a common doctrine of the Christian Church. It makes the good Father a tyrant, exulting in his own ferocity. It shows him worse even than that Roman Emperor who ordered the "Eternal City" to be set on fire, and then fiddled and danced as he saw the flames sweeping through its massive architecture, and its living freight of human souls writhing in the lurid fires. God laughs and mocks at the calamities of His own children! An infinite devil could not do worse.

Not all people, however, nor even all believers in endless torment, adopt this interpretation. The words of the wise man indicate the absolute certainty of punishment. Divine affairs are so arranged that, sooner or later, punishment invariably follows the commission of sin. Even repentance will not avert it. Yet this is a doctrine

which many Christians refuse to admit. They expect to escape the punishment which they justly deserve. They do not believe the word of God, which says, emphatically, "He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons." So says the word, but there is no mocking or derision connected with it. Asa "father pitieth his children" so the great divine Father pities the sinful and the erring, chastises them for their correction and punishes for their improvement.

The passage has sometimes been interpreted in relation to the demands of the civil law. A man committing crime is arrested, tried and convicted, and then his doom is inevitable. Wisdom, in accordance with an old brutal practice, foresees that, in his fearful ordeal, he will meet with scoffs, mockery and derision, which he will be powerless to avoid. It is not God, however, that would mock. It is only a reckless multitude which, like any common rabble, gloats over a spectacle of hanging. Wisdom speaks as if itself personally gave utterance, but it only conveys the idea of a multitude swayed by passion, and reveling in the torment of others.

"This," says Dr. A. CLARK, "this or something like it must be the wise man's meaning, nor can anything spoken here be considered as applying or applicable to the eternal state of the persons in question, much less the case of any man convicted of sin, who is crying to God for mercy." The civil law may be inexorable, but no true penitent praying for pardon ever called upon God in vain. It may be added, too, that whether in this world or the world to come no repenting sinner will ever be denied. The future, like the present, is necessarily a condition of moral freedom, where repentance is as attainable and available as at any period of human existence. A fatality, resistless and relentless, with the impossibility of change and reform, no more follows the footsteps of moral beings in the future than in the present life. An irrevocable doom of eternal sin and rebellion would destroy all accountability, and throw sentient beings into a great caldron of torment, for a mere mock of their calamity and delight in their misery.

## PREACHING AND "PREACHING."

FOR SCRIPTURE SEARCHERS.—No. 2.

There are two aspects in which the word doctrine can be regarded in the Scriptures. One is, its use when referring to God and the things of God: the other, when referring to man, and the things of man.

Under the first, the following passages can be

placed. Matt. vii. 28, the people were astonished at the doctrine or teaching of Jesus, which we find in the v. vi. and vii. chapters of Matthew. In Matt. xxii. 23, and preceding verses, the multitude are said to have been astonished at the teaching of Jesus concerning the resurrection. It is stated, in Mark iv. 2, that Jesus said several parables to the multitude in his doctrine or teaching. It is recorded in John ii. 16, that Jesus said: My doctrine (or teaching) is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine whether it be of God. The doctrine of the Lord is also referred to in Acts xiii. 12, and preceding verses. Of the early church it is written, they continued steadfastly in the Apostles doctrine (compare Acts v. 21, and Acts xvii. 19). The Apostle Paul thanks God that the Roman Christians had obeyed from the heart that form of doctrine which was delivered to them. (Rom. vi. 17.) The overseers of the churches are to be able by sound doctrine both to exhort and to convince the gainsayers (Titus i. 19.) The Apostle John says, He that abideth in the doctrine of Christ, he hath both the Father and the Son. (John ii. 9.)

Under the second, the following can be placed: the teachings of the scribes (Matt. xvi. 12.); strange teachings (Heb. xiii. 9); the doctrine of Balaam (Rev. ii. 14); the doctrine of the Nicolaitanes (Rev. ii. 15) and the doctrine of Jezebel. (Rev. ii. 20—24).

The doctrine of Christ and His Apostles is the teaching of Christ and His Apostles. Their followers should teach what they taught; and be imitators of them who through patience and faith inherit the promises.

The present warning is: that in these days men will not endure sound doctrine, but heap to themselves teachers, who, like themselves, turn away from the truth and accept fables.

It is, therefore, necessary to shew incorruptness in teaching. To nourish, and be nourished in the words of faith and sound doctrine.

It is well to remember that "Education is Revelation coming to the individual man; and Revelation is Education which has come, and is yet coming, to the Human Race." Or, in other words, Education is the leading out, or opening up, by means of teaching the senses of the individual man. Revelation is the teaching already given, which has led forward, and will yet lead forward, the Human Race. Revelation first guides the reason, and then reason sees clearness in the Revelation. If any man teach, let his

teaching or doctrine be according to the oracles or communications of God.

H. BRITTAIN.

BIRMINGHAM, ENGLAND.

### THE AGED EDITOR'S PRAYER.

O Thou, the ever blessed Source  
Of power and life, of light and love,  
By Thee creation keeps its course,  
By Thee all beings live and move;  
Hid in thy everlasting deep  
Thou dost thy secret counsels keep.

Thou nam'st Thyself Eternity  
And dwellest in the loftiest place,  
Yet contrite ones that wait on Thee  
Shall find thy condescending grace;  
Thou wilt such trembling souls revive  
And let them in Thy presence live.

Father, behold thy suppliant child  
With hoary head and feeble form;  
My more than four-score years are filled,  
Preserved through many an earthly storm:  
Give me fresh strength, I humbly crave,  
Ere I shall slumber in the grave.

Look on the face at Thy right hand,  
The face of Thine anointed One,  
Shine on me in this pilgrim land  
With beams reflected through thy Son;  
Then, as from Nebo, I shall see  
Emmanuel's land brought nigh to me.

And when "The ransomed of the Lord"  
Shall rise with songs of victory,  
May I, from death to life restor'd,  
The King in matchless beauty see,  
Then through the "Ages" I shall live,  
And to Thy Love the glory give.

JOHN LYLE.

Newark, N. J., Nov. 24, 1877.

### REMARKS ON PROPHECY.

BY EDWIN PHELPS.

In Rev. xiii., we have a beast brought to view, having "seven heads and ten horns." "And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."

A beast with seven heads denotes a king having authority over seven kingdoms: as the fourth or Roman beast had ten horns (Dan. vii. 7.). As the dragon of chapter xii. had seven heads, so this beast takes the place of the dragon "with great authority." "And I saw one of his heads, as it were, wounded to death, and his deadly wound was healed; and all the world wondered after the beast;" (healed head). It seems that this beast had been in great authority at some previous time and had lost that power, or had been wounded; and now it was healed, or had regained that power and all the world wondered after the beast. "And they worshipped the beast" (healed head) "saying, who is like unto the beast? who is able to make war with him?" This must be compulsory worship, or compelled to submit to his authority.

Now can we find a beast or kingdom, that came up at the dissolution of the Roman Empire, and did pluck up three of those ten kingdoms, and became great and subjected the remaining seven kings to his own authority, and then loses that power by being wounded to death by the sword, or suffers the loss of that power for a time, and then comes up again, and attains to great authority over the same seven heads? if we can find such a kingdom we shall find the little horn of Daniel vii. 8, and the beast that comes to his end when "none shall help him." Let history decide this question.

One historian says, "France, anciently called Gaul, immediately previous to the dissolution of the Roman Empire of the west, was divided between the Romans, Visigoths, Franks and Burgundians." Here we find that the country, now occupied by France, was anciently divided between four Kings. "A few years after this event, viz., 581 A. C., Clovis, King of the Franks, obtained, by degrees, possession of the country. Then he must have plucked up the other three in order to come in possession of it himself "He is therefore considered the true founder of the French Monarchy, as before him the Franks held only a few provinces on the right bank of the Rhine. From this people ancient Gaul obtained the name of France."

Here we find the little horn of Dan. vii. 8, that waxed exceeding great, Dan. viii. 9. The historian further says: "The Franks were supposed to have been of German origin and to have inhabited the country between the Rhine and the Weser, which now forms part of Holland; and Westphalia. "Some believe them to

have consisted of a mixed multitude of various tribes living beyond the Rhine, who, when Germany was invaded by the Romans, united in defense of their common liberty, and styled themselves Franks, i.e., free-men." (Robin's outline of modern history, period 3rd, page 80). I am inclined to believe that they were of the latter origin, as the beast like a leopard, and feet like a bear, and mouth like a lion would seem to apply to such a people.

Clovis made many conquests, first over the Romans, then over the king of Thuringia, who had invaded his dominions. He afterwards conquered the Germans, and finally the Visigoths under Alaric, at the same time subduing all the south of Gaul. "And he waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. viii. 9.

Thus far we find harmony between the prophecy and history.

In speaking of the new western empire, the historian says, "It included the dominions of Charlemagne (the French king) or the countries of which he was acknowledged as sovereign in 800 A. C. It was at this period that the title of Emperor of the West, was conferred upon him. He was established in that august sovereignty, by being crowned at Rome by Pope Leo III." "It is thought, by some, that had he chosen Rome as the seat of his government, and at death transmitted an undivided dominion to his successors, the fallen empire of the Romans might have once more been restored to prosperity and greatness." Page 98. Here we have the dragon of Rev. xii.

"The countries included under the title of The New Western Empire, were principally, France, Germany, Italy, and a part of Spain." Page 9. He does not name all the countries that formed this empire.

"Under Didier, the kingdom of Italy came to an end. He was defeated by Charlemagne, his son-in-law. Italy was afterwards incorporated into the new empire of the west. The French king thus put an end to the Lombard dominion in Italy, and was himself declared, by the pope, king of Italy, and patrician of Rome." Page 90. Thus we have the ten horns on the seven heads. The Empire as such continued but a short time. "One country after another separated from it under the successors of Charlemagne, and Germany at last became the sole seat, or representative of the Empire." And the structure reared by the French monarch was dissolved.

Page 99. Here we find when the beast received his death wound. Now, if we are right in our position we shall find France to come up again, and have authority over those same countries. We shall find this accomplished by France under Bonaparte.

Westfield, Mass., April, 1877.

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: The last number of the 21st volume of the EXAMINER has come to hand, and to say that I am truly thankful will not fully express the feelings of my heart; but my hope and prayer is, that I shall see the hands that have been nerved by the Spirit of Jesus, and have labored so much for me through the BIBLE EXAMINER,—yes, those hands made immortal, holding a sceptre of righteousness, setting on Jesus's throne, and among those that are wise, that shall shine as the firmament (and that turn many to righteousness, *in the ages to come*) as the stars forever and ever. O, my brother, could the kings, councillors, judges, and the mighty of this world have but a glimpse of what we shall be, how would kingdoms and thrones, and worldly sceptres and wide dominions, sink into nothing before it! O, thanks be to God that he who was rich became poor that we through his poverty might be made rich. As Paul said, "having nothing, yet possessing all things." Yes, "all things are yours, and ye are Christ's, and Christ is God's." O! what has God wrought? Wonderful things, and that my soul knoweth right well.

Looking back on my early days, when the Spirit of God first *brooded* (as Rotherham says) on my dark understanding, how beautiful and full of meaning was the passage, "And the Spirit of God moved on the face of the waters." What was the effect? "God said, Let the waters bring forth *abundantly* the moving things that have life." O, blessed be God, so the Spirit impregnates the dark mind of man; and it is truly the dark genesis of life: yet eventually it will bring forth abundantly living things, full of life. And I here wish to say, to the glory of God and the Lamb, that blessed brooding Spirit has, from that day to this, been seeking to *reproduce* itself in me, and to find objects on which to rest and delight; and what can those objects be but the precious Word of God? What can the pure Spirit of God delight in more than the living truth? I have the evidence of this now; yes, in the blessed reviving that I have had for the week past.

O! how full of meaning was the last prayer of Jesus; how it delighted my soul, and I believe the Spirit of God delighted in it as well; and, O, how it rested and delighted me. I could see that Jesus prayed not for the world; and I could see the reason. He could not ask the world to believe without evidence; no, in nowise; and He had not got the evidence ready; and I saw that his prayer to God was that the disciples, and all that believed on him through their word, might be *one* as he and God were one, and that they might be sanctified through the truth, and all made perfect in God and Christ; and I saw that *the body* could not be *perfect* until the last member was brought in; and the truth is clear that when the body is made perfect, in God and Christ, that it must be immortal as its living head! And I saw that when the body is married to its living Head, then it will be the perfect evidence that God sent Jesus into the world to save it; and that He loved the world as he loved Jesus. And I saw that the world will *believe* and *know* all this; and of course they must have a resurrection and probation, or trial. And our God only knows how many of them shall our spirits *brood* over, impregnating them with life and light, in the glorious ages to come. O! when I contemplate God's great plan for saving the world through Jesus, and his tasting death for every man, and the will of God that all men shall be saved, (of course from ignorance, for it adds), and come to the knowledge of the truth; yes, come to know the truth; showing that they were ignorant of it before.

When this soul-cheering doctrine cheers my mind, and I have the assurance of hope, it is then, my brother, that I feel, "We have this treasure in an earthen vessel, that the excellency of the *power* may be of God, and not of us." But by and by, our hope is that we shall possess an immortal vessel, that can bear to be filled with the "fullness of God." It is blessed to live *now* when there is so much light on God's plan, and how He will accomplish and bring in the times of the restitution of all things spoken of by all the holy prophets since the world began. I bless God for this day of light and life; and I do bless Him for bringing out the BIBLE EXAMINER. I feel that it is like our heavenly Father, to give his children what they need, and to give it in due season. It was some remark of Bro. Bishop's in his article, Judgment No. 3, that touched a reviving chord in my heart, and set all the rest in tune. What can I render to God for all His benefits? Bless His holy Name for ever: and let all holy beings say, *Amen*.

My love to all God's dear children. May

grace, and love, from God the Father, be and abide upon the whole elect, i. e., the whole body of Christ, by whom God will save the world.

Your Sister, waiting.

Fredericksburg, Iowa, Sept., 1877.

P. S.—I feel, Bro. Storrs, that I cannot do without the BIBLE EXAMINER, even if you have to send it *gratis*.

RESPONSE BY THE EDITOR.—No, Sister Pitts, you will have the EXAMINER *gratis* or otherwise while I live to publish it. "The Lord will provide."

FROM DR. W. D. NELSON.

BRO. STORRS: Since I wrote to you, I have severed my connection with sectarianism, having been bound with the strong chains of the "tradition of the fathers" for many years. I thank the Lord that He has enabled me to see the glorious truths of His Word. I could not get a letter recommending me as a Christian, from the fact that I am no longer sectarian in my views, but believe the word of God instead of *traditions*: viz., I do not believe the *great* kingdom, the old Prophets and the Apostles so often declared should be established on this earth, to be located in the hearts of a *few* frail believers. First: Because, Christ nor the Apostles ever mentioned locating it there. Second: Because, the Czar of Russia has a *much greater* kingdom! Nor do I believe that the God of the Bible will be similar in the treatment of these enemies to the Modoc, or Camanche Savage! Consequently, I am not considered *orthodox*! Bless the Lord, I believe in His word *more* than in all modern *orthodoxy* combined! I thank you for pointing out the *glorious truths* in relation to "the ages to come." I might have seen them long since if my mind and judgment had not been perverted by sectarian training in my youth.\* Sectarianism warps the judgment, blinds men's eyes to the truth, and fosters *man-worship*, instead of the worship of God. I love all christians in bondage to sectarianism, yet; but I love God's truth more! Although the truths pointed out in the EXAMINER are very unpopular, I believe the time is not long before Christ the true door will be with us, and *he* will then upset all these sectarian Dagons.

I was reading an article, a few days since, from a Second Advent, trying to prove no resurrection of the wicked dead, from God's infinite knowledge, love, and mercy. Poor man, I can only pity all such teachers. It *cannot* be the

God of infinite love, and knowledge, would create millions of intelligent beings, for a wise purpose, and then let satan cause him to destroy them forever. It is not the God of the Bible!

I will say that according to my judgment, there is more sound Bible truth in the EXAMINER, than in any work of the kind I ever read, and I have read many.

I cannot close without saying, I am ashamed that I have been led so long by sectarianism, (if it is "popular"): but I thank the Lord he has opened my eyes completely.

Fulton Co., Ill., October, 1877.

M. C. HARRIMAN writes: I see, in the November EXAMINER, your notice of the pamphlet on the "GREAT PYRAMID". I was much interested in the article you refer to in the EXAMINER, and am glad to learn of additional matter on that subject. Truly, "Light is sown for the righteous"; and if they are humble enough to accept it as the Lord sees fit to give it, it is well. The doctrine of the future ages, as we now see it, was to me as a small, distant light, which I was trying to see more clearly. As I have continued to look, more and more eagerly, the apparent light has shone more and more, until now it seems like a fire which cannot be quenched; and its illuminating power has penetrated my entire being: it gives me confidence, peace, joy and love; love, not only for self and a few that may chance to think just as I do, but a love for God's whole creation; and although I might wish many things different from what they appear to me, still I feel that God's way is a good way, and that in the end it will bring about just the best possible result.

GEO. W. FICKS, Sacramento, Cal., writes: I praise the Lord that he has spared you to promulgate the great truth you cherish so dearly. I pray for you often, asking our heavenly Father to bless you abundantly and give you strength for the great work that Heaven seems to have mapped out to you. May God bless your magazine by planting the truth in many hearts all over the land. I do not understand the Bible in all things as you do, but nevertheless I love you because you are a servant of Christ.

JOHN P. DAVIDSON, Sparta, Ont., [Canada, writes: Friend Lederer certainly deserves thanks for his researches and information on the apocalypse of Daniel, as presented in the EXAMINER. I believe your views on the "Eastern Questern" are entirely correct.

## DEATH YET REIGNS.

I learned the last of October that our highly esteemed and beloved Sister BENTON, wife of AZRO BENTON, of Vergennes, Vt., was very sick. I wrote her immediately words of encouragement and hope. I received in a few days the following letter from her daughter.

VERGENNES, Vt., Nov. 4, 1877.

BRO. STORRS: Your letter acknowledging mother's came Monday morning, Oct. 29th, and my first bitter thought was, *Oh why could not this have come yesterday!* Its words of cheer and consolation never reached her for whom it was intended, for she had passed into that "sleep that knows no waking," [this side the resurrection]. Saturday she seemed better than for many days before, and rose from her chair without assistance several times during the day and went from one room to another; she did this as late as five o'clock P. M.; but she suffered intensely during the night and was unable to leave her room Sunday, and as the sun went down passed into a deep sleep, and a little past seven breathed out her life without moving a muscle.

I think I never saw any one look so lovely in death. An expression of peace and quiet joy rested upon her face that was remarked by many.

She was more conscious of her approaching death than any of us, and told me many weeks ago, "I think I shall not live until the leaves have fallen."

Mother was in her 65th year. I think she was the most *sincere* person I ever knew.

Yours, in sorrow, and the hope of a resurrection.  
LOTTIE E. BENTON.

A. S. IREDALE, California, writes: I am glad to be able to say that the BIBLE EXAMINER is accomplishing the mission for which it seems to be sent: it is truly the bread of life to many seekers after truth. California seems to be getting well leavened with the truth as taught in the EXAMINER; and I am glad to hear from some of the Preachers of our City, in the past year, a good old fashioned sermon on the personal coming of our blessed Saviour, and the setting up of His kingdom on *this earth*, as He said He would come again and receive us to Himself. I am glad that many old professing Christians begin to understand the true meaning of our Lord's prayer, which He taught us to pray for His kingdom to come, and His will to be done *on earth* as it is in heaven. This, I think, is after His coming and the setting up of the kingdom. That, I

take to be at hand. With such tried officers at the head of the government, as the Scriptures describe, what may we not expect? Then will follow the universal proclamation of God's goodwill to all people who hitherto have been deprived of that knowledge. Truly, all the blessed promises are in the near future. Blessed day to contemplate!

A Brother in Arkansas writes to ELD. LAWVER as follows:

"We received those packages you sent us all right. We are still seeking after God's truth, and we love to read the BIBLE EXAMINER; for it makes every thing *so plain* that a 'man, though a fool need not err therein': it makes God a just and *merciful* Being, in stead of a *tyrant*. I love God's people—the 'called out' ones. I think the sectarians are, as you said, trying to put a *six-foot* man in a *four-foot* coffin. If they would take off their sectarian spectacles and look at God's Word, they would see beyond the 'world-burning' theory. I am thankful that I have been permitted to see the light. I am still thirsting after more of God's light and truth. I can pray in sincerity, 'Thy kingdom come, Thy will be done on earth as it is in heaven.' Yours for the truth."

MARY A. FLETCHER, Nebraska, writes:

I commenced reading the EXAMINER over a year ago, and the more I read it the better I like it. May the Lord sustain you in your old age, and grant you grace and wisdom to unfold His glorious truths to a people who are ignorant of His *great love*. I am poor in this world's goods or I would order a number of pamphlets to distribute, for there are a few who would receive instruction on some of these deep, dark questions. I was conversing with a gentleman a short time since, "Oh," said he, "I am no friend to the eternal torment doctrine; but it is in the Bible; and what are we going to do with it?" I thought if he only had something to read on the subject to enlighten him, he might be led to see our heavenly Father did not create beings to suffer eternal torments, May we all be led in the way of truth, is the prayer of your sister in the hope of the Gospel.

MARY E. BENHAM, Central N. Y., writes: May be you will live "till He comes." I hope you will; and I most earnestly hope that I shall too. I always dreaded being put in the ground; not that I doubted for a moment but that I should rise again; for Job's faith is mine, and I can say

with him, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." In the subject matter of the resurrection I always was deeply interested. It is a most glorious doctrine; and it seems so real to me. I have had friends say to me, as we stood by the grave's side, "Is it possible they will ever live again? I can hardly believe it, nor at all realized any thing about it."

I never feel so: My faith takes hold of the resurrection, and it is just as real and sure to me as that the sun will rise to-morrow morning. Job in his flesh—his glorified body, will see God: and so shall I. This is a glorious doctrine and faith. But the time seems long: especially to one like me who walks alone; and yet, not alone, for Jesus is with me; and I can very well do without the society of those of like precious faith, however much I may desire it, while I have Him for my Guide and Guard.

N. L. THAYER, Wis., writes: It appears to me the Bible truths advocated in the EXAMINER grow more and more precious to me every day. The Abrahamic Covenant, in all its details and loveliness, grows in my mind daily. It brings the realities of the future *so real* and near that it makes it easy, comparatively, to overcome the temptations of the present, and is an anchor that holds me steadfast, and I daily rejoice in hope of the glory of God that is to follow. I do hope the good Lord will spare you; that instead of "passing over the river," you may experience the benefit of Paul's" mystery. Ye shall not all sleep, but be changed, in a moment, in the twinkling of an eye. May the Lord preserve you unto the day of His coming.

HUGH BAKER, Lowell, writes: While sorrows multiply, the prospect of the restitution with its glories and blessings, shines more and more on my pathway. I see the day approaching with certainty, while Israel is being gathered to the land of their fathers, and the Gentile foot stands trembling on the sacred soil. The "until," spoken of by Jesus and Paul, looms up with mighty importance. Soon will the mighty word be issued, and the Elect, both living and dead, will hear and be carried to meet their Lord, where they will receive the instruction needed to prepare them for the thrones promised over the nations. How delightful the thought, the Lord's mercy is over all the works of his hands. He will have untold millions, now in death, and such as are now locked up in impenetrable darkness and unavoidable ignorance, for the subjects of the kingdom of Messiah, when the glory of

the Lord will be revealed and all flesh shall see it together.

D. PARMELEE, Washington Territory, writes: I hope to acknowledge, with you, in "the ages to come," the love of God, which is in Christ; that the world may know how great that love is. I sympathize with you, and have been often made glad by your long labor of love showing that the long-suffering of God is salvation, to be fully revealed by Christ and his Bride in "the ages to come."

REMARK BY THE EDITOR.—For the last thirty-five years this brother has been to me a steadfast friend; and the help, financially, he has given me, in my most straitened hours, fills me with feelings of gratitude, which I cannot express, to him and our gracious God for such a helper in time of need. May the Lord abundantly reward him and all others of like spirit.

DR. SCHENCK, Plainville, N. Y., writes: If I did *not* like the EXAMINER I would not subscribe for it. It answers, or replies to very many questions arising in the thoughtful mind. I think the idea of the *Priestly* function, as exhibited on this side of the resurrection, and up to the accomplishment of the resurrection of the dead; and making *that* through the *one* High Priest, of *two* kinds, mortal and immortal, brings in confusion that will *not* fuse.

WM. L. BRIGGS, California, writes: The Bible excepted, I prize the BIBLE EXAMINER above all the reading I have. In it I have found an explanation of many passages of Scripture that I never could before harmonize. You seem to be heralding a *new* dispensation. May God bless and spare you to us, few, who are so desirous to know His truth.

ANGELINE F. WATERTON, Mass., writes: I praise the Lord that through his goodness you have been pleased to send me the BIBLE EXAMINER. I thank the Lord that He was so mindful of me as to lead me into the blessed truths contained in the EXAMINER. May God bless you with wisdom to finish your great work of making known His unchanging love to the world.

H. K. FOSTER, of Western Pa., remits for the BIBLE EXAMINER and writes:

"Permit me to say, that, I highly prize this Magazine and earnestly pray the dear Father in heaven to spare you to us long for this good work and still lead you forward in the pathway of Divine illumination."

LEVI BOUGHTON, Victor, N. Y., writes: It is with most profound and deep felt gratitude to our heavenly Father for opening to my understanding the great truths of his love to all the creatures He has made, without in any instance failing to give every one an opportunity of knowing the great salvation offered to them, in God's own "due time," whether it be in this or some future age of the eventful future. Nothing can make this present life so enjoyable as to feel perfectly at ease as to the entire human family being blessed in our father Abraham and his Seed, which is Christ. Once I looked for the closing up of all things at the end of this present age, but could not see how justice could be administered to all; especially, children, idiots, and those who had not heard of the Christ, "the Saviour of the world", and not of the *few*, as some teach in their ignorance of the boundless love of God and Christ to all.

Who would not feel that it would be a great joy and pleasure if God shall count us worthy to go to the heathen nations of the earth and proclaim Christ to them; and, perhaps, require them to come up to Jerusalem and worship the King, the Lord of Hosts, and keep the feast of tabernacles, as the Prophet has told us shall be (Zechariah xiv., please read the whole chapter) after the great battle at the time when His feet shall stand on mount Olives and Jerusalem shall be safely inhabited. At that time the king of the North will think an evil thought: Thinking to go against the land of unwall'd villages to take a spoil and prey; (Ezek. xxxviii.) but the Lord will fight for them; every man's sword shall be against his brother's, fighting as they fought in the day of battle. 2 Chron. xx. 14 shows the battle is God's: (read from 14th verse to 25th) it shows every man's hand was against his brother. Israel looked on, while they sang and praised the Lord,—for "His mercy endureth forever"—while the children of Moab and Ammon destroyed one another.

Yours, expecting the Lord.

DANIEL L. OSBORN, Tekonsha, Mich., writes: The knowledge of God seems to be what is needed by the world in order to obtain everlasting life. Jesus said, "This is life eternal to know Thee, the only true God and Jesus Christ, whom Thou hast sent." Or, a person must know God to have eternal life. How pleasing the thought . . . all (the mass) from the least (child) to the greatest (person) shall know the Lord: know that He will not permit unnecessary pain. He

does not afflict willingly, nor grieve the children of men. His mercy endureth forever; or, so long as the sun and moon endure. All shall be delivered from death, and come to the knowledge of the truth in the ages to come. One of the most astonishing things in the world is, professed believers in Christianity do not believe God is good, merciful, kind, long-suffering, and not willing that any should perish, but come to the knowledge of the truth.

SUSANNA BLODGETT, Iowa, writes: my watchword is, *Truth*. For many years I have endeavored to follow the example of a precious Saviour. It seems to me now a simple and easy undertaking to follow the guidance of one who is all powerful. Often have I felt that He is meek and lowly of heart by the power of His love in melting my heart and bringing my will in subjection to His *holy* will. I feel happy in the thought that "God is Love"—that we may have an opportunity to know more of Him in "the ages to come," and of the graces that He intended to adorn mankind with. How glorious is the thought that, though in this life we are cast about by error and unbelief, on account of our fallen nature, yet God has devised a plan whereby we may know how to escape the errors of the past and serve Him acceptably. Praise His holy name!

GEO. ATKINSON, Mass., writes: I have thought, if you, or some one else, would commence BRO. DUNN's writings, and send them out in Numbers, so that we could get all of them and bind them in a book, I would like it much, and I presume others would. They are too valuable to be had in scattered and detached parts, mingled with other articles. They are needed in a bound volume.

NOTE BY THE EDITOR.—It is the intention of the Publishers, in England, to bring out the whole in a bound volume when all are published in "PARTS." This may take several years. I have no funds to undertake such a work: if any one else has, I would be pleased to see it done.

WARREN SMITH, Michigan, writes: I prize the BIBLE EXAMINER above all other periodicals on account of the Gospel truth it contains. It appears to me a great wonder that many more of the professed Church of Christ do not see and confess the truth set forth therein. We will take

courage and have long patience with them. I hope their case is no worse than that of those Paul speaks of in Rom. ix. x. and xi., and then exclaims, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out". Glorious thought that our God is wise and good, and that He will do all things well. I praise the Lord for the light I have received through the EXAMINER since I last saw you.

A Lady in Massachusetts, writes: Your magazine, the BIBLE EXAMINER, was sent to my mother by her request for two years, and we have been greatly benefited in reading it; she especially,—although 87 years old takes great delight in reading your expositions of Scripture. She feels especially glad that she has been permitted to live long enough to see superstition, and erroneous views of God's government of the children of men give way to enlightenment such as you give. She has for some time been without the monthly receipt of your magazine and has contented herself with perusing the old copies a second time; for, they do not become threadbare, but seem just as good as when first issued. If you can send the EXAMINER the next three months, I will endeavor to pay for it the coming year. I have derived great comfort this Summer from reading the old copies of the EXAMINER. If God's promise to Abraham fails, what can we expect? or, "If the foundation be destroyed, what shall the righteous do?"

REMARKS BY THE EDITOR.—How little do the opposers and *ridiculers* of our views, in respect to God's promises, confirmed by His oath, to bless "all the families of the earth," realize the fearful position they occupy! They virtually declare, that no promise of God is reliable, and that it depends on the creature whether fulfilled or not. In fact they "~~destroy~~ the foundation" of *faith*, and leave us in the *void* of all hope of any fulfilment of God's promises. From such a course, "Good Lord deliver us."

I am glad to comply with the request above, and shall send the EXAMINER as desired, hoping my aged friend may still be blessed in reading therein, and the daughter also.

MRS. J. G. MALTBY, Bristol, Conn., writes: The BIBLE EXAMINER has been both meat and drink to me. It unfolds the Word of God to my mind as I never had it before. I see truly the

Word of God is a mine of gold; a fountain of knowledge; it brings out hidden things,—things that have been kept secret: did not know where to place them. I want the true light of life that will give us strength and boldness just as we need it; for whom the Son makes free, they are free indeed. May the Lord give you means and strength to go on with the work, till the Glad Tidings shall extend all over the earth, and the churches and world see what God hath in store for those who are waiting for Him.

GEO. W. FICKS, Sacramento, Cal., writes: I praise the Lord that he has spared you to promulgate the great truth you cherish so dearly. I pray for you often, asking our heavenly Father to bless you abundantly and give you strength for the great work that Heaven seems to have mapped out for you. May God bless your magazine by planting the truth in many hearts all over the land. I do not understand the Bible in all things as you do, but nevertheless I love you because you are a servant of Christ.

DANFORTH PARMELEE, Washington Ter., sends a donation to help the EXAMINER, and writes: I am glad I can help keep alive, in the last days, almost the only periodical that seems to light up the pathway of the precious few.

### A REQUEST.

IN the EXAMINER, a year ago I requested brethren with whom I had left, or to whom I had sent my work, "*Hope for our Race*," to sell, to send me pay for what they may have sold. No one having responded, I now repeat the request, as I need it, and wish to finish my earthly business and be ready to sleep the sleep of death. But little is due me; but it will do me good, while the hard times almost prevent donations on which I have relied since engaged in our new and glorious reform.

I yet hope my brethren will not forget me while struggling with the infirmities of age. My Master yet gives me much solid peace of mind, and a joyful hope for "the ages to come."

"When life sinks apace,  
And death is in view,  
The word of His grace  
Shall comfort me through:  
Not fearing nor doubting,  
With Christ on my side,  
I hope to die shouting,  
The LORD will PROVIDE."

JACOB BLAIN.

Buffalo, N. Y., Nov., 1877.

LEVI BOUGHTON, Victor, N. Y., writes: It is with most profound and deep felt gratitude to our heavenly Father for opening to my understanding the great truths of his love to all the creatures He has made, without in any instance failing to give every one an opportunity of knowing the great salvation offered to them, in God's own "due time," whether it be in this or some future age of the eventful future. Nothing can make this present life so enjoyable as to feel perfectly at ease as to the entire human family being blessed in our father Abraham and his Seed, which is Christ. Once I looked for the closing up of all things at the end of this present age, but could not see how justice could be administered to all; especially, children, idiots, and those who had not heard of the Christ, "the Saviour of the world", and not of the *few*, as some teach in their ignorance of the boundless love of God and Christ to all.

Who would not feel that it would be a great joy and pleasure if God shall count us worthy to go to the heathen nations of the earth and proclaim Christ to them; and, perhaps, require them to come up to Jerusalem and worship the King, the Lord of Hosts, and keep the feast of tabernacles, as the Prophet has told us shall be (Zechariah xiv., please read the whole chapter) after the great battle at the time when His feet shall stand on mount Olives and Jerusalem shall be safely inhabited. At that time the king of the North will think an evil thought: Thinking to go against the land of unwall'd villages to take a spoil and prey; (Ezek. xxxviii.) but the Lord will fight for them; every man's sword shall be against his brother's, fighting as they fought in the day of battle. 2 Chron. xx. 14 shows the battle is God's: (read from 14th verse to 25th) it shows every man's hand was against his brother. Israel looked on, while they sang and praised the Lord,—for "His mercy endureth forever"—while the children of Moab and Ammon destroyed one another.

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DANIEL L. OSBORN, Tekonsha, Mich., writes: The knowledge of God seems to be what is needed by the world in order to obtain everlasting life. Jesus said, "This is life eternal to know Thee, the only true God and Jesus Christ, whom Thou hast sent." Or, a person must know God to have eternal life. How pleasing the thought . . . all (the mass) from the least (child) to the greatest (person) shall know the Lord: know that He will not permit unnecessary pain. He

does not afflict willingly, nor grieve the children of men. His mercy endureth forever; or, so long as the sun and moon endure. All shall be delivered from death, and come to the knowledge of the truth in the ages to come. One of the most astonishing things in the world is, professed believers in Christianity do not believe God is good, merciful, kind, long-suffering, and not willing that any should perish, but come to the knowledge of the truth.

SUSANNA BLODGETT, Iowa, writes: my watchword is, *Truth*. For many years I have endeavored to follow the example of a precious Saviour. It seems to me now a simple and easy undertaking to follow the guidance of one who is all powerful. Often have I felt that He is meek and lowly of heart by the power of His love in melting my heart and bringing my will in subjection to His *holy* will. I feel happy in the thought that "God is Love"—that we may have an opportunity to know more of Him in "the ages to come," and of the graces that He intended to adorn mankind with. How glorious is the thought that, though in this life we are cast about by error and unbelief, on account of our fallen nature, yet God has devised a plan whereby we may know how to escape the errors of the past and serve Him acceptably. Praise His holy name!

GEO. ATKINSON, Mass., writes: I have thought, if you, or some one else, would commence BRO. DUNN's writings, and send them out in Numbers, so that we could get all of them and bind them in a book, I would like it much, and I presume others would. They are too valuable to be had in scattered and detached parts, mingled with other articles. They are needed in a bound volume.

NOTE BY THE EDITOR.—It is the intention of the Publishers, in England, to bring out the whole in a bound volume when all are published in "PARTS." This may take several years. I have no funds to undertake such a work: if any one else has, I would be pleased to see it done.

WARREN SMITH, Michigan, writes: I prize the BIBLE EXAMINER above all other periodicals on account of the Gospel truth it contains. It appears to me a great wonder that many more of the professed Church of Christ do not see and confess the truth set forth therein. We will take

courage and have long patience with them. I hope their case is no worse than that of those Paul speaks of in Rom. ix. x. and xi., and then exclaims, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out". Glorious thought that our God is wise and good, and that He will do all things well. I praise the Lord for the light I have received through the EXAMINER since I last saw you.

A Lady in Massachusetts, writes: Your magazine, the BIBLE EXAMINER, was sent to my mother by her request for two years, and we have been greatly benefited in reading it; she especially,—although 87 years old takes great delight in reading your expositions of Scripture. She feels especially glad that she has been permitted to live long enough to see superstition, and erroneous views of God's government of the children of men give way to enlightenment such as you give. She has for some time been without the monthly receipt of your magazine and has contented herself with perusing the old copies a second time; for, they do not become threadbare, but seem just as good as when first issued. If you can send the EXAMINER the next three months, I will endeavor to pay for it the coming year. I have derived great comfort this Summer from reading the old copies of the EXAMINER. If God's promise to Abraham fails, what can we expect? or, "If the foundation be destroyed, what shall the righteous do?"

REMARKS BY THE EDITOR.—How little do the opposers and *ridiculers* of our views, in respect to God's promises, confirmed by His oath, to bless "all the families of the earth," realize the fearful position they occupy! They virtually declare, that no promise of God is reliable, and that it depends on the creature whether fulfilled or not. In fact they "destroy the *foundation*" of *faith*, and leave us in the wreck of all *hope* of any fulfilment of God's promises. From such a course, "Good Lord deliver us."

I am glad to comply with the request above, and shall send the EXAMINER as desired, hoping my aged friend may still be blessed in reading therein, and the daughter also.

Mrs. J. G. MALTBY, Bristol, Conn., writes: The BIBLE EXAMINER has been both meat and drink to me. It unfolds the Word of God to my mind as I never had it before. I see truly the

Word of God is a mine of gold; a fountain of knowledge; it brings out hidden things,—things that have been kept secret: did not know where to place them. I want the true light of life that will give us strength and boldness just as we need it; for whom the Son makes free, they are free indeed. May the Lord give you means and strength to go on with the work, till the Glad Tidings shall extend all over the earth, and the churches and world see what God hath in store for those who are waiting for Him.

GEO. W. FICKS, Sacramento, Cal., writes: I praise the Lord that he has spared you to promulgate the great truth you cherish so dearly. I pray for you often, asking our heavenly Father to bless you abundantly and give you strength for the great work that Heaven seems to have mapped out for you. May God bless your magazine by planting the truth in many hearts all over the land. I do not understand the Bible in all things as you do, but nevertheless I love you because you are a servant of Christ.

DANFORTH PARMELEE, Washington Ter., sends a donation to help the EXAMINER, and writes: I am glad I can help keep alive, in the last days, almost the only periodical that seems to light up the pathway of the precious few.

### A REQUEST.

IN the EXAMINER, a year ago I requested brethren with whom I had left, or to whom I had sent my work, "*Hope for our Race*," to sell, to send me pay for what they may have sold. No one having responded, I now repeat the request, as I need it, and wish to finish my earthly business and be ready to sleep the sleep of death. But little is due me; but it will do me good, while the hard times almost prevent donations on which I have relied since engaged in our new and glorious reform.

I yet hope my brethren will not forget me while struggling with the infirmities of age. My Master yet gives me much solid peace of mind, and a joyful hope for "the ages to come."

"When life sinks apace,  
And death is in view,  
The word of His grace  
Shall comfort me through:  
Not fearing nor doubting,  
With Christ on my side,  
I hope to die shouting,  
The LORD will PROVIDE."

JACOB BLAIR.

Buffalo, N. Y., Nov., 1877.

FROM A. F. CRESSY.

BRO. STORRS: I thank the Lord for the continuance of the BIBLE EXAMINER. The precious truth it contains is meat and drink to the famishing soul. "O praise the Lord for his goodness and his wonderful works to the children of men." How I do praise God that his goodness and love will yet be made manifest to every son and daughter of Adam. What a sublime subject for meditation is the love of God as manifested in his plan for the salvation of the human race. Oh, praise the Lord in that he hath "raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." As we contemplate God's love for us in the gift of his dear Son, we are led to enquire, who amongst us, with the love of God burning in our hearts, would care for an "abundant entrance in to the kingdom" with nothing to do for God or for the creatures of his love? It seems to me, if we have the love of God in our hearts we shall be God-like; and as the love of God causes him to pity us, so will the love of God in our hearts cause us to pity those who in this life have had no opportunity to learn of God's love for them. Dear brethren in the blessed hope of an endless life,—"throughout all ages, world without end"—Let us rejoice and praise the Lord that ours is a "high calling of God, in Christ Jesus;" and let us strive to make our calling and election sure," that we may be honored of God, and have part in the glorious work of "the ages to come." Amen, and AMEN.

A. McCORD, Ohio, writes: I am glad your life is still prolonged to herald the truth in regard to the purpose of God in creating all things for His own pleasure, and vindicating His character in harmony with the principles of Justice and Love.

#### LETTERS RECEIVED TO DEC. 9.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

J. W. Dye, James Field, John Marsh, H. K. Foster, Chas. Hope, W. T. Taylor, K. S. Pettibone, Wm. H. Smith, N. L. Thayer, F. Bruns M D, Lottie Hermes (3), D. Parmelee, John Lyle, Geo. W. Kemp, Mrs. E. V. Bennett, J. Beeching, Geo. H. Waterhouse, A. Pennell, Dr. J. K. Finley, Warren Smith, H. Brittain, Geo. Atkinson, Geo. L. Hart (3; first letter not found),

Susanna Blodgett, Levi Boughton, Henry Shedd, T. A. Dean, D. B. Cutter, H. B. Dickinson, D. Johnson, Eld. J. Blain, J. L. Knapp, Jane Alderson, J. O. Conner, Mrs. M. A. Battersby, Collins Gillett, D. B. Salter, C. T. Russell, Wm. Wright, B. S. Mills, J. N. Jerome, Abraham Sharick, J. S. Lawver, E. Archer, T. W. Wright, M. G. Armstrong.

#### PARCELS SENT TO DEC. 9.

H. Brittain, Mary A. Fletcher, Rev. H. H. Foster, J. E. Clark, Jennie Slein, J. S. Lawver (by freight, and mail), Jared Hoadley (bound Exr.), H. B. Dickinson (3 parcels), John O. Conner, Mrs. Ann M. Dickinson.

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Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

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#### The Editor's Post Office Address.

Let all *Correspondents* be careful, to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*



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# Bible Examiner.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



**New York, January, 1878.**

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.



TERMS: \$2 PER ANNUM, IN ADVANCE.



## EDITOR'S NOTICES.

QUESTIONS.—I have on hand inquiries from several correspondents which shall be attended to when my time and strength will allow: but no one must indulge the thought that one man can answer every question that may be put to him: especially, without taking time.

Eld. S. W. BISHOP's address is, "Box 566, West Meriden, Conn." not "New Britain," as erroneously inserted at the end of his article in the Dec. EXAMINER, page 88.

The extract of a letter in the EXR., for Oct., page 33, credited to "M. C. HARRIMAN," by mistake, should have been credited to "A. F. CRESSY," Oxford, Conn.

## BOUND VOLUMES.

Any person wishing Vol. xxi bound, should send me their order immediately. Price, \$2; in plain binding: in morocco gilt \$3.25.

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"THE AMERICAN MILLENARIAN," Nos. 5 and 6, new Series, is received. It is "published monthly, or as often as friends will furnish means to pay for printing. Terms \$1 for 12 Nos." "All correspondence and money should be directed to M. A. BLUNT, Printer and Publisher, 247 Washington St. Boston," Mass.

DAVID CAMPBELL, Editor. All communications for him should be addressed to him, "West Windham, N. H." Ed.

## LETTERS AND EXTRACTS.

ABRAHAM SHARICK, Darien, N. Y., writes: The 2d day of January I am 79 years old. I am a poor writer or I would write you a long letter of my trying to serve the Lord for over fifty years. I have endeavored to do my duty; but must soon end my pilgrimage. If there was no hope in the future for many of my dear friends

I would have to leave this present state with sorrow. I intend to take your Magazine while I live.

J. B. EGGLESTON, Pleasant Valley, Conn., writes: I feel to praise the Lord with all my heart for the cheering Letters that are published in the EXAMINER every month; especially, the last from Sister PITTS; it expressed so much the Spirit and Name of Jesus.

WM. LINDSAY, Detroit, Mich., writes: I am glad to tell you that the BIBLE EXAMINER becomes more precious to me every number that I receive. Yes, I have learned far more solid and abiding comfort and good hope the last year, through the EXAMINER, that I have in a life time of over fifty years. My prayer constantly is, that the God of all blessings may spare your life and the lives of the dear ones who sustain so gloriously the wonderful plan of the salvation of man through Jesus.

REV. JONAS OLSON, Bishop Hill, Ill., a minister who came from Sweden, with a colony, in 1849, (see BIBLE EXAMINER, Vol. xx. page 187) writes, under date of Dec. 18, 1877;—Soon another year is gone which has brought us nearer to the glorious time when hope shall be changed to sight, and faith to a full contemplation of what we now see as through a glass darkly; and when the Nobleman shall return from the far country and set up his kingdom and rule over the House of Jacob forever, as the angel declared to Mary. Blessed be God, his dominion is not confined to the House of Jacob, alone: the heathen shall be His inheritance and uttermost parts of the earth His possession, and His Sceptre shall sway from one end of the earth to the other, and the Government shall be on His shoulder, and His name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Amen.

"The date of this letter is my birth day. I am now 75 years old: my health is not so very good. I live nearly two miles from Bishop Hill, and if possible I go there every Sunday and preach your doctrine, which is ours, to a small congregation. Very few of them can read English; for that reason you have so few that subscribe for the EXAMINER; many more would if they could read; but they are too old to learn. God bless and sustain you till your work is done, is the prayer of your brother in Christ."

NOTE BY THE EDITOR.—Fifteen copies of the EXAMINER are taken at Bishop Hill, besides donations from BRO. OLSON. The Lord bless them.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXII.

NEW YORK, JANUARY, 1878.

No. 4.

## REFLECTIONS ON THE JUDGMENT.

The EDITOR of this magazine has now passed the eighty first year of his life, and he has thought to present the readers of this periodical, on this occasion, the views he has entertained for the past seven years with respect to the "Judgment" on the great mass of mankind; or those not included among the "Just," or not of the "few" who have entered the "strait gate and walked in the narrow way." These last have a priority in the resurrection of at least a "thousand years," and do not come into judgment after resurrection. Their judgment, or *trial* was completed in *this* life. Their "resurrection is unto life;" "neither can they die any more." Matt. vii. 14; Lk. xx. 36. Their prior resurrection of a thousand years is their release from all future trial for the past, and their confirmation in life which is *eternal*. "The rest of the dead lived not again till the thousand years were finished." Rev. xx. 5. After that period, and the little season that follows it, commences the resurrection of "the rest of the dead." They are raised for judgment, or trial.

The question now arises in what sense is the term Judgment used? This will appear as we proceed; but the age or ages to follow the 1,000 years I shall call

### THE JUDGMENT AGES.

I call them so, because they open with the commencement of the resurrection "of the dead," who "lived not again till the thousand years were finished." (Rev. xx. 5). They had once lived—had died and remained in death's dominion till the end of the period spoken of. This was their "non-resurrection,"—they rise not till the saints, with their Head, have a perfect dominion over all the earth, and the last rebellion is put down. They lost the life eternal, or life of the ages; i. e., they did not have "part in the first resurrection," which men must have to inherit that which is called "eternal life;" which includes *all* the ages from the return of Christ from heaven, or of his personal reign.

At the point now about to be spoken of com-

mences "the resurrection of judgment" (John v. 29). Our translation has it "damnation;" but that is manifestly an erroneous rendering of the word *krisis*; a word which often occurs in the New Testament and several times in this same chapter, and is rendered *judgment*. The period now to be considered, I judge, is the same as that embraced in 1 Cor. xv., where Paul, after speaking of the first-fruits—Christ, and they that are His at his coming, says, "Then the end" (*telos*). The *end* of what? To me it is evident it is the resurrection, of which he had said, "every man in his own order" (*tagma*), "band, cohort;" "appointed succession." The resurrection of the dead is not all at one time. Events centuries apart are often mentioned as though simultaneous. No one doubts this as respects the first and second advents of Christ; though the length of time intervening may be unknown.

So of the resurrection of the dead. It may be spoken of as though one event, yet the Scriptures speak of it as a series of events, more or less distant from each other. After "the first resurrection" no more of the dead will be raised or "live again till the thousand years are finished." Nor does the text say that there will then be a simultaneous revival of all "the rest of the dead." From Paul's language—"every man in his own band"—it seems most likely there will be various periods in the work after it commences, covering an indefinite period or periods, though presented under the veil of one scene, as in Rev. xx. 11-13. That scene may and probably will cover thousands of years, if not ages. The account here is brief, but it covers a work of such magnitude that no one can reasonably suppose the time is short in which it is to be accomplished. Paul tell us there is a future "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. ii. 16.) All men are, in this life, passing through a judgment; i. e., they are, under God's present government, forming a character which will have an influence on their future destiny, though it may not absolutely fix their final destiny. That will depend

upon their reception or rejection of Jesus Christ after he is clearly revealed to them as their REDEEMER and DELIVERER from sin and death. The time of judgment, then, "for the rest of the dead," will bring to view "every man's work," and the trial or judgment will take him at that point and proceed till his name is found written in the book of life, or a record of its exclusion from that book, which can only take place *after* the knowledge "of the only true God and Jesus Christ" has been set before him. If *then* he does "despite unto the Spirit of grace" and has "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He (the Son of God) was sanctified (set apart as a REDEEMER), an unholy thing" (or, a *common* thing); for such "there remaineth no more or, *no other* sacrifice for sins: but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. x. 26-29). Such are not found, in the final trial, "written in the book of life;" i. e., they are not put on record to live, but are to be "cast into the lake of fire;" or experience "the second death;" *that* death has "power over them." (Rev. xx. 6, 14, 15). At what period in the future this result is arrived at, we are not told and have no means of knowing. From the nature of the case this judgment dispensation must be a long period before its finale. During it, all those who have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," will have such means granted them as shall enable them to obtain that knowledge, and by the use they make of that opportunity will their final state be determined, either to have their names inscribed in the book of life, or if not found there when that trial closes, they will be cast into the lake of fire, or be subjected to "the second death."

Till the trial here spoken of, opens, the "due time," or God's time for vast multitudes of the race, had never come for them to hear the TESTIMONY that the "One MEDIATOR between God and men, Jesus Christ," had "given himself a ransom for all." Hence, not till then could their final state be determined: for it is by *faith* or *unbelief* of this great fact of human redemption by Jesus Christ,—the Second Adam,—that men are to be finally justified or condemned. While in the death state this work could not go on, because "there is no work, nor device, nor *knowledge*, nor wisdom in the grave (in *sheol*) whither thou goest" (Ecc. ix. 10); therefore, there could

be nothing done for those who had died in the unavoidable ignorance I have spoken of: not till the thousand years were completed, and "the rest of the dead" live again. Hence, the message of God's love to them and Christ's giving himself a ransom for them must come into the judgment age, or ages.

To suppose that period is of short duration, because so briefly spoken of in Rev. xx., is contrary to God's method in all his works in ages past. The "Gospel dispensation," as it is called, which the apostles evidently supposed would be short, has already extended to near two thousand years; and six thousand years have been occupied in "taking out" of the nations "a people for God's name" to be "kings and priests unto God," (Rev. i. 6); a people called a "little flock" (Luke xii. 32), and a "few" who have entered "the strait gate" and walked the "narrow way." (Matt. vii. 13, 14). If such vast periods have been employed in this preparatory work, shall we conclude that less time will be employed in the Judgment age or ages, when each one of the human family (embraced in the expression "the rest of the dead") are to have their character brought into review and a final result arrived at? Rather, is it not highly probable, judging from the past of God's works, that the judgment will be made up of various divisions of time, shadowed forth by the past, and by "the times and seasons" in the Mosaic dispensation; which "times and seasons the Father hath put in His own power," (Acts i. 7), and which "it is not for" us "to know" at present.

It seems impossible to come to any other conclusion than that the Judgment will extend through a vast but unknown period or periods, each employed, possibly, in disposing of the case of one "band" of the "rest of the dead," who are to "live again" at some period after the thousand years are ended.

In relation to the work of the Judgment, after all our thoughts on the subject, the language of Paul comes home to us with tremendous force, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His JUDGMENTS, and His ways past finding out!" (Rom. xi. 33). Hitherto revelation has given us little more than the "shadows of things to come;" sufficient, however, if properly considered, to excite in our minds an earnest desire for more light, and a diligent searching of the Scriptures, with earnest prayer to God to be guided into all truth: sufficient to show us the folly of

that fond attachment to the things of time and sense which now so absorbs the minds of the mass of our race. "The whole world," as it now is, weighed in the light of God's truth concerning things to come, is but vanity; and the deepest folly a soul can be guilty of, is, to prefer these passing vanities to the great and glorious things of the endless future; and the greatest wisdom is, to use the present life time in searching out and seeking after the glories to come, which will not only be satisfying, by being filled with all the fulness of God's riches in Christ, but will be as unending as the existence of the CREATOR himself.

Before leaving the subject, I would remark, that the idea of the judgment being a grand assize, at which the whole race are at one and the same time present, I regard as without foundation in reason or Scripture. There is no reason why they should be. They would cover an area of hundreds of miles square, closely packed. Then, the time necessary to an examination of each individual is no small objection to such an idea. Said Jesus, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 36, 37). This language, if not understood strictly literal, certainly implies a critical examination of each case irreconcilable with a judgment day of any short period, and can only agree with Paul's statement of the resurrection of "every man in his own band," or class. (1 Cor. xv.)

Nor does it necessarily follow that a judgment day is a period in which no mercy will be extended; for mitigating circumstances are always taken into the account, even where the accused is proved guilty of a crime; and our "Advocate with the Father" (1 John ii. 1) will not have lost His interest in those for whom He "gave himself a ransom," because they are now being "judged according to their works," (Rev. xx. 12, 13). Besides, the final state of each is in the hands of the REDEEMER. In this respect, "The Father hath given him authority to execute judgment, also, because He is the Son of man," (John v. 22). How wise, how merciful our heavenly Father thus to deal with our race: appoint one as Judge, both to determine and execute, who can be "touched with the feeling of our infirmities," having been "in all points tempted like as we are," (Heb. iv. 15). What a heart is here in judgment! One who knows all possible

circumstances, and how to make allowances, and whose judgment is as certainly mingled with mercy, where it can be, as that He gave Himself a ransom for all men and became "the propitiation for the sins of the whole world." (1 John ii. 2).

I say, mercy, even in judgment, will be extended "where it can be." But that there will be cases where it cannot be, I do not deny; for, if men sin "wilfully *after*" they "have received the knowledge of the truth," and despise "the Son of God," expressed by the idea of having "trodden Him under foot," marking a contempt of the REDEEMER, which constitutes the sin that hath never forgiveness, (Heb. vi. 6-8, x. 26-29, and Matt. xii. 31); then, no mercy can reach them, and the lake of fire must be their lot as the only act that love itself can perform for them, to extinguish both their sin and misery.

After that a new and glorious scene opens to our astonished vision. Paul speaks of it as a time when God, in "His good pleasure" hath "purposed . . . to gather together in one all things in Christ, both which are in heaven" (or, those who had been glorified as the "first-fruits" at the second advent of Christ) "and which are in earth;" the final harvest, (Eph. i. 9, 10). Then "He shall have put down all rule and all authority and power . . . and put all enemies under His feet," and "destroyed death" (1 Cor. xv.), put an end to evil, or "destroyed the works of the devil." (1 John iii. 8). The Revelator speaks of that period thus: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea: and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband: and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." EDITOR.

The last, best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic.

## STRONG FAITH IN THE DEVIL.

"I believe in a devil and I believe in hell. I have no more doubt of the existence of Satan than I have of the existence of Christ."

Such is the language of "A Pedestrian Missionary," published some time since. I call that *strong* faith in the devil. It is so, or else the author has a *weak* faith in Christ; for if the evidence of the existence of the Lord Jesus Christ is no more full than the evidence of a *spirit-devil*, he must either have a weak faith in Christ's existence or is in possession of evidence of the existence of a spirit-devil unknown to common people.

Christ came in the flesh and dwelt among men. Has the devil done so? Christ conversed with men face to face. Has the devil, also? Christ eat and drank with men and women. Has the devil done this? Christ taught the people audibly. Has the devil? If so, when and where? Christ suffered and died. Has the devil given such evidence of his existence? Christ rose from the dead and was seen of his apostles, who felt and handled him, after his resurrection, and then "was seen of above five hundred brethren at once." Where are the apostles of the devil, who have seen and handled him? Is this "Pedestrian Missionary" one of them? May be so. I do not know: he seems to speak by authority. If he is one of those "witnesses" of the devil's existence, let him show his credentials. Where are his "five hundred" fellow witnesses who have seen his spirit-devil all at once? Come, now, show your faith by your works? Your devil never has shown himself as Jesus did, and yet you do not doubt his existence any more than you do that of Christ! But perhaps your devil is modest, and does not like to be seen! O, here is a thought that may help this devil-believer: a thought of his own. He says.

"He [the devil] loves to be despised, for he well knows that those who despise him most will fear him least."

He does not show himself to anybody for fear they will *honor* him! "he loves to be despised!" But then this devil-believer has one little difficulty to overcome. His Satan is supposed to have offered all the kingdoms of the world to Jesus, if he could have one act of homage from him: "If thou wilt fall down and worship me," said the devil. That don't look as if "he loves to be despised." But Jesus, it seems, did despise him. How is that, friend "Pedestrian?" did he give your devil what "he loves?" So it seems. But our friend says the devil is

"A malignant, powerful and invisible foe."

So he can't be seen, and never was seen, and yet this "Pedestrian" friend "has no more doubt of his existence than he has of the existence of Christ." He has not one witness that ever saw his devil or heard him speak with an audible voice since man was upon earth. Now if he thinks the existence of Christ stands upon no better evidence than that of his devil, alas for his faith in Christianity! I fear he will make shipwreck of faith in Jesus.

No wonder men are made infidels by such "Pedestrian Missionaries." Such staking the truth of Christ's existence on the existence of a personal spirit-devil is a hazardous undertaking.

As to the existence of a devil, yea, many of them, I have no doubt. On that point I expressed my view long ago. But when I am asked to believe in the *theological* devil, an everywhere present spirit-devil, tempting everybody, injecting evil thoughts into their minds, and managing absolutely nine-tenths of the inhabitants of the whole earth, keeping them in gross sins, besides taking supervision of all professors of religion, so that, for the most part, they show quite as much of the devil-spirit as the spirit of Christ,

—I say, when I am asked to believe in *such* a devil, I must have some better evidence of his existence than the *ipse dixit* of any "Pedestrian Missionary," whether he belongs to Romanism or Protestantism. Rome has her devil, and well had it been for Protestantism if it had let Rome keep him, along with the rest of her "Dunghill Decretals," as Luther called her decree "that the soul is immortal," with other of her monstrosities. It is borrowing the Roman "dunghill decretal" of inhesent immortality that has spawned a spirit-devil into the lap of Protestantism, and made men more afraid of this imaginary devil than they are of God: and at the same time, it has corrupted the truth as to the character and government of God, till multitudes of thinking men see but little difference between the characters of the spirit-devil and the theological God; the latter making subjects for the theological devil to work up, and turning this evil spirit loose to tempt, behind the curtain, or unseen, the ignorant multitudes, and then delivering them over to his satanic majesty to torture them endlessly, because he succeeded so well in fixing them in rebellion against their theological God!

It is about time this blasphemy should cease; and I trust the God of the Bible will, ere long, cause such reproach upon His character and government to go into the lake of fire; that is, to perish utterly from off the face of the earth.

The devils I believe in "go about like roaring lions, seeking whom they may devour." and they

hate "to be despised." They "seek the highest seats in the synagogues, and the chief rooms at feasts" and picnics; and often, "for a pretence, make long prayers." That is one class of devils of whose "existence I have no doubt." Another class are fawning politicians, who become all things to all men from whom they hope not to be despised, but to get their votes and to make of them victims, "seeking whom they may devour." Let Christian men look out for these "roaring lion" devils, if they do not mean to be devoured. Let the cities of New York and Brooklyn be a warning. They are so full of this sort of "*satans*" that they are liable to be swallowed up. And the nations seem full of such "devils," as appears from recent developments. Let us heed the injunction to "resist these devils"—"these roaring lions." Professed Christians who cannot *see* the devil multiplied into "legions" of real, tangible, wide-mouthed offsprings, ought not to talk about a modest spirit-devil who "loves to be despised." Such persons manifest more fear of a shadow than of the substance. Let them open their eyes to the awful fact that Bible devils are seen every day, and on all sides,—in the church, in the State, and in all gatherings, whether of the nominal churches or that of mere worldlings. Resist these devils by a holy life and humble walk with God, and they will flee from you. Draw nigh to God and he will keep thee safe from these devouring "lions."

ED.

### PROPHECY: LUKE XXI. 25-28.

"And upon the earth," [*epi tees gees*—in the land; i.e., the territory ruled by earthly dynasties symbolized by "sun, moon and stars,"—or, Rome, Turkey, and the lesser powers; there shall be signs in these of decay and dissolution, with] "distress of nations" (every where) "with perplexity."

This has been and is fulfilling in the history of the nations. The cause and effect of these things next spoken of, "The sea and the waves roaring." I doubt if this language has any reference, as a sign, to any literal commotion of the ocean; but, like the sun, moon, and stars, is a symbol, which I will try to search out and apply. By turning to Isaiah xvii. 12, we read thus: "Wo to the multitude of *many people*, which make a noise like the noise of the sea; and to the rushing of nations that make a rushing like the rushing of mighty waters!" [That is, "the waters" of the sea.] "The nations shall rush like the rush-

ing of many waters." So the destruction of Babylon is represented by the figure of the sea coming up upon her; see Jer. li. 42. So also of Tyrus, Ezek. xxvi. 3, see Psa. xciii. 3, 4; and particularly Rev. xvii. 15, where "many waters" are expressly declared to signify "peoples, and multitudes, and nations and tongues."

Thus, then, "the sea and the waves roaring," is a symbol of an uprising of the people, who have long been the victims of lordly, kingly, and imperial misrule and oppression. When they rise up like the waves of the sea, lashed to fury by winds, their despotic rulers will find themselves like a time-worn and dilapidated ship, unable to stand the storm; yet there may be, for a short time, a calm, but the storm will gather strength. If we cast our eyes over Europe and mark the events of the past 30 or 40 years, have we not beheld a rising up of the people—the multitudes? And what has been the cry of this rising mass? Has it not been, "*Republicanism?* Self-government? No more despots? Down with the thrones! "And, if possible, still worse, "*Communism*;" or "all things common;" destroying the idea that any one man can hold property as his own. And what is the effect of this uprising of the masses? "Men's hearts failing them for fear," etc. What men's hearts are these? Perhaps not all men's; but a special class, viz., the great men—kings, nobles, lords, despots of every class. This is evident from what follows, which is the reason assigned for the fear, viz.: "*For*" [*gar*—a causative conjunction—*because*], "the powers of heaven" [the sun, moon, and stars, symbols of the governing powers], "are shaken." The sea and wave-like convulsions of the masses of people shake down these symbolic powers, and overturn them, carrying consternation and horrible fear among the tyrannical dynasties who have revolved in their political heavens so long as to think the people only lived for them, and not they for the people. And while they found the political heavens so convulsed that their power seemed ready to come to an end, their hearts failed them for fear. At this moment they "are like the troubled sea."

I now ask whether the signs in the sun, moon, and stars, the sea and waves roaring, are not being somewhat manifested before our eyes? And may we not know with certainty that the times of the Gentiles are ending? Ought we not to inquire what is to come next? Or, what is before us?

I wish to call attention to a fact which I think

has been generally overlooked, viz., that our Lord states distinctly *two* classes of events and two classes of signs that shall indicate the different events indicated. The first events are Jerusalem's desolation and subjection to the Gentiles. The second are Jerusalem's emancipation, and the establishment of "the kingdom of God."

The sign of the first class of events is thus stated, verse 20, "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." The signs of the second class of events are in the 25th and 26th verses; and our Lord adds, verse 31, "When ye see these things come to pass, know the kingdom of God is nigh at hand." Here are two different events, viz, first, Jerusalem's desolation, with days of vengeance, and subjugation to the Gentiles. Second, Jerusalem's emancipation. Each class of events has appropriate signs for the guide of sincere inquirers after truth. Let these things be kept in mind that we may be saved from that confusion which is so often introduced into the exposition of this prophecy.

The expression, ver. 24, "Until the times of the Gentiles be fulfilled," cannot be made to mean that the treading under foot was never to cease, but the reverse, viz., that a time would come when that desolation should terminate, and Jerusalem be no longer trodden under foot. To say otherwise is to contradict some of the plainest prophecies of the Bible. For example:

Jer. xxxi. 38-40.—"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill of Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up nor thrown down any more forever."

It cannot be pretended that this prophecy has had its fulfilment since the Babylonish captivity; for "the city" then rebuilt has been both "plucked up" "thrown down;" and our Lord said it would be. This prophecy, then, of Jeremiah, is future, and will be accomplished in the deliverance of Jerusalem from the Gentiles, and the rebuilding of the city.

If my previous remarks are well founded, we are now living in a time of a series of convulsions that will not terminate before the great and glorious event takes place spoken of in the following words: "And then shall they see the

Son of man coming in a cloud with power and great glory."

"Then"—when? While these convulsions are going on, or, immediately after; for so the word signifies. "Shall they see;" "they," who? Is it not the same "they," or people, spoken of in verse 24, who were to be led away captive into all nations? and who, with their city, were to be subjected to the Gentile governments until their times were fulfilled or accomplished? Till that time our Lord had said of "Jerusalem" and her "children," [see Matt. xxiii. 37-39] "ye shall not see me," etc.; evidently implying that the time would come when he would manifest himself once more to that people at the termination of the times of the Gentiles, being at the time of, or in connection with his second advent. I do not affirm that this is the true interpretation of this verse but I think when viewed with the 24th verse, and many other prophecies, that probably it is not far from the correct view of it.

The next verse is an address to his followers living at the period when these signs shall appear. "And when these things begin to come to pass, then look up, and lift up your heads, for *your* redemption draweth nigh." From the commencement of the signs, the living saints were to be encouraged and comforted with the expectation of a speedy deliverance; and were to look up for the return of their long absent Lord. Though I would not pretend to decide positively as to the order of events still future, yet I incline to the opinion that the gathering of the saints, or those who are to constitute the "kings and priests" of the coming dispensations; will take place prior to the manifestation spoken of in verse 27th and that while the convulsions among the nations are in progress; thus escaping some of the heaviest calamities that are coming on them that dwell on the earth near the time of the establishment of the kingdom of God.

Ed.

INDIFFERENCE as to the future of our race, in men who have the Bible in their hands, is evidence of indolence, contempt of God their Maker, and will sooner or later lead to suffering and loss, if not to utter ruin. "Search the Scriptures;" not barely keep them in your house, or read them as a *duty*; read them as for your life. They "are able to make you wise unto salvation," and the result will be glorious.

## "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of  
HENRY DUNN, (of England), from 1855 to 1875.  
Additional Papers and Editorial Notes."*

### FUTURE RETRIBUTION.

#### PRELIMINARY.

EVERYWHERE, and almost without exception, future retribution is sustained by human consciousness. It might also, without impropriety, be spoken of as proclaimed by Nature herself. It is written in all history, whether of the individual or of the race. At one time it plays as in letters of flame on the walls of a tyrant's palace; at another it appears to the captive as a sure and certain avenger of the wrongs of earth. But this consciousness of its truth is greatly endangered the moment we begin to dispute on the nature, extent, and duration of punishments, which, like the joys of heaven, are wisely concealed under symbol and metaphor.

The word "eternal," as applied in Scripture either to joy or sorrow, *may*, for aught we can tell, be intended to indicate *not* mere endlessness of duration, but the grief or rapture of *a world beyond time*, and so be incapable of explanation in the phraseology of earth; but future punishment is not therefore the less certain or terrible, implying probably far more than self-reproach, or any working out in the mind of the great natural laws under which we live.

The rude conceptions of barbarous ages, unhappily enshrined in the immortal verse of Dante and of Milton, *may be*, as indeed they are, but the offspring of minds diseased by solitude and celibacy, skilfully turned to account by covetousness and tyranny; but the thought they embody must not be rejected or lost sight of in the reaction which almost invariably follows vulgar and exaggerated descriptions of mere physical tortures. Let us rest then in the *certainty* that all must stand before the bar of God, and that each will then receive according to his works. Surely it ought to be enough for us to know that the Divine dealings with the creature can never be inconsistent either with equity or love, and that in relation to all worlds, and in all possible circumstances, it is *better* to fall into the hands of God than into the hands of man. —*Editor.*

#### THE WRATH OF GOD.

It may, perhaps, be said that the view I have taken of sin and of forgiveness is inconsistent with those portions of Scripture which declare,

in the most unequivocal manner, that the wrath of God resteth on the children of disobedience.

Let us, therefore, inquire into the precise teachings of the Bible on this point.

The word "wrath," as expressive of the Divine indignation, occurs first in connection with the death of Nadab and Abihu. It finds expression *there* in an awful judgment on the sons of Aaron, which comes forth from God as *the theocratic Governor of Israel*, on account of disobedience. Similar examples are recorded in the Book of Numbers, in the Book of Joshua, and in other places.

In the prophets, the word "wrath" is applied to *different degrees of punishment*, whether inflicted or only threatened. Isaiah speaks of "a little wrath," as he looks forward to the time when Israel shall again enjoy the Divine favour. He *implies* the same thing when he represents God as saying to Israel, "In my wrath I smote thee, but in my favour have I had mercy upon thee." Jeremiah, describing the scattering of the people, calls that judgment "great wrath." Zephaniah, looking forward to a special punishment about to fall on Judah, regards its approach as "a day of wrath," and "the great day of the Lord." Habakkuk, under similar circumstances, prays God "in wrath to remember mercy," and the Psalmist, looking forward to the second and triumphant coming of Messiah, says, "He shall strike through kings in the day of His wrath," and that His enemies shall perish from the way, when His wrath is kindled but a little."

In all these places the wrath spoken of is temporal, and inflicted *in this world*. Even that which is to be executed by the triumphant Messiah is regarded as poured out upon persons who are *in the flesh*, and *in arms*, so to speak, against His authority. It is judgment proceeding against a people who, in their "rage," are vainly imagining they can break loose from the rule of a visible Christ, and cast away His restraints from them. It is difficult to see that these passages have any relation to the judicial decisions of the world to come.

That they involve a great principle, belonging alike to all times and to all worlds,—viz., that the law of God cannot be trifled with; that sinners are in one way or other, and in one world or other, as surely punished as that saints are blessed; and that no man is able successfully to contend with his Maker, cannot be doubted; but they throw no light whatever on the question, "What is the precise condition of an unrenewed man, *as such*, in the sight of God?"

The first passage in the NEW TESTAMENT in which "wrath" is spoken of *as future* is in

Matthew, where John the Baptist is represented as calling upon the people to "flee from the wrath to come." But there is no reason to suppose that the Forerunner here spoke of the judgments of eternity. It is obvious that he used the phrase in the sense in which our Lord afterwards applied it, viz., as a warning of the approaching ruin of the nation: "These be the days of vengeance, that all things which are written may be fulfilled. There shall be great distress in the land, and *wrath upon this people*." Dean Alford says, "John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation." (So also Dr. Gill and others.)

The precise word "wrath," as indicative of the *Divine* displeasure, does not appear again in the New Testament until we find it used by St. Paul, when writing to the Romans. It occurs in that epistle repeatedly. It is here said to be "revealed from heaven against all ungodliness and unrighteousness of men, *who hold* (or, rather, keep back) *the truth in unrighteousness*"—those to whom God hath "showed" what may be known of His being and character, but with no other result than the production of greater wickedness. In harmony with this teaching, the apostle goes on further to affirm that *practically bad men*, whether *professing* Christianity or not; men who addict themselves to the vices of the heathen ("doing the same"), men who "despise the riches of God's goodness and forbearance," and cherish "hard and impenitent hearts," treasure up unto themselves "wrath against the day of wrath,"—the day when they that *reject* the truth, and "obey unrighteousness," shall suffer "indignation and wrath, tribulation and anguish" of soul. Nothing can be clearer than his assurance that retribution is in reserve for the wicked; and that judgment shall fall with peculiar emphasis on the idolatrous, the immoral, the persecutor, the despiser of grace, and the concealer of truth in unrighteousness of life.

In only one other place in this epistle does the word "wrath," as applied to God, occur; viz., in the ninth chapter, where the unrepenting Jews, then *on the verge* of their destruction as a nation—for the apostle was writing only a few years before the event took place,—are spoken of as "vessels of wrath fitted to destruction," by whose condemnation the riches of God's glory, in the calling of the elect Church, would be made known both to Jews and Gentiles; or, as it is expressed by our Lord himself, that the Gentiles might see and the Jews be *blinded*.

In the Epistle to the Ephesians renewed men are bidden to remember that they are "by nature

the children of wrath, even as others;" and in that to the Colossians they are further reminded that once (viz., in their unrenewed state) they *walked and lived* in the indulgence of the very vices and abominations *on account of which* "the wrath of God" fell upon them.

Two things are here distinctly taught us. The *first* is, that by nature (*i. e.*, apart from Christ's redeeming work) *all* men are alike condemned by law, and liable to judgment; or, as it is expressed elsewhere, "dead in trespasses and sins;" the *second* is, that "the wrath" of God is poured out upon men, *not* on account of their natural corruption through Adam; not on account of their being thoughtless, careless, or unspiritual; but on account of actual vice and idolatry; "*for which things' sake* the wrath of God cometh on the children of disobedience." Whatever may be the condition of the unrenewed in heart, it is clearly unwarrantable to say that *here* the wrath of God is revealed as resting upon them *as such*.

We may proceed now to notice what is emphatically called "the wrath of the Lamb." This phrase, which is found only in the Apocalypse, is essentially connected with the second advent of the Lord, and is exclusively used to express the judgment which, at that period, will fall upon the men who are in direct conflict with the authority of the Redeemer. It is of this day that the apostle Paul speaks when, recognizing the *possibility* of Christ's immediate return, he says to the Thessalonians, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "For ye, brethren, are not in darkness, that day should overtake you as a thief." It is *to this day*, or to its immediate precursors, that those passages must be referred which speak of the *filling up* of "the wrath of God" upon the earth, of the "pouring out of the wrath of God," and of the "treading the winepress of the fierceness and wrath of Almighty God."

In all these cases, let it be observed, the wrath falls upon men *in the flesh*, and while on earth; and the persons who experience it are the *active opposers* of Christ's rule. A careful review of the words translated "damnation," "condemnation," or "judgment," does not lead us to any different conclusion.

The scribes and Pharisees—"hypocrites"—are told by our Lord himself that *they* shall receive "the greater damnation;" that it is difficult to see "how" *they* can escape Gehenna; that *he* who blasphemes against the Holy Ghost is in danger of eternal condemnation; and that *they who have done evil* shall at the last day "come forth unto the resurrection of damnation;" but

there is not a word to intimate that this is, after all, the lot of the entire race, with the exception only of the Church. — "*Destiny of the Race.*"

#### PUNISHMENT.

The Scriptural character, or otherwise, of the doctrine of FUTURE PUNISHMENT, *as taught by our fathers*, is a question which this generation seems compelled to examine, and is bound if possible, to settle.

If the voice of antiquity could decide the point at issue, the truth of what has hitherto been preached would easily be established; for, with very few exceptions, it has been received everywhere, and that for a very early period.

If general adoption into the creeds of Christendom, whether ancient or modern, could be regarded as conclusive, the evidence in its favour would be irresistible; for popular beliefs certainly form no unimportant item in the confessions of all existing churches, whether of the East or of the West, whether Catholic or Protestant, whether Established or free.

On the other hand, if tested by its fruits—the Divine standard by which we are to distinguish truth from error—it fails utterly. On the few who of old time held it earnestly and as a practical belief, its influence was most mischievous. It formed the chief justification of the horrors of the Inquisition, and on it were laid the foundations deep and firm of purgatory and priestcraft.

Tried, therefore, by the tone of mind it has fostered, and by the perversions of Scripture to which the necessity for defending it has given rise, no less than by its effects on the community at large, this teaching fails to establish its divinity,—*the tree does not bring forth good fruit.* But the certainty of Future Punishment remains unshaken; for let men attempt to deceive themselves as they may, "*it is a fearful thing to fall into the hands of the living God.*"

*All truth*, however, before it can be influential, *must be realized.* But the old, or rather the Romish view is, from its very nature, and by the admission of its warmest defenders, incapable of being realized.

Dr. Archer Butler does not scruple to say, that "were it possible for man's imagination to conceive the horrors of such a doom, all reasoning about it were at an end; it would scorch and wither all the powers of human thought. Human life were at a stand, could these things be really felt as they deserve. It is God's mercy," he adds, "that we can *believe* what adequately to conceive of were death." Surely the question may be put, "Is it reasonable to suppose that God calls upon us to believe (even if it were

possible to do so) *anything* which, if realized in the mind, would produce death or madness, and which, if true, *ought* to separate the two sexes in monasteries and nunneries, so that at all events the accursed race should increase no more?"

There is literally no end to the extravagances which have had their rise in this habit of defending without realizing popular notions regarding future punishment. Men who, *because they are Christians*, would, if the opportunity were given them, willingly resign themselves to annihilation if thereby they could deliver one soul from eternal suffering, will chatter flippantly about the advantages which may arise to unborn races from the eternal torment of myriads, and exult in the thought that peradventure "by this terrible spectacle of the results of indulged sin the everlasting happiness of the righteous may be confirmed, or the inhabitants of other worlds warned as to the consequences of disobedience."

A recent writer tells us he has a sad but deep conviction, that "this doctrine is now actively at work in undermining Christianity itself; that it is—sometimes openly, but much oftener in secret—driving thousands into infidelity; and that it is, beyond all question, THE great repulsive force which prevents the alien from entering within the Christian pale."

Why it should be so is, he thinks, to be explained by the fact that it jars with the moral sense and the *Christianized* feeling of the nineteenth century; or, as Mr. Isaac Taylor has expressed the thought, that "the same Gospel which penetrates our souls with warm emotions, dispersive of selfishness, brings in upon the heart a sympathy that tempts us often to wish that itself were not true, or that it had not taught us so to feel." At these points, he goes on to say, "we come upon an interior antagonism, a deep counteractive energy, *whence springs almost with periodic regularity*, a DISBELIEF, of which Christianity is the immediate object, inasmuch as it is its incitative cause."

Is it possible to pass a severer condemnation on our modern evangelic theology than to show, as is here done, that on the supposition of its truth, the Gospel of Jesus Christ is *suicidal* in character; that in proportion as Divine teaching produces its intended and legitimate effect on human hearts, it brings them in certain points into direct antagonism with itself?—"Righteousness of God."

#### THE ETERNITY OF EVIL.

Surely it is not very difficult to see a vast difference between evil regarded as a temporary in-

strument, compelled evermore to work out good; and evil regarded as eternal, having no end beyond the perpetuation of itself, and no purpose beyond the infliction of infinite misery.

The former, it is granted, is, in some of its aspects, often to us *inexplicable*; the latter stands in *direct contradiction* to the Divine attribute of love. Regarded as an instrument for the accomplishment of ultimate good, evil might be *eternal* without shaking one's trust either in the justice, mercy, or love of God, since, for aught we know, God may have work for it to do in the formation of character in worlds as yet non-existent; but its eternity *in the same individual*, without other end than the perpetuation of wickedness and suffering, is utterly inconsistent with all that is revealed to us of the Divine character, and therefore *cannot be true*.

It may be said, *to men*, the eternal torment of a sentient creature *must*, under the circumstances, seem dreadfully cruel, and infinite punishment for finite transgression awfully unjust, and so also must the eternity of God seem inexplicable. But who can venture to say that it is so with God? "Hath not the potter power over the clay, to make one vessel to honour and another to dishonour?"

Thus put—for to use the figure of the potter in this way is to misinterpret it,—the question arises, and it is a very serious one. Does God ever claim the right to do what *must seem* to His creatures, when healthily exercising the moral faculties with which He has endowed them, *to be* wrong? In other words, Has a Scripturally taught man a moral faculty capable of pronouncing upon the character of God? If he has not, *then* of course he has no right to form any opinion as to the justice or injustice, the wisdom or otherwise, of *eternal* punishment.

But in that case, how comes it about that God always calls upon such to *recognize* His truth, His justice, His mercy, and His love! On what principle does He ask their hearts, if they are *unable* to discern His worthiness to possess them? How came it to pass that He allowed Abraham *unblamed* to say, "That be far from Thee to do after this manner, to slay the righteous with the wicked: Shall not the judge of all the earth do right?" How is it that the Hebrew prophets so habitually addressed themselves to the moral faculty in man when justifying the ways of God to Israel? And how is it that the author of the Epistle to the Hebrews exclaims, "God is not unrighteous to forget your work and labour of love," unless he intended to imply that God would be unrighteous if He did?

Nothing can be clearer than that the intelli-

gent creature *may*, without presumption, judge as to the righteousness or otherwise of any act attributed to his Creator, so long as he does so in submission to the revelation God has been pleased to give of Himself in Christ Jesus.

This being granted—and it can scarcely be disputed,—the question returns, Does the doctrine of the eternal torment of *anyone* contradict what is revealed to us of the Divine nature and character? I for one—yet I trust with the deepest reverence—venture fearlessly to reply, *It does*. God has told me that He is "just," that He is "love," that "His tender mercies are over all His works," that "His mercy endureth for ever," that "He knoweth our frame, and remembereth that we are but dust," that He "willeth not the death of a sinner," and that He "delighteth in mercy." Yet all this, and that infinite *more* which was embodied in the Lord Jesus, must all pass away before the doctrine of the eternal torment of a single sinner can ever be established on sure foundations. Believing, as I do, that the honour of God is at stake in this matter, it would be most guilty and most shameful cowardice were any fear of man's judgment to induce me to be silent.

To many minds it will seem *inconceivable* that the Christian community should, with the exception of here and there an individual, and occasionally a body of Lollards or other heretics, have been so utterly in the wrong as they must have been, if in adhering through so many centuries to the tenet in question, they have held to a flat contradiction of what God has really revealed of Himself. But, after all, this is not more extraordinary than the fact that, during all these years, the "mystery of iniquity" has overshadowed Christendom, all but *paganizing* one portion of it, and largely *prostituting* the other to purposes of ambition or of gain. It is not more extraordinary than that so much error and superstition should still deform goodness, or that so large a portion of Scripture itself should still be overridden by tradition, or kept back by priestcraft.

True indeed it is that the doctrine in question has always been *professedly* defended from the word of God; but, in reality, other weapons have, for the most part, been employed in its sustenance. Texts may have been in the *foreground*, but behind has stood purgatory, and well-paid masses for the dead, and priestly absolution, and sacramental efficacies, and spiritual despotisms innumerable,—*masked*, indeed, by an authority apparently derived from Scripture, but *moved* at the will of an organized hypocrisy. To obtain and secure spiritual power, what will men not

sacrifice? what will they not dare? what will they not become?

Error is never harmless. Falsehoods, like truths, are congruous, and the one as surely demoralizes as the other elevates. If God has indeed been so greatly maligned, and if His word has been so long *misread* as is here affirmed, it is not surprising that other forms of mischief should have been generated by so grievous a state of things. The *existence* of such evils, traceable as they are to this fruitful source of corruption, greatly strengthens my own personal conviction that what has been advanced is true.

But no one feels more strongly than I do, that *negative* teaching on such a subject as future retribution will be of little use. It is not enough to deny; we must on this subject *affirm*. Let us then turn to the only source of light and truth, and humbly ask, "What saith the Scriptures?"

No sooner do we follow this course than we perceive at once that *there* the wrath of God is seen to be poured out upon all manner of sin and iniquity; that retribution for wickedness is as *certain* as it is terrible, as *swift* as it is sure; that it *begins* in this world; that it is *carried on* with greatly increased force in the world of separate spirits; and that where impenitence is confirmed, it *ends* in that "lake of fire" which is called the "second death."—*Ibid.*

#### GEHENNA.

This is the term which is used in the NEW Testament when Hell is spoken of. It denotes the *highest form* of God's vengeance against iniquity, and indicates that "hell," properly so termed, *cannot admit of degrees*, either of pain or of continuance,—nothing being revealed in connection with it that corresponds either to "few stripes," or to "many stripes." Yet that future punishment is a thing of degree, Scripture clearly teaches.

Again, while *certain classes* of men are said distinctly to be in danger of hell, mankind generally are never spoken of as exposed to it,—"*salvation*" is not said to be from "hell," but from "wrath." Finally "hell," though, always regarded as a locality, is never, either directly or by implication, said to be the *eternal dwelling-place* of impenitent men, or even put as a general term expressive of the retribution that will eventually fall on every wicked person; while the doom of those who are at length cast into it is only made known at the conclusion of the mediatorial economy. These particulars I *observe* in the record, and they are certainly worthy of being carefully noted.—*Ibid.*

#### THE SOVEREIGNTY OF GOD.

To all that has been advanced it will, I know, be replied, "God is a sovereign: man, every man is *by nature* so depraved and rebellious as to *deserve* eternal misery. Salvation is, in every case, an exercise of free grace, the limitation of which no man has a right to complain of. If the Creator thinks fit to call into being myriads of men and women, each one as sensitive as ourselves, *knowing well* that the only result of their creation will be their eternal wickedness and misery, who or what are we that we should question His doings?"

I reply, *If it be so*,—if God does, indeed, under such conditions give life to the great masses of mankind,—*silence* alone becomes us. But may it not be as well to ask whether He *does* anything of the kind? Certainly nothing short of the clearest testimony of His Word should lead us for a moment to admit even the possibility of a course so opposed to all that He has revealed to us of His infinite compassion, of His tender mercy, and of His pitifulness towards the children of men. When Abraham ventured to remonstrate with God, under the supposition that He was about to destroy the innocent with the guilty, saying, "Shall not the Judge of all the earth *do right*?" the Lord *justifies* his state of mind by saying that such a thing shall not be. When Jonah, in anger and insolence, *reproaches* God for being merciful, because Nineveh was not destroyed in accordance with the threatening he had been commissioned to deliver, it is God who deigns to reason on the side of mercy,—"*Should not I spare Nineveh, that great city?*" When James and John (the tender and loving John) desire that fire from heaven should fall on those who rejected their Lord, it is Christ who says, "The Son of man is not come to destroy men's lives, but to save them." Scripture invariably represents God as *more merciful* than man, and tells us that it is *better*, in any case and in all worlds, to be in the hands of God than in the hands of our fellow-mortals. Yet even *man's* moral instincts, when purified by Divine love, revolt against the conception of eternal misery and eternal sin. And since no interpretation of Scripture *can* be correct which sets the *work of God* in the heart, and the *word of God* as expressed in the Bible, in opposition the one to the other, it surely becomes us to pause before we commit Divine Revelation to such a controversy.

It is absurd to call the denial of eternal punishment universalism. The restoration of the race, whether existing before or *since* the Deluge, is far from involving of necessity the restoration of every individual; and it is but trifling with a

serious subject to assert that if it once be allowed that *any man* not converted on earth may hope for mercy in the next world, *then* the doctrine of the universalists cannot be either denied or disputed. Yet such is the ground continually taken by persons who think that God is dishonoured, and the teachings of Scripture denied, if a ray of hope is allowed to enter the invisible.

Would to God it were possible to make such reasoners see that their rash assertions on this subject are "among the most effective of all the causes which are, at present, inducing among us that virtual abandonment of Christianity which assigns a mythic sense to almost every part of the sacred oracles!" Would that it were but felt that all this risk is run for a doctrine, "the evidence for which," says Robert Hall, the most orthodox of divines, "is by no means to be compared to that which establishes our common Christianity."

Were it, indeed, indisputably true that the unconverted pass at death into the miseries of hell; and that Dr. Chalmers' estimate of their number be accepted, when he tells us that "spiritual renovation" is "an event of exceeding rarity,"—that those who are thus renewed are but "a handful out of the untouched mass,"—it would be hard indeed to avoid the conclusion that men ought, above all things, to shrink from becoming parents; that the fondest hope of woman should be that her children might die in infancy; and that all classes alike should unite with one of our ablest modern writers—a devout and earnest Christian minister—when he says, "For my part, I fancy I should not grieve if the whole race of mankind died in its fourth year. As far as *we* can see, I do not know that it would be a thing much to be lamented." *A theology which can lead to such a conclusion must surely be defective somewhere.*—"Destiny of the Race."

## MAN IN DEATH:

CONSCIOUS OR UNCONSCIOUS.

### SECOND ARTICLE.

#### POSITIVE SCRIPTURE TESTIMONY.

We have seen that the terms *Sheol* and *Hades* used in relation to the state of the dead, give no evidence, even amounting to a probability, that dead men are in a conscious disembodied existence. On the contrary, we shall find the Scripture description of the state of the dead excludes all idea of their consciousness.

The account of man's creation compared with

the statements of man's dissolution in death, forbids the idea. Thus—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. "His breath goeth forth," [that which God breathed into him;] "*he* returneth to his earth;" [*he, man*, formed of the dust of the ground: "the body," if you will have it so;] "in that very day his thoughts perish." Whatever may be said of the soul or mind, as a distinct entity, the text clearly announces the fact, that it ceases to think in the very day of man's death, and therefore all consciousness ceases.

To avoid this conclusion, the advocates of the common theory have resorted to one or other of the following interpretations:—*First*, that it is *the body* that ceases from thought, or no longer evolves thoughts when dead. *Second*, that the term, thoughts, signifies *purposes, plans*, etc.

On the first view, I remark, That supposing man to be dual, as they maintain, the body never did think—it was incapable of any such work, because it was matter, and "matter cannot think," they tell us. To say then, that it is "the body that ceases to think," in death, is a denial of their own premises: for that which cannot think, cannot *cease* to think. Hence, if there is a cessation of thoughts in death, it must be what they call the soul that ceases to think.

The first position, therefore, is utterly untenable; and the second may be found equally so, on examination: for it is not true, as a general rule, that a man's plans or *purposes* perish when he dies; or, if they perish, or come to naught at all, it is not true that this always happens "*in that very day*" of his death.

For an illustration. Washington, and others, purposed to make the colonies of America a body of independent and prosperous States. Now, their plans, or purposes did not perish in the very day they died; even should they hereafter do so. It really seems to me as if the Spirit of God caused the words—"in that *very day*"—to be inserted in the text to bind down the sense to the action of *the mind* of the dead man; rendering it impossible to make any other application of the expression than that of the entire and total extinction of man's conscious existence, when he is dead.

That "holy men of old," who spake as they were moved by the Holy Spirit, did affirm the incapacity of the dead to perform any good or evil while in a state of death, it seems to me, is as evident as any other truth of inspiration. In this view only can we account for the fact of their language being so expressive of deep la-

mentation in prospect of death, taken in connection with their utterances in relation to that state.

1. David, Psal. vi. cries out—"O Lord, rebuke me not in thine anger" . . . "have mercy upon me, O Lord, for I am weak: O Lord, *heal me*, for my bones are sore vexed. My soul is sore vexed" . . . "return, O Lord, deliver my soul: oh save me for thy mercies' sake: FOR *in death* there is NO REMEMBRANCE of Thee: in *sheol* who shall give Thee thanks?"

This language expresses the Psalmist's regret at the prospect of death: an earnest appeal to God to save him from it; and a special plea against dying, viz: His memory of God would come to a total end; and hence, praise to God in that state was utterly impossible: none can give thanks to the Lord in *sheol*. *Sheol* is the original word, in this text, translated grave in our version. It is the word of the Old Testament used to denote the state of the entire man when dead. In that state the Psalmist, speaking by the Spirit, tells us what men cannot do; and it is entirely adverse to the idea of a living conscious existence.

This same idea is expressed fully and distinctly, Psalm cxv. 17, "*The dead praise not the Lord, neither any that go down to silence.*" Surely here is no ground for doubt as to the fact that death is a state of unconsciousness; a state where no exercise of mind can be called into action. Add to this, the clear affirmation of Psal. cxlvi. already considered—"in that very day his thoughts perish"—and we have a "threefold cord" that cannot be broken, as to the mind of the Spirit regarding the state of the dead, revealed to the Psalmist.

If anything more is needed in confirmation of this matter, relating to David's particular case, we have it in the Spirit's testimony, by the mouth of Peter, on the day of Pentecost, Acts ii. 34—"David is not ascended into the heavens." Peter had previously said, "The patriarch David is both dead and buried," etc. Not David's *body* merely; but David himself. It was the personality of that patriarch of which Peter spake, and that was dead and buried; hence could not have ascended into heaven, and could not therefore be the cause of the wonderful outpouring of the Spirit realized on that occasion; but Jesus, the Son of David, though he was slain, "God raised up," and he "being exalted" from death, by his resurrection, to the "right hand" of God, "shed forth" the promised Spirit—the demonstration that Christ was *alive* from the dead.

This inspired discourse, of Peter, is a clear New Testament confirmation of David's own

testimony, that a state of death is not a condition for any work, even of good. The resurrection state, only, was that which could restore to the knowledge and service of God.

2. Passing from David to Solomon, his son, we shall find a perfect harmony. In Ecclesiastes, ninth chapter, we have as clear a statement as could well be made, that in death there is no capacity for the performance of any good or evil. Solomon first states the condition of mind of evil men while alive. Verse 3—"The heart of the sons of men is full of evil, and madness is in their hearts while *they live*, and after that they go to the dead." He then goes on to say:—"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten."

In the controversy on the state of the dead, much has been said on this text: yet I doubt if the full force of it has been seen. The perfect *ignorance* of the dead is clearly the grand idea it is designed to communicate. Mark well the language. "To him that is joined to all the *living* there is hope," however unimproved and ignorant he may be. If he is *alive*, he may improve; but if he is dead, there is no improvement; and he is of no use while dead: hence, "*a living dog is better than a dead lion.*" The most unimproved and ignorant man *alive*, is of more value than the most intelligent, wise, and powerful man when *dead*. That dead man might, while living, have been as superior to the uneducated and ignorant survivor as the lion among beasts is superior to the dog; but when dead, he is infinitely *inferior* to him; "*for the living*" [however ignorant and lacking in intelligence in other matters] "*know*" [have knowledge enough to know] "*that they shall die:*" [a truth which any man, though but one remove above an idiot, possesses intelligence enough to *know*:] "*but the dead*" [are inferior to such persons, as much as a dead lion is inferior to a living dog, *because the dead*] "*know not ANYTHING:*" total ignorance is the state of all the dead. No language can more absolutely and unequivocally affirm the entire *unconsciousness* of the dead, however powerful their intellect might have been while living.

It is said, however, if my view of the state of the dead, as indicated from this text, is true, "it proves the dead will never have any more a reward:" and hence it is concluded, the view must be incorrect; and it is asked, why I overlook or pass by the expression—"neither have they any more a reward?"

I neither overlook nor pass it by. To my

mind, it is a further confirmation of the truth that dead men are unconscious. The objector refers to the clause under consideration as if it read "neither *shall* they ever have any more a reward." But such is not the fact. It does not speak of the unlimited *future*, but of the *present* state of the dead—"Neither *have* they"—in their state of death—"any more a reward". The reader will not fail to see the wise man's climax, in argument. It is as follows: A living man, however humble in his condition, is better than a dead one; *for* the dead know not anything: there is no reward in that state; *for* the memory of them is forgotten; that is, they cease to have memory; hence, know nothing and can receive no reward while in death. The memory spoken of, is surely not the memory of the living in relation to the dead; for that remains among some of the friends or admirers from generation to generation, sometimes for thousands of years; but the mind of the dead, having ceased—their thoughts perished—their memory perishes also. Such was unquestionably, the sense in which the son of David here speaks; which is further evident from what follows—"Also their love, and their hatred, and their envy is now perished." These dispositions are all exercises of the mind: hence when all such exercises cease, the mind itself must have lost all power to act; it must be utterly unconscious.

A further confirmation of this view is found in the tenth verse: "There is no work, nor device, NOR KNOWLEDGE, nor wisdom, in *sheol* whither thou goest." Here is definiteness, one would think, sufficient to satisfy all, who believe Solomon spake by the Spirit, that a state of death is a state of entire incapacity for good or evil, either of body or mind: hence, is an unconscious one. In this matter, Solomon and his inspired father, David, are in perfect agreement.

3. Hezekiah, as a third witness, confirming the views of David and Solomon, will next be examined. He was "sick unto death." The Prophet Amos came to him with this message—"Thus saith the Lord, Set thine house in order, for thou shalt die, and not live." On hearing this, Hezekiah was deeply affected and afflicted. He prayed and wept sore; and, in answer to that prayer, he had fifteen years added to his life. After his recovery, in praising God, he assigns one important reason for his reluctance to die: "For," saith he, "sheol cannot praise Thee, death cannot celebrate Thee," &c. Here the *container* is put for the *contained*. Sheol and death stand for those who are in them. It is but another mode of saying, "Men when dead cannot praise Thee or celebrate Thy goodness." Why?

Because there is "no knowledge in sheol," as Solomon had plainly declared, and Hezekiah confirms that view of the subject.

On what other view can we account for Hezekiah's extreme reluctance to die? The common view, which represents men as "going to heaven" at death; or, at any rate, to a state of conscious existence far better than the present, does not explain this case. The state of the pious dead is better than the present, all the advocates of the common theory maintain. But, when Hezekiah was told he should go into it, he "turned his face toward the wall, and prayed" that he might not be sent there; and distress at the thought caused him to weep sore. This could not have been from any apprehension that he would "go to hell;" for he could appeal to God, and say—"I have walked before Thee with a perfect heart, and have done that which was good in Thy sight." Why, then, such a reluctance to go into that "better land?" Is not that state one where sin, sorrow and death come no more? where temptation and trial cannot reach the happy soul? Why, then, does Hezekiah pray so earnestly to remain longer away? Why wept he sore in view of his nearness to such a happy end? And what did he gain by his weeping and praying so earnestly? Do you say, he gained an addition of fifteen years to his life? Truly! But did he not take those years from the sum of his heavenly felicity? Did he not lose fifteen years of heavenly enjoyment, and turn those years back to be spent in the sorrows, trials, and dangers of this life? Did he arrive at the very gate of heaven, and then weep and pray to be permitted to come back to this world of sorrow and sin?

In fact; however, on the common theory, nothing was added to the life of Hezekiah! Can you add to the years of an "undying and immortal soul?" It was only an *exchange*, in which the royal suppliant and weeper gave up fifteen years of his heavenly felicity for that period here, in this world of trial! What an *exchange*! If a man should exchange a purse of gold for one of trash; or if he should exchange, willingly, and with earnest desire, health and beauty for sickness and deformity, who would not be astonished at his folly? But all comparison fails; for Hezekiah is, by the common theory, represented as *exchanging* fifteen years of heaven, with all its safety, riches, society, and joys, for that period in the earthly dangers, trials, sorrows and sufferings, to which human life is here liable! Surely no rational satisfaction can be given why a sane man should make such an exchange, unless it could be made to appear that God, whom he served, desired him to make such a sacrifice.

but the will of God, as a first choice, seems to have been that Hezekiah should "die, and not live."

If Hezekiah understood—as his words, after his recovery clearly affirm—that in death he could not praise God, nor celebrate him, then there is a rational ground upon which to account for his desire not to die. In this view, we can see why he mourned and wept sore at the prospect before him. It was just such a feeling as must naturally arise in the mind of a lover of God and his service. He could not but prefer to remain here, where he could see something of the works of God, and "behold the inhabitants of the world," even though attended with many sorrows and sufferings, to lying down in the dust of the earth, to remain in the silence of death, till a distant day of resurrection. In view of death, as such a state, Hezekiah had an object worthy of desire; and he gained a real boon; fifteen years were actually *added* to the sum of his conscious existence. No wonder he praised God so sincerely and heartily after being brought back from the gates of "the pit of corruption." He understood the value and desirableness of life: and he knew when dead he could "not praise the Lord."

In the mouth of three witnesses—and such witnesses, too, as three eminent kings of Israel—I consider the fact established, so far as the Old Testament testimony is concerned—that in death, *man* is without knowledge, and without any capacity or power for good or evil. No *inference* can nullify or destroy such plain and positive testimony as that I have produced. The inspiration of these men must be impeached, or their testimony remains in full force. It is thus summed up:—

"In death there is no remembrance of God"—"In sheol" none can "give Thee thanks"—"The dead praise not the LORD"—"In that very day" of death, "their thoughts perish"—"The dead know not anything"—"There is no knowledge in sheol"—Those in "sheol cannot praise Thee;" and those who are in "death cannot celebrate Thee:" See Psa. vi. 5; cxv. 17, and cxlvi. 4. Eccl. ix. 5, 10. Isa. xxxviii. 1-19 inclusive.

The only text we need to notice, in the Old Testament which is supposed to be adverse to our view, is Eccl. xii. 7, "The spirit shall return to God who gave it." Without entering into any arguments now, on the nature of the spirit, here spoken of, it is sufficient to say, whatever is its nature, its conscious or unconscious condition must be established by testimony, or else we know nothing of its condition. But the writer of Eccl. has, himself, settled the state of

those in sheol,—or in the state of the dead; and he has decided it to be one WITHOUT KNOWLEDGE; thus forever depriving our opposers of any right to use this text in proof of a conscious state in death. Ep.

### SPEAKING FOR THE FUTURE.

It has been done in all past ages since prophecy began, and it must be done still. Inspired prophecy speaks for the future, and wise men "take heed" to it both for light and comfort. It gives them at once education and peace, for it informs them of God's gracious purposes towards the human race; and, therefore, whatever trouble may come upon the world, they look forward with calm hope, knowing that God will keep his word and do all that he has said. He will be faithful whatever commotions may disturb the nations, or even lash them into fury, and therefore those who believe him have "strong consolation." Secular history, though it had no intention of becoming a commentator for God, has amply proved that the Hebrew and Christian seers were under the control of ONE from whom the future concealed nothing. The man who asks if the Bible is true, thereby convicts himself of inexcusable ignorance of "profane history." The world's historians have unconsciously attested the veracity of heaven's prophets. The man, therefore, who will not allow God to have anything to do with the affairs of nations is a sceptic both in relation to the Bible and human history—an outlaw from the region of evidence, with whom facts are worthless, and upon whom the clearest and most logical argument is simply thrown away.

But it may be said that surely there are none in this "enlightened nineteenth century, in educated England," who reject the accumulated evidence, both sacred and secular, that the destiny of the world has been anticipated and outlined by men whose writings are found in the Bible. Those who are not well acquainted with the philosophical literature of the day, as well as those whose knowledge of what is called "scientific theology" is also limited, may think so, but it is nevertheless the fact. Modern science, in the hands of some of her chief professors, is in deadly antagonism to the oracles of God. Scripture history, cosmogony, prophecy, and doctrine are all either directly denied, or contemptuously ignored by "the higher criticism" as unworthy of serious argument. Much of the fashionable scepticism of the so-called "cultured circles" is simply the parrot-like echo of these profound "thinkers."

Thinkers! Undoubtedly they are. We should be the last to underrate either the intellectual endowments or acquired knowledge of some of these men. But is there not something amazingly perverse and illogical in using thought for the purpose of undermining the first postulate of all thought—a living, all wise, and omnipotent God? It is violently against all evidence to make the Mosaic cosmogony a myth, and to place the Hebrew prophets in the category of impostors who wrote history after the event, and pretended that they had foreseen ages before what they describe. But even this, wild as it is, is but a trifle compared with the notion of a world without a Maker, a creation without a Creator. Absurdity can go no farther. We say nothing now of piety and her intuitions, for these belong to another line of study; but reason is confounded by the utter unreasonableness of this *non sequitur*. You may call Moses a fabulist and Isaiah a pretender if you like—although we shall continue to adore God for the one as the inspired historian of creation, and for the other as the inspired prophet of redemption—but to tell us that this vast world of earth and water, with its beautiful “light-bearers” of sun, moon, and stars, came into existence without an Almighty and All-wise Maker is too much—*really too much!*

To think God out of his own universe is an exploit for which there is no sufficient analogy. He complains by Malachi that the Jews had “robbed” him in tithes and offerings; and the husbandmen in the parable, instead of acknowledging the owner of the vineyard by rendering the fruits in their seasons, beat the messengers and planned the death of the heir that they might seize on the inheritance; but here is a case of inconceivably daring robbery, in which the Creator is “robbed” of his entire creation!

What then, under these circumstances, and at this advanced period of the world’s history, is the duty which devolves upon us who believe God and his prophets? (2 Chron. xx. 20.) It clearly consists of two things neither of which can we neglect with impunity.

1. We must entirely repudiate those theological errors which have done so much to create a prejudice against the Bible. Theology teaches, and has for ages taught, *as on biblical authority*, things for which the Book gives not the shadow of warrant; nay—to put the proposition positively instead of negatively,—things which the Book both expressly and implicitly denies. Something—nay, *much*, thanks be to God!—has been done of late years to prove that the incredible notion of human immortality, and the terrific doctrine of the eternal torture of the vast majority of

these so-called “immortals” are figments of a dark and cruel age that understood neither the nature of man nor the character of God. We must continue to show by the living voice, by the press, by constant reference to the Holy Scriptures on the meaning of life and immortality, and by a liberal use of money in circulating Scriptural literature, that the merciless theology of the schools, and the merciful revelation of our Heavenly Father, are irreconcilably opposed to each other on these subjects. We reverence antiquity, and revere learning, and even make much allowance for men who think they are doing God service when, in ignorance, they say things about him which are not true; but we must not allow antiquity to dictate the incredible when we can appeal to a still more venerable antiquity for that which is at once credible and beautiful; and we must not permit human learning to overawe us when we have the divine learning of prophets and apostles to lead us into all truth.

Many things have crept into the creeds of so-called “Christendom,” of which Christianity knows nothing; and it is our duty, both to God and man, to point out and remove the foreign matter which has so long and so disastrously been presented to the nations as the very truth of Heaven. In doing this earnestly, prayerfully, and perseveringly we shall serve our generation in the VERY HIGHEST SENSE; and we may be quite sure that every intelligent Christian who is led to see that immortality is only to be had as the gift of God in Christ, and that a day comes when there shall neither be sin nor sorrow in the universe, will hail these doctrines with delight and thankfulness, and hold them fast to the end. Every new recipient will be a fresh advocate of that which so gloriously illustrates the character of God, so clearly magnifies the work of Christ, and is so worthy of universal acceptance on the part of men.

II. We must speak for the future by showing that the prophets have foreseen and foretold all the leading characteristics of these days, including that scientific scepticism which has put Moses and the prophets out of court, and is trying hard also to get rid of God. We shall have no difficulty in this. It requires no strain upon the mind, and scarcely any trouble of search. The photographs of such philosophers were taken long ago and sent out over the nations, that they might be identified—and *shunned*—when found. Moreover, these despised and ignored prophets have not scrupled to tell us what is to be the result of the world’s atheistic science and philosophy, that is to say, what are to be its effects, for a time—fearful woes to the nations under Anti-

christ, the Atheist—and its end once and for ever—ignominious destruction, never to re-appear in the universe of God.

We must speak for the future by repeating prophetic assurances that an age of peace is coming to our war-smitten world. The day comes when the Prince of Peace—God's anointed—shall set aside the provisional royalties, "the kings of the earth," and inaugurate his universal empire over the whole broad world and "under the whole heaven." He deserves this high trust, and will prove himself worthy of it. It is his by inheritance, as the Son of David—heir to the throne of Israel; as the Son of Abraham—"heir of the world;" as the Second Adam—Lord of the coming "Paradise;" as the Son of God—"appointed Heir of all things." It is his by inheritance and his by acquisition. The kingdom of peace, prosperity, and righteousness must come when the will of the Father shall be done upon the earth as it is done in heaven. This foredetermined issue cannot be prevented. Infatuated men will "associate themselves" to defeat the divine purpose, but their armies will be broken in pieces, scattered like the chaff of the summer thrashing floor, and be devoured by the beasts of prey and the ravenous birds of the air. The Lord's purpose will stand, and he will do all his pleasure, (Joel iii. 9, 21; Ezek. xxxix.; Dan. vii.; Rev. xix. 17, 18).

We must speak for the future, under the direction of the Lord's prophets, respecting a perfected and glorified Church. That "Christendom" is apostate from the holy faith once delivered to the saints is not to be denied. Itself gives the glaring proof. But the chosen ones, the Body of Christ, the temple of the Holy Spirit, will yet be seen in matchless beauty and royal dignity in the presence of the Lord in his glory. He will lose none, he will forget none of his redeemed. They will all be presented to his Father "without spot or wrinkle or any such thing," and so shall they ever be with the Lord, his appointed judges, princes, and kings, in resurrection incorruptibility, over his great and glorious empire. "Wherefore comfort one another with these words," respecting the absolutely certain future of the "heirs of God and joint heirs with Christ.—DR. LEASK, EDITOR of the *Rainbow*.

### THE EASTERN QUESTION.

The whole subject relates, in fact, as to the designs of God in his prophetic utterances. That the restoration of Judah and Israel to Palestine, and rebuilding them again as "one nation," is

the design of Providence, I have not a doubt. The prophetic utterances are so many, and so full on that question, it seems impossible that any impartial mind can hesitate to accept the fact that such a result is at hand. As to that event being near or rapidly approaching, I give the following extracts: ED.

#### THE COLONIZATION OF PALESTINE.

At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish empire—which cannot be very far off—England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling toward the Jewish people, that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever government is in power—whether it be liberal or conservative—there is no difference in the behavior to the Jews. And, if the English are not the brethren of the Jews "according to the flesh,"—as is contended by those who maintain that the Anglo-Saxons are from the ten tribes,—they certainly act towards them as kinsmen, in spirit and in feeling. We have given expression to our heartfelt wishes in the matter: but Providence, of course, will go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer.—*Jewish Chronicle*.

The dreaded Eastern question has at last come to the front. If an immediate solution is pressed, a fierce struggle must and will ensue. The Turk will not readily submit to the dismemberment of his dominions; he will die hard. And what will be England's part in this strife? Not another Crimean war; she will not risk, a second time, valuable lives and precious treasure to aid those who cannot or will not aid themselves. But one thing England must and will do, for her self-protection. The nearest way to her Indian empire must remain open to her; she must obtain the suzerainty of Egypt, and the sovereignty of Syria and Palestine. Let it, for a time, remain in the keeping of England; it is quite safe in her hands. Let it remain in her hands until the savagery has been subdued, its wastes built up, and it has become fit to be a high road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and

Cairo be joined by an iron path. We have no desire to penetrate into the mysteries of the future, and we must patiently await the unfolding of the designs of Providence. This much, however, we may say, that if Israel is to be indebted to any human agency for the realization of her highest hopes, from none would she accept service with greater satisfaction than from the power which, of all those in Europe, has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the brave men who have been instrumental in their composition: and which has, in modern times, exhibited such a warm and sincere interest in her fate.—*Jewish Chronicle*.

Sir Moses Montefiore—now in his ninetieth year—has again, for the seventh time, left his own quiet home to visit the land of his fathers. Before leaving England he presided at the opening of some schools in Stepney for Jewish children. The hymns sung were "The Past," "The Present," and "The Future." In the former two the burden runs, "all is lost." Not so in the last sung, "The Future," of which the following is a transcript;

#### THE FUTURE.

*"The Sun of Righteousness shall rise."*

All is not lost! In yonder skies  
I see the gleams of hope arise.  
Star of the East, thy glimmering ray  
Is brightening to the perfect day.  
Again shall Judah's flag, unfurled,  
Wave forth its signal to the world!  
Again shall cattle crowd the plain;  
The fields be rich with golden grain;  
Her towers with busy voices ring;  
Her swains rejoice; her maidens sing;  
Seal in yon East the glowing gleam;  
Faith is not false, nor hope a dream.  
Messiah comes; rejoice, our eyes!  
And lo! in yonder eastern skies.  
The Sun of Righteousness shall rise,  
And on its healing pinions bear  
Love, peace, and joy, for all the world to spare.  
—*Jewish Chronicle*.

There is a curious theory abroad in connection with the recent purchase of the Suez canal shares. According to this, the acquisition of a strong influence in Egypt—toward which the purchase of shares is a considerable step—will involve further action of a most remarkable kind. Should the collapse of the Ottoman empire come about—as seems now inevitable,—and should Russia claim a large share of the spoil,—as seems only too probable,—the English position in Egypt—so runs the tale—would be exceptionally weak on the side of Syria and Palestine, and it must then become matter of necessity for England to ac-

quire a position in these countries; if not absolutely to undertake their possession. But let England be once the paramount power in Palestine, and the signal is given for the return of the Jews to their own land. That this should come about under English auspices, is said to be the hope of Mr. Disraeli himself. Whether that be so or not, it would be a most worthy ambition for any English statesman, that his country should have the honor of aiding in the fulfillment of the old promises, and helping to restore the chosen people to the land which is certainly to be theirs again. It is curious to see how people's thoughts are beginning to turn in this direction.—*Evening Standard*.

We are astonished at the apathy with which the majority of professed believers in the Bible regard the present condition of the Turkish empire. Politicians and speculators in foreign securities are recklessly anxious; but professing Christians are profoundly indifferent to the most astounding facts of modern history, confirmatory to the divine inspiration of that Book on the veracity of which their hopes for eternity are based. That the Turkish empire is on the verge of dissolution, no one of common intelligence who reads the newspapers, has any doubt; and every one who has even a moderate acquaintance with the Christian literature of the last two hundred years knows that the dissolution of the Ottoman empire—once the terror of Europe—has been confidently expected by the earnest students of prophecy to take place—as the crisis of a gradual decay—about this time. In a small volume, entitled, "The Predicted Downfall of the Turkish Power, the Preparation of the Ten Tribes," published by the late Rev. George Stanley Faber, in 1853, we read as follows: "With our best commentators, I consider the downfall of the Ottoman empire to be clearly predicted in Scripture. Hence, whenever the distinct time shall arrive, all the complications of modern political diplomacy will be found totally unable to prevent the ruin of that once formidable empire. The downfall of the Ottoman empire, let it come when it may, is a matter of most Scriptural importance. It will prepare the way for the return of the ten tribes; and their return will synchronize with the return of the two tribes. The way will be prepared by the removal of an obstacle; though it does not therefore follow that Israel will instantaneously avail itself of that preparation. The subversion of the Turkish power will evidently occasion—as all seem to anticipate—a fearful, general war. As to particulars we would not venture further than Scripture doth, as it were, take us by the hand. Of

this, however, we are certain, that the downfall of Turkey will be the harbinger of the resurrection of Israel."—G. S. F. Already the politicians of Europe are distributing the effects of the Turk between Russia, Austria, and England. Egypt is the portion assigned to England; this, we suppose, will include Palestine; and if so, it is likely to be restored to its rightful owners, the descendants of Abraham. It is not for us to know the times and seasons; but of this we are firmly convinced, that at no distant time the Turkish empire will fall, and its fall will be followed by the restoration of the Jews—of which the prophets have so clearly and so fully written. The fact that England has purchased the interest of the Khedive of Egypt in the Suez canal is very suggestive.—*Achill Herald*.

### SMALL THINGS NOT TO BE DESPISED.

A SERMON BY THE EDITOR.

"Who hath despised the day of small things?"  
Zech. iv. 10.

Men are very apt to look upon small beginnings with a sort of contempt, as if it were folly to expect great results from that which at its commencement gave little promise of enlargement, or an increase that should prove important. Such persons are not disposed to regard small beginnings in anything, or cause, as hardly worthy their notice or examination, especially if it has a lowly origin.

When the children of Israel, after having been in captivity in Babylon for a long period, commenced to return to Palestine, under Zerubbabel, it was, no doubt, considered a small affair, and was little relished by a large portion of the Jews who had got comfortably settled in the province of Babylon. Most likely it was regarded by them as a foolish undertaking, after having become, as it were, one with the people among whom they had so long dwelt, and where most then living had been born. To rupture these relations, and to abandon the homes they had acquired in Babylon was, to them, a wild scheme, and one to be despised when connected with emigration to a land and to cities long since made desolate, and now in possession of their enemies.

Nevertheless, there were a few disposed to make the attempt, a wild scheme though it might be thought to be by the worldly wise. These set out under Zerubbabel to go up to Jerusalem, the

ancient city of their fathers. The whole number that went up at this time was only 42,360. Ezra ii. 64. This must have been but a small portion of the Jews at that time inhabiting the province of Babylon; but few though they were, their hearts were in the work, for God had stirred up their spirit "to go up to build the house of the Lord at Jerusalem." Ezra i. 5. It was a "day of small things;" but a mighty work was to be accomplished.

Shortly after their arrival at Jerusalem, notwithstanding the gloomy prospect before them, they "set forward the work of the house of the Lord," and in a short period "the builders laid the foundation of the temple of the Lord." Ezra iii. 8, 10. But there were those among the people who had seen the first temple in its glory. These persons, while all the others "shouted, with a great shout," "wept with a loud voice." The present "small things," contrasted with their previous glorious temple, overwhelmed them, and they could not join in the general rejoicing on this occasion.

The work of rebuilding the temple and the walls of their city met with various hindrances and discouragements. Their enemies placed every obstruction in their way, and ridiculed their work as a contemptible undertaking. "What do these feeble Jews?" they contemptuously ask; "that which they build if a fox go up, he shall even break down their stone wall," is their language. Neh. iv. 2, 3. Truly a day of small things, that seemed to be. Nevertheless, the Lord said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Then it is added, in the words of the text, "Who hath despised the day of small things?" Zech. iv. 9, 10.

From these introductory remarks we may learn the folly of treating with contempt any work because it has a small beginning, or because the persons engaged in it may be few and feeble. Its success depends on whether the work be of God or not, and that should be our first inquiry. Instead of this, most persons inquire, "Have any of the priests or rulers believed on him?" Have any of our learned or popular men engaged in this work? If not, to them, it is a "small thing," not worthy their notice, except to despise it. How often is this the case in the things of religion. The inquiry, What does the Bible teach: is set aside in obedience to the will of men, whose temporal gains are connected with a system of theology adverse to the views which some humble

souls may have learned from an examination of the Bible itself. We now come to

I. URGES THE INQUIRY.—“Who hath despised the day of small things?”

1. *The Cultivator of the soil does not.* See him prepare the ground, put in the seed, set out plants, watch their progress, wait for the maturity, etc. He shows no disposition to despise the work because things do not reach the highest perfection in a day.

2. *The Teacher does not.* He begins with the *a b c*, and labors on in his work through the various stages to the highest perfection of his pupil.

3. *The man of Philosophy does not.* He knows that the primary principles must first be understood before he can make progress, contented to add little by little to his stock of knowledge.

4. *The Mother does not.* The more helpless her babe, the more care and attention does she bestow upon it. She sees in her infant a man or woman, *to be.*

5. *Angels do not.* “In their presence there is joy over *one* sinner that repenteth.”

6. *Leaders into sin do not.* They see the mighty results to follow small beginnings—the first oath, the first lie, the first sin of any kind, is a pledge of a mighty harvest of wickedness and death.

7. *God does not* “despise the day of small things.” “A bruised reed—the smoking flax,” a look, a sigh, a prayer, attracts his attention. “To this man will I look who is poor, of a contrite spirit, and that trembleth at my word,” saith the LORD of Hosts.

8. *Christians should not,* in respect to themselves, personally, their families, those around them, in their attempts to spread the truth, nor in their labor for the conversion of men to the knowledge and love of God and his Son. Christianity was but a mustard seed at first—small indeed. At one time all but twelve forsook its Author; and after his ascension to heaven all his friends could assemble in an “upper room.”

II. WHAT DOES THE DAY OF SMALL THINGS DEMAND OF US?

1. *Care and Attention.* Look again at that farmer, that teacher, that mother, to whom I have alluded. Do any of them expect to succeed without the strictest care and attention? They would consider it madness, and folly of the worst kind, to suppose success would attend them without this. We are not to expect an increase without effort continued.

2. *Watchfulness and Prayer.* There are dangers

to be guarded against, blessings to be procured, that the things which are good may grow stronger, and go forward to increased perfection, till they arrive at maturity. This we cannot expect without the divine blessing, hence should seek that blessing in all our work.

3. *Faith and hope in God.* We shall not labor in vain. When Nehemiah was laboring to build the walls of Jerusalem, Sanballat was wroth and took great indignation; he spoke in the most contemptuous manner of the work in which the Jews were engaged, and his associates joined with him in contempt of the “small things” the Jews were attempting to do. Nehemiah resorted to prayer, stating before God the wickedness of their opposers, and seeking the divine aid against his and their enemies. Thus, having committed the case to God, they continued their work, “the builders, every one, had his sword girded by his side, and so builded.” Our sword is “the word of God.” Let us learn how to use it, not from some sectarian bigot, but from the Spirit of God, whose sword the word of God is. He can teach us how to fight as well as work. Nehemiah says, “So built we the wall: and all the wall was joined together unto the half thereof, for the people had a mind to work.” Their faith and hope in God nerved and stimulated them in their work. We are not likely to overcome great difficulties and accomplish great things, arising out of small ones, unless we have in exercise a lively faith and hope in God.

4. The day of small things demands of us the *active use* of all the means God shall enable us to bring into the work. “To him that hath shall more be given.” He that had *one* talent made it *ten*, *by use.* That is God’s order in bestowing. What work was ever anything else but small at its commencement? Our earth has been peopled by one pair, and after all the antediluvians were swept away by the flood it was re-peopled by one family. Abraham went out into a strange country alone, and after years of patient waiting had one son in his old age, and from him has come a seed multitudinous as the stars of heaven. If God be for us, what shall we fear though all the hosts of the great and high ones should compass us round about? In the name of the LORD we can run through a troop and leap over all the walls which they build up, even if they reached to the clouds.

Let us then not be weary in well doing, nor despise the day of small things. If the cloud is

no bigger than a man's hand, if God has raised it, we shall get a great rain.

The doctrine of God's love for the entire human race, and His purpose that they shall all have an opportunity to secure an endless life, through His Son, (before fixing their final state) after having been buried for long centuries under the Romish corruptions of Christianity, has once more, in the good providence of God, been born into life. It made its re-appearance in this country as a feeble infant, with no great names to sustain and nourish it, but it was born of God by just such humble means as he saw fit to use. The high and lofty ones have labored hard to strangle the infant, and have acted not unlike Herod of old, who slew the children of Bethlehem; but God has taken care that the precious and heaven-born child, shall not be strangled, or its voice be hushed. Many have despised the day of small things, and predicted the speedy death of this infant, but it still lives and grows; yea, it bids fair to become a man.

Take courage, then, ye friends of Jesus. This star of glory waxes brighter and brighter; it is the morning star of the day of glory, soon to be ushered in. May God hasten it in "due time."

### THE BEREAN CASKET.

"I cannot help thinking that there is much meaning in Rom. viii 20: 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' and if you can give me any light on the matter you will further oblige, GREATLY OBLIGED."

The Book that speaks of a groaning creation tells us that it shall be delivered into the liberty of the glory of the sons of God. Why do we not take the consolation which this assurance contains, and thank God for it, instead of mourning over the sore travail and pain that surround us as if they were mysteries for which there is neither solution nor end? He who pronounced all things very good before sin and sorrow and death entered the world will yet "rejoice in his works" (Psa. civ. 31); whilst the Seer of Patmos tells us that the testimony of the perfected, when resurrection light shall have scattered all the clouds of the mortal pilgrimage, will be "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv. 11.) Moreover, still farther on, as the "visions of God" are un-

folded to his sight, he says "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now when the destined period arrives when there shall be no more pain, it is obvious that the birth-pangs of creation, which now "travailleth in pain," will have ceased, and the vanity to which all things were unwillingly subjected will have passed away to make room for the liberty and the glory which God had in view when he imposed this temporary doom. Try to realise by a strong effort of imagination the surprise and sorrow, the grief and consternation that overwhelmed the mind of the first man when he heard the sentence of the JUDGE: "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Thus man and his world were subjected to vanity—decay; the word here means the transitory nature of all animated creation; it speedily passes away, from the insect that dances its brief hour in the sunbeam to the comparatively strong man who nevertheless finds life at fourscore years "only labour and sorrow." (Psa. xc. 10.) The creature could not be willing to be thus subjected to pain and decay; every day we are fighting against them, although with the consciousness that we are the weaker of the combatants; yet the same essential reason of perfect wisdom, acting in harmony with perfect love, which led the Creator to eject the disobedient man from Eden, lest he should eat of the tree of life and live for ever in moral alienation from God, led him to subject creation to decay that he might make room for the perfect and the durable in the new creation in the glorious age to come. Vanity is the co-relative—the *merciful* co-relative—of moral disorder, and they shall pass away together; whilst stability will be the eternal co-relative of all who, having Christ's life in them, shall live for ever.—*Rainbow*.

### HUMILITY.

The word humility reminds us of the creation of man, being derived from "humus," the ground. "The Lord God formed man of the dust of the ground."

The Apostle Paul says that the Lord will transform the body of our humiliation into a similar form to His own glorious body. Till then, we are burdened, and should let our thoughts, words, and deeds be in accordance with our state.

Yet this humiliation may be of two kinds, either of God or of man; or, true, or false. The one presented to us in the example of Christ when he washed His disciples' feet; the other in the example of the Pope of Rome, who also annually washes his disciples' feet. Which do we follow, the true, or the mock, humility?

The Pharisee thanks God he is not as other men, loves to pray openly, men must hear him, and he gets his reward from them. The Publican stands afar, abased. Which is the true humility?

The Apostle Paul warns us (Col. 2 ch.) "Let no man beguile you of your reward in a voluntary humility," and again, says that certain things have "a shew of wisdom in will worship and humility." Humility is good, but if humility has lost its savor, of what avail is it?

Humility is not agreement with falsehood, nor indolence, nor a meddling disposition, nor a love of pre-eminence, nor ignorance; but is rather the disposition to be "swift to hear, slow to speak, slow to wrath."

The Apostle Paul (Acts xx.) declared he had been serving the Lord with all humility of mind; yet, at the same time, warned his hearers that grievous wolves would come among them, and men who would speak perverse things.

The Lord Jesus, who humbled himself to the death of the cross, said to one class, "Ye are of your father the devil," and to another, "If ye continue in my word, then are ye my disciples indeed," and "ye shall know the truth, and the truth shall make you free." That which makes free is the wisdom from above, which is *first pure, then peaceable, gentle, and without hypocrisy.*

"Freedom is not given up because humility bows its head."

H. BRITAIN.

Birmingham, England.

God's revelation to the man—whether from Nature or in the Bible—must have due regard to the revelation already *within* him; otherwise it forfeits its claim to acceptance. Therefore, whatever in the Bible apparently violates those first principles, or breaks the true harmony in the soul of man must be rejected as unworthy of God. For instance, were it stated as true that God is *hatred* and not love, it would be no truth to me, for he who made me has revealed a prior truth within my heart which contradicts that

assertion and makes it impossible for me to believe a lie. In order, therefore, to make it a true revelation to me, my moral sense would require reversing; in fact I must be unmade. But, it may be argued, the light that is in me has become darkness, or otherwise the outward revelation would be perceived. Supposing it were so—which I do not concede—I am not responsible for that, and it still holds true that the revelation is nothing more to me than light is to a blind man, and I must reject it as worthless.—*Sel.*

### THE DIVINE FATHERHOOD.

"The Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15.

My Father! O the holy joy,

The luxury of bliss,  
That I can at thy feet employ  
A name so dear as this!

My Father! when the griefs of time  
Would fill me with despair,  
I have the privilege sublime  
To come to thee in prayer.

A feeble child, for help divine  
I humbly look to thee;  
O Father, let thy heart incline  
Thy hand to succour me.

It will, my Father! for the years  
That I have known thy heart  
Rebuke all unbelieving fears,  
And tell me what thou art.

The filial word I use in prayer,  
Is by adoption mine;  
Its use is more than I could dare,  
Without a right divine.

Father in Christ! thy name I sing,  
For thy great grace to me,  
That by thy Spirit bade me bring  
My heart in love to thee! —*Selected.*

Religious truth, like all truth, is *spherical*, not *cubical*, for there are no sharp points and angles in it. It is capable, therefore, of being viewed from many stand-points, each of which brings before us some particular part, and each part as it were runs into another, so that we see not where it begins nor where it ends,—like the fleeting meteor in the infinite sphere of space. Happy they who seeing but a part mistake it not for the whole. But "walk in the light" which it sheds around them. But though there are no sharp points in the sphere, it does not follow that some parts are not more luminous than others; for as in the firmament of heaven, "one star differeth from another star in glory," and yet each is but a part of the infinite blue into which all are set; so is it in the realm of truth. And again, as the old and new worlds bring each its own constellations to view, so the new world will hereafter reveal new truths which in this world "eye hath not seen."—*Sel.*

## THE ANTICHRIST.

The term Antichrist occurs only in the first and second letters of the Apostle John. Various applications of this word have obtained among students of the Bible. It is important that the right use of it should be ascertained and practised. As a contribution towards this desirable end, I beg to offer a few remarks to the readers of the "Rainbow," in the hope that some attention may be given to the subject, and a correct judgment arrived at. A glance at the more prominent senses in which it is used will help us to form a judgment in accordance with the Scripture teaching regarding it.

The most generally received application of Antichrist is that by which it is used to designate that form of professed Christianity which acknowledges the supremacy of the Bishop of Rome. Bishop Newton, in his "Dessertations on the Prophecies," says: "The tyrannical power thus described by Daniel and St. Paul, and afterwards by St. John, is both by ancients and moderns generally denominated Antichrist; and the name is proper and expressive enough, as it may signify both 'the enemy of Christ,' and 'the vicar of Christ.'" He also says: "Such doctrine as this must necessarily give great offence to the bigots and devotees of the Church of Rome; and no wonder, therefore, that in the last Lateran Council, the Pope gave strait commandment to all preachers that no man should presume once to speak of the coming of Antichrist. The King of France also, 'with the advice of his council, interdicted that any one should call the Pope Antichrist.'"

Mr. E. B. Elliot, in his "*Horæ Apocalypticae*," speaking of Justin Martyr, Irenæus, Tertullian, and Hippolytus, says: "They judged, with one consent, that Daniel's fourth wild beast symbolised the Roman Empire; as also that the little horn of this wild beast, or its equivalent, the last head of the Apocalyptic beast, symbolised one and the same Anti-Christian power, as St. Paul's Man of Sin, and St. John's Antichrist."

With most Protestant writers in modern times, Antichrist is the most usual designation for the Papal system. This seems to have arisen from the circumstance that it is a convenient term, consisting of a single word, and is fitly expressive of what they conceive to be the most radical feature of popery.

Another class of writers apply this term more especially to what they term "the Personal or Infidel Antichrist," to be manifested about seven

years before the second advent of Christ. The Rev. Coarles Maitland, in his "Apostolic School of Prophetic Interpretation" (1849), advocates this view at considerable length. Burgh in 1832, Bickersteth and Birks in 1839, Derby in 1842, and Tregelles in 1846, had also maintained it in their published works. It seems also to have been held by some of the early fathers: quotations being given from Irenæus in the second, and Hippolytus and Origen in the third century, apparently to the same effect. Mr. M. Baxter mentions upwards of fifty publications of modern times, in which this view is advocated: and I shall most conveniently present it here, by a quotation from his work, entitled "Louis Napoleon the Destined Monarch of the World, and Personal Antichrist," &c., published in 1863. Mr. Baxter says:—

"A leading event, in connection with our Saviour's return, is the manifestation of Antichrist, or the Man of Sin, as foretold in 2 Thess. ii. 3 [quoted], also in 1 John ii. 18, 22 [quoted]. From these and other passages, it has long been concluded, that although many Antichrists have arisen, such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshipped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Dan. xi. and Rev. xvii., and also in the literal day fulfilment of Dan. vii., viii., xii., and Rev. ix., xi., xiii., although the year day fulfilment of these chapters relates to Popery and Mohammedanism."

Mr. Baxter further enlarges upon the identity of Antichrist with the various powers or persons mentioned in the passages named, thus:—

"In proof of the fact that the last great Antichrist is identical with the eighth head of the beast, it is only necessary to compare the various passages in which he is described. The following are some of the different names given to him;—

"1 John ii. 18, 22: the Antichrist that denieth the Father and the Son.

"2 Thess. ii. 3: The man of sin; or, son of perdition.

"Dan. vii.: A little horn (in relation to the Gentiles.)

"Dan. viii.: A little horn, or king of fierce countenance.

"Dan. ix. 26; The Prince that shall come.

"Dan. xi. 25: A vile person, or king who

shall do according to his own will (the wilful king).

"Rev. xiii., xvii., &c.: The beast, or eighth head of the beast, or beast whose deadly wound was healed."

After quoting these passages in full, in parallel columns, Mr Baxter says: "It is evident from the above passages that the Antichrist will be an avowed and hardened infidel, totally rejecting the Christian religion, and not like the Pope, professedly upholding it."

It will be seen that this view, equally with the other which regards the Papal system as the Antichrist, designates the personal ruler of the future by the same term—Antichrist. As it does not fall within the scope of this paper to discuss the merits of the two schemes referred to, I shall confine myself to the question as to the true application and use of the term Antichrist. This method will leave the other question precisely where it stands at present, with this advantage, however, that it will be freed from the complication entailed upon it from the term Antichrist being supposed to belong to it.

It is very evident, from the quotation from Mr. Baxter, that it is Antichrist's denial of the Father and the Son that forms the principal point of identity between the Antichrist and the future personal ruler. He says, Antichrist "is utterly to deny the existence of Jehovah and of Christ." This seems to me to be a most unwarranted use of the language of John, which is simply, "He is (the) Antichrist that denieth the Father and the Son." It never seemed to cross the mind of Mr. Baxter that there are other ways of denying persons besides "denying their existence." Peter denied Christ; but we never dream that he, therefore, denied the "existence" of his Master. Besides, we have in John's allusions to Antichrist, what amounts to a definition of the denial of the Father and Son, as well as a definition of the term Antichrist itself.

In the First Epistle (ii. 18-22), the Apostle says: "Little children, it is the last time: and as ye have heard that (the) Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

Again, in chap. iv. 1, he says: "Believe

not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof you have heard, that it should come, and even now already is it in the world."

And once more in Second Epistle, vers. 7-9: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and (the) Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son."

These three quotations contain all that is said about Antichrist by the Apostle John; and the first remark that occurs to me is the entire absence of any intimation of his being a ruling power or person; and also of any future destruction of him by the coming of the Lord. Another observation is that the Antichrist had been foretold in the hearing of those to whom the apostle wrote his first letter, and that this prediction had been fulfilled. "Ye have heard that the Antichrist should come, even now there are many antichrists, whereby we know that it is the last time." The word rendered "shall come," in the common version in ver. 18, is the same as that rendered "should come" in chap. iv. 3, and does not, therefore, point to a time subsequent to the date of the Epistle.

The definitions given of Antichrist by the Apostle are threefold in expression, but may in substance be considered as one.

First: "He is Antichrist that DENIETH THE FATHER AND THE SON." Second: "Every spirit that CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH is not of God; and this is that spirit of Antichrist." Third: "Who is a liar but he that DENIETH that Jesus is the Christ?"

I have already referred to the interpretation which makes denial of the Father and Son to be denial of their existence, as a proposition that cannot, with reason, be maintained. I would now notice the Apostle's explanation of this denial, so far as it relates to the Father. He says, "Whosoever denieth the Son, the same hath not the Father;" which he repeats in the Second Epistle thus: "Whosoever . . . abideth not in the doctrine of Christ, hath not God." From this, it is evident that denial of the Father, by those

errorists, was not direct but implied. Their denial of the Son was direct, and the effect of this was a virtual, though not an express, denial of the Father. If Christ was denied in the relationship of Son, it must have been equivalent to a denial of God in the relationship of Father. But in neither case was it necessarily a denial of the existence of either the Father or the Son.

What then did denial of Christ consist in? "That Jesus Christ had come in the flesh." This is twice given by the Apostle as the distinctive feature of Antichrist; and it is important to ascertain the exact sense in which the language is used. To my mind, the most obvious sense seems to be the true one; namely, that Jesus Christ possessed a really human constitution, and was not a mere phantom which, in some mysterious way, assumed the human form. This natural sense of the words is strengthened by the manner in which the apostle introduces his First Epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you." The intervening verse, which forms a parenthesis, shows plainly that it is Jesus Christ he is speaking of: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Now it is a historical fact that, at the time when John wrote his Epistles, the reality of our Lord's humanity was denied by many who professed his name. These are known in history as *Gnostics*, from *gnosis*, signifying knowledge or science, to which they made great pretensions. One of their leading principles, derived from the Oriental philosophy, was, that matter was essentially evil. Dr Edward Burton, late Regius Professor of Divinity at Oxford, says:—

"We find the Gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other of *Æon*, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name."

Again, he says:—"Many Gnostics adopted the Oriental notion of two independent co-eternal principles, the one the author of good, and the other of evil." And again:—"We have a key to many parts of their system, when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the au-

thor." Again:—"The Gnostics either denied that Christ had a real body at all, and held that he was an unsubstantial phantom; or, granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons*, called Christ, quitted the pleroma, and descended upon Jesus at his baptism."

These quotations may suffice to show us that in the apostle's time there existed a class of persons professing the name of Christ, who corresponded to his definition of Antichrist. I can see no reason for seeking to apply the apostle's language to any other person or power in subsequent times, such as is evidently intended by Paul's "man of sin," &c.

The other form of definition given by the apostle, 1 John ii. 22. "Who is a liar but he that denieth that Jesus is the Christ?" although not expressly predicated of the Antichrist by name, but of some one under the designation "liar," is evidently intended for the same class. It occurs in the middle of the paragraph where the Antichrist is spoken of, and no good reason can be given for applying the term "liar" to any other. Besides, the definition itself is the natural outcome of the more express denial that "Jesus Christ had come in the flesh." The grand central truth of Christianity, that "Jesus is the Christ," was based on the fact that Jesus of Nazareth was a descendant of David, King of Israel. The Christ of the prophets was a personage who should occupy David's throne, and be at once David's son and David's Lord. Denial of the fact that Jesus had come in the flesh was equivalent to a denial that he was the Christ; for, according to the prophets, there could be no Christ except in the person of the "child born and the son given." The doctrine of those of whom the apostle writes was, therefore, in a peculiar respect, opposed to what constituted the very essence of Christian truth. We are informed that when "Philip went down to Samaria, he preached (the) Christ to them." This was a short but comprehensive summary of Gospel preaching; and it is easy to see that the Gnostic doctrine would be *ANTI*, or opposed to (the) Christ thus preached. It seems to me that this affords an adequate definition of the term "Antichrist," as used by the apostle in the passages quoted.

There is a passage in Paul's first letter to Timothy which seems to me to refer to the same class of errorists, and which furnishes a corroboration of John's statements. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing

have erred concerning the faith"—(1 Tim. vi. 20, 21). The word here rendered "science" is *gnosis*, and that rendered "oppositions" is *antithesis*. This seems to point very clearly to the Gnostic pretensions to superior knowledge, and also to the ASTROLOGICAL influence which they exercised upon the central fact of the Christian faith. This is evident from the apostle's closing words—"which some professing, have ERRED FROM THE FAITH." This is in exact accordance with the apostle John's statements concerning the Antichrist, which relate exclusively to "erring from the faith," and have no reference to the usurpation of authority, as in the case of "the man of sin" in the writings of Paul.

There can be little doubt that John wrote his Gospel in view of the same class of persons as those termed Antichrist in his letters. He declares the purpose he had in view in writing his Gospel, "that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." In the beginning of his treatise he intimates that, "the Word was made flesh, and dwelt among us." And he relates a circumstance not mentioned by the other evangelists, which afforded a clear demonstration that, not only in the days of his flesh, but also after his resurrection, he possessed a substantial bodily organization. I refer to the scene with Thomas the apostle, who was not satisfied with the testimony of his fellow apostles to the fact of our Lord's resurrection. Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days after this, at the next interview between our Lord and his apostles, Thomas being present, Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Again, John is the only evangelist who mentions that, "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." And it is worthy of note that he makes special mention of his reason for recording this fact—"And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." The believing produced by the fact recorded, must have primarily consisted in the belief of the reality of the death of Jesus, for the water showed that the pericardium, or sac in which the heart is enclosed, in which a clear fluid like water is contained, had been pierced, and that consequently the spear had reached the substance of the heart itself. But the reality of

the person of Jesus was also demonstrated, and as this was the fact especially called in question at the time the Gospel was written, it must have been for the correction of this fatal error that the fact was so particularly recorded.

I may mention that the Apostle John seems to make allusion to the fact referred to, in his first Epistle (v. 6), but I shall not dwell on it further than to say, that it strengthens the probability that John wrote his Gospel chiefly to maintain the reality of the person of our Lord against the Gnostics.

This denial by Antichrist that Jesus Christ had come in the flesh was, as has been stated, a most effectual means of subverting the grand central doctrine of the Gospel—namely: that "Jesus is the Christ." And while this central element of the one faith was subverted by other means, the doctrine of the Gnostics must have largely contributed to that general apostasy which soon spread over the professing church. The various creeds of Christendom, even the earliest, known as the Apostles' Creed (but which all agree is not quite so ancient), agree in ignoring that definite form of this central truth, as stated by John, both in his Gospel and Epistles. The formula of the apostle is reduced from a proposition—containing subject and predicate—to a mere name and surname. "I believe in God the Father Almighty, maker of heaven and earth, and in JESUS CHRIST, his only Son our Lord." Here the Christship, or that official dignity which belongs to our Lord, in virtue of the covenant made with David, and which forms so prominent a portion of the prophetic word, is entirely lost sight of. And this even, although the reality of his person is distinctly maintained, in the clauses declaring his birth, sufferings, death, resurrection, ascension, and coming again. And we know how common is the belief that Jesus was a real person throughout Christendom, but how few apprehend the true force and meaning of the truth that Jesus of Nazareth, who suffered and died as a sacrifice for the sins of the world, is that Anointed King whom God has destined to be, not only the Ruler of his people Israel, but the Monarch of the whole earth.

From what has been advanced I submit that a mistake has been made in applying the term Antichrist to the man of sin or beast, or the wilful king, or God, as Mr. Baxter and many others have done. As I have said, the question of a personal antagonist to the Messiah in the future, or the development of an apostasy in the papal hierarchy, is left exactly where it was. Mr. Baxter seems to hold that both of these are to be understood, and I do not now give any opinion

on that matter. But it must tend to simplify the question, if one of the elements, hitherto so deeply entering into it, be withdrawn. Perhaps I am too sanguine in expecting such a result; but I shall be glad to consider any suggestions on the subject.

Edinburgh.  
—*The Rainbow.*

J. CAMERON.

## “THINGS WHICH MUST SHORTLY COME TO PASS.”

REVELATION i. 1.

Within a few pages of each other in Holy Writ these words are found, as it were in response to the words of the scoffer (2 Peter iii. 4), “Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation.” And every year that things continue as they are, the scoffer of the last days grows bolder, for there are those who are ready to say, “What about your things that were shortly coming to pass 1800 years ago?” Without caring, however, to answer the scoffer, it may be well to fortify our own faith and the faith of others by calling to mind that the term “shortly” in the mouth of God, and in the mouth of man, admits of widely different meanings. When he speaks, whose time for work is eternity, with whom one day is as a thousand years, and a thousand years no more than one day, we can well understand that when already four thousand years had sped their way, and but two thousand, more or less, remained—if our reckoning be admitted—to complete the world’s history of sin and sorrow, the things which were to end that history were to him “things which must shortly come to pass.”

It may be well then, in the brief space of time that yet remains, to consider these things in their nature, order, and design as set forth in the Scriptures of truth, that thereby our interest may be stirred, our faith strengthened, and our expectation quickened, that as wise virgins we may be found of him, awake with our lamps trimmed and burning when he comes.

What then of the “things which must shortly come to pass” may we look for as the *first* thing that is likely to happen? It is surely that which is to take place suddenly, coming at unawares, overtaking as a thief. “As it was in the days of Noah so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as

it was in the days of Lot, . . . even thus shall it be in the day when the Son of Man is revealed. I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left; two women shall be grinding together, one shall be taken and the other left; two men shall be in the field, one shall be taken and the other left;” showing that the same moment that it shall be night with some, early morning with others, and high day with others, something shall happen which shall be unique in the history of our race, some taken others left. Well might the disciples ask in astonishment, “Where, Lord?” *Whereto* shall they be taken? “And he said unto them, Wheresoever the body is, there also the eagles will be assembled.” (Luke xvii. 27-37. *Emphatic Diaglott.*)

Now without staying to consider the many opinions advanced by the commentators, to whom this answer of our Lord has been a dark saying, we venture to suggest that the principles of attraction and concentration were all that our Lord intended to convey in the use of this figure, and that it was an equivalent for saying, “Where the head is, thither will the members be assembled.” The Jewish mind would be already familiar with the emblem of eagles, as applied to God’s elect people in Exodus xix. 4 and Deut. xxxii. 11. The attraction which Christ’s bodily presence in the air will have for the raised and changed bodies of his saints will necessitate concentration according to that of Paul, Col. iii. 4, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory,” and that of John (1 Ep. iii. 2), “We know that when he shall appear we shall be like him, for we shall see him as he is.” And to the Corinthians the apostle speaks yet more fully, concerning this time of separation, “Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet”—not heard by the world, but only those for whom it is intended—“for the trumpet shall sound, and the dead shall be raised, and we shall be changed.” And again to the Thessalonians, “For this we affirm unto you by the Lord’s word, that we, the living, who are left over to the coming of the Lord will by no means precede those who fell asleep. Because the Lord himself will come down from heaven with a shout, with an archangel’s voice, and with God’s trumpet, and the dead in Christ will be raised first, then we, the living who are left over, shall at the same time with them be caught away in clouds for a meeting of the Lord in the air, and so we shall be always with the Lord.” (1 Thess. v. 15, 16, 17. *Emphatic Diaglott.*)

This then is the *first* of the things which must shortly come to pass; and now arises the question, Who are they that shall be so favoured? will it be the common lot of all the righteous at that time living on the earth or sleeping in their graves, or will it be an election out of and from among both the living and the sleeping? This is a question of great practical moment, and calls for a deep and prayerful research of the sacred oracles, that without indulging our fancy or favouring some doctrine or dogma of our own or other men's invention, we may earnestly and devoutly inquire, "What hath the Lord answered? and, What hath the Lord spoken?"

When, immediately following the words already quoted from Luke, as recorded by Matthew, we find our Lord saying, "Watch, therefore, for *ye* know not what hour *your* Lord doth come;" and again, "Therefore be *ye* also ready, for in such an hour as *ye* think not the Son of Man cometh;" and again, "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom," it surely behoves *us* to consider whether the mind of our Lord expressed herein does not call *us* to the exercise of great heart-searching inquiry upon the matter of *readiness*. For let us observe that five of the virgins denoted as *wise* went in with the Bridegroom to the marriage, while the five denoted as *foolish* were shut out. And further let us note that the foolish were virgins, that they took lamps and went forth to meet the Bridegroom, and that when he came their lamps were still burning, for although our version reads, "gone out," Alford's version and others read, "going out," showing it to be a question of degree of oil, and not of destitution. But they knew where to get oil, and they went and obtained it, and returned only *too late*. And however threatening the Master's words, "I know you not," may sound, we must remember that there are various orders of knowledge, and since it cannot mean absolute ignorance, it may mean deficient complacency, and that some versions read, "I recognise you not," is certain. Equally certain is it that this parable was spoken to disciples, and contained a teaching for them which it had not for the multitude.

If then this is the first of the things which are shortly to come to pass, and we know not whether his coming may be to-day, two questions are supremely important. First, Wherein consists readiness? and next, Am I ready? for an individual matter as it is, an individual matter should we make it. Now, readiness to meet events of any kind which involve danger, consists in these three essentials—wakefulness, armour, and dis-

entanglement. The watchman must be awake to see the thief coming, he must be armed in order to attack or defend, and moreover he must be free from all claims elsewhere, that he may obey the call of duty. So the good soldier or faithful steward must not be entangled with the affairs of this life that he may please him who hath called him into office. Readiness we understand to mean, continuing in his word, and *so* being his disciples indeed, carrying some cross for him, confessing him before men, walking with him in the path of self-denial, "doing all things without murmurings and disputings, that we may be blameless and harmless, the sons of God without rebuke, shining as lights in the world, holding forth the word of life." Readiness also we understand to consist in "loving his appearing" (2 Tim. iv. 8), and "looking for him" (Heb. ix. 28) in the most literal sense of the word. Some indeed may know little or nothing of the doctrine. The appearing of our Lord and Saviour in the clouds may form no part of their creed; no idea of his near approach in person may ever have occurred to them, or been hinted to them by book, sermon, or friend; yet, if he is the chief joy of their hearts, and they love his appearing, and look for him in their closet, in their Bible, in all the means of grace; if their hearts beat at the mention of his name, and they love all those who love him, whatever sect, creed, or denomination they favour; such, without question, without exception, shall be found of the number concerning whom it is said, "Unto them that look for him shall he appear the second time without sin unto salvation," without a sin-offering unto salvation, "the adoption, to wit, the redemption of the body." (Rom. viii. 23.)

For all *such* an overcomer's crown is prepared, according to the apostle's words in anticipating his own, "And not for me only, but also for all such as love his appearing." And here we have an answer to the vexed question, often asked and seldom answered to satisfaction, Who comprise the bride, the Lamb's wife? We reply, "Such as look for him, such as love his appearing, such as go in with him to the marriage, will comprise the bride, the Lamb's wife." If his be true their number surely is small by comparison with the many saved. "Many are invited, but few are selected," is the reading of Matt. xxii. 14. (*Emphatic Diaglott*.) We expect to find that the elect, the true election of grace, will not be such as the systems of men have taught, an election out of the *lost*; but rather an election out of the *saved*, a little flock to whom a kingdom is promised, those who strive to enter in at the strait gate and

are found walking the narrow way of self-denial, concerning which it is said, "*few* there be that find it." Here too shall we find a fuller meaning and true significance given to that passage so rarely appreciated and never understood by the ultra-Calvinist. (2 Pet. i. 10, 11.) "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ;" and that in Rev. xix. 7, 8, 9, "Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Let any who have thought that the word "called" in this last verse, and the same word in Matt. xxii. 14 has the same import,—so much and no more,—think yet again before they are quite sure that they have the mind of Christ.

Before proceeding further with my subject, I wish to make a quotation from a sermon preached by Bishop Latimer about 1550, upon the words, "Thy kingdom come;" more especially as it supports the theory already advanced, and serves to show the thought entertained by him more than three hundred years ago. "Antichrist is already known throughout all the world. Wherefore the day is not far off. Let us beware, for it will one day fall on our heads. 'The end of all things draweth near.' St. Peter said so at his time. How much more shall we say so? The world was ordained to endure (as all learned men affirm, and prove it from Scripture) six thousand years. Now, of that number there be past 5552 years, so there is no more left but 448 years. And furthermore those days shall be shortened, it shall not be full six thousand years, the days shall be shortened for the elect's sake. Therefore all those excellent and learned men which without doubt God hath sent into the world in these days to give the world warning, all those men do gather out of the Scriptures that the last day cannot be far off. Peradventure it may come in my days, old as I am, or in our children's days. There will be great alterations in that day, there will be hurly-burly, like as when a man dieth. There will be alteration in the earth and elements, as if to lose their former nature and become endued with another. And then shall they see the Son of Man come in a cloud with power and great glory."

Now *we* are not looking for the last day, or the end of the world. These *we* know to be in the far distance beyond millennial glory. But *we are* "looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ."

N. STARKEY.

—*The Rainbow.*

### THE POPEDOM AT JERUSALEM.

It will not, perhaps, be forgotten that I spoke in the last number of volume xxi. of the possibility of the Pope who is to succeed Pius IX. as being the "Antichrist," that many, believe is yet to be developed; and suggested that he might act a prominent part with the Jews in, or after their restoration to "their own land, wherein their fathers have dwelt:" Ezek. xxxvii. 21, 25. For notwithstanding all the sophistry of the men who deal in "conditional prophecy," I am unmoved as to the facts that "Judah," i.e. the Jews, "and Israel," i.e. the ten tribes, who were a separate kingdom from the Jews, will surely be gathered "from among the heathen, whither they be gone, saith the Lord God, and I will gather them on every side, and bring them into their own land and I will make them *one* nation in the land upon the mountains of Israel, "etc. See the above chapter of Ezek.

Judah (or the Jews), is first to be gathered. See Zech. xii. 7. That work has already, commenced. Thousands of Jews are flocking to Palestine and building houses there; and ere long, I doubt not, we shall see a nation growing up in that land. Papacy, or Jesuitism, sees that fact and is preparing to meet it and take advantage to exalt itself thereby; her next Pope is to be the grand agent to carry out the project. Hence, there will be nothing strange if it should be found the following statement is true, viz:

"The Rev. Dr. De Haas, who has been United States Consul at Jerusalem for seven or eight years, says that the Roman Catholics propose to make Jerusalem the seat of the papacy, and that it is from that quarter that the settlement of Palestine is to be looked for. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from Jerusalem to Jaffa; money is being collected for the erection of a magnificent palace for his holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. There the successor to Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical See."

This statement, in the main, may be found true, and Papacy may, and probably *will* pro-

claim *that* Pope to the Jews as their Messiah, long expected; and they may, and likely will, accept him as such; for, said Jesus, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John v. 43. Thus will the Jews be deceived and accept the *false* Messiah and form a "league" with him, and the immense wealth of the Papacy, from all parts of the world, will be poured into Palestine, or Jerusalem, and the Antichristian Harlot will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii. 7.

I need not to dwell upon the decree of Heaven which is to follow such blasphemy. The "league" of "seven years" may seem to prosper for half that time; but then it will be broken, and this Antichrist shall receive, the plagues spoken of, suddenly, — death, and mourning, and famine, and be utterly burned with fire; for strong is the Lord God who who judgeth that *Anti-christian* power. The riches, glory, and power will all depart from this Antichrist, and the *true Christ* will appear, and the Jews will see Him, and then comes the "mourning" spoken of, Zachariah xiv.; which, please read.

I do not pretend to affirm that all I have presented is infallibly the truth; nor do I wish any one to accept it because of my suggestion: but to me it, is *highly probable* that what I have suggested may be found to be true, shortly

Ed.

W. H. MAULL, Jeffersonville, Ind., writes: In Luke x. 27, our Saviour teaches to love the Lord with all the heart, soul, mind and strength. Buck defines love to be compounded of approbation of, with inclination toward an object. Those who have been begotten by the Spirit, love because they have become partakers, to an extent, of the Divine nature. God is love; and they love him with the love He begat in them. I cannot think those love with the *mind* who shudder when they think of Him as described, by a minister of your city, as "standing behind the world sweeping men into hell as dead flies." That preacher said, he did not want to go to a heaven that could exist with such a *head* as that. The God that would restore men to life only to destroy them in a lake of fire, from which they have had no opportunity to escape, is not much better. How much more loveable is the God revealed in the scripture, who has purposed, in the "ages to come," all, who have not rejected our Lord, shall have an offer of salvation. How this accords with the song of the angel, "Glory to God in the highest, peace on earth and good will to men." Who can withstand love like this? No wonder the Revelator heard them singing, alleluia the Lord God Omnipotent reigneth.

Dr. Barbour, Eld. Paton and C. T. Russell were at this place a few months since. If they are right, the Elect will soon be gathered. If not, we can wait: I don't think it can be long. Your brother, in Christ.

#### LETTERS RECEIVED TO JAN. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

W. H. Whitman (2), Charles Hope, Mrs. G. C. Elliott, W. H. Cain, N. B. Steward, Dr. F. Lee, Esther Tyson, Walter Patterson, A. A. Steadman, Geo. W. Ficks, J. H. Mills, Charles Angle, Rev. Jonas Olson (many thanks), J. B. Eggleston, Daniel Putnam, Johnson Whaley, Mrs. J. E. Peck, Mrs. Sarah A. Tice, W. H. Maull (2), Daniel Hogart, Wm. Owens, Sr., Geo. P. Blackwell.

#### PARCELS SENT TO JAN. 4.

Lottie Hermes (bound book), Geo. H. Waterhouse, Mrs. A. S. Johnson, G. H. Reader, Johnson Whaley (Book), D. W. Knouse, Geo. L. Hart, Isaac Kulp, Daniel Hogarth, Henry Seitz.

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# Bible Examiner,

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

**New York, February, 1878.**

All Communications should be addressed to No. 73 HICKS ST., BROOKLYN, N. Y.

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## EDITOR'S NOTICES

FOR SALE by the EDITOR of the EXAMINER, a few Works which may be interesting to some readers.

1. "DOBNEY ABRIDGED:" or, The "SECOND PART" of Rev. H. H. DOBNEY'S "SCRIPTURE DOCTRINE OF FUTURE PUNISHMENT." In paper covers, containing 200 pages. It is the main portion of a work published by DOBNEY previous to 1845, in England, and was republished, in the *abridged* form, at the office of the BIBLE EXAMINER, 1856. At the time it was issued in England Mr. DOBNEY was a Baptist Minister. Now, for several years, himself and the church with which he has been connected ever since 1841, are known as a "FREE CHURCH;" and claim to be only, "As *one* of the many churches of our Lord and Saviour Jesus Christ in the world; *one* flock, *many* folds."

Though, doubtless, Mr. DOBNEY has advanced in his faith from the point where he started in 1844, yet the work I offer will do good service with those who are just now waking to the subject of future punishment. I have some 20 copies for sale, at the low price of 25 cents per copy.

2. I have still on hand some 20 or more copies of a pamphlet, by H. BRITAIN, Birmingham, England, on "THE ALLIANCE OF ROMAN CATHOLICISM WITH PROTESTANTISM AGAINST THE KINGDOM OF GOD." Price, 5 cents.

3. I have 20 or 25 perfect sets each of the BIBLE EXAMINER, unbound, of Volumes 18, 19, and 21, which I will send, free of postage, to any one on the reception of 75 cents per volume, if called for soon.

BOUND volumes will be furnished in plain covers for \$2. In plain *gilt* \$3.25 per volume. Vol. 20 can be had, *bound*, at the same price; but I have none of that volume to sell *unbound*, at present.

PHOTOGRAPHS.—By the urgent request of some friends, a Photograph of the EDITOR, at the age of 81, has been taken, which is pronounced, by his family, to be *the best* ever taken of him. It is to be had for 25 cents.

## TERMS OF THE BIBLE EXAMINER.

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ELD. J. S. LAWVER, Kansas, writes: I never found it so hard, as I find it now: that is, the nearer we approach the "narrow way," the harder it is to keep in it. If we get drowsy, some one is ever ready to lay a stumbling block in the way, or to pull us out of the way. It requires eternal vigilance. The loss of friends, and making new enemies, on account of our "peculiar" way, constantly grinds our sensitive natures. But I still feel that I have the evidence that to become as nothing in standing for the glorious character, and vindicating the Government of God, is worth more than all the friends of earth and its wealth.

REMARK BY THE EDITOR.—Let us keep in mind the fact, that when our Lord and master finished one of his discourses, "From that time many of His disciples went back, and walked no more with Him." John vi. 66. At another time, one of His disciples (one of the twelve) betrayed Him, and all the rest "forsook Him, and fled." Matt. xxvi. 56: and one who "followed Him afar off," when Jesus was led bound to "Caiaphas, the high priest," denies his knowledge of Jesus, and to confirm what he said, "*cursed and sworn*." If our master met such treatment from his professed friends, who were overcome by fears, let us bear it patiently if we meet with somewhat similar treatment from those who are fearful that we are going too far, and they dare not follow, except "*afar off*."

CHARLES ANGLE, late of Wexford Co., Michigan, now of Lake City, Missaukee Co., Mich., writes: I now live way up here in the wild forest. The people are almost as wild as the wilderness, but they shall have the privilege of reading the BIBLE EXAMINER. This city contains but thirteen families. I will send you one of its papers; the inside is printed in Detroit, the outside here. This is a very healthy place. The Musk-Rat Lake contains some six thousand acres of water, filled with abundance of good fish. The forest is one vast green around the lake, and is filled with good deer and small game. I have killed five deer this fall, and have had good venison and plenty of good fresh fish, and think my strength is gaining. I have crawled up here to get out of the tumult, and watch and wait for dear JESUS. If you know of any that are seeking a quiet home, send them here to this City. No more healthy place in the land: there are many old people here.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XXII.

NEW YORK, FEBRUARY, 1878.

No. 5.

## THE KINGDOM OF GOD.

### WHAT IS IT? AND WHERE LOCATED?

IF men would have less to do with fancy and more to do with the Bible and common sense, we should have less difficulty in understanding the Scriptures. They soar away above the stars, and thus live on a fancy God, a fancy heaven; and to them the kingdom of God is a creation of their own imagination. If we but understood, it is with *this world* we have to do, and not with an imaginary one, we should be saved from infinite perplexity in regard to what is Scripture truth; but a large portion of professed Christians, like heathen philosophers, will take rapturous flights in the fields of fancy. I give the following as a specimen. It is a flight of imagination by a Clergyman of much talent and reputation, not far off. He said, in speaking of heaven:

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies, filled up with those we loved on earth, looking down on us from the stars. That mother in heaven when she sees her son, on earth, coming back to God how her heart swells—she gives a shout of joy in high heaven."

How does this popular minister know that "heaven is made up of little colonies?" How does he know those colonies are "filled up with those we loved on earth?" How does he know that heaven is located "above the stars?" Some of those stars are at such distance from this earth that it is supposed it would take the light from them thousands, if not millions of years to reach this earth: yet far off, up there these little colonies are located! Aye; and the sharp eyes of those immaterial spirits can *look* down on us! Yes, and *see* us, too! Wonders on wonders, truly! Aye, more. "That mother" in that far off place "sees her son, on earth coming back to God;" yes, "how her [immaterial] heart *swells*!" What next? "She gives a shout of joy in high heaven!" But how does this minister on earth know this is so? He has fancied this mother up in heaven with her motherly feelings. Now let him not flinch from his position, but let him go on with his fancy, and fancy that mother sees a beloved

daughter, that she left on earth, dying; and as she expires she is plunged down to howl and wail with devils and damned ghosts in endless and unmitigated torture! Does "her heart swell" now? Does "she give a shout of joy in high heaven?" Or, does her heart wither, and she give a groan of horror? Please tell us Mr. *Fancyman*. Do not flinch. Has that mother's heart all at once turned to stone? Is she unmoved at this sight, and as her daughter goes on groaning in anguish, in ceaseless ages of torture, is that mother to remain unmoved?

Let it be remembered, this minister is, by profession, a believer in endless torture; he is not therefore to turn away from these suggestions with the reply—"That is none of our concern." He has concerned himself in the other case. But all this is fancy: so we will awake from it and attend to sober facts as developed in the Scriptures of truth.

### LOCATION OF THE KINGDOM.

The inquiry about the kingdom of God I commence with our Lord's words to his followers, as recorded Matt. xxv. 34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the FOUNDATION of the world." Here is a clear indication of the location of the kingdom. It is not a kingdom above the stars. As our blessed Lord refers us, in his language, directly back to the beginning of this world, we turn to Genesis, first chapter. Here we learn, verses 26, to 28, that this earth is the place of the kingdom, and see that man was here given dominion. "God said, Let us make man, . . . and let them have *dominion* . . . over all the earth. So God created man; . . . male and female created he them. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion . . . over every living thing that moveth upon the earth."

Here, most assuredly, is a kingdom, and dominion is given, "from the foundation of the world." But let us compare it with Psalms viii. "What is man? Thou hast made him a little lower than the angels, [*Elohim*—gods] and hast

crowned him with glory and honor. Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet," etc.

In Eden, then, we find the Kingdom of God in its embryotic state—or state of development. Eden was the place of the throne, or seat of Empire. That place is the same that we call Palestine, on the western border of Asia, or east of the Mediterranean. That Eden and Palestine are one, in location, the examination of a few texts will serve to satisfy us. In Ezekiel xxviii. the Lord, in addressing "the prince of Tyrus," says "Thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," etc. At verses 13 and 14 the Lord saith to the king of Tyrus—"Thou hast been in Eden, the Garden of God . . . thou wast upon the holy mountain of God," etc. Tyrus lay on the northwest border of Palestine proper, and is, in fact, a part of the land that God included in the gift to Abraham and his seed. Ezekiel xxxi. the Lord directed the prophet to speak unto Pharaoh king of Egypt, and say to him, "The Assyrian was a cedar in Lebanon;" verses 8 and 9, "The cedars in the *garden of God* could not hide him . . . nor any tree in the garden of God was like unto him in beauty. I have made him fair . . . so that all the trees of Eden, that were in the garden of God envied him." We then have a description of his pride and punishment; and it is added, verse 16, "I made the nations shake at the sound of his fall when I cast him down to hell with them that descend into the pit; and all the *trees of Eden*, the choice and best of Lebanon, . . . shall be comforted," etc. The prophet then turning directly to Pharaoh, adds—"To whom art thou like in glory and greatness, among the trees of Eden? Yet thou shalt be brought down with the trees of Eden."

Here is Egypt on the southwest border of Palestine—Assyria on the east, or north-east—and Tyrus on the north-west, all said to be *with, among, or near by, the trees of the garden of Eden, or garden of God*. Such evidence seems clearly to indicate that Eden and Palestine are identical in their location. If so, we have found the truth of what I before suggested, viz., That in Palestine the kingdom of God was set up, in its embryotic state, at "the foundation of the world;" or from the creation of Adam. That was the seat of empire—the throne was there. Adam lost the throne and dominion, and was

driven out from it, and refused any further access to it.

#### WHAT IS THE KINGDOM OF GOD?

After the flood, God reconstructed the kingdom, in *embryo*, through Moses and Joshua, preparatory to the coming of the King of His own selection. That kingdom was erected on the old ground, or Eden. That this reconstruction was the kingdom of God I will now endeavor to show.

Let us first look at Acts i. 6. The disciples asked our Saviour—"Lord wilt thou at this time *restore again the kingdom to Israel?*" Let it be recollected that the preaching of Christ and his apostles, during all their ministry, had been "The Kingdom of God;" and after our Lord's resurrection the forty days that he remained on earth with his disciples he was speaking of the things pertaining to the kingdom of God: see Acts i. 3. Immediately at the close of those forty days is the question—"Wilt thou at this time restore again the kingdom to Israel?" Our Lord does not intimate that they were in error *in fact*; and therefore I conclude that the kingdom of God and the kingdom of Israel are identical. Jesus does not correct their view on this point—of the restoration of that kingdom—of that being the kingdom of God; but only informs them, it was not for them to know the times. . . . "which the Father hath put in his own power." I say then—the kingdom of Israel was, and is, the kingdom of God; first in its embryotic state, but at length to be fully developed; at which time the second Adam—Jesus Christ—will have the throne—the seat of empire and dominion.

In further proof on this subject let us now turn to the First Book of Chronicles. King David, at the close of his life, 1 Chron. xxix. 11, said—"Blessed be thou *LORD God of Israel* our father . . . Thine, O *LORD* is the greatness and the power . . . thine is the kingdom," etc. What kingdom is this? In the previous chapter, verses 4 to 7, David speaks thus: "The *LORD God of Israel* chose me . . . to be king over Israel forever, . . . and of all my sons he hath chosen Solomon my son to sit upon the throne of the kingdom of the *LORD* over Israel. And he said unto me; . . . I will establish his kingdom forever," etc. In the next chapter, verse 23, it is said—"Then Solomon sat on the *THRONE* of the *LORD* as king instead of David his father; and all Israel obeyed him."

Here is sufficient evidence to justify us in saying—That in Scripture language the kingdom

of God—the kingdom of the LORD, and the kingdom of Israel, are identical. But we may compare this testimony in Chronicles with a prophecy by Micah, chap. iv. 6-8; speaking of the day when men shall beat their swords into ploughshares, etc., it is added—"In that day, saith the LORD, will I assemble her that halteth, and gather her that is driven out; and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the *first dominion*; THE KINGDOM shall come to the daughter of Jerusalem.

Here is confirmatory evidence of the position previously established; but let us compare this again with 1 Chron. xvii. 9-14. The Lord here, in addressing David, said—"I will raise up of thy seed after thee . . . and I will establish his kingdom . . . and I will settle him in my house, and in MY KINGDOM forever; and his throne shall be established forevermore."

If it be said, the seed here spoken of is Solomon, it still confirms the fact that the kingdom of Israel is the kingdom of God, and so God here expressly calls it—"My Kingdom." Though Solomon might be the *mediate* king spoken of, it is evident the Messiah is the *ultimate* one; and thus we find Gabriel announcing to Mary, concerning Jesus, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end"—Luke i. 32, 33. Thus it is fully confirmed that the kingdom of Israel and the kingdom of God, are one and the same.

#### WAS THIS KINGDOM EVER SURVERTED?

Let us now inquire—Was this kingdom ever taken from Jacob's posterity? I need now to adduce but one text in proof on this point, and that is Ezek. xxi. 25-27: "Thou profane wicked prince of Israel, whose day is come, . . . thus saith the Lord God, Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it him."

Thus we see, that the kingdom of Israel, or the kingdom of God, was everted, or "perverted;" but it was done with the certainty that it would be re-established. The re-establishment is the subject of many prophecies, in the Old

Testament, and is what the New Testament calls the kingdom of God.

#### THE WORK OF MESSIAH AT HIS FIRST ADVENT.

MESSIAH did not come the first time to Restore the kingdom, but to prepare his followers to be Rulers in it when restored, and over all the earth. He first offered this honor to the Jews. It had originally been offered to the whole of Jacob's posterity, shortly after their advent from Egypt. Thus, Exodus xix. 5, 6, the Lord said—"If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people—for all the earth is mine—and ye shall be unto me a kingdom of priests," etc. But they did not fulfil the condition; and God first divorced the "ten tribes," or the kingdom of Israel, and cast them far off from the territory: see 2 Kings xvii. 18-23. Some time after that he punished the Jews, or kingdom of Judah, in Babylon; from which captivity they returned. Then, when the "threescore and two weeks" spoken of, Dan. ix. were fulfilled, "God spoke" to the Jews "by His Son."—See Heb. i. 1, 2. What did he speak to them? He offered them to be "heirs" of the kingdom of God, or Rulers in the kingdom restored to Israel, under the Reign of Messiah, "David's Son" on "David's Throne."

In order to their enjoying this high honor he called them to repentance for past and present wickedness. When they refused this, and put to death the King, the offer of the heirship of the kingdom of God was taken from them as a nation.—See Matt. xxi. 38-43. Or, in the words of Jesus, as there recorded—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Jesus Christ being the true Heir of the throne, and having the right to select those who should share in the honor of the government, in the kingdom to be set up, or restored, next sent his ministers to those not under the law covenant, to "take out of them a people for his name"—even the "Royal Priesthood," etc., see Acts xv. 14; and 1 Peter ii. 9.

Such a Priesthood is a kingly one. From this honor I have said, Judah, as a nation, has been excluded for her wilful rejection of the Son of God—"the Heir." Since that rejection, the gospel—the glad tidings—has been sent to others who never were under the covenant made by Moses, or who had, previous to the first advent, been divorced from that covenant relation, and

were not sharers in the rejection of Messiah. Such, Christ now invites to the honor and dignity of becoming "heirs of God and joint heirs with" himself in the throne and kingdom of Israel; called the kingdom of heaven, or kingdom of God; and so soon as the number of "joint heirs," or Rulers, are completed, that kingdom will be set up, or developed in its fulness and glory.

If we would attain to this high honor and glory, the first step is to "Repent and believe the Gospel," or the good news—the "glad tidings"—of God's love to us who were not under the law covenant, or who having been given a bill of divorce and sent away prior to the first advent are now mercifully called to be heirs under a new covenant. How great has been the love of God and his Christ towards us, in following us who were afar off, and inviting us to such honor and glory. To attain this high and exalted inheritance we must become holy, or Christ-like. We must repent of all our sins and turn away from all iniquity. Without doing this we cannot be heirs of the kingdom of God. It is by a "patient continuance in well doing," *seeking* "for honor and glory, and immortality," that this great blessing can be attained, and we be crowned with "eternal life." None other can reign with Christ in the kingdom of God.

The kingdom of God, when restored, or set up, will consist of a King—Associate Rulers—Citizens—Dependencies—Territory, and Laws.

1. A KING; *Jesus the Messiah*.—God has demonstrated his pleasure in this matter by raising up Jesus from the dead. If the fact of Jesus' resurrection from the dead is established, the fact of his Messiahship is put beyond controversy, and his Kingship is undeniable.

2. ASSOCIATE RULERS: These consist of such as have suffered with Christ, made *immortal*; no more subject to death; but, like their King, endowed with endless life by virtue of their union with him: so that they will reign forever and ever.

3. THE CITIZENS: These are restored Israel and Judah; constituted once more "one nation;" and will be the inhabitants of the territorial kingdom. In proof of this, I have only space now for one or two out of many texts. Jeremiah thus records the Lord's will in this matter, Jer. xxiii. 5-8: "Behold, the days come, saith the Lord, that I will raise unto David a *Branch*, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely," etc.

In the 3d verse the "Lord God of Israel" had said, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them *again* to their folds; and they shall be fruitful and increase." After having said, verse 6, "In his days Judah shall be saved and Israel shall dwell safely," etc., he adds, verses 7 and 8, "*Therefore*, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Ezekiel is still more particular; and the Lord, after describing their restoration, and becoming "one nation," saith—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children forever," etc. These, then, constitute the *citizens* or inhabitants of the territorial kingdom of God.

4. DEPENDENCIES, OR SUBJECTS: These are *first*; "The left of all the nations" after the battle spoken of Zech. xiv. These are not citizens in the sense that Judah and Israel are, but are under the dominion and government of the kingdom proper, and will be required to submit to its rule. They must "go up from year to year to worship the King, the Lord of hosts," etc. If they refuse or neglect to do so, "plagues" will be visited on them. See Zech. xiv. 16-19.

The *second* class of subjects is by far a larger one than the *first*. It will be composed of an "innumerable company which no man can number," consisting of those whose trial or probation proper comes in "the ages to come," *after* the 1000 years, or millenium period is ended and the little space that is allotted to Satan's last attempt on the Government of God, or his Christ. Then follows "the endless succession of ages," Eph. iii. 21.

During those ages "the rest of the dead" will live again who had never had the opportunity to "know the only true God and Jesus Christ," and the fact that "Christ gave Himself a ransom for them." This work will be carried on till every soul of Adam's race will have had a full and clear knowledge of God's love for "the world" and of Christ's work for them, and will be finished with all necessary means to become reconciled to God and his government, and each soul's final

state will then be determined for an endless life, or eternal death by their acceptance or *wilful* rejection of the grace and mercy then granted them.

5. THE TERRITORY:—The kingdom of God has its territory, and is not the whole habitable globe, much less up “above the stars.” It is that described to Abraham, Gen. xv. 18, “In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, Euphrates.” It is elsewhere also described, but this is sufficiently definite, as I have established the point that the kingdom of Israel and the kingdom of God are identical. Besides, it is clear from the words of our Lord, Matt. viii. 11, that all the territory of the earth is not embraced in the territory of the kingdom of God. He saith—“Many shall come from the *east* and *west*, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:” words which can hardly be reconciled to the idea that all the earth is the kingdom proper. The dominion is over the whole world, or habitable globe: “from sea to sea, and from the river [the great river Euphrates] to the ends of the earth.” Thus Daniel saw given to one like the Son of man, “*Dominion*, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Dan. vii. 13, 14.

Let it be understood, then, that while the dominion is universal, the kingdom proper, or, territorial kingdom, is between the river of Egypt and the river Euphrates. On this territory was the kingdom of God “prepared from the foundation of the world;” there was fixed the *throne*; first occupied by Adam, but forfeited by him; afterward occupied by the kings of the house of Jacob; finally lost by them, and now remains to be occupied by David’s Son—the second Adam—the Lord from heaven; when the throne, first established by God in Eden, will become permanently occupied—the kingdom be duly organized—the dominion be universal—the reign eternal. One thing more is to be noticed, viz.:

6. THE LAW:—This will go forth from *Zion*, the *seat* of empire and throne of the King. Thus the prophecy of Micah speaks: “But in the last days . . . the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge [or rule] among the people, and rebuke strong nations afar off; and they shall beat

their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”

The laws are such as to secure *peace*, and will promote prosperity, universal contentment, and happiness. Such is the teaching of the Bible in relation to the kingdom of God, and the happiness consequent upon its re-establishment, and full developement. Here is reality—not fancy—not a flying “above the stars,” no one knows where; but inheriting the *earth*, as Christ our Lord and king said the *meek* should do. Ed.

### “THE AGES TO COME.”

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption of our body.” Rom. viii. 18-23

Commentators have puzzled themselves and others with attempts to explain these statements of Paul. Their stumbling is the fruit of a false theory in relation to the future, or “ages to come.” They assume that there is no work to be done for any of the human race after they have once passed beyond this present life. Paul thought differently. He makes “the glory which shall be revealed in us” the occasion for bringing about the deliverance of the “whole creation.” “The creature,” all “creation,” verse 22, he says, is looking and longing for “the manifestation of the sons of God,” verse 19: not that they are conscious that this manifestation is what they are waiting for; but being conscious that some deliverance is needed from the present state of vanity and corruption—this groaning condition—they resort to every expedient to bring about the “golden age,” and are looking for it in some way, though, alas, in every way except in God’s. They fancy such and such reforms will

effect it, and various organizations are resorted to in order to hasten the looked for "good time a-coming;" but all their expectations are blasted and their hopes disappointed; still they are looking, longing, and "groaning" for deliverance; ignorant of God's appointed method for its accomplishment; yet they look for the event and desire its advent, as it is said, in Haggai, "The desire of all nations shall come," chap. ii. 7. Most nations were ignorant of how or by what method their desire was to be met; but still it was a fact that God had implanted that *desire* and had His method to meet it.

So the whole creation having been "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," they are now groaning and longing for deliverance, the way and manner of which they are ignorant of, but God's way is, by "the manifestation of the sons of God," or the revelation of those sons of God, by "the glory to be revealed in us" by the resurrection from the dead, and "our vile bodies" are to be changed and "made like to Christ's glorious body." Phil. iii. 21, and 1 John iii. 2. Then, and not till then, will the groaning of creation cease, and the "golden age" come which has been "the desire of all nations," and for which deliverance God is now providing in these preparatory ages, which are to be succeeded by an "endless succession of ages," in which "the sons of God" will "bless all the families of the earth," and God's Promise and Oath to Abraham have a full and perfect fulfilment, and the narrow and sectarian views which have been the curse of this age will vanish away for ever. "The creature itself" (and not the sons of God only) "shall be delivered from the bondage of corruption;" nor ever again be subject to it except by a personal and wilful rejection of the LIFE-GIVER.

Ed.

### QUESTIONS.

Do the "new heavens and new earth" spoken of, Isa. lxv. 17, refer to the second coming of Christ?

They seem to me to refer to the government and reign of Christ to be established at or soon after His return from heaven; for saith the Lord, "Behold I create Jerusalem a rejoicing, and her people a joy" (verse 18). The government then established I understand to be symbolized by a "new heavens and new earth"—a government unlike the changeable ones with which the world has hitherto been cursed. Jerusalem will then be the centre of power and authority; "for the law shall go forth of Zion and the word of the

Lord from Jerusalem: and He shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks . . . neither shall they learn war any more," etc., (Micah iv. 1-4).

Do we get the idea that there will be mortal beings in the new earth, and that probation will be extended to them, or how are we to understand verses 20-25?

I have no doubt "there will be mortal beings" under the government symbolized by the new heaven and new earth; and that they will have probation, or trial, for confirmation in life; which if misimproved will end in death, even if the "sinner be a hundred years old." Only with this view, can I reconcile the language of verses 20 to 25.

Will there be two literal resurrections?

I am satisfied there will be at least *two* "literal resurrections;" for, I long since gave up the idea that Rev. xx. 5, was an interpolation. Prof. C. F. Hudson's article on that question—published some time before his death—satisfied me the text is genuine. The text says: "The rest of the dead lived not again until the thousand years were finished." It is not till then that the resurrection of the remaining dead ones will commence; nor is it certain that those to be raised, after that period, will all be raised at one time; but none of them will be raised till those thousand years are finished.

Let us all remember, that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him the thousand years." (Rev. xx. 6).

These "cannot die any more," (Luke xx. 36). Lukewarm Christians, who refuse to follow Christ through evil report as well as good, and who let "the cares of this life" and its vanity and show absorb their chief desires will hardly come up in "the first resurrection:" if ever saved at all, it will be "so as by fire." 1 Corth. iii. 11-15). Let us all be stimulated to be "crucified unto the world and the world unto us," that we may gain a part among the highly honored ones who are to "live and reign with Christ" in subjecting the nations to His government, which is to be one of "righteousness and peace." (Jer. xxiii. 5, 6).

Ed.

Early safety in Christ is the only way to be prepared for trials. Everything comes right to the obedient believer in Jesus.

## "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of  
HENRY DUNN, (of England), from 1855 to 1875.  
Additional Papers and Editorial Notes."*

### PROMISED RESTORATION.

#### PRELIMINARY.

THAT a period is one day to come when Satan shall be utterly overthrown, when righteousness shall be universal, when "the knowledge of the Lord shall cover the earth as the waters cover the sea," is the faith of the Church,—the settled expectation of every believer in the Bible.

The differences which prevail amongst us regarding that blessed hope relate, *not to the fact of its ultimate realization, but to the time when it may be anticipated; to the means by which it is likely to be brought about; and finally, to the all-important question whether or no it will embrace the restoration and recovery of any of those who, so far as we can judge, have passed away from earth in a state in impenitence and unbelief.*

Admitting, as we all do, that in Scripture the Church is spoken of as consisting of *the few*, while the Gospel is everywhere said to be a provision of mercy *intended* not for the few, but for *the many*,—that eternal life is always declared to be *a free gift*, and that it is in no sense whatever bestowed as a reward of merit, it surely becomes us to endeavour at least to ascertain as accurately as possible what is really revealed regarding the future of *the race*, and whether or no God justifies the hope that myriads, now apparently lost in ignorance and sin, may after the resurrection come under enlarged instruction, and finally be restored to holiness and happiness.

Whatever difficulties may present themselves to us in attempting to reconcile apparently conflicting statements, we are bound to spare no pains in endeavouring to accomplish that end; to remember how limited at the best is human knowledge of Divine things; and in deep humility to say with the apostle, "If any man think that he *knoweth* any thing, he knoweth nothing yet as he ought to know."—*Editor.*

#### A PRIORI.

No *a priori* argument against future restoration can be advanced from the general tone of Scripture teaching; for if a man's salvation does not turn upon the fulfilment of any condition to be performed here; if no act of faith, *originating with man himself*, is essential to its possession; then there is nothing in the nature of things that

should lead us either to say or to think that the extension of pardon beyond this world is either impossible or unlikely.

This probability rises almost into certainty when we remember—

(1) That all men are the offspring of God; that the Son of God bids us be *like our heavenly Father* in forgiving our enemies; *not for a time only, but "from the heart,"* and therefore for ever; *not for certain offences only, but for all; not "seven times only," but "seventy times seven."*

(2) That we have inspired authority for affirming, not only that all men alike have a fallen and depraved nature, but that this nature is theirs, "*not willingly*"—not by any choice of their own, but by reason of Him who hath subjected the same *in hope.*"

(3) That, *our nature being what it is*, "the law entered," first, that the evil in man might be brought out and fully developed; and then that "where sin abounded, grace might much more abound;" sin being intended to reign *only for a time*, viz., "until death;" but grace *for ever*, "unto eternal life."

(4) That Scripture teaches that because God *hates* sin, and is "of purer eyes than to behold evil," He sent His only begotten Son into the world "to *destroy* the works of the devil," among which sin and suffering are the most prominent; that He has told us a time shall come when this work shall be so completely accomplished that "all tears shall be wiped away," and there shall be "no more sorrow" and "no more pain;" that *the end of all* shall be the placing of every enemy under the feet of the Redeemer.

I say, putting all these things together, so far from there being any *a priori* reason for concluding a large restoration impossible, there is abundant cause for supposing such a result to be *very probable*, unless other and equally distinct teachings in the Bible forbid us to cherish any such expectation. For surely it is *more consonant* with the inspired declarations just quoted, to expect that God will one day bring the great mass of His fallen family back to their allegiance—although *some* may die eternally—than that myriads of His offspring should be sustained for ever in unspeakable torment.

#### LIFE IN CHRIST ALONE.

*Out of Christ* no man lives, in any high or true sense. The race, as a race, is by nature spiritually dead. In Christ only, therefore, can it ever be made alive, and by Christ this shall be accomplished. Truly does the apostle declare, that "to be carnally minded is death;" and that

"the wages of sin is death." The *death* spoken of is alienation from God, and the consequent loss of a happy immortality; and this is the true death, whether misery be conjoined with it or not.

When St. Paul says to the Corinthians, "*Now* is the accepted time, behold, now is the day of salvation," as if there were none other, it is to *believers* he is speaking, and in relation to a *present* salvation,—the glorious life of God's elect.

It is in a kindred spirit that the author of the Epistle to the Hebrews warns the *believers* to whom he writes, that as their fathers, *though the chosen of God*, fell in the wilderness through perversity, so they should beware lest there should be in any of them "an evil heart of unbelief in departing from the living God." But in none of these cases is there any reference to the condition of the world at large. Nor could there be; for the nations of the earth were then, as now, beclouded by that "ignorance" which, as the apostle says elsewhere, God had, in mercy, "winked at" (allowed for).

In the Book of the Revelation, the "unbelieving and abominable" are regarded as distinct alike from the "nations of the saved," and from the inhabitants of the New Jerusalem; and the last words of the angel no more imply that he who is unjust *must ever* be so, than they involve a charge to the wicked to continue in wickedness. As has been truly remarked, "there is a solemn irony in them, and the lesson conveyed in its depth is '*change without delay*.'" They are like the words of our Lord to His disciples, "Sleep on now, and take your rest; behold, the hour is at hand." A similar mode of expression is found in the prophet Ezekiel.

If advancement be impossible in the invisible world, who can say that it will be equally so after the resurrection?—"Righteousness of God."

#### SPECIFIC TEXTS.

LET us now proceed to inquire whether or no any *specific texts* are to be found which justify us in speaking of restoration as "promised."

The first that presents itself is found in the Acts of the Apostles, where Peter, very soon after Pentecost, calling upon his countrymen to repent of their rejection and crucifixion of Messiah, speaks of "times of refreshing" in connection with the return of Christ, "whom," he says, "the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began."

Again, in the twenty-fifth chapter of Isaiah, the removal of "the veil that is spread over all nations" (ignorance and insensibility to truth) is said to take place at the time when God "will swallow up death in victory;" will "wipe away tears from all faces;" and take away "the rebuke of His people,"—a passage which is distinctly applied by the apostle Paul to the resurrection, when he says to the Corinthians, "Then shall be brought to pass the saying that is written [*viz.*, in this prophecy], Death is swallowed up in victory."

The language of another portion of Isaiah's prophecy is used by the apostle John, in the Apocalypse, to express the happiness of the redeemed in the world to come; and few will assert that the promises therein embodied *can* be made good before the resurrection.

Further on, the prophet still speaking of the same period, after referring to the many false expectations of the people, which had only issued in disappointment, says in plain terms, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Hosea represents God as exclaiming, "O Israel, thou hast destroyed thyself; but in Me is thine help. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid—from Mine eyes," *i. e.*, the promise shall be made good.

To these instances may be added all those glorious predictions which bring before us "the lion lying down with the lamb," swords being "turned into ploughshares, and spears into pruning-hooks,"—a time when "the desert shall rejoice and blossom as the rose," when "the eyes of the blind shall be opened," and "the ears of the deaf unstopped," when "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads," when "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

What, too, do these words mean?—"In that day"—a day of judgment on Egypt—"shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel mine inheritance." No one pretends that this prophecy has as yet found an accomplishment and it is certainly difficult to conceive of its being verified apart from a great future restoration.

But promises of future blessing, *yet to com*

are not confined to these great heathen empires. Moab and Edom, even "Sodom and her daughters," spoken of as less guilty than Jerusalem, are to "return to their former estate"—whatever that may mean. And this, too, is to take place at the time when God shall establish with Israel "an everlasting covenant;" when she shall remember her ways and be ashamed; when Sodom shall be given her for a daughter, *but not by covenant*; and when the Lord shall be "pacified" towards her "for all that she hath done."

It is impossible to avoid connecting such passages with the striking words of the Lord Jesus recorded by Matthew:—"It shall be more tolerable for the land of Sodom in the day of judgment than for thee [Capernaum]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Nor ought we in this connection to overlook the saying of the Redeemer to His disciples, "Verily I say unto you, that (ye which have followed Me) *in the regeneration (paliggenesia)*, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" or the parable of the labourers in the vineyard, which immediately follows, as if intended to *illustrate* what had just before been spoken; or the declaration, "And I, if I be lifted up from the earth, *will draw all men* unto Me;" or the inspired song of Simeon, "This child is set for the fall and rising again of many in Israel;" *not*, be it observed, for the fall of some and the rise of others, but for *the fall and rising again* of the same persons. I lay no special stress on any one of these passages in particular; but how they *can* as a whole be consistently explained if *restoration* be altogether impossible, I am at a loss to conceive.—*Ibid*

#### TESTIMONY OF PAUL.

LAST of all, let us turn to the epistles of the great apostle of the Gentiles, and recapitulate his words to the churches:

To the *Romans* he writes, "As by one man's disobedience *the many* were made sinners, so by the obedience of One shall *the many* be made righteous;" "The creature itself [all creation] shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" "If the firstfruit be holy [set apart for God] the lump is also holy; and if the root be holy, so are the branches;" "For God hath concluded them all in unbelief, that he might have mercy upon all."

To the *Corinthians* he says, "God was in

Christ, reconciling *the world* unto himself, not imputing their trespasses unto them."

To the *Colossians*,—"It pleased the Father that in Him [Christ] should all fulness dwell; and having made peace through the blood of his cross, by him *to reconcile all things unto Himself*; by him, I say, whether they be things on earth, or things in heaven."

To the *Ephesians*,—God "hath made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

To *Timothy* he writes,—God wills "all men to be saved, and to come unto the knowledge of the truth."

To *Titus*,—"The grace of God that bringeth salvation hath appeared to all men."

Nor are the other apostles less explicit. Peter says, "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." John writes, "We testify that the Father hath sent the Son to be the *Saviour of the world*." "He is the propitiation for our sins: *and not for ours only*, but *also* for the sins of *the whole world*." "God sent *not* his Son into the world to condemn *the world*, but that *the world* through him might be saved." "The author of the Epistle to the Hebrews declares that Jesus *by the grace of God* tasted "death for every man." The Apocalypse depicts a time to come when "*every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them "shall say, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The testimony of the Book is clear. God *will*s that all men should come to repentance; but the conditions of being in intelligent and responsible creatures, require that they should possess an amount of freedom which renders self-destruction *possible*. Nevertheless it is not possible for anything to prevent the final, absolute, and happy union of untold myriads in the Redeemer, when the "mystery of God" shall be finished, and all earthly things reach their destined consummation.

"Meanwhile," as Robert Hall has so beautifully expressed it, "Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and Divine, leaving nothing for the last fire to

consume, but the objects and slaves of concupiscence."—*Ibid.*

#### RESULT OF INQUIRY.

AND now I cannot but ask myself, *what* will, in all human probability, be the result of that which I have written.

I fear the answer may be gathered from the following words, uttered by an able writer:—Truths in the present day, "perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith; the land, not of death, but of the shadow of death; the land of the unrealized and the inoperative."

An *excuse* for thus disposing of the present attempt will, I doubt not, by some, be found in the assumption that the doctrine it seeks to establish, whether true or not, is *dangerous*. If, it will be said, men are allowed to believe that restoration in any other world is *possible*, few indeed will be found willing to abandon their sins now, and to come to Christ at once.

Whether this would be the case or not I cannot, of course, presume to say; but of this I am sure, that he who comes to Christ *now*, merely because he hopes thereby to escape hell or to enjoy heaven, does not really come to Him at all, and the sooner he discovers that fact the better it will be for him in all worlds.

That repentance and faith are *in harmony* with the highest interests of a human being is undoubtedly true, and it is neither desirable nor right to conceal or to extenuate such a truth. But neither faith nor repentance can really be exercised by any man who does not more or less appreciate goodness for its own sake, or who, in professing to be a Christian, does not act from motives which would lose little of their power if neither heaven nor hell had any place in the revelations of God.

Others will, I dare say, content themselves with the indolent assertion that where, as in this instance, it is somewhat difficult to *demonstrate* a truth the safer and wiser course is to form no opinion whatever; to leave such matters in the dim twilight which, to those persons, appears to be their appropriate position; and to conclude that what God has not yet spoken "on the housetops," may, without blame, be left altogether unnoticed by man.

So Christians often argue even in relation to ordinary morality, when they are urged to occupy a position higher than that which is regarded as conventionally proper. It is not wonderful, therefore, that they should sometimes

reason thus in relation to truths which, from one cause or other, have for ages been suppressed. But such a course of conduct will not pass unrebuked in that day when the secrets of all hearts shall be revealed, and when "the fire shall try every man's work of what sort it is." This wisdom—the wisdom of the world—will then come to nought; for God "taketh the wise in their own craftiness."

I had not dared to speak thus if I had either founded or supported the views I have advanced by appeal to any "moral intuitions" of my own; for these, however trustworthy when used to test *human inferences* that are inconsistent with the revealed character of God, can never lawfully be used to override the direct testimony of Scripture.

I had not dared to write as I have done if I had myself come to believe in either a partial or complete restoration of humanity merely from supposing that Infinite Power and Goodness might do better with a creature than destroy it; for such a supposition being purely human, and therefore uncertain, might be altogether an erroneous one.

Still less should I venture to condemn any man for inattention to conclusions of my own, however important or apparently necessary I may think them to be, if, in forming them, I had *knowingly* evaded or set aside but one utterance of that Book which I hold to be in all Divine things infallibly inspired.

But I have done nothing of this kind. From first to last my one sole question has been, "What saith the Scripture? and therefore, whether it should ultimately appear that I have missed the true answer or not, I feel that I have a right to *claim* a hearing from those who on all other subjects profess to bow before that Divine tribunal.—*Ibid*

#### UNPREACHED GOSPEL.

THE Gospel needed for the world is the good news that God is our Father, in spite of our indifference, or neglect of the relationship; that the Redeemer died, not merely to render it possible for men to be saved, but to *save them*; to save them, not from hell only, but from sin and from themselves; that it is to the sick, to the blind, to the deaf, to the lost, that the Saviour comes; that it was "while we were yet enemies" that he died for us,—alienated from, but *not hated by* God; that for evil on our part he is ever returning good; that his forgiveness is not for "seven" times, but for "seventy times seven;" and that while none can enjoy either

*present*, salvation or *future glory* who do not here bow to His authority, and through Christ approach him in child-like trust and love, none need *dread* him but those who *defy* him, for only to the wilful rejecter is He a God "afar off."

We may *wish* to leave Him but he will not let us go; we may *fancy* that it is liberty to be free from his control, and happiness to have our own way, but He will not suffer us to live for ever under so wretched a delusion. If he denies, it is in love. If He disciplines, it is but to promote our growth in goodness. Our sorrow is but the precursor of our joy.

That it is so with the believer no Christian doubts. That it should be so with the ignorant, the ungodly, and the careless, seems too hard for human acceptance. And yet the principle on which pardon proceeds is the same in both cases. The godly and the ungodly are children of the same Father, and by nature *alike* rebellious and unclean. Both, if saved at all, must be saved by grace alone, and grace abounding. The one, destined for a nobler lot and more signal service, may be indeed, and assuredly are, children in a *higher sense* than others,—*earlier* brought to the feet of the Redeemer,—the *firstborn* of the heavenly family; but there is nothing whatever to be found in Divine revelation which can either sustain the scepticism that refuses to believe the Gospel to be glad tidings to *all people*, or justify the conclusion that, with the exception of the "little flock" distinguished by the title of the bride of Christ, the world is unbenefited by its Deliverer,—abandoned for ever to "the great destroyer, foe to God and man."

The Gospel of the Church, explain it as we may, is made to depend for its efficacy either on another and distinct agency, which is *not for all*, but a sovereign gift to those for whom it is ordained; or, if this be denied, it hangs on an act of the human will, the non-exercise of which is counted as rejection, and transforms the blessing into a curse. The result, in either case, is the hopeless ruin of the race. The dark shadow of Satanic power, which now for a time falls on all creation, becomes a funereal pall, fitly thrown over a world that is hasting to eternal ruin. Such teaching practically denies that God, in *any sense*, sent His Son to be the Redeemer of the world, since it limits all the benefits of that great act of love to those who *hear* the Gospel, and are by the Spirit of God *disposed* to accept the great salvation it reveals.

The unpreached Gospel of the kingdom, on the contrary, if in one aspect individual, is in another aspect universal: its highest gift is indeed

to be enjoyed only in connection with a living faith and a new birth; but its general effect is irrespective of any human volition, the "reconciliation" depending wholly on THE RECONCILER.

This Gospel was "preached before unto Abraham;" it was embodied in the words, "In thee [*i. e.*, in Messiah, as springing from 'thee'] shall *all nations* be blessed;" in the sense of a promised rest it was preached to the Israelites in the wilderness. Nowhere, however, do we find so comprehensive a declaration of its bearing on all the children of men as in the words of our Lord in the synagogue of Nazareth, when, reading from the prophet Isaiah this passage, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord,"—He added, "This day is the scripture fulfilled in your ears." Well might they "wonder at the gracious words which proceeded out of his mouth."

This great hope of humanity—the expectation of the ultimate union and brotherhood of all mankind, whether living or dead, to be governed by a perfect ruler, the Son of God, and to live under conditions as favourable to moral elevation as to physical well-being—dates from the fall itself. It rises out of the promise that the seed of the woman should bruise the serpent's head. It is involved in the prophecy of Enoch—"the seventh from Adam,"—that "the Lord cometh with ten thousand of His saints." It is sealed to Abraham, in the assurance that in his "seed shall all nations of the earth be blessed." It is reiterated by the prophets as involving a blessing on the great heathen nations of their day. It appears in the mystic vision of a Holy Land, in which the stranger and the Israelite have an equal inheritance. It is announced to the shepherds by the angels, as "good tidings of great joy, which shall be to *all people*." It is embodied in the Lord himself, and in all his teachings. It was the earliest subject of public discourse by the apostles after the resurrection. It is the last vision of the Apocalypse, and the concluding glimpse given us of a world yet to come. It is from first to last THE GOSPEL, and nothing else.

"It is this (anticipation)," says Dean Stanley, which gives to the Bible at large that hopeful, victorious, triumphant character which distinguishes it from the morose, querulous, narrow, desponding spirit of so much false religion, ancient and modern. "To one far-off Divine event," slowly, it may be, and uncertainly, but still

steadily onwards, "the whole creation moves."

"The heathen philosophers were content with guesses on the immortal future of the soul. The Christian prophets, gathering up the last hopes of the Jewish Church into the first hopes of the Christian Church, throw themselves boldly on the undiscovered world *beyond the grave*; and foretell that *there* the wishes and fears of this world would find their true accomplishment.

To that future of futures which shall fulfil the yearnings of all that the prophets have desired on earth, it is for us, wherever we are, to look onwards, upwards, and forwards, through Jesus Christ, the same yesterday and for ever."

—*Embedded Truth.*

## MAN IN DEATH:

CONSCIOUS OR UNCONSCIOUS.

### THIRD ARTICLE.

#### THE TEACHINGS OF THE NEW TESTAMENT.

In approaching the New Testament on this subject we must bring along with us the fact that inspired men, speaking by the Spirit under the previous dispensation, have distinctly announced death to be a state where there is "no knowledge," and where men "praise not the Lord." Hence, no *inferences* from the language of the inspired men of the Christian dispensation can be permitted to reverse the *positive* declarations of the Old Testament writers. If no positive testimony appears, affirming the living, conscious state of dead men, in the New Testament, we have a right to the conclusion that no such doctrine is taught there. But we shall find on examination, very likely, that the inspired Jews of the Christian dispensation do not contradict the inspired Jews of the previous one. Both harmonize in the fact of a future life by a resurrection, or a re-living from the dead.

A few facts of New Testament history may first be examined, which go to confirm the idea that life after death is only by a resurrection from the dead.

#### I. THE REVIVAL OF DEAD PERSONS BY OUR LORD AND HIS APOSTLES.

On this subject, it may be remarked, that in no case was there any language used indicating that the essential being of the dead was in any other place than what appeared obvious to the actors, and to beholders of these revivals. In other words, There was no calling of "souls" from heaven, or from above, to re-enter the bodies of the dead: there is no such language employed that indicated a surviving entity—called, *soul*—

must return to re-inhabit the body, before it could live again. When Jesus raised to life the daughter of Jairus, a ruler of the synagogue, Mark v. 22-43, he "entered in where the damsel was lying" and took her "by the hand, and said unto her, Damsel, I say unto thee, Arise."

The *personality*—the damsel herself—was there. It was to her who was "lying" before them, that was the damsel, to whom Jesus spake, and not to an entity, or being invisible, in some other state or place.

So likewise Luke vii. 11-15, as Jesus was going into the city of Nain he met a funeral train: the only son of a widow was dead, and being carried forth to his burial. Jesus came near and touched the bier, and they who bare the dead man made a halt. What now occurred? Simply, Jesus addressing the dead man, said, "Young man, I say unto thee, Arise." What follows? "And he that was dead sat up and began to speak." All the circumstances, and the language, forbid the idea that a disembodied soul, which had gone to heaven at death, was called back to re-enter the body. It was the dead man, borne upon the bier, to whom Jesus spake, and whom he called "Young man," and bade him "arise," and who immediately "sat up and began to speak."

How far the whole transaction is removed from the idea of a living soul being recalled from some distant world on this occasion. There is not one circumstance or sign—one look, prayer, or command, that gives any indication of the absence of any part of this man. He is there, really, personally; and at Jesus' voice awakes from the death-sleep that had come over him; his manhood resumes its living existence, which it had not till Jesus spake in his ears.

The case of Lazarus, John xi., may next be noticed. "Lazarus is dead," said Jesus. This death he calls *sleep*. Before our Lord came to the grave, he asks, "Where have ye laid him?" Thus recognizing the fact that the *personality* of Lazarus was there. When he came to the grave, he utters not a word calculated to lead any one to suppose Lazarus was anywhere else than there. No calling upon an invisible entity to return and re-inhabit "the body!" But looking into the grave, "He cried with a loud voice, LAZARUS, COME FORTH." Did Jesus call him from where he was not? But he did call him from the grave; then Lazarus was there. To say, "his body was there, but his soul had gone to heaven," is to assume the whole question, not only without any evidence, but against the clearest evidence of the falsity of such a position. *Lazarus was dead: Lazarus was laid in the grave; and from the grave Jesus bade Lazarus come forth, and he did*

come. The whole transaction is adverse to the idea of the duality of man—one entity of whom does not die—does not go into the grave, but in conscious living existence departs to some far off sphere, in common language, “above the stars.”

The case of the female disciple, named TABITHA, or Dorcas, who was dead, and restored to life by Peter, Acts ix. 36-41, is another example where the evidence is against the idea of the personality being found anywhere except in “the body” *alone*. After Peter had prayed, “Turning to the body, he said, *Tabitha*, arise; and *she* opened her eyes, and when she saw Peter *she* sat up,” etc. Peter calls “the body,” *Tabitha*. Showing that the personality was there, and not somewhere else. “He presented her *alive*” to the saints and widows present. *She*—*Tabitha* herself—had been dead—now *she* is alive. No hint—no intimation that a separate, living entity had been recalled from heaven, or from any other state or place. Her personality was dead, but now is restored to life. Such an idea as a double entity is not found in the scene.

### 2. THE DEATH AND RE-LIVING OF JESUS.

The death and revival of our Lord Jesus Christ himself will be found, on examination, equally adverse to the idea of the survival of his soul in conscious existence when dead. It will be no part of my inquiry now what his *soul* was. That soul was made an “offering for sin,” Isa. liii. 10; it was “poured out unto death,” verse 12. In agreement with this, the Saviour said to his disciples—“My soul is exceeding sorrowful, *even unto death*,” Matt. xxvi. 38. His soul descended into *sheol*, Psa. xvi. 10; and I have already shown that “in *sheol* there is no knowledge.” Paul declares “Christ died.” He uses no such language as modern theology employs, such as—“Separation of soul and body,” to denote the death of Christ. He speaks not of his soul as departing to heaven when he died, but—“CHRIST DIED:” the personality died. That his death was a reality, and not a mere separation of a living soul from the body, must be evident, from the fact that the death is spoken of the soul, and our Lord’s own testimony, three days after his death occurred—“I am not yet ascended to my Father,” John xx. 17. Here is the personality that was dead, embracing his entire manhood, and whom God had raised up from the dead, according to the prophecy—“Thou wilt not leave my soul in *sheol*”—in the state of death. Furthermore, Jesus said to John, when he appeared to him on the Isle of Patmos—“I am he that liveth: and *was* dead; and behold, I am alive forever more, amen; and have the keys of *Hades* and of *death*,” Rev. i. 18.

There was no manifestation of the Christ, either spiritually or otherwise, while he was dead: and without a re-living from the dead, he himself is perished, and with him all the race of Adam. Hence, upon his revival into life—or resurrection from the dead—depended all the hope for a dying race, for a life to come. This view gives a tremendous importance to the resurrection of the dead; just such an importance as the Scriptures attach to it; and such as the advocates of the common theory—of the living survival of the soul—never did, and never can see or feel. “CHRIST DIED”—“GOD raised him from the dead”—Knowing that *CHRIST* being raised from the dead, dieth no more; death hath no more dominion over *HIM*. ”

Such testimony shows, in an unmistakable manner, that the personality of Christ actually died; was unconscious in *sheol*, in *hades*. His life-giving power to his followers all depended on the fact of his revival from the dead: so that, “if Christ be not raised, your faith is vain: ye are yet in your sins: then they also which are fallen asleep in Christ are *PERISHED*.” 1 Corth. xv. 17, 18. There is no future life for any man, if Christ is not restored from death. Such is the clear testimony of the New Testament: all turns on the fact, whether Christ is alive: but he is not alive unless God raised him up from the dead; hence there was no living survivance of his soul in death.

### 3. OUR LORD AND THE SADDUCEES.

The discourse of our Lord with the Sadducees is further proof that dead men are unconscious, and that a future life depends on the resurrection, or re-living from the dead.

I would ask very especial attention to that part of the Evangelical history which records the interview of our Lord with the Sadducees. Luke xx. This sect was evidently one of very great consideration among the Jews, since, notwithstanding the very serious errors which they professed, they were sufficiently numerous and influential to share the dignities of office with their rival countrymen, the Pharisees. With both these sects Christ was at issue; and, therefore, his opposition to the one is not to be regarded as identifying him with the other. The Sadducees were very prominently opposed by the teaching of Christ, the grand theme of whose ministry was resurrection from the dead, a doctrine which this sect especially repudiated. The success of our Lord’s mission as a teacher was, therefore, so much loss of influence to them; and in this respect, gain to that of the Pharisees. Under these circumstances they ventured to publicly confront him, and imagined that they

should successfully perplex him, by instancing, what they supposed, an insuperable difficulty in the way of the doctrine in question.

It is not undeserving our notice that no allusion is made by the Sadducees to a state intermediate between death and the resurrection, to which their objection would also have been applicable; but they proceed from the time of the death of the woman of seven husbands to that of the resurrection. It would seem that, if our Lord had taught the doctrine of the conscious disembodied soul existing in a state intermediate between death and the resurrection, these philosophico-religious controvertists would scarcely have traveled over this long interval to a future event; it would have been more to their purpose to have inquired, "What relation does this woman sustain to her seven husbands *now*?" There would have been no greater absurdity in this question than that which they proposed, since, if it be affirmed that the soul is the human personality, capable of a separate existence, then relationships of some kind might be presumed to obtain in the intermediate state, as likely as in the resurrection. It would have answered their end equally well, to have asked the general question, "What relation does she now sustain to these husbands?" as the more specific one, "Whose *wife* will she be in the resurrection?" This form of the question, indeed, would have been the more useful, because it would have embraced the two obnoxious articles of the Pharisaic creed, and like a two-edged sword have cut both ways at once. The Sadducees not only denied the resurrection, but the Pharisaic philosophy of the existence of separate souls. Their silence with respect to this subject of disembodied existence, in an intermediate state, makes it highly probable that whatever the Pharisees may have taught, Christ's ministry comprehended no such doctrine. Their inquiry is only in reference to the resurrection—they ask—"Therefore, *in the resurrection* whose wife of them is she?"

And Christ's reply, although it does not formally contradict the popular doctrine of the conscious intermediate state, yet certainly seems to imply that there is no such state. "The children of this world," he says, "marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here are but two states spoken of—"the children of *this* world," and "they which shall be

accounted worthy to obtain *that* world." Not the remotest allusion is made to any other state in which man exists. On the contrary, it is affirmed of them "which shall be accounted worthy to obtain that world, neither can they die any more." It might be plausibly replied that our Lord used this word "die" in allusion to the event of death, the mere experience of dying; but it seems more natural and more in harmony with the context to suppose that he meant by it the state of death, the whole period between dying to "this world," and arising in "that world" of which he had previously been speaking. And the very phrases by which the redeemed are designated, seem to exclude any intermediate state of conscious existence between death and the resurrection. They are called in reference to their two states, "the children of this world," and "the children of the resurrection."

But further, having exhibited to them the futility of their supposed unanswerable argument against the doctrine in question, and placed its possibility before them by the announcement that the new condition of the future life will dispense with many of the relations and circumstances of the present, he proceeds to appeal to their sacred books, and their acknowledged authority, Moses, in vindication of the doctrine of resurrection from the dead. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living, for all live unto him." This allusion to the writings of Moses, let it be carefully observed, is for this especial purpose—to prove to the Sadducees the *certainty* of the resurrection. Its purpose is thus formally announced by Christ—"Now that the dead are" [*will be*] "raised."

Obviously the future, according to a common idiom of language, is here put in the present tense. We inquire, how does this appeal to the words of Moses prove the disputed doctrine? Moses called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. But Abraham, and Isaac, and Jacob, are *dead*! Is God the God of the dead? Said Christ, "He is not a God of the dead, but of the living; for all live unto him." Does this last statement, "all live unto him," mean, that Abraham, Isaac, and Jacob were actually alive as disembodied spirits? If so, how does it prove the point in debate? Christ is arguing with the object of proving the certainty of the resurrection—"Now that the dead are raised," is the position which he undertakes to prove. Such an interpretation of his

words, makes our Lord's argument pointless; it then contains no proof "that the dead are raised." But the argument is logical, and the proof triumphant. As if our Lord had said—True, Abraham, Isaac, and Jacob *are dead*, but their death is only *temporary*, they will *live again*; this brief cessation of their existence is nothing to Him "who calls those things which be not as though they were." All live unto God, whom He designs *shall* live, though they live not *now*. Abraham, Isaac, and Jacob, although dead, yet live in God's affections and purposes; and at the appointed time they shall live in His actual presence. God would not be called "the God of Abraham, and of Isaac, and of Jacob," were they *dead for ever*, as you Sadducees believe; "for he is not a God of the dead, but of the living." Jesus Christ, as "the Resurrection and the Life" promised—and the Patriarchs are interested in that promise—"Whosoever liveth and believeth in me shall not die forever;" he shall die for a time, but not for ever; he shall rise again. Because, therefore, the Patriarchs, Abraham, Isaac, and Jacob, will live again at the resurrection of the just, God, the "God of the living," is appropriately called, by Moses, their God. The proof of resurrection from the dead is complete and irresistible. The point to be proved, "*Now that the dead are raised*," is triumphantly reached. "Then certain of the Scribes answering said, Master, thou hast well said."

This grand argument, however, involves much more than is at first apparent. It affirms, by implication, that Abraham, Isaac, and Jacob are *dead*: that they are *not now* in possession of conscious life. Our Lord's argument demands this supposition; it is an essential step upon which he rises to his consummate proof of the resurrection of the dead. Where, then, is the Great Teacher's recognition of the doctrine of the disembodied spirit, and the intermediate state of consciousness of the dead? This one instruction, the more valuable on account of its argumentative form, and proceeding from him who has "the keys of hades and of death," is sufficient alone to scare away the human traditions against which I contend.

ED.

## THE TWO COMMISSIONS.

BY W. H. WHITMAN.

I have thought for many years that the apostles were sent out on two different missions. In the first place, Jesus sent them out on a confined mission; for they were told not to "go into the way of the Gentiles, and into any city of the

Samaritans enter ye" not: but go rather to the lost sheep of the house of Israel." Matt. x. 5-6. I have thought this had reference to the "Israel" then in the land of Judea; and not to the ten tribes scattered abroad. Jesus sends out seventy others to preach the same thing. (Luke x. 1-9). John also preached it, (Matt. iii. 1-2). And so did Jesus himself. (Mark i. 15). So the land of Judea was filled with the idea that the kingdom of God was at hand, and would immediately be set up. But Jesus spake a parable to show his disciples that the Nobleman must go into a far country to receive the royalty and return. Compare Mark x. 46-52 and xi. 1-11 with Luke xix. The Apostles, and the seventy were sent on a confined mission "into every city and place, whither he himself would come." (Luke x. 1). And Jesus tells His Apostles "ye shall not have gone over the cities of Israel" (*i. e.*, the cities to which they were then sent) "till the Son of man be come." (Matt. x. 23). The coming here spoken of, seems to me, was fulfilled when Jesus rode into Jerusalem on the colt, in fulfilment of Zech. ix. 9. Here the first mission ended; then Jesus commenced teaching his disciples that he must be crucified, buried, and rise again. Therefore, the coming spoken of in Matt. x. 23, was fulfilled as recorded in Luke xix. 28-40. Then after his death, burial, and resurrection, He was with his disciples forty days teaching them things concerning the kingdom of God. And just before he left them, he commissioned them to go into all the world, and preach the gospel to every creature; or to the whole creation. This mission is unlimited; and is as wide as the declaration, "the whole creation shall be delivered from the bondage of corruption." The apostles, it seems, waits for the promise of the Father; and then start to fill this last mission. But could not do it, unless made more powerful than their enemies. God's power, it seems, must interfere, and place His church upon a basis far above all enemies, so they can not be hurt by fire, sword, spear, fullers club, or any other deadly weapon. This will bring the church into the age following this. Then what was partially commenced at Pentecost, will be revived by immortal beings, and this last mission fully carried out to the very letter; and by their work, God will have all men to live, and be brought to the knowledge of the truth; by which means all the families of the earth will be blessed. "For they shall be willing in the day of His power."

The above is for any writer of the EXAMINER to criticize, and show the errors; for I do not wish to advocate error. The above views I have advanced to different denominators; but more

especially to the universalist; and have many times called for criticism; but have never had any presented. To sum up in few words, I will just add, "that Jesus Christ was a minister of the circumcision for the truth of God." This mission of Christ's commenced after his baptism, and continued until he rode into Jerusalem on the colt. I have thought the coming spoken of in Matt. x. 23, Zech. ix. 9, was fulfilled then. And He taught his disciples at that time that he must go into a far country and return, before the kingdom of God would be set up. He then commenced teaching of his death, burial, and resurrection, and other things connected therewith, which continued until his death. After he arose he gave the disciples the second commission; was then taken up to heaven, to come again the second time, which is still future.

*Galesburg, Ills.*

### INSTINCT OF PRAYER.

"Prayer is the soul's sincere desire, unuttered or expressed." It is the natural act of a dependent creature. It is the voice of nature in its deep-toned breathings speaking to God. There is something nearly akin to prayer observable, even in inarticulate nature; "The whole creation groaneth and travaileth in pain." The earth, unnerved and torn by throbbing earthquakes and belching volcanoes, seems as if struggling to give utterance to some terrible sense of woe.

The vast deep, ever restless and wailing, seems as if an indistinct sentiment of terror was sweeping over its rough-billowed bosom. The utterance of the brutes may be interpreted as the dim consciousness of want and dependence. But it is in man that this divine instinct becomes audible. Man alone is conscious of his helplessness, and in this consciousness can alone turn to a superior power. His whole life, from his cradle years of infancy to hoary age, teaches but one lesson—that of ignorance, of infirmity, and of dependence upon the God who made him. There are no wise, but feel their ignorance and need of divine light and guidance; and this feeling he breaks forth with the dying Goethe: "Light, Lord—more light!" The strongest feels his weakness. His pulse beats faintly—and he realizes that his existence is a frail and fragile thing, and in order to strength and sustenance, he must of necessity join himself to the centre of all life. He is unhappy and wretched, and he would quaff the waters that gush from the fountains of life and glory. He is miserable—guilty, and he would flee where mercy can be obtained.

The natural expression of his consciousness is to pray. Prayer is but the voice of man crying to God out of the depths of despair and guilt into which he has fallen. Left to his own guidance he plunges but the deeper into misery, and from deep mountain gorges he looks on high, and cries to him who sits enthroned on the everlasting hills, to bring him up from the gates of death and hell. Burdened with such terrible uncertainty and dread, there are but few who do not at times give loud utterance to a bitter, realizing sense of their weakness; and cry to God for help.

It is perfectly natural for man to pray. Pride may deter; shame may bend low its head to conceal its secret sorrow; but the soul feeling the divine breathing of the upper world sweeping o'er it, yearns to open itself to God as morning flowers open themselves to the genial warmth and light of the sun. There is not a warm, pure, ennobling, gushing, emotion of our nature, but naturally breathes out in prayer. In such times all feel that God is the best friend—our natural protector—and hence we look to him alone.

### PROBLEMS.

BY HENRY BRITAIN, F. R. H. S.

(Continued from the BIBLE EXAMINER, October, 1877.)

IV. Was man formed out of the dust of the ground? Or, a part of man? After being formed, what lived? What caused man to live? Did the breath of lives constitute the man? Did the breath of lives constitute the animating power in the man? Is this animating power the life? In what part of man does this life dwell? If this life were taken away what would be the result? Did man become a living soul? Or, a living soul become man?

V. Was man made in the image of God? Is God a person? Is He a quality? If a quality, in what would man's likeness to him consist? If a person, in what would the likeness consist?

What was the punishment decreed for the shedding of man's blood? Why was it so decreed? Can we kill a quality? Can we remove a quality? Which is the better, to remove an evil quality from a person, or to destroy the quality and the person possessing it, together?

Does killing consist in the destruction of a quality, or a person? Is man the likeness, or the likeness the man? Does the likeness exist apart

from the man? Does it exist in connection with the man?

Has likeness the same meaning as nature? Or, power? Or, existence? Is being like each other in one thing, the same as being of the same character in all things? Is it the same, as being of the same power? Or, of the same existence? In what does the likeness of God consist?

VI. What is an entity? Is man an entity? Is man a quality? Is immortality an entity? Is immortality a quality? If immortality is a quality, was man made for immortality? If not, was immortality made for man?

Does man exist? Is man composed of parts? Does a man exist in parts? Separately? If not, how does he exist? Which is the greater, the whole or a part? Is the whole of man the greater, or a part of man? Was man made immortal? Was part of man made immortal? If a part of man was made immortal, how were the other parts made?

Is life, existence? Has dust life of itself? Does dust exist? What causes dust to live? Is it a power given to dust that causes it to live? Or, is it dust that causes a power to live? Do you know of any dust that has immortality of itself?

How do you confer honor? Does the greater confer honor upon the less? Is the giver of immortality the greater? Or, the receiver of immortality? Is the one who holds immortality as a right supreme? Or, the one who has it as a privilege?

Can two opposite agents act in unity? If so, what would be the result? Would the result be a product consisting solely of either agent? Or, would it partake of both? If one agent were stronger than the other, what would be the result?

If one part of man is immortal, and the other mortal, how do they agree? Which conquers? What becomes of the part conquered? If one part of man conquers, and another is conquered, what becomes of the man?

VII. Did Jesus, the Christ, become man? Did He claim exemption from the lot of man? To what did He pour out His soul? For what purpose did He pour out His soul? If men were immortal before his death, why did he die for man? As man, did the Christ claim to be immortal? Did he lay down his life? Did life cease when he laid down? Why did he lay his life down? Whom did he deliver by laying his life down?

How could He deliver if there was no need

of deliverance? Can man deliver himself from death? Does he deliver part of himself? Did the Christ deliver man? Or, a portion only of a man? If so, would this be a full deliverance?

In all reverence, seeing the issues raised, to be resumed, the Lord willing, as opportunity permits.

*Birmingham, England.*

## LETTER FROM ROME.

FATHER CURCI AND THE JESUITS.

AN important and significant event has just taken place here within the domain of the Roman Catholic Church. *Father Curci*, a member of the Society of Jesus, a man distinguished for purity of life, fervor of spirit, great ability and great learning, perhaps the best preacher in Italy, was expelled two days ago from the Society to which he has devoted a long life—and why? For heresy in doctrine? for lack of devotion to the Church? for any diminution in his regard for its Infallible Head? Nay, verily. Solely and entirely because he has dared to express himself freely on a *question of fact*; because he has said and written that for the last seven years the temporal power of the Pope has ceased to exist; that only by a miraculous interposition of divine power could it be restored. Farther, that it is not fully demonstrated that this temporal power is necessary for the government of the Church, and it is not sure whether, if restored, it would be an advantage. Finally, that, seeing the question has passed out of the limit of discussion and become one of stern reality, the truest wisdom of the Church would seem to consist in adapting itself to this new order of things and seeking some mode of conciliation with “the powers that be.”

For this language Father Curci has been stigmatized by Protestants as a crafty politician, a Jesuit of the Jesuits, a man to be watched and suspected. For this language, and for refusing to retract it, Father Curci has been cast out of the Jesuit congregation. Here is the narrative of the facts as printed in a daily paper, the “*Liberta*,” a paper of very moderate and reasonable politics, by no means a violent “anti-clerical.”

As early as the year 1871, Father Curci began to speak after this fashion of the condition of affairs, and two years later gave his opinions to the public in his preface to an edition of the four gospels—a version prepared and published by himself. From that moment he became obnoxious to the Vatican; but as reading, especially of

a serious nature, is not popular in Italy, the case was not promptly taken up. Last Winter, when preaching in Milan, Father Curci, being in the company of a gentlemen, the leader the the clericals in that city, gave expression to the same set of ideas, and his words were carried to Rome and repeated to Pius IX. himself, who became very angry and indignant.

Father Curci, learning this, wrote to the Pope a private letter in most guarded and respectful terms. The Pope read it, and wrote upon it, "Not worthy of a reply," and sent it to the General of the Society of Jesus. It never reached its address, but instead, no one seems to know how, fell into the hands of a journal and was published. After this the wrath of the Vatican knew no bounds. In the month of August Father Curci came to Rome and had an interview with Cardinal Simeoni, the successor of Antonelli. He was ordered to retract. At first he refused, saying he had nothing to retract, having attacked no dogma, but simply expressed an opinion on a question of practical politics.

The Cardinal insisted, and Father Curci yielded to a certain degree, offering a promise that he would henceforth avoid speaking in public, or writing on the subject, and agreeing to print the engagement in a new work which he is to bring out shortly. This, however, did not satisfy the Cardinal, who insisted on him binding himself to silence *even in private*. Against this tyranny Father Curci revolted, and consequently is expelled. "Thus," says the "Liberta," in conclusion, "it is plain to be seen that none but slaves can keep on good terms with the Vatican; men of intelligence and learning must separate from it."

The truth is, whether Father Curci is aware of it or not, he is an anomaly in the Church of Rome. There is a smell of heresy about him, which the authorities of that Church have ever been quick to perceive. It is possible, and even probable, that he may die in her communion, protesting attachment to her with his latest breath. He will be none the less a reprobate son.

My personal knowledge of this distinguished man is confined to a few months attendance on his preaching.

Spending the winter of 1872-3 in the city of Florence, I made an effort during the daily services of Lent to find out the kind of preaching which was going on. In the grand old church of Santa Maria Novella, immortalized by frescoes on which the young Michel Angelo worked as an apprentice, I found a broad-built, coarse, ugly Dominican monk, raving away daily in eloquent

Italian to a little handful of poor women, with a tiny sprinkling of poorer looking men, against Protestants. The oft repeated story of Luther and Calvin's apostasy for the sake of a wife—expressed, however, coarsely or brutally—of Henry VIII. and his revolt against the Pope because the latter refused to consent to his wicked entreaty for a divorce, was told to a miserable auditory who plainly did not know the names of either Luther or Henry VIII., and whose conceptions of Potestants might be comprised in the words, "a wicked and dangerous set of people living somewhere out of Italy."

The friar would raise his voice to thunder pitch as he enlarged on the wickedness of these people, and said one morning that *if he only had the statistics before him* he would show them the vast increase of crime in Protestant countries as compared with Catholic ones; also that among Protestants there are crimes of an infamous nature *such as are not even known* among Catholics. I used to sit and smile at his impudence, and also to see that his congregation grew neither in interest nor in numbers.

In another beautiful little church, San Michele, I found a preacher telling a little knot of women and children of the last scenes in the life of St. Joseph, the reputed father of our Saviour. His death was narrated with the greatest accuracy, the Holy Virgin holding his head in her arms Jesus kneeling to receive the last parental blessing and then joining with his mother to close the dying saint's eyes.

In another, I found a priest shouting excitedly the praises of Mary, and winding up his sermon with the declaration that Mary has always had a people and that people in the Italian race. Then, kneeling down, the people following his example, he raised his eyes and hands in prayer, exclaiming, "Oh, Mary, behold us thy children at thy feet! We swear to be faithful to thee."

From a Catholic lady, who avowed herself no friend to the Jesuits, I learned that there was a good Jesuit preacher in one of the Lenten pulpits, and thus it was that I found Father Curci.

The scene was an impressive one. The sermon began at the Ave Maria, or sunset hour, and was preceded by a brief Litany chanted by a white-robed priest who could just be seen by the dimly lighted altar. The people, kneeling each one at his chair, repeated the responses. That being ended, there took place the general moving of chairs and clearing of throats which is the usual prelude to the business of listening to a sermon in Roman Catholic Italy. Every eye in the crowded congregation was directed to the pulpit which was lighted by two tallow candles, the

sole lights in the church when the altar service was concluded.

A tall thin elderly man with white hair and a very intelligent and kindly face appeared in the high pulpit, took off his cap, crossed himself looking at the crucifix invariably attached to a Catholic pulpit, then, kneeling, repeated the first half of the Ave Maria, the people finishing it. The text followed in Latin, but was translated into Italian contrary to the usual custom in Italy, where it is only a sonorous appendage repeated at intervals by the preacher as an embellishment to his discourse and a mystification to his hearers.

I could not repress a smile as I listened a year ago to a preacher in Rome who, celebrating the doctrine of the Immaculate Conception of the Virgin, ended every sixth paragraph with his untranslated text given with a grandiloquence and pronunciation which must be heard to be imagined. "*Sapientia edificavit sibi domum.*"

Not so Father Curci. It was clearly his aim not to mystify by means of his text, but to make it plain to his hearers. He was preaching a course of sermons on the prophecies concerning Christ given in the Old Testament, and fulfilled in the New, and he often used a Hebrew word and explained its meaning so as to be very accurate in his interpretations. I remember one of these explanations was concerning the first promise of a Saviour—the one given to Eve. In the Italian Bible, owing to the fact that the word "seed" is a feminine noun, the passage reads "*she shall bruise thy head,*" and is, as far as I know, always applied in the Roman Church to the Virgin herself. At least I heard it most strenuous so applied by a great Jesuit preacher in the Gesu, in Rome; and again in an address I heard read to the Pope by a foreign Bishop last summer, to which the Pope nodded earnest and hearty approbation.

Father Curci took special pains to point out this error, and by reference to the Hebrew showed that the pronoun referred *not to the woman, but to her seed.*

"Not Mary, but the babe on her knee," said the preacher with great warmth. "Mary is but a creature, it is her Son who is divine."

On another occasion he gave a very ingenious explanation of saint-invocation: "You pray to the saints," said he, "and yet I am in duty bound to tell you that *they cannot hear you.* How, then, is the practice of any use to you? Only thus: The saints, standing in the immediate presence of God, see all things in him, and among other things, *your prayers.*"

During the whole time I attended his preach-

ing I rarely found occasion to differ seriously from him, and recognized in his sermons, plain, practical enunciation of Scripture truth, such as I had been always accustomed to, but such as is very unusual here. His sermons during Passion week were most touching. He presented Christ in his last sufferings in a way that evidently reached the hearts of his hearers. When the last sermon of the course was ended he took an affectionate leave of the people, and kneeling down in the pulpit commended them fervently to God in an extempore prayer; In which prayer I well remember how tenderly he prayed for the venerable head of the Church—the Pope. The people wept freely, nor could I help following their example.

It was during these sermons that I heard Father Curci announce the completion of his version of the four gospels, which he earnestly begged his hearers to buy and read, and which I myself bought at the door of the Church.

The preface to this work is remarkable. In it he laments that many Christians (i. e., Catholics) will probably depart this life without having *so much as seen* the blessed book which ought to be their guide through life and their comfort in the hour of death.

An edition of 3,000 was sold in a few weeks and Father Curci announced it with joy, adding that he should have hope for poor Italy if only he could see her begin to read the Gospel. In this matter, too, I have heard him accused by Protestants of want of sincerity. I do not pretend to be a prophet or a discoverer of spirits, but I have not been able to unite in this judgment.

The reputation of the Society of Jesus has fallen on its distinguished son, but to me Father Curci ever seemed a true man. The Lord be his judge. He is plainly too true a man for his Society, and it has done him an honor he may not yet be able to appreciate in ejecting him. What will be his career now remains to be seen. A Methodist, a Presbyterian, or even an Episcopal clergyman, in America, coming into uncomfortable relations with his own church, may enter another without doing terrible violence to his feelings, and without destroying his prospects of usefulness. But a priest of the Roman Catholic Church in Italy under the displeasure of the Pope is in troubled waters. Knowing none of the sustaining influences that are thrown around a man by wife, children, and domestic happiness, the Church and its ceaseless round of ser-

ices is the only home he knows. Driven from her enclosure, where shall he go? Separation from the Church, to a sincere Roman Catholic, is worse than death, and the displeasure, though plainly unmerited, of the Pope, to a conscientious, tender-hearted son of the Church—and such sons there are, though they be few—is a source of distress such as to our independent, self-poised Protestantism is perfectly incomprehensible.—  
J. A. S. *Writing from Rome in Christian Union.*

## HAS THE LORD JESUS COME?

AN INQUIRY BY ELD. S. W. BISHOP.

The sentiment seems to prevail, to some extent among Adventists, that the Lord Jesus has come. If it be true it is important to know it. It is of so much importance that evidence of the clearest character should be given of its truthfulness, if indeed it be true. Judging the future by the past, to be mistaken on that point, will work mischief to those who are thus mistaken. I wish to speak in kindness on this subject. My inquiry shall be, What saith the Scriptures? I understand the Bible to teach that there are but two advents, or comings of the Messiah. I call attention to texts that speak plainly on the subject of our Lord's coming. John xiv. 3. "And if I go and prepare a place for you, I will come again and receive you unto myself." No one could reasonably gather the idea from the above text that there is more than one coming of Christ subsequent to the utterance of the above language. When he comes, as declared in the text quoted, he receives his bride, the church, to himself. This coming for the same purpose, viz., to save the elect, is declared (see Heb. ix. 28), to be his *second* coming. "And unto them that look for him shall he appear the second time without sin unto salvation." To save the elected ones is to make them immortal. (1 Cor. xv. 53.) And when they are made immortal they are caught up to meet the Lord in the air. 1 Thess. iv. 16, 17. All this is accomplished when he comes the second time. Additional proof is found in Matt. xxiv. 30, 31. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This is the same gathering and salvation promised in John xiv. 3, and Heb. ix. 28, and, I

repeat, is *at his second coming*. This is not an unproved assertion, but the plain reading of the Scriptures. If there is a coming, or manifestation, beyond his second coming, it is not at that third coming that the elect are gathered, but at his second coming. If there is another manifestation, or coming, beyond the Second, it should be pointed out to us as plainly stated, in unequivocal language in the Holy Scriptures. It must be so stated, or we can not in reason be required to believe it. Where, I ask, is the scripture that plainly declares that Christ will come more than twice? I do not ask for any man's opinion, exposition, or explanation of texts. Such evidence is only human, and necessarily imperfect, and, therefore, unreliable in the making up of faith. Nothing can lead me out but a plain thus saith the Lord.

It has been said that Heb. ix. 28, signifies nothing more than that Christ will come *again*; and that the Greek, translated "second time," has only that meaning. This statement is incorrect. The word *deuterou*, translated second time in Heb. ix. 28, is entirely, and distinctly, another word from that rendered again.

*Palin* is the greek word translated again. I will give a few texts out of the many where the Greek word *deuterou* occurs, and all will see that it is a numeral adjective, or answers to the numeral adjective in English Grammars. The first text is Matt. xxvi. 42. "He went away the second time and prayed." Mark xiv. 72. "And a second time the cock crew." John xxi. 16. "He saith to him again the second time, Simeon, Son of Jonas, lovest thou me more than these?" Acts x. 15. "And the voice spake unto him the second time," etc.

These sample texts show conclusively that the Greek word *deuterou* signifies the *second* recurrence of the same event, and not merely that it will simply recur. If he comes a second time, after the first, it will be again, of course, but *deuterou* is not only again, it is "*second time*," it is numerically the second advent of the Messiah. It has that signification only.

When the Lord comes it is with the trump of God. See 1 Thess. iv. 16, 1 Cor. xv. 52, Matt. xxiv. 31. If the coming of Christ is literal, real, so must also be the sounding of the trumpet. If it is all symbolization, or mythical, we know nothing whatever what is indicated. All is mere conjecture.

It is declared in the above scriptures that the dead are raised, and the living changed, and that

they all put on immortality at the sounding of the trump of God; and Paul says it all occurs "In a moment, in the twinkling of an eye." So sure as Paul spake by inspiration, and said what he means, there is no continued process in the resurrection of the sons of God. It is "suddenly, as in the twinkling of an eye."—MURDOCK.

There is no mystery in the scriptures as to the character of the second advent of Christ. It is visible, literal, and personal. Proof; Matt. xxiv. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they (the tribes of the earth), shall see the Son of man coming in the clouds of heaven with power and great glory." Others may find it necessary to "fix" this text to suit their theory; but I must believe it just as it fell from the lips of my divine Lord. I am, therefore, compelled to believe that when he comes to gather his elect (see v. 31), *all the tribes of the earth will see him. Amen.* See also Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Who dares to dispute this double affirmation of the son of God?

Acts i. 11, is thoroughly positive on the manner of the second coming of Christ. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In what manner did he go into heaven? Answer: "While they beheld he was taken up; and a cloud received him out of their sight." Verse 9. Surely if he comes the second time in "like manner" as he ascended, that coming must be visible. It is nowhere intimated in any part of the Bible that months, days, or years will intervene between his coming, and his being made visible to *all*. Nothing has been given to establish such a view more authentic than a mere human deduction, and that deduction flatly contradicts the positive statements made by Christ and his apostles, as we have seen.

It is *this same Jesus* that will come the second time, the same Jesus that died on the cross, and was laid in Joseph's tomb. When the women visited the sepulchre the angels said to them, he (Jesus), is not here, he is risen. The same Jesus that the women knew before he died, was the one that arose from the dead.

Mark xvi. 6 "And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth which

was crucified: he is risen; he is not here: behold the place where they laid him." Matt. xxviii. 5, 6. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay." Enough scripture has been quoted to prove that the identical Jesus who died on the cross of Calvary, and was entombed in the rock sepulchre, was raised from the dead. That Jesus, before he died, existed as a person, and that person was composed of "flesh and bones." In that organism was the Christ identity while he lived, and unless that same organism is raised from the dead, it is not that "same Jesus," but a Jesus that did not die, another Jesus of whom nothing is said in the Holy Scriptures. He did, however, rise from the dead with his organism of flesh and bones. More properly the body that died, was raised by the power of the Father. Hear the testimony of Peter on this point. Acts ii. 30-32, in speaking of David he says; "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." To say that the flesh of Christ was not resurrected is to charge the Holy One of Israel with perjury. But know, O vain man, that God's oath will never fail; therefore, Jesus with a body of flesh and bones will sit on David's throne.

I will add the testimony of Christ himself. Luke xxiv. 39, 40. He said to his disciples after his resurrection, "Behold my hands and my feet, that it is *I myself*: handle me and see; for a spirit hath not flesh and bones as ye see me have." To say that Christ did not have flesh and bones, is to charge him with practicing deception, and also with telling a falsehood, for he *said* in plain language, that they saw him have flesh and bones. If he deceived in this, who can assure us with any certainty that it is not all a deception? The Pharisees called him a deceiver, and if he had not flesh and bones, they gave him his true character. My brethren must excuse me from adopting a theory that legitimately lauds those who hold it in such blasphemous conclusions. They did, however, handle Christ and proved the truthfulness of what he said. Matt. xxviii. 9. "And as they went to tell his disciples, Jesus met them, saying, All hail. And they took him by the feet, and worshipped him."

Were those feet etherialistic feet? When they took him by the feet did they take a firm grasp on *nothing*? If they grasped *at* feet, and clutched a phantom, it would not be very convincing to them that the Christ had risen. It strikes me as being too late in the day to make our risen Christ a *phantasma*, and that too in opposition to his positive declaration that he is not a *phantasma*, but "I, myself."

But, says one, "He went into the house without opening the door." Who says so? Neither Christ, or any of the Evangelists, or Apostles ever said any thing of the kind. I know it reads, "The doors being shut," but the emphatic part of the statement is that they were shut "for fear of the Jews." See John xx. 19. At this time Jesus "came and stood in their midst." It is perfectly reasonable to believe that he opened the door and walked into the house; and it is very unreasonable to suppose that with that body that I have proved he had after his resurrection, and have shown it from his own words, he went through the door without opening it. As the Bible nowhere says he did go through material boards, planks, or slabs of wood or stone, with a material body of flesh and bones, it is not best to attempt to load the sacred text with more than legitimately belongs to it. Whether God could send material bodies through slabs of wood, I shall not attempt to discuss. That he did it in this case is sheer assumption. Perhaps God could have brought Jesus out of Joseph's tomb without having the stone rolled away; but he did not. It is possible that He might have brought the bodies of the saints that rose after Christ's resurrection through the solid earth that covered them, but he did not do so; He first "opened" their graves. If the disciples did not see him open the door, it proves nothing; but no evidence of any such thing exists in the inspired record. But, says one, "it don't say that he opened the door." Neither does it say that he used his tongue when he talked to them on that occasion. It was not necessary. Every body from that time to this, recognizes the fact that people always use their tongues when they talk, and it is just as notoriously true that people never enter a room, or house without opening the door that lets them in. Why do not the Evangelists tell every time that Jesus and others enter a house that they opened the door? simply because it is entirely useless. There are several potent reasons that might be urged why the disciples may not have seen him till after he had

entered the house, and stood in their midst, if it was revealed that such was the case; but no such revelation exists.

I am told that Christ arose a Spiritual body. That may be true, but in what sense was his body spiritual? Do you mean by spiritual etherialistic, phantastic, or ghostly? If you do, Christ had not a spiritual body in that sense; for I have abundantly proved that Christ was a literal, tangible person after his resurrection; made up of bones, sinews, tendons, ligaments, muscles, nerves, etc. He was not immaterial in any sense of that word. He was made alive from the dead through the power of the Spirit of God, and in that sense he was a spiritual body, or person. He, in his physical organism, was animated by the Holy Spirit. See 1 Peter iii. 18. . . . Being indeed put to death in the flesh, but made alive by the Spirit.—EMP. DIA. see Rom. viii. 11. We are very emphatically warned by the Son of God against following those who say that he has come in a secret manner. Hear him. Matt. xxiv. 26. "Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the *secret* chambers; *believe it not.*" Why not believe it? Because "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." See also Luke xvii. 23, 24. Just as visible as the lightning's flash will be the only coming of Christ that is to take place this side of his ascension into heaven. It seems to me that any one who cloud doubt the fact that the coming of Jesus Christ is to be literal, actual, personal, and visible, could with just as much plausibility of deduction show that he would not come at all. It is only safe to wait till our eyes shall see the King in his beauty, even though we may have failed entirely in our computation of prophetic numbers. We are told that the day of the Lord will come as a thief. It is true that it will overtake a designated class as a thief; but not so will the coming of the heavenly Bridegroom be to his waiting bride. "Ye brethren are not in darkness that that day should overtake you as a thief." 1 Thess. v. 4. see also verses 1—4. Because His coming will be as a thief to those who are not watching, it does not at all follow that his coming is to be mythical, and invisible. If a thief comes into your house he is there in his personal presence, and visible to all into whose presence he comes Christ will come as a thief on those who are not ready in the sense of taking them by surprise, coming "in a day that they look not for him, and in an hour that they are not aware of" (see Matt. xxiv. 50); in time when they are wholly

unprepared to meet him. The language is clear, positive, and inspired, that on the expectant, elected sons of God, the day of Christ will not come as a thief. May our loving Father give us wisdom that in all things we may follow the plain reading of the inspired word; that we may not "be wise *above* what is written;" that we may believe *only* the record God has given of his Son; and believe to the saving of our souls. If we wait in perfect readiness a little longer, our hearts will be made glad by beholding that "same Jesus" coming in the clouds of heaven, with power and great glory; coming to seat us on his throne of power; coming to install us in the royal priesthood, to minister in holy things, and go and tell the far off nations who are groping in darkness of nature's night, and who have never heard of *his* glory who will then be reigning "in Mount Zion, and in Jerusalem, and before his ancients gloriously;" and some time, away amid the endless years of the eternal ages, we will see the work completed, all things subdued unto Christ, and over all this now sad groaning creation, the light of the glory of God will sit like a diadem of perpetual beauty, and one harmonious strain of praise will go up from all the borders of an earth at last "made new," ascending like the voice of many waters and mighty thunderings," from a multitude so vast that no created being can ever tell its numbers. Then will

Roll back on their hinges those jewelled doors,

Till our souls shall their beauty know,

Till heav'n bursts through her starry floors,

And strews all her lights below,

Till the glow of a thousand Suns comes down,

And the sheen of a silver flood

Shall deck our sad earth with a golden crown,

Till it flames like the hill of God.

West Meriden, Conn.

NOTE BY THE EDITOR.—There is one text in the foregoing article on which I have thought much recently, and to which I hope all will take heed: it is this—"If they shall say unto you. . . Behold He is in the *secret chamber*; believe it not." To suppose Christ has already come, or, as some express it—"is here, but we cannot see Him," is taxing credulity; and I say, I "BELIEVE IT NOT:" nor will I believe that He has come, in any other sense than that He has always been here since His ascension to heaven, till I see Him.

## "THE UNPARDONABLE SIN."

BY P. AILING.

This is the heading of an article published in the Dec. No. of this Magazine, briefly criticised in one or two points by its Editor, which seems to demand a response. After reading them both carefully over, I plainly see—

1st. I was not quite concise enough in my statements with my confessed belief in God's revealed purposes to certain classes, in the present and past ages of the world, in their resurrection state, which is this: that all that are alive at the coming of Christ, as well as those of past ages that have died in *unavoidable ignorance* of the promised salvation, will have the opportunity of hearing and of believing in the age or ages to come.

2. That the national government of earth, existing at the close of the present dispensation, will all be broken down and destroyed, together with their oppressive ruler, with an everlasting destruction. I intended to have said, that the light that these nations had by their confession of Christ in the observance of Christmas, and the introduction of our A. D. into our calendar, together with their confession of the resurrection of Christ by the change of the Sabbath from the seventh to the first day of the week, with much other light they possess, was sufficient, under the guiding influences of the Holy Spirit of God, to have arrested those rulers, together with vast multitudes of the inhabitants of earth, and has placed within their reach that knowledge of God and of his salvation, as to leave them without excuse.

3. The limited *few*, who attain the high office of "kings and priests," embraces *all*, who are "careful to make their calling and election sure by being conformed to the image of his Son," cannot be plead in bar, as a justification by "the neglectors" of "the *many* that are called." The fact of their being "called" and advertised that but "few are chosen," is, of itself, a precautionary admonition to take heed, and be sure to enter through "that strait gate," and walk in that "narrow way that leads to life."

4. Now, it does appear to me, that all who are thus called, are favoured with the *only* opportunity of attaining the Bible salvation that will ever be given them.

5. Again: If the motives set before them of becoming "the Bride, the Lamb's wife," and of "ruling the world to come," are not sufficient to inspire these called ones to obedience to the will of the Master, they are guilty of neglecting the

"Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and keep the heart unsotted from the world." James i. 27.

highest motives the God of heaven can bring to secure obedience to his requirements. This rejection places them, in character, as the enemies of Christ fitted for destruction.

6. Again: If the dead are raised with the same moral character in which they die, and having in their former lives rejected the offer of becoming rulers in the world to come, what assurance have we, that they will then consent to submit themselves to be ruled by those they once hated and despised? If *their own evil propensities* lead them astray in this life, will they not then be led astray by the same antagonism from within? If there is no outside demons now, of course, there will be none then.

Will Bro. Storrs please answer these points definitely?

7. Once more: In the review, the following passage is quoted and comments made, "The living God is the Saviour of all men; SPECIALLY of those that BELIEVE." 1 Tim. iv. 10. "It does not follow, that all others fail of any salvation, because they have brought on themselves the eternal loss of the high honor of being of the Bride of the Lamb: that loss is irreparable to all who have been called to it and failed; still there is hope concerning all such, except they have been guilty of blasphemy against the Holy Ghost!"

8. The expression "is the Saviour of *all* men," is either an unlimited salvation to the race, as claimed by our Universalists friends, or is to have its fulfilment, in a literal resurrection of all the dead, as has often been proved by the Editor of this Magazine and multitudes of others, by clear Bible statements.

9. If this comment is an expression of the Editor's real belief, then he admits the charge so often made against us as a people, and by him denied that *he* believes that nearly all of "the many that are called" as above, will have a "second chance." A little more caution is needed in the expression of our belief lest we allow our enemies to triumph.

10. Now, the real question aimed at in this, and the former article, is, to illustrate who or what class of persons are guilty of this *unpardonable sin*, which question is now narrowed down to this one point, that it either embraces all of these "called" ones under the gospel dispensation since the outpouring of the Holy Ghost on the day of Pentecost: or, *all of them must have another chance!* At least, so it appears to me. May the good Lord aid the erring to see and correct their wrong conclusions, is my prayer.

Norwalk, Ohio, Dec. 27, 1877.

#### RESPONSE BY THE EDITOR.

In responding this second time to Bro. ALING, it is with reluctance that I use *Notes*, which as a general rule I disapprove; but he has so many points, I must adopt this method to avoid quoting largely from his article. His article is divided into ten general paragraphs, numbered from 1 to 10. Please read his paragraphs as numbered and then my responses of the same number.

Nos. "1 to 3." I make no reply to these.

No. 4. It may "appear" so to you; but the right exposition of "Bible Salvation" is necessary to determine that question. If it included only the making "kings and priests," or a "Bride" for the "LAMB," your position is correct; but the Apostle tells us, that "In a great house there are not only vessels of gold and of silver, but also of wood, and of earth: and some to honour, and some to dishonour," (or *less* honour.) "If a man therefore purge himself from these, he shall be a vessel unto honour," etc. 2 Tim. ii. 20, 21. What are called the "*less* honourable" vessels, in a great house, are, often times, indispensable. So those under the government of the "kings and priests" are indispensable to the very idea of a government; and though a man may have lost the honour of being one of the governing class, and will not again have an opportunity to secure that position, may he not have the opportunity to secure a *less* honourable position? That is, become a *subject* under the kings and priests? "It does appear to *me*" that he may, and that will be a "Bible Salvation," though an inferior one, or, "*less* honourable;" yet it is salvation.

No. 5. If your position in this paragraph is correct, then no man who has *once* failed to comply with the call to that honour will ever have another opportunity to become of the Bride, the Lamb's wife. But is such the fact? Have not many who have been called to that honour, and said, "I *will not*, afterwards repented" and obeyed, it may be after having several times refused to do so? Is not this fact undeniable? But it may be said, that was while in this life. True, but death does not alter the case, only that the Bride is married at her Lord's return which completes that programme, so far as the Ruling power is concerned. But are there to be no *Subjects*? They are not all prepared in this age nor in this life, as my friend must acknowledge or give up all hope even for those who have died in "unavoidable ignorance."

No. 6. Ignorance of the truth may have been the main cause of their neglect, or of their des-

pising the saints in this life. If Jesus prayed for His murderers, "Father forgive them, for they know not what they do," may we not hope the same prayer will be made for the millions, even in Christendom, who have had the God of the Bible represented to them as an object of *dread* rather than "Love;" even from their childhood? Let God in his true character be represented to them, as He will be in the resurrection state, and we may hope the mass will accept His Son as their Redeemer and "Lord, to the glory of God the Father."

The idea that because some have been called to be of the Bride and have neglected that exalted position, makes it impossible to present them with *motives* to induce their acceptance of the position of subjects, perhaps is not so difficult to overcome as may be thought. The "prodigal son" once left his father's house and would have thought it beneath him to accept a servant's place; yet his condition became such that he let himself to feed swine,—a most servile employment; and when that became intolerable, he resolved to humble himself and ask his father to give him the place of "a hired servant." So the sinner, who has, when called not accepted a part in the Bride, may find himself in such circumstances in "the ages to come," as will make him glad to accept the place of a *Subject*.

No. 7. I repeat my statement as it stands in this paragraph, confirming it by the words of Jesus, "I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32. There is but *one sin* that may not be forgiven, and we are not authorized to *add* to that number: all others may be forgiven in this life or in the "Ages to Come."

No. 8. The expression the "Saviour of all men" is "an unlimited salvation to the race" with *one exception*, viz., those who "BLASPHEME the Holy Spirit;" and is not what is "claimed by our Universalists friends." It embraces the "literal resurrection of all" men, but also salvation of a higher character to all with the exception I have named.

No. 9. "The Editor" does *not* "admit the charge . . . that he believes" any man "will have a '*second chance*.'" It is one thing to have an opportunity to be a "vessel to honour," and another thing to have an opportunity to become

"a vessel of *less* honour:" both have salvation, but the first class have a "*special* salvation." One class are "joint heirs with Christ" and RULERS of the kingdom: the others have failed of that honour, but may become SUBJECTS under their rule, with the *one* exception I have named.

"It may appear so to" you, but I do not regard it in that light. To have "*another* chance" implies to have it for the *same* thing. The *main* work of this and the past ages has been to prepare *Rulers* for the kingdom of God, who are also to be the Bride of the Lamb; that work is completed, as I have said, when the marriage takes place: there is no other "chance," or opportunity, to attain to that honour but in the present time.

In "the ages to come" the great work of "reconciling *the world* to God" is to be carried on by Christ and His Body, or His Bride, till "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." See Phil. ii. 10, 11. Of course, the exception must be kept in view of blasphemers against the Holy Ghost; who, saith Christ, "are in danger of eternal condemnation." Mark iii. 29.

Having now responded to Bro. Alling, I will add some remarks on the expression, "Many are called, but few are chosen." Bro. A. seems to suppose that the many *called*, but *not* chosen, have lost all opportunity for a *Bible* Salvation;" but he has not defined what that is, but seems to maintain that they have committed the "*unpardonable* sin;" and hence there is *no* Bible salvation for them. I have sufficiently shown that such a position is not tenable. But I wish to show that "called," and "chosen" are not terms so antagonistic as some may suppose.

The "chosen," it may be affirmed, constitute the Bride, from this position it may be admitted the "*not* chosen" are eternally excluded. But is the Bride the only class that are *blessed*? Are not those "*called* to the marriage feast" *blessed* also? Certainly the feast is to come off some time; and there will be guests, and "Bible salvation" will be theirs; and the apostle John (Rev. xix. 9) tells us, "He saith unto me, Write, Blessed are they which are *called* unto the marriage *supper* of the LAMB." The language implies, of course, that they have on a "wedding garment," (Matt. xxii. 11, 12); but they are distinguished from the Bride—they are "*the guests*." They may have had the opportunity to be *of* the Bride; but failing of this, they are accepted as guests and are blessed as such. Let it be remembered, "There is one glory of the sun, and another glory of the

moon, and another glory of the stars, and one star differeth from another star in glory." 1 Cor. xv. 41. Christ, the "Sun of Righteousness" (Mal. iv. 2); the Bride, the "moon," shines with borrowed light; the stars, the guests at the marriage feast. All is order, and yet variety.

The grand confusion, among professed Christians, is, in general, they make no distinction among the saved, or, in "Bible Salvation;" while the Bible itself makes vast distinctions. Theology by its teachings, in these days, seems to say, "Get saved from hell, death, or destruction, and all is well." It virtually ignores all degrees in the salvation of the Bible, and sets the lowest attainment in religion as equal to the highest. Hence appears, throughout Christendom, a lack of deadness to "this present evil world," and but few who should rise into the Divine life keep the world under their feet as a *servant*; not allowing it to be their master.

DR ADAM CLARK, in his exposition of the expression, "many are called, but few be chosen," (Matt. xx. 16), makes the following observations:

"This place seems to refer to the ancient Roman custom of recruiting their armies. No one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from the cradle, in military exercises. . . . When the legions were completed, the citizens who had been *called*, but *not chosen*" (to go to war,) returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed *useless*, or that because not now *chosen* to serve their country," (in the war)," they were proscribed from the rights and privileges of citizens; much less *destroyed*, because others were found better qualified to serve their country at the post of honour and danger" . . .

"But what a mercy that those, who appear now to be rejected, may be called in another muster, enrolled, serve in the field" (of war,) "or work in the vineyard. How many millions does" [and will] "the long suffering of God lead to repentance!"

Thus, DR. CLARK illustrates the position I occupy, without designing to do so. He doubtless would limit the work to *this* life; I stretch it into "The Ages to come," as the Bible does. The Lord is not shut up to *this* age, but has an endless succession of ages." Eph. iii. 21.

The Christ-like man delights in doing good as well as being holy.

## LETTERS AND EXTRACTS.

FROM GEO. L. HART.

BRO. STORRS: I wish to unmask a few ideas for the good of all, in love and sincerity.

We often hear, as one brother expresses himself, with reference to an advance by one so very constant in their communion that they ever worked together when they agreed; but light breaks into the mind ere the other sees it, and at once coldness is manifested. Let us not deceive ourselves. We may talk newspaper love, and all that; but God knoweth the hearts; and we may know by the fruits whether true love is manifested. Let us read what one writes: "As regards my own fraternal feelings and confidence towards Bro. —, as a Christian man, my mind is unchanged." But many say this and deceive themselves with the thought that this is charity. In my humble opinion, this is a most terrible mistake when efforts put forth to help a brother formerly in our views are entirely withdrawn, and we are, the whole time, doing our best to shut up every avenue to the ministry to such an one.

In 1873, we heard men express confidence in God's appointing such a man as Bro. S. W. BISHOP to preach. Yet now a coldness and opposition is so apparent, that it is every where seen in that vicinity. We remember once hearing one of those *same* men say, "We want no light but just what we had in '73." This was said when we sought to show some mistakes.

Love is an affectionate regard for one without partiality in the Gospel: and until we are in the love that "thinketh no evil," and think God can take care of his own work without our popish authority, we may be far from love, and find we only seek to palm off selfishness in a garb of meekness put on; and that God will know none that so labor as to break down by insinuations and sneers the efforts of those that do not agree with them.

Love is a mighty virtue,—a cement that holds the earthen vessels, that have been broken, together.

"O, to be nothing, only to lie at His feet, A broken or empty vessel for the Master's use made meet;"

that His love, unhindered, through us might flow. The Ark is coming into Israel; and woe to the man that cannot keep his hands off. He may sleep with Uzzah; but the Ark will come to Zion, and the Oath to Abraham be fulfilled. David, a glorious (*typos*) type, conquered; and so will Jesus; all nations will be subject to Him.

Yours, in love of the truth.

Bridgeport, Conn., January, 1873.

G. M. Shelby, Arkansas, writes: I thought it would not be amiss to let you know there are a few out here who have seen the light of "*the ages to come*." We received some numbers of the BIBLE EXAMINER from Bro. J. S. LAWVER, of Kansas, and they threw so much light on God's word and plans, and made Him such a *loving* Father, to what the God of theology is; so merciful; *not* willing the death of any man, that I do not see how I can get along without the EXAMINER. May the good Lord sustain you to the end. Yours in hope.

NOTE BY THE EDITOR: I am glad to know that the truth is shining a little in Arkansas. A short time since I received four new subscribers from that State; of whom, the writer of the above is one, the fruit of Bro. Lawver's labor in scattering odd Nos. of the BIBLE EXAMINER; many of which, he has sent out to do missionary service; and the labor and expense has not been in vain. Thank the Lord. To Him be all the praise and glory.

N. M. CATLIN, Esq., Kingsbury, N. Y., writes: I desire to say to you, that I have become thoroughly convinced and settled in the views you are maintaining in the BIBLE EXAMINER. I, at first, hesitated, though favorably inclined to your enlarged views of "*the Ages to come*:" but on more careful reading and study, I am fully satisfied that all popular teaching,—even the Adventists,—limits the "*Holy One of Israel*" in His plans and purposes concerning our race. Your explanations honor God; harmonizes Scripture; reconciles thoughtful men to His wise and beneficent Government, and saves the greater mass of our race. Amen! May you live, and the BIBLE EXAMINER prosper in the thing whereunto it is sent. Truly, Yours.

REMARK BY THE EDITOR.—Such testimony from a man of large experience and knowledge, like Bro. CATLIN, outweighs all the petty spite of ignorance manifested in some of our "*Exchanges*" which have recently appeared. "*Father, forgive them; they know not what they do.*" They "*speak evil of the things they understand not.*"

Bro. S. W. BISHOP, West Meriden, Conn., having received some aid, in his straitened circumstances, writes: "I desire to consecrate *all* to God and his service; that I may still have the sympathies and love of the precious ones of the earth, and be so prepared that it may be my exalted privilege to assist in the great work of evangelizing *the world* in the coming endless ages.

What glory and beauty in the plan of God, through Christ, as we now see it revealed in the Holy Book. Yes, it is '*near*,' the opening of the grandly sublime, and *world blessing work* of the eternal ages. May the Lord bless you in the work *now*, and bring us soon to his eternal glory."

P. S. Since the foregoing was in type I have received a private letter from Bro. Bishop, in which he says: "My Son is afflicted with asthma, and that very bad. It would be worth any price that could be named if he could find a cure. My wife is very feeble; her flesh is almost gone, and so lame that she is almost helpless. It is now impossible for me to leave home. It seems a strange way in which we are being led, but it is all right. '*He doth not afflict willingly nor grieve the children of men.*' '*Whom the Lord loveth, He chasteneth.*' If the chastisement is proportioned to His love, He must love me a great deal; so, I will take courage, and trust Him still."

REMARK BY THE EDITOR: Bro. Bishop's is a case which demands *financial* sympathy; but he is too modest to allow me to make any appeal in his behalf in public. But I now do so without his knowledge or consent. The year past he lost his only daughter, almost his only support. His only son, a young man, is so afflicted as to be of little help; and his beloved wife has been lame a long time, and is almost helpless; and he has no financial resources. Now, dear Christian friends, do not forget these *afflicted members* of Christ's body. Address, S. W. BISHOP, Box 566, West Meriden, Conn.

J. LEWIS, Grafton, Ills., writes: I wish to add my testimony in support of the glorious truth that "*God will have all men to be saved and come unto the knowledge of the truth.*" With the word of God to confirm my faith, I believe all of Adam's race will be saved from the first death, and be brought to the knowledge of the truth: then if any will fully reject Christ they die the second death; from which there is no hope of redemption. Inasmuch as the Redeemer delights to do the will of the Father (Psa. xl. 7), and that He came to do God's will, (Heb. x. 9), and as all power is put into His hands, He will restore all things in the age or ages to come, (Acts iii. 21.): will some of the wise ones tell us where in the Bible they find the word "*restitution of all things*" to mean, only a *few* saved, when the Lord returns from heaven, leaving ninety nine out of a hundred to perish without ever having had an opportunity to embrace "*the Saviour of the world?*"

FROM LUCRETIA B. LAMB.

## THE VISION PRESENTED TO THE EYE OF FAITH.

While musing upon the work of the good Shepherd, His enclosure, a scripture stand point was in view: its dimensions so exceedingly grand and spacious, its length, height, breadth, and depth could not be measured by the finite mind. Oh, its many mansions! How rich and beautiful adorned with goodly stones and pearls! The scene as presented to view was a multitude of happy faces, that no man could number. The central figure, radiant in glory—smiling in approbation and love, as He beheld a full picture of the “joy set before Him when He endured the cross and despised the shame.” The impressive question came home, have you earned a place in that enclosure? No, no; I have no righteousness of my own that could secure me a place there. Have you a right to them? Yes, O yes, an inalienable right, made sure by a warranty deed signed and sealed by the blood of the Son of God. The next thought: are you content to occupy a place here without your children—seven now being heads of families—with twenty-seven grand-children, nineteen now living, and one great-grand-child? No: I claim the promise that my God will not only give me a place in the Good Shepherd’s inclosure, but to my seed after me; trusting in the faithfulness of the promise, I hope to present myself and say, “Here am I and the children thou hast given me.” Seventy-seven years of probationary time has been granted you, are there none but your own that you have influence to find a place in this rich inclosure? This I cannot answer, but leave it to the unfolding of the “Book of Life,” consecrating anew all that I am and have on this New-year’s morning, the first day of Eighteen hundred seventy-eight, fully aware that I am treading upon the threshold of important events. Will the Good shepherd, whose own the sheep are, help me and the Editor of this Magazine, and all the readers, to find a place in this beautiful inclosure, to behold the face of Him we love and adore; and, as the ages roll, participate in the joy which is unspeakable and full of glory?

*St. Paul, Minn., January, 1878.*

H. Young, Pittsfield, N. H., writes: I have been so very sad and weary—so overwhelmed with sorrow for some weeks past that I could do but little else than weep and pray. This state of mind has been caused by the death of my beloved wife, LOUISA O. M. YOUNG. She died, after a sickness of two weeks, Dec. 29, 1877. Her age, 65 years the 13th of Dec. We had lived together

more than 40 years. Her love, worth, and genuine virtue, had bound her to me by the strongest ties: and being broken so suddenly, I am enduring the greatest suffering. But I *do* endure because my heavenly Father’s hand is holding me from sinking by the strong hope of a re-union when the blessed Saviour comes; and my cry continually is, “O, blessed Jesus, come. Victor over death, O, come and bring our dear sleeping ones from the land of the enemy.”

Her disease was a gradual failing of the brain; its primary stages dating back some 15 years to the time when we received the news of the death of our soldier son, buried in New Orleans in 1863; and two months after, the death of our only daughter. From these shocks she never recovered. She has been a mourner all these years; but her mourning is ended: she sleeps in Jesus. There is hope in her end that “her children shall come from the land of the enemy.”

“He, who worth and virtue gave,  
Bade thee look beyond the grave.  
Knowledge soars, and wisdom guides;  
And the love of God *presides*.  
There’s a gulf ’twixt us and God;  
Let the gloomy path be trod:  
Why stand shivering on the shore?  
Why not boldly venture o’er?  
Where unerring wisdom guides,  
Let us have the winds and tides:  
Safe, through seas of doubts and fears,  
Rides the bark which virtue steers.”

FROM ELD. J. PARRY.

BRO. STORRS: These are stirring times in which we live; the breaking up of old traditions, and theories; and what do we get in exchange? Some truth, I trust and believe for the little flock of Christ. But have we not reason to fear that Infidelity will have a still wider range, than formerly, amongst mere nominal members of the churches, who have no vital love for the truth?

Col. INGERSOLL’s lecture was received with great applause, though its main effort was to ridicule the Bible and substitute *Darwinism* in its place. It is sad that he could make eternal torment appear to aid him in his crusade; but, thank God, this dogma cannot long disgrace the christian name, and all thinking men and women will, I trust, ignore this vile libel on the character of the God whose name is “LOVE.” DR. HAVEN has well exposed some of the misrepresentations of the lecture, but he has treated very *tenderly* the doctrine of future, endless punishment. H. W. BEECHER has, at last, boldly denounced this too long cherished dogma; he has waited his time to “jump off the fence,”

when it would not cost him so much as it would some years ago; but better *late* than never; but the churches are denouncing him as a blasphemer of their hell-fire deity. It appears to me more like blasphemy to accuse the God of the Bible of being such a cruel monster as to consign the great mass of his own creatures to endless woe; this to Him whose "mercy endureth forever," because He "delighteth in mercy." Mr. B. will not admit the ungodly to heaven nor to hell: what will he do with them, if they are immortal?

*Sandy Hill, N. Y., January 3, 1878.*

WM. S. DIBBLE,—doing business in San Francisco, Cal., but living some miles out from that City,—writes, giving some details of most interesting interviews he has, from time to time, with intelligent persons; minister and members of a Congregational church, showing the progress the views which we hold are making, and the investigations that are going on; the particulars of which I do not feel at liberty to state now. He then goes on as follows:

"Bless God for his mercy and love to the human race in giving all mankind an opportunity for salvation. O, how little we know, as yet, of the good things God has in store for those who love Him. 'Bless the LORD for his goodness and mercy to the children of men.' How good these things look to me; and I want so to live and improve my time that I may 'make my calling and election sure.' I desire to be one of that number that shall be privileged to help crown Jesus when He comes to reign in His Kingdom. Will it not be a blessed privilege to be one of the elect who shall constitute the Bride of Christ and help to carry the good news of salvation to all who have been deprived of the opportunity in this life to hear of, or know the blessed Jesus? I am glad that there are some, on this coast, as well as elsewhere, that are examining these things, 'to see if they are so,' and that these blessed truths are spreading, and this light is shining so brightly. I sometimes feel anxious to have Jesus come soon; but I pray that I may have patience to wait His own time, and grace to endure to the end."

DR. J. F. LEE, Monroe N. C., wrote Sept. 29th, last: "A few days ago, apparently in full vigor of health, my strength left me helpless—potent to move; no pain—mind clear. I expected to die. As a physician I was utterly unable to account for such a loss of physical power and retain such a state of intellectual soundness. I never expected to survive. But the love of God has kept me."

On the 15th of Dec., the Doctor wrote me again: "My strength has been returning for the past six weeks so sensibly that I feel almost young again. Myself and family are well. Little did I think, last September, that I would live thus long. God has spared me, and blessed me." He adds, "How many aged subscribers read the BIBLE EXAMINER and are thankful that they have been led out of the erroneous views of early training into the way of truth. It would be interesting to read the way they have been trained, and brought to see and feel the power of Love—the goodness of God; who has illuminated them and given them understanding in their old age and cured them of all the pleasing fallacies impressed on their minds in youth. Surely 'God is Love.' What an inestimable blessing is a sound mind, a 'good understanding'—the obedience of faith—conformity to the will of God,—especially at the age of the EDITOR of the BIBLE EXAMINER, and of some who endorse his views of the ages of ages. 'Be ye thankful'—holy—humble;—Praise ye the Lord. May all the readers of the *Examiner* be holy. Amen."

JOHN P. ROLLER, Colorado, sends a remittance, and writes: I cannot even bear the thought of doing without the BIBLE EXAMINER: it is next to the Holy Bible to me in this far off back country. May Heaven bless and prosper the EXAMINER, is my prayer.

#### DEATH STILL REIGNS.

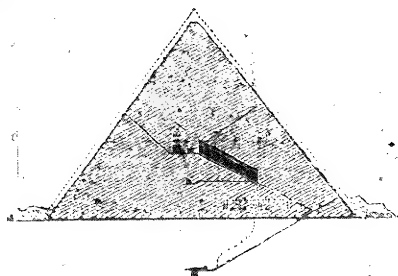
IN two or three years past several of my firm friends have fallen before the shafts of death. All of them have not been mentioned in the EXAMINER. Two years ago, DR. S. B. BARLOW, of New York, a long and tried friend, and my family Physician ever since I lived in Brooklyn, died, I trust, in the Lord. He served my family without charge till his health failed.

IN Oct. 1877, Bro. B. GIFFORD, Philadelphia, Pa., fell asleep in Jesus. He has, every year, paid \$5 in support of the revised EXAMINER.

January 3d, 1877, my beloved, and long tried friend, PROF. JACOB F. HUBER, Middletown, Conn., fell asleep in Jesus. I first became acquainted with him in 1832, and though our personal interviews were few, yet by correspondence, and similar views, a brotherly feeling was kept up between us. He passed through great trials, and suffered much in his last sickness. His age, I think, was near my own. He was, I believe, a humble follower of Jesus.

ED.

I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming. The shout shall be heard, Allelujah! the Lord God Omnipotent reigneth! For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.  
—*Rec. C. H. Spurgeon.*



## OUR REST

is a monthly paper devoted to the presentation and discussion of the following subjects:

1. The second coming of Christ, and the preparation of the church, His Bride, for that blessed appearing.

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NOTE BY EDITOR OF EXAMINER.—The above periodical is conducted by THOS. WILSON, and appears in good style; is a royal octavo of 16 pages. I wish it success. The engraving on the first page of the January No. is worth "a dollar."

### LETTERS RECEIVED TO FEB. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Eld. J. Parry, Joseph Barnhurst, D. B. Salter, Jacob Shafer, Jos. Mott, Jr., J. S. Lawver, Eliza Jane Gay, Lottie E. Benton (2, Thank you), G. L. Hart, Mrs. Lizzie A. Harrison, Lucretia B. Lamb, Wm. S. Dibble, Alfred Annable, John P. Roller, R. H. Smith (your previous letter did not

reach me), Mrs. Henderson for H. Heyes, John King for himself and John Hasty, H. Young, Amy Cobb, Martha C. Lee, Edwin Phelps, J. W. Adams, Ira Bradley, Mary Mansfield, Esther Tyson, Mrs. R. W. Pierce, Ann M. Dickinson, Mrs. Wm. G. Wilcox, C. W. Lyndall, Wm. Brayton, Eliab Wight, N. Putnam.

### PARCELS SENT TO FEB. 4.

Jacob Shafer, Alvin Downer, Geo. P. Ellis, John Hasty, J. W. Bishop (Iowa), Mrs. Wm. G. Wilcox, B. J. Dowling, C. W. Lyndall, Lizzie A. Harrison.

**The Bible Examiner** is a Monthly Magazine, Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N.Y.

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Let all Correspondents be careful, to address me as follows:

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72 Hicks Street,  
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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, MARCH, 1878.

All Communications should be addressed to No. 72 HICKS STEET, BROOKLYN, N. Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.

## EDITORIAL NOTICES.

The readers of the EXAMINER will observe that a somewhat larger type is used in this issue than in time past. I have found it desirable to remove it from the country, where it has been printed four and a half years past, to New York City, so that it can be more immediately under my care, and not be subject to such irregularity in its issue. It has been peculiarly trying to myself and many of the subscribers the past five months in that respect. It is hoped there will be no more such delays hereafter.

The Bible Examiner is a Monthly Magazine. *Terms*, \$2 00 per year, in advance.

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Let all *Correspondents* be careful to address me as follows:

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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

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Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

TO SUBSCRIBERS.—If any of you have failed to receive a number of the present volume, please inform me, and I will supply it without charge. EDITOR.

"FOLLOWING AFTER TRUTH."—I regret to say all the articles received on this subject are exhausted, and others are looked for shortly. So soon as "PART FOUR" comes to hand the subject will be revived.

TO WHOM IT MAY CONCERN.—The necessities of the EXAMINER kindly suggests that payment for the present volume be made now that it is half through. Over one hundred, who have received the EXAMINER for six months past, have, as yet, paid nothing on this volume. This does not include between thirty and forty persons to whom it is sent *gratis*. From such, I neither ask nor expect anything but their good wishes and prayers. EDITOR.

THE OBJECT AND MANNER OF OUR LORD'S RETURN. By C. T. RUSSELL, Pittsburg, Pa. Price ten cents.

Such is the title of a pamphlet of sixty-four pages. The author is one of my very dear friends, and is a sincere lover of truth. I have not the slightest doubt of his stern integrity, and nothing but a full conviction that it is the truth he is promulgating lead him on in the work in which he is engaged. His sacrifice of time and money shows his faith. Much that he has written is interesting. His belief that Christ "*has come*"—"is present"—in the scripture sense of His "*second time*," I cannot for a moment admit; but as the time for its demonstration is in the next few weeks, I shall not enter into a controversy on the subject.

BRO. CHAPLIN, Editor of *The Restitution*, in noticing the above named pamphlet, has expressed views of the "Second Advent" of our Lord with which I heartily agree. He says:

"We think that the coming Messiah is the same Jesus that died, was buried, rose from the dead, and subsequently ascended from Mount Olivet into heaven; and we also think that He will change our vile body that it may be fashioned like unto his glorious body. We look for more tangibility in the resurrection than our brother seems to expect. We also think that Christ in the first stage of the advent will only descend to the aerial regions where He will be met by his raptured saints, with whom he will afterward descend to earth."

Such I regard as a true statement of the facts to be realized in that glorious return of our Lord "*from heaven*." ED. EXR.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II : 4-6.

VOL. XXII.

NEW YORK, MARCH, 1878.

No. 6.

## THE DEVIL AND TEMPTATION.

A brother in Christ, who had just read my pamphlet on the "Devil," etc. writes me :

"Your conclusions are clearly stated on the last page ; and it is with this I have to do at present, and not your arguments by which that conclusion was attained."

He then goes on to quote my language as follows, thus :

It seems quite clear to us, if any *evil principle* is here to be found, outside of man himself, etc.

He then states his view of the matter as follows :

"The point of difference between us is this : You claim there *never* was any third party in the temptation that seduced man in the beginning, neither has there been any since to keep alive that alienation and to perpetuate the evil then introduced into the world, except it be man's lustful nature."

My friend then adds :

"That God did not create in man that *lustful nature* in the beginning is evident, else He never would have pronounced all that He *made very good*."

Here my friend has put words into my mouth which I did not use. In the first place, I did not say, man *had* an "evil principle." I said, "If any *evil principle* is here to be found, outside of man," etc. That was not saying there was an evil principle *in* man. In the second place, I did not use the phrase, "man's lustful nature." Hence, I neither feel called nor disposed to follow his argument based on a *mistaken* conception of my position. He mistakes "lust" for an "evil nature." Lust is only another word for *desire*. Desire, of itself, is *not* evil. It becomes the *occasion* of evil only when it is not restrained by the authority of our Creator. Adam's *desire* for knowledge was not evil ; but when he *admitted* his desire to "call in question God's authority, then lust"—desire—"drew" him "away"—he was "enticed;" then "desire," or lust, had "conceived" the idea of disobedience and it brought "forth sin;" sin was still *embryotic*—not yet born ; but "sin," when it was born—*i e.*, be-

came an *act*—"was finished, and brought forth death." See James i : 14, 15. Here is a plain statement of how sin came into the world : it was not by a personal "spirit-devil," nor was it from an "*evil nature*"; for man's nature by creation was "*very good*," and his *desire* or *lust* for knowledge was good ; but a probationer must have power to do evil as well as to do good ; or, in other words, he must have power to disobey as well as to obey ; otherwise he is a mere machine, and cannot be accountable for his actions ; he would, also, be incapable of doing good, because the good would not be done from his *will*, but the result of necessity.

Lust, or desire, is intensified in the posterity of Adam by their being subjected to sufferings and death. And this is one grand cause of the natural enmity of men's hearts to God ; which enmity can only be removed by a knowledge of the love of God to them and His purpose to overrule all natural sufferings and death, to which they are subjected, for their exaltation in the ages to come. By this knowledge only can they become "reconciled to God" and His government.

This knowledge of God's love is manifested, in its intensive form, by God's sending His only begotten Son into the world, and subjecting Him to "temptation in all points like as we are" (Heb. iv : 15)—to "*sufferings and death*," by which He was "*made perfect*," so that He could sympathize with us in our sufferings and subjection to death. All this was a token of God's love for *the world*, and of His determination to deliver the race from all the consequences to which they had been subjected, "*not willingly, but by reason of Him who had subjected the same in hope*."—Rom. viii : 20.

God's love to the world led Him to give His Son a ransom for us, and showed His purpose to restore to the race life lost by Adam by raising His Son from the dead. So saith the Apostle, Rom. v : 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation [to death], even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life." Man is to lose nothing by his subjection to suffering and death that came on him through Adam.

The presentation of these facts and the truth of God's love are to be made known to all men for the grand purpose of reconciling them to their Creator and His government; and to show them that God's administration has all been conducted with the design to give them eternal joy in Him and his Son, our Redeemer and Lord. To this end, "As though God did beseech you by us, we pray you, in Christ's stead, be ye RECONCILED to God."—2 Cor. v: 20. A *willful* refusal to comply with the terms of reconciliation *after* having received the above-named knowledge is what constitutes an unpardonable sin, and makes the individual a subject of the "second death," whether the refusal occurs in "this age or the ages to come." To such "there remaineth no more sacrifice for sins": they have rejected the ONLY sacrifice that God has provided, and they are "*devoured*," or "*ANNIHILATED*"; and "the works of the devil," that is, *d'evil*—THE EVIL introduced by disobedience to God—is "*destroyed*."—1 John iii: 8. The consequences of disobedience have been so fully demonstrated in the past, that whatever man's lust or desire may be in the future he will never again venture on its gratification except in harmony with the will or guidance of his CREATOR AND REDEEMER; so that a second rebellion of the human family is made an impossibility. Eternal thanks to "GOD OUR SAVIOUR."

EDITOR.

### THE THEOLOGICAL REVOLUTION.

Such a revolution is evidently in progress. The idea of "endless torments" is being terribly handled, *pro* and *con*.

A few weeks since I received from my friend, H. Brittain, Birmingham, England, a "special extra number" of the *Christian World Pulpit*, London, January, 1878, for which friend B. will accept my thanks. The paper contains three sermons and an "Introduction" to a fourth by "Rev. F. W. Farrar, D.D., Canon of Westminster, delivered in Westminster Abbey, Nov., 1877."

I have read these discourses with some interest, not so much for any Biblical research contained in them, but as showing that thinking minds in high places can no longer hold to the horrible position of *endless* torture of any creature the Lord God has made. It is that kind of teaching that has made and is making infidels faster than all the *professed* Christian ministers in Christendom can make *lovers* of God.

I may, by and by, give in the EXAMINER these sermons of Dr. Farrar's, or extracts from them. He has many excellent thoughts,

and some serious errors, as I judge. He is evidently trammelled by his belief in the doctrine of *inherent* immortality. He says in his sermon No. 1:

"I cannot accept the spreading belief in all conditional immortality. I cannot preach the certainty of what is called Universalism—that is, the view that all will finally be saved. That last doctrine—the belief that good shall fall at last, far off, yet, at last, to all—does indeed derive much support from many passages of Scripture."

Dr. Farrar's confession that the "belief in conditional immortality is spreading" is worth something to the cause of truth. His rejection of that view and adherence to *inherent* immortality will inevitably compel him ultimately to accept *universal* restoration of all men to holiness and happiness, or he must go back to the doctrine of endless torment in some form. For, if man is immortal in his nature, he cannot die; hence, if not saved from sin and reconciled to God, must be endlessly unhappy; which is the same as endless torment in some degree.

If man is indeed immortal by creation, he must and will live endlessly; and if endless misery is not true, an ultimate salvation is inevitable; so Dr. Farrar must see, if he keeps on thinking with as much independence as he has so far manifested.

Prove to me that inherent immortality is the doctrine of the Bible, and I would be compelled to accept the view of a universal restoration to holiness and happiness. But I utterly reject the idea that man is immortal in his nature, or that he ever will be except *conditionally*; and the condition is, reconciliation to God and a willing subjection to His government.

Forty years since I commenced the study of the Bible with special reference to this question, and after several years' patient examination I became fully settled in the fact that *inherent* immortality had no support from the Bible—was a heathen fable and a dangerous position to occupy, leading to the support of the doctrine of endless sufferings in the world to come; thus producing infidelity or the utter rejection of the Bible and the God of that book.

Col. Ingersoll—an infidel lecturer—recently, in a lecture in New York city, in his ignorance of the *Bib'e* teachings, but supposing he knew, because he found professed teachers of Bible doctrines holding up the idea that it taught "immortal souls in endless torments," declared to an immense audience, cheering him with *laughter*, "I hate such doc-

trines as the Bible teaches; I hate such books; I hate such Gods as will write such books."

Poor man! For such a result the teachers of the doctrines of inherent immortality and endless torments are mainly responsible. They must share the reproach and responsibility.

—ED.

### THE LORD'S SUPPER, OR PASSOVER FEAST.

It is well known to most readers of the EXAMINER that my view of the true time of keeping the feast of the "Lord's Supper" is the same as the Jewish Passover, or the first full moon after the spring equinox; and that it is a yearly feast, and not a "haphazard," or *any time* celebration. I wrote my friend Lederer of this city as to the time of the Passover *this* year. I supposed it would be at the time he says, but thought, for certainty in the matter, I would inquire of him, and he has my thanks for the following reply.

—ED.

BRO. STORRS: You may not be aware that the Jews have a leap-year this time, and, consequently, have an additional month, a thirteenth, called *Ve-Adar*. The Passover, therefore, will be on the evening of Wednesday, April 17th. Notwithstanding, however, the additional month, the season is exactly the same as every year—namely, the first full moon, after the equinox, which takes place on the 20th of March, in the evening, and the next full moon on the 17th of April.

The difference between the Lunar and the Solar system of reckoning is a little less than 9 days; the former having 356 and the latter 365 days in the ordinary year. In the course of seven years these differences amount to two months. In order to make up these differences and keep their feasts in due seasons, they have to add two months in every seven years.

If these additions would not be made, the Passover would gradually be shifted to the fall season instead of the spring, in the month of *Abib*—the ripening month—and so make it turn to every month of the year.

I have been very miserable all the winter, and when the body suffers the mental faculties are prostrate, and can do nothing of value or interest for reading people, particularly for the readers of the BIBLE EXAMINER. I hope, however, when the new and fresh sap comes into the trees and grass some may also come in my old bones, and enable me to contribute

something new to your valuable magazine. Peace be with you and yours.

YOUR BROTHER IN HOPE.

New York, February 23, 1878.

### REMARKS BY THE EDITOR.

The feast, or "Lord's Supper," may be kept alone if you are deprived of the opportunity to unite with others. My practice for some years past has been to keep it in my own house; any other family can do the same if they choose. The Passover was a family affair, each house by itself, or a few others. I incline to the view that it is more profitable to attend to it with few than with many; but I decide for no one except myself. Christ and His family of disciples seem to have been the only persons present at its institution. It is to be attended to in "*remembrance of Christ*," and especially of His *death* for our redemption; and what season so appropriate as that in which it occurred?

### TRUTH AT WORK.

The occasion of the following article was, that a "council" met to ordain a minister of the Congregational order, at Indian Orchard, Springfield, Mass., and it was found that he could not subscribe to the doctrine of "eternal torments," though he accepted that of "everlasting punishment." The council stood six *for* ordaining and seven *against*. Hence the Rev. J. F. Merriam was not ordained. It seems likely to do good in working for a general review in that denomination of the horrible doctrine of *endless torment*. It seems to have shaken the whole Congregational community in these parts, and some are coming out boldly in the rejection of the torment theory. The affair above noted was the occasion of the article below.—EDITOR.

### THE IMPORTANT ISSUE IN THE SPRINGFIELD CASE.

In a recent letter to *The Spectator*, Baldwin Brown, the leader, I suppose, at present of the English Congregationalists, writes: "I am not a Universalist, and I hold very strong convictions about the range of human freedom which are distinctly incompatible with the Universalist scheme. . . I believe and I have attempted to prove from Scripture that the redeeming mercy and love of God cannot be paralyzed for any human spirit by the hand of death. . . English Congregationalists feel, I think wisely, that this is a subject on which brethren may differ and yet dwell and work together in the closest fellowship in unity."

I believe that the above words of Dr. Brown express the views of a considerable and growing number of the younger Congregational ministers of the United States. They are not Universalists, but they do deem it possible, discordant neither with reason nor Scripture, that there should be a state of probation beyond this life for those who have not had the gospel clearly and sufficiently presented to them in this world.

Concerning the familiar passages in 1 Peter iii : 19 and iv : 6, regarding Christ's descent to Hades, the exegetical scholarship of our day thus delivers itself:

Says Meyer: "The intention and end of this preaching must be regarded as coincident with the other preaching of Christ. It is therefore a wholly arbitrary assumption, which contradicts Christ's aim at salvation, that this preaching should consist in the announcement of judgment and should be a preaching of condemnation."

Says Alford: "With the great majority of commentators, ancient and modern, I understand that our Lord in His disembodied state did go to the place of detention of departed spirits, and did there announce His work of redemption, preach salvation in fact to the disembodied spirits, of those who refused to obey the voice of God when the judgment of the flood was hanging over them. This is not a declaration of a purgatory or of universal restitution: but it is one which throws blessed light over one of the darkest enigmas of the divine justice, the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it."

Says the late Prof. Hadley of Yale: "The natural interpretation of the text is, that Christ preached, *i. e.*, made the announcements and offers of the Gospel to departed spirits who were in confinement, as a consequence of their disbelief and abuse of the Divine forbearance during the days of Noah. This meaning I should not dare to discard."

Similar interpretations of these passages are given by Lange, Von Oosterzee, Schmid, Julius Müller.

Now, when young men in our theological seminaries, or later in their studies, find so many of the most eminent and devout exegetes of Germany, England and America declaring that the Scriptures distinctly teach a future state of probation for those who have not had adequate probation on earth, I submit that it is not strange if, when they appear before examining councils, they feel compelled to say that they are not convinced whether there is or is not a future state of probation.

I know that the question at Springfield did not come up exactly in this form. But a good opportunity is now afforded in the discussion which has been stirred up to consider whether a belief in a future state of probation for those who have not had adequate probation on earth is a heresy which ought to be trampled out whenever it appears. In my day at the seminary, not very long ago, this was not recognized in the dogmatic teaching as an open question. Ought it not so to be recognized?

It seems to me there ought to be a clear and full deliverance on that point by the leaders in the Congregationalist denomination.

Is it not high time that there should be a frank and thorough discussion of the question, Does a belief in a future state of probation for those who have not had an adequate probation on earth disqualify a man for ordination in the Congregationalist Church? A friend lately told me of a German missionary with whom he was once acquainted, who used to rejoice in the hope that when he died he might, like his Master, descend to Hades, and there also seek and save the lost. We may well inquire, I think, is that an unauthorized hope? — DEERFORD, in *Christian Union*.

#### REMARKS BY EDITOR OF "EXAMINER."

The foregoing shows that among the Congregationalists a revolution is at work in favor of a probationary state in future, or *after* death, "for those who have not had adequate probation on earth," or in the present life. I thank our heavenly Father that He is opening the eyes of thinking men and Christians to see that the mercy of God in Jesus Christ is not confined to this life. I trust they will yet have another touch of the "finger" of the blessed Saviour to see that such probation is *after* resurrection, and not in the death state. They have, as a fact, but one text in all the Bible to sustain the idea that the probation is in *Hades*, on the disembodied state, viz., 1 Peter iii : 19. That text has been twisted in all ways, *pro* and *con*. I regard it in the same light as many other texts are by all parties, *i. e.*, stating a future event in the present or past tense, because of the *certainly* of its accomplishment. Thus: "He *was* oppressed and He *was* afflicted, yet He opened not His mouth. He *was* wounded for our transgressions; He *was* taken from prison and from judgment. He *was* cut off out of the land of the living: for the transgression of my people *was* He stricken." — Isaiah liii. No Christian people doubt but what this language related to the then *future* work and sufferings of Messiah.

Why, then, when the Scriptures are so emphatic that there is "no work nor *knowledge*, in *Sheol*, whither thou goest," are any disposed to use the text in 1 Peter iii: 19 to prove that the "spirits in prison" have "knowledge," and can "work"? Is it not just as reasonable to suppose that the language used by Peter belongs to a future work as that the language of Isaiah did? "Christ *died*," says Paul, "and *He* was *buried* . . . and *He* rose again the third day."—1 Cor. xv. Again Paul says: "To this end Christ both died and rose and revived, that He might be Lord both of the dead and the living."—Rom. xiv.

Now, what is the conclusion? 1. Christ performed "no work" while in death. 2. He is Lord of the dead, and will therefore revive all the dead "in due time." 3. He will, when they are revived, "*preach to*" those that have "not had adequate probation"; such as those like the people in the days of Noah, "while the ark was preparing."

Look at the subject in this light with the eye-salve of Isaiah liii. and Romans xiv: 9, and the language of 1 Peter iii: 19 indicates that Christ's death made Him Lord of the dead; and hence will bring them from the dominion of death and preach to them the truth of which they had been deprived; and the same Spirit which raised up Christ from the dead shall attend that preaching with its power; so that "every creature" shall come to the knowledge of "the only true God, and Jesus Christ" as "the Saviour of *the world*."—John xvii: 3, and 1 John iv: 14.

1 Peter iii: 18, 19 may be thus paraphrased: "Christ hath once suffered for sins, the just for the unjust, that He might bring men to God, being put to death in the flesh, but quickened by the Spirit; by which Spirit (or new-life element) He will preach unto the spirits (*i. e.*, men) who are now in prison (in *sepulchre*—in *the grave*—Syriac), who sometime were disobedient," etc. Thus proving Himself "the Saviour of the world"; and that no man will finally perish until he has a clear knowledge of God and Jesus Christ and "willfully" sins against God by rejecting Christ as the "only sacrifice" God has provided to "take away the sin of the world." To effect this work, Christ went down under death so as to reach the case of all men whether living or dead. If He is willfully rejected by any one, *after* all this is done, "there remaineth *no other* sacrifice for sin," and that man must perish hopelessly, or die "the *second death*."

Christ is "to bring out the prisoners from *he prison*" (the grave), for the purpose that they may know Him and the love God has

for them.—Isaiah xlii: 7. Then comes the final test which is to decide their state of life or death.

### DARE MEN "MAKE GOD A LIAR"?

"Say unto them, As I live, saith the Lord God, I have no pleasure in *the death* of the wicked."—(Ezk. xxxii: 11.)

"God so loved *the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(John iii: 16.)

"The Lord is not slack concerning His promise, as some men count slackness: but is long-suffering to usward, *not willing* that any should perish, but that all should come to repentance."—(2 Peter iii: 9.)

As a matter of fact, all theories which deny there are ages of probation in the future assume that the above statements are untrue, in a literal sense; for all *anti-ages-to-come* theorists affirm the mass of the human race will perish by being eternally miserable, or by being in eternal death, without ever having had an opportunity of hearing of the *remedy* God has provided, and so never had the means to exercise *faith*, which is a condition demanded in order to have life or to be saved from the second death. How far short is this of charging God with making oath to a falsehood? Has He "no pleasure in the death" of any of the children of men, and yet never causes it to be proclaimed to the mass of the race that He has provided a way of life for them? Has He so loved *the world* as to give His Son that they should not perish if they would believe in Him; and yet, of His own will, made it impossible for them to believe in that Son, because they never heard of Him, and never can, if *anti-ages-to-come* advocates speak the truth when they say, There is no probation to any after the present life? Common honesty, to say nothing of its being "confirmed by an oath"—"*As I live*, saith the Lord God"—would dictate that death and perishing, as a final state, could never occur till the persons concerned had first an opportunity to know of God's love and unwillingness that they should die or perish, as a finality, and were supplied with the necessary means of producing the demanded *faith*.

Again, I ask, Is God so slack concerning His promise and oath (with whom "a thousand years is as one day"), made *four days* ago to Abraham, that in his "seed all families of the earth shall be blessed," that He cannot wait a few more days for that blessing to reach all? Must he be restricted to four days, or

even six, and then burn up the ignorant mass of those "families," because they have never heard of and improved God's grace in providing a remedy for sin and death? How could they improve that of which they had never heard, and which the providence of God had made it impossible for them to know?

The denial of a future state of trial or probation, to such as are here spoken of, virtually says, God *has* pleasure in the death of the mass of the race of men, and did *not* love the world with any design to prevent millions on millions from perishing; and that the "Lord, the God of the spirits of all flesh" (Numb. xxvii: 16), was so "slack concerning His promise" as to let the present age (of four or six days) pass away without ever giving the vast masses of the human race an opportunity of being benefited by His mighty outlay of the blood of His Son. This is evidenced by His having doomed them before they were born to live and die in ignorance of His love (in this life) and making no provision for them ever to have such knowledge in any future life or age; and most of these unfortunate creatures never lived here one-tenth part on "one day of the Lord." Does that look as if God was "long-suffering, not willing that any should perish, but that all should come to repentance"? Truly these *anti-ages-to-come* theorists have a *strange* God, unknown to the Bible, and is only the offspring of the dark ages; invented by man, and is as unlike the God of the Bible as wrath is unlike love.

In conclusion, the language of Joshua may be appropriate: "Now therefore fear the Lord and serve Him in sincerity and in truth; and put away the gods which your fathers served"—in the days of the Inquisition and Papal abominations. "Put away the gods which your fathers served in Egypt"—the Egyptian darkness which overspread the Christian world when it had corrupted the words of God, and served demons instead of that God who "so loved the world as to give His only begotten Son," and whose name and nature is "Love," and who is as *just* as He is loving; and hence cannot condemn any man to a helpless death till that man has had the knowledge that "God is love," and has provided means for his eternal life, and those means are willfully rejected.

Christians have long enough served the Pagan and Papal Moloch; let it cease now and forever, and see if the tidal wave of infidelity, produced by false views of God and His government, cannot be turned back, and its desolating floods find an impassable barrier. "God is Love."

Ed.

### PERVERTING THE WORD

Paul foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy, "before God and the Lord Jesus Christ, who should judge the quick and dead at His appearing and kingdom, to preach the Word. Be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts reap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

How literally has this prediction of the Apostle been verified! All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vast army of religious teachers! Besides, there are hundreds constantly emerging from the various theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky-kingdom, immortal soulism, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death; but those who pervert the truth say it is eternal torment, or hopeless torments, followed by death. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in well-doing; but those who have erred concerning the truth say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time He would fashion our vile bodies like unto His own glorious body; modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the kingdom of God upon earth; popular teachers claim that the earth will be burned up, and the kingdom of God will be in the heavens above.—*Selected.*

# LITERAL PROPHECY VS. CONDITIONAL; OR, SPIRITUALIZING SPECULATIONS.

Some friend has been so kind as to send me several of the *World's Crisis*, probably thinking I had not seen the editorials of that paper intended to annihilate the testimony of God by His prophets, relating to the restoration of Judah, or the Jews, and Israel. The method of disposing of those prophecies by making them *conditional* is a dangerous work, and destroys all confidence in the Bible in relation to future events. I do not think to spend time to refute such perversions of the words of God. I give the following article, written before the editorials in the *Crisis* appeared; so it cannot be considered personal:

"Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken."—Luke xxiv: 25.

This text, as translated, has a harshness that does not appear in the original. The idea of *fools*, in the sense now understood, is not there. The Greek word *anoetoi* signifies *unwise*, and is so translated Rom. i: 14.

The words of the text were spoken by our Lord Jesus Christ to two of His followers, after His resurrection, and while on their way to Emmaus the evening after that event. They were walking and sad. Jesus drew near and went with them, but their eyes were holden that they did not know Him. He enquired the cause of their sorrow, and they expressed astonishment that He should be ignorant of the events which so deeply afflicted themselves. They then state the fact of the crucifixion of Jesus of Nazareth, and add, "We trusted that it had been He which should have redeemed Israel." In this expression there could have been no such idea of redeeming as is now usually attached to the term redeem, but it signifies to liberate, to deliver Israel. To understand, then, their words, we must place ourselves in their position. Israel was in bondage to the Gentile nations, or to the rulers of those nations. Israel's throne and kingdom had centuries previously been overturned, and Israel subjected to a foreign rule. But Israel had been promised a Deliverer—the Messiah. When Jesus appeared, the nation were in expectation of their Messiah; but overlooking certain prophecies which spoke plainly of His sufferings, death and resurrection, they fixed only upon His reign and their deliverance from this bondage to foreign powers. This view was common to the disciples and the nation generally. Hence, when Jesus was condemned by the Jews and put to death, the hope of His followers was laid in the grave, and sadness filled their hearts;

and that sorrow was not dissipated by the report that He was risen from the dead, but their perplexity seemed to be increased.

All this arose from want of a clear understanding of and faith in the things which the prophets had spoken. That which seemed to them so exceedingly improbable, or impossible, arose from lack of faith, or an implicit belief in what the prophets had said in its most literal sense. This unbelief was the result of an inveterate prejudice against the idea of a literal death of Messiah, as is evident from the fact that when our Lord announced to His disciples that He would "be killed and raised again the third day," Peter rebuked Him, saying, "Be it far from thee, Lord: this shall not be unto thee."—Matt. xvi: 22. They could not credit it that He meant to be understood according to the literal import of the words. The disciples, in this respect, were no more unbelieving than many now are with respect to many of the prophecies still on record, and clearly unfulfilled, unless some spiritual interpretation of them can be given, or they are set aside as *conditional*; which, in my apprehension, is as wide of truth as fancy is from reality. Yet I do not condemn those who err in these matters: they may be as sincere and love Jesus as well as the sorrowful and stricken disciples did when Jesus rebuked them as in my text. They are unwise in their departure from the plain and obvious sense of the prophets, and slow of heart to believe that which shocks their prejudices or previous opinions.

Jesus goes on to say, "Ought not Christ to have *suffered* these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." That was a wonderful sermon, and it made the hearts of these sorrowful disciples *burn within* them. Jesus concludes that sermon the same evening at Jerusalem, in the midst of His disciples, thus: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened He their understanding that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."—Luke xxiv: 44-46. Thus forever settling the principle that the prophets are to have that interpretation which their language most plainly and obviously imports. Not to adhere to this principle is to launch forth into the wide sea of speculation where thousands have already been wrecked

and wasted their strength in fruitless efforts to save their sinking vessel.

As there is no longer a controversy as to the fact that the things which the prophets spoke concerning Messiah at His first advent had a fulfilment agreeing with the principle I contend for, *i. e.*, the obvious literal one, I shall now proceed to inquire relative to other subjects of prophecy relating to Messiah and His reign. We may find men are as slow to believe the prophets now as at the first advent. The prophecies now to be considered are those which obviously have not yet had their full accomplishment relating to Messiah, as—King—His Throne—The Place of that Throne—His Kingdom—His Dominion—His Associates—His Subjects, etc., though they may not all be considered in this article.

Psalm cxxxii: 11, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." It is David's seed, then, that is to possess that throne which David occupied, and that never was in heaven above: for there David never had a throne; and Peter tells us, Act ii: 34, "David is not ascended into the heavens." The place is distinctly stated in the Psalm before us, for it is added "The Lord hath chosen Zion—He hath desired it for His habitation. This is my rest forever—here will I dwell, for I have desired it." He then proceeds to say what He will do there. "I will abundantly bless her provision—I will satisfy her poor with bread. I will clothe her priests with salvation; and saints shall shout aloud for joy"—instead of *groaning* in themselves, as under the gospel economy. See Romans viii: 23. It is then added—"There [in Zion] will I make the horn [power] of David to bud." [Heb. *tsomakh*, to grow forth, to spring up.] "I have ordained [Heb. *orakh*—prepared a lamp: Heb. *nair*—a light] for mine anointed." Messiah was to be God's "prepared light." Accordingly, at His first advent, Simeon thus speaks of Him: "A light to lighten the Gentiles and the glory of thy people Israel."—Luke ii: 32. Here is a clear New Testament testimony in which the distinction is kept up between those benefited of the Gentiles and Israel: the latter are not a seed from among the Gentiles, but are those many of whom were to fall and rise again—Luke ii: 34; so that here is no ground for seeking any other than the most obvious sense. Messiah then is yet to become "the glory" of that people. This will be done by setting up that throne which has been overturned and restoring the kingdom. That throne had been cast down as the prophets had said. In the 89th Psalm is a very peculiar prophecy rela-

tive to this matter. "I have found David my servant . . . I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation"; a prophecy of the Psalms "concerning" Christ, and which, so far as fulfilled, has been literal. "I ascend to my Father and your Father, to my God and your God."—John xx: 17. And His Father and God was the "Rock of His Salvation." When He poured out His soul unto death, death would have held its prey, but God His Father raised Him up from the dead, and thus became the rock of His salvation.

The prophecy proceeds—"I will make Him my first-born, higher than the kings of the earth. . . His seed [the children which God hath given me—see Heb. ii: 13] will I make to endure forever [and therefore they shall be made immortal, as well as *the first born*,] and His throne as the days of heaven. . . His seed shall endure forever [hence incorruptible and immortal], and His throne as the sun before me." But before it would be thus established it would be subverted and remain for a long time trodden underfoot of Gentile governments; hence it is contained in the same Psalm, verse 44, "Thou hast made His glory to cease, and cast His throne down to the ground. The days of His youth hast thou shortened; thou has covered Him with shame." That throne was cast down several hundred years prior to the first advent, and in the days of its youth; the throne is left desolate for a long period, not yet ended; but nevertheless God had said, "Once have I sworn by my holiness that I will not lie unto David," verse 35; therefore that throne must be re-established and Messiah must sit thereon.

In confirmation of this fact, let us examine the prophet Isaiah, chap. ix: 7. Speaking of the child born—the Prince of Peace—the prophet saith, "Of the increase of His government and peace there shall be no end," [where?] "upon the throne of David, and upon his kingdom to order it." [Heb. *koon*, literally, to set firm, to establish it, *Prof. Pick*; to "re-establish it," *Septuagint*,] "and to establish it" [to support it—*Sept.*] "with judgment and with justice from henceforth even forever. . . The zeal of the Lord of Hosts will perform this."

Here is a full confirmation of the fact that the throne of David is to be re-established, and be overturned no more: and that Jesus is the person who is to possess it when it is again set up Gabriel expressly affirms when he spake of the child to be born of Mary. He said, "He shall be great and shall be called the Son of the Highest: and the Lord God

shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."—Luke i: 32, 33. Here the heir of the throne is designated; and that He shall reign, not over "spiritual Israel" merely, but over the house of Jacob. No chance is given here for equivocation. As if God had foreseen the attempt to remove the throne to heaven, and make the people over whom the dominion was to be exercised merely a spiritual or immortal people, Gabriel varies the form of expression from Israel to Jacob; so that the most refined spiritualizer is totally excluded from transferring the promise to another than the literal posterity of Jacob; and such spiritualizers, to be consistent, should insist upon it that David's throne means heaven on high; but as all the prophets forbid that, and they are compelled to admit that David's throne was on Mount Zion, in Jerusalem, in Palestine and on the earth, why not also admit that Jacob's posterity according to the flesh are to constitute the citizens of the territorial kingdom under Messiah when He shall sit on that throne? If they object that this reign over the house of Jacob is forever, and therefore they cannot be in the flesh, the answer is, that is a mere assumption.

That a period will arrive to each individual at which they will become confirmed in sin or holiness, so that a reverse change will be morally impossible, I do not doubt; but that a period will ever arrive when no more of the race of Adam will be in a state of trial is what has never been demonstrated from Scripture, nor do I think it ever can be. I do not affirm, however, that will not be the fact; I only say, it cannot be proved by the words of God or His prophets. But further, in reply to the objection under consideration. The term "forever" does not necessarily mean eternal. It is always to be interpreted by the nature of the subject. The whole of a dispensation is called everlasting.

The priesthood of Aaron was an everlasting priesthood; but it has passed away, or another dispensation has been opened which brought it to an end. So the reign over the house of Jacob in the flesh forever is and must be a truth, yet it may be a truth relating to a dispensation as distinct from the one which has preceded it, or that may follow after it, as either of them are distinct from the Mosaic dispensation.

But that I do not mistake as to such a reign over the house of Jacob, the prophet Jeremiah shall now speak; and if we are not "slow of heart to believe all that the prophets have

spoken," the controversy must be ended. In Jeremiah iii: 12 and onward, after the ten tribes had been absent from the land more than a hundred years—carried away into the north—the Prophet is bid "go and proclaim these words toward the north, and say, Return, backsliding Israel, saith the Lord . . . acknowledge thine iniquity . . . for I am married unto you; and I will take you one of a city and two of a family, and I will bring you to Zion" [where David's throne is to be, as it once was]. ". . . And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, . . . at that time shall they call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord; to Jerusalem, neither shall they walk any more after the imaginations of their evil heart" [*i. e.*, in idolatry and backsliding from the Lord]. Now mark what follows: "In those days" [when they shall call Jerusalem the throne of the Lord] "the house of Judah shall walk with the house of Israel" [the backsliding house that God said He was married to], "and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

This text is but one of a class which can no more be mistaken as to the fact of a future return of backsliding Israel and treacherous Judah (see vs. 7, 8) to the land of Jacob, at a time which has never yet come, than the texts can be mistaken which affirm immortality through Christ to them who believe.

Let us now pass to a brief consideration of Zech. xiv. That chapter opens with a statement that God would gather all nations against Jerusalem to battle, which results in the taking of the city, etc., "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle." This description cannot answer to any past taking of Jerusalem; certainly not at its destruction by the Romans, for God fought against the city and for its captors. That this is a correct view is further evident from what follows, and that it is the literal city of Jerusalem the prophet is careful to make certain, by introducing the Mount of Olives and giving its geographical situation to Jerusalem. It is "before Jerusalem on the East"; leaving no room for a doubt that His words are to be understood in their most obvious sense. "His feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst, . . . and the Lord my God shall come, and all the saints with Thee." The whole to be accomplished

just as literally as the prophecies were which related to the place where Messiah should be born, or the manner of His birth, or His coming into Jerusalem riding upon a colt, the foal of an ass. How unlikely that those and kindred prophecies should have such a fulfilment as their obvious sense imports; yet strange as they were, they were fulfilled in that manner; and we are truly sorry for the slowness of heart that some good men manifest "to believe all the prophets have spoken."

Another fact in this chapter shows that the time is yet future and the events to be understood according to their most obvious sense. "The Lord shall be king over all the earth; in that day shall there be one Lord, and His name one," v. 9. No such time has ever yet arrived; no such reign has ever yet taken place.

The prophet then describes the plagues with which the Lord will visit those who have fought against Jerusalem, which cannot be spiritualized nor perverted from their obvious sense, except by such as are "slow of heart to believe all that the prophets have spoken." Then follows the fact that there will be "left of all the nations," who will be required to come "up to worship the King, the Lord of Hosts, and keep the feast of tabernacles"; and these left are threatened with plagues, if disobedient, showing they are persons still on trial, or in a probationary state. To say these left are the immortal, is an unwarrantable assumption. What! God threaten the immortal ones with plagues! "O, unwise and slow of heart to believe all the prophets have spoken." To say the left are the wicked, who are now to be destroyed, is to charge God foolishly. Such persons say, God calls them to come up to keep the feast of tabernacles, though He has determined to cut them all off. If they come, according to this view, they are nevertheless to be cut off, and if they refuse, it is the same! What mockery is this! I understand the words on the principle advocated in this article, according to their plain and obvious sense, and leave others, who are "slow of heart to believe," to depart from it if they will. I hesitate not to say, as my conviction, it is only an apology for not believing what God has said, because such cannot see how the thing can be done; and thus think of God as if He were like themselves. Let us beware of such a spirit.—Ed.

The way to be rich in this world is to "lay up for yourselves treasures in heaven," for in so doing you have contentment, which is the greatest riches a man can possess.

## MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

### FOURTH ARTICLE.

TEACHING OF THE NEW TESTAMENT—  
CONTINUED.

As the facts of revival from the dead, under the ministry of Christ and His apostles, are adverse to the idea of a survival in conscious existence, during the period of death, of a disembodied entity, and as the teaching of Christ, in His controversy with the Sadducees, is equally opposed to such doctrine, so are all the *promises* of a future life given by Christ and His apostles. They do not use the language so prevalent in the current theology—such as, "going to heaven at death," "Christ comes at death," "death is the gate to endless joy," "he has joined the happy spirits in the presence of God," "he is now walking the streets of the New Jerusalem," "he has gone home to heaven," "he knows more than all the world," "the immortal soul took its flight to realms of glory," etc. No such language did Christ or His apostles ever utter.

### THE RESURRECTION OR TRANSLATION THE ONLY HOPE OF FUTURE LIFE.

Our Lord's teaching is summed up in the sixth chapter of John, in plain language, on this subject. He holds up no hope to His followers of an immediate entrance into the bliss of a future life at death; but He does promise them, in the most emphatic and unequivocal language, that if any man believe on the Son, "I will raise him up *at the last day*." So full was His testimony on this point that He four times uses these identical words in that one chapter, at the same time declaring that those who believe not on Him "have *no life* in" them. He proclaims Himself as "the resurrection and the life"; thus pointing His followers to a re-living from the dead as their only hope of a future life. He never once speaks of their "souls" as conscious while they are dead, or as in possession of heavenly bliss while death holds dominion over them. We do not say but that the advocates of the common theory may *infer* such doctrine from some expressions; but we do say that our Lord never taught such doctrine in the plain and unmistakable language which its advocates employ to express their ideas of the matter.

Not one solitary text can be found where Jesus promised His followers that they should go to heaven at death, or to any other place of conscious delight. Even the case of the

dying thief will be found, on examination, to afford no such promise. A *promise* is essential to build hope upon. Without it, the assumption of possessing unmerited blessings is the height of presumption, and a most unwarrantable encroachment on the gifts of God.

But Jesus does give His friends great and precious promises: such as, "Thou shalt be recompensed *at the resurrection* of the just."—Luke xiv: 14. "I will raise *him* up at the last day."—John vi: 39, 40, 44, 54. "When the Son of man shall sit upon the throne of His glory," . . . "every one that hath forsaken houses," etc., "for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. xix: 28 29. When shall Christ "sit upon the throne of His glory"? See Matt. xxv: 31: "When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory." Then it is He crowns His followers with life eternal, and not at death. Mark saith, "In the *world to come* eternal life"; and Jesus said to the Sadducees (Luke xx)—"They which shall be accounted worthy to obtain that world [*kai*], *even* the resurrection from the dead", etc. It is by a resurrection from the dead that men attain the world to come, and not by dying. A future life depends on the unloosing of the grasp of death—the unlocking its doors. By the resurrection of Jesus he obtained "the keys of Hades and death"; and "at the last day" will use those keys to open "the prison," and bring out those who are members of His mystical body, the Church. These great and glorious promises forbid the idea of a state of conscious bliss in death: that state is one of imprisonment—of darkness—of the dissolution of being. The resurrection brings the release—the light of life—the reorganization of being; made spiritual, immortal, deathless: death shall have no more dominion over them.

That the view I take of our Lord's teaching is the true one is fully confirmed by the ministry of the apostles. First: There is an absence of such language as the common theology employs, such as I have referred to in my first paragraph of this article. Second: They everywhere, and on all occasions, make the resurrection of the dead to be the hope of future life. Thus, Paul saith: "Of the hope and resurrection of the dead I am called in question."—Acts xxiii: 6. He surely was not called in question about a hope of "going to heaven at death." He must have been called in question for that which he preached;

and he tells us what it was: "Now I stand and am judged for *the hope* OF THE PROMISE made of God unto our fathers"; . . . "for which hope's sake I am accused of the Jews. Why should it be thought a thing incredible with you that God should RAISE THE DEAD?" Acts xxvi: 6-8. No hint or intimation of going to heaven at death; but he looks to the reversal of death by a revival into life: such was the promise to the fathers, the fulfillment of which promise Jesus was the fore-runner and first-fruit.

The apostle, true to his preaching, makes equally prominent in his epistles the hope of the future life to be by the re-living from the dead, so that, "if Christ be not risen, faith is vain; ye are yet in your sins; then they also that are fallen asleep in Christ ARE PERISHED." 1 Cor. xv: 17, 18. In this chapter, throughout, the apostle clearly teaches that if there be no resurrection of the dead, then there is no future life. Whoever candidly and impartially examines it, particularly the 17th and 18th verses in connection with the 32d, cannot fail to see that Paul looked to the resurrection as his only hope of a future life. Saith he: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die."

This language shows clearly that if there is no resurrection, death is final, leaving man without any hope of future life; and he inquires, with awful emphasis, what use there was in his having exposed his life for the cause of Christ by hazarding it in a fight with beasts if there is no resurrection? Surely, this question loses much, if not all, its force, if Paul at the same time held that so soon as the wild beasts had killed him he would immediately have gone to a land of life and glory in conscious enjoyment. On the contrary, he does state his case as hopeless for the future if there be no resurrection; and advises, if such be the case, to make the best of this life by eating and drinking for pleasure, "for to-morrow we die"—cease from life and are no more forever. Such language cannot possibly be harmonized with the theological teaching of an immediate admission to heaven at death. These views of Paul will be further confirmed when we come to examine those expressions in his epistles which are relied on to support the popular theory; not one of which, however, can be produced that corresponds, in plain words, with the theological assumptions of an immortal soul that survives in consciousness when the man is dead. Paul was no teacher of a *soul-survivance* in life and

consciousness when mortality terminates in corruption; but he pointed to the "*last trump*" as the time when "victory" over death is attained, and "this mortal shall put on immortality."—See 1 Cor. xv: 52-54 and 1 Thess. iv: 15-17. Till that period, the apostle teaches, "the dead in Christ" are "asleep"; and that then it is they shall awake; or, "the dead in Christ shall rise" *then*; and he gives no note of comfort to survivors that the dead ones are in any other state or place than that of death till Christ's return "from heaven, with the trump of God."

In harmony with Paul, Peter points to the resurrection and the revelation of Christ as the hope for the dead in Christ. "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible"; . . . "salvation" (Syriac, *life*), "ready to be revealed in the last time." . . . "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." . . . "Wherefore gird up the loins of your mind, be sober, and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. i: 3-13. What Peter means by the appearing and revelation of Jesus Christ is not to be mistaken, as he has spoken clearly on this point.—Acts iii: 19—when he said, "When the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which was before preached unto you: whom the heavens must receive until the times of restitution," etc.

It is the return of Jesus from heaven that Peter calls attention to, and not of a soul disembodied going to heaven at death. Such an utterance Peter never made. No; so far from it is he that he points believers to the "new heavens and new earth," when the present is "dissolved," as the "promise" of God to which we are to "look," and not to death or any other state or place. Strange that this apostle should entirely overlook and take no notice of a disembodied state of bliss for an immortal soul had he believed such a doctrine. He passes directly from this present state or life to the period of "the day of our Lord" and the "restitution" of that day; leading us to "His promise," which is not of a place in heaven at death, but to the "incorruptible inheritance" in the "new heavens and new earth." How unlike the modern theology!

I might greatly enlarge on the New Testa-

ment testimony relative to the resurrection and the importance attached to that doctrine and the fact that Christ and His apostles never speak of an "immortal soul," or an "undying soul," or of any soul or spirit of man that survives in a conscious state in death. A strange omission, truly, if the popular notion on the subject is true. In these days of theological speculation and "orthodoxy"—as it is claimed—the language employed in the pulpit and elsewhere on the subject of the state of dead men is full of just such expressions as are never found in the Bible; and may justly be styled "the doctrines and commandments of men"—*traditions*, and not inspiration.

ED.

### DO THEY BELIEVE THE PROPHETS?

It grieves opposers of "the ages to come" theory to think any one should seem to suspect them of a want of faith in the prophetic utterances of the Old Testament. They declare they do believe those Scriptures, but they don't believe *our* interpretation of them. They profess either to believe all the promises of the restoration of Israel and Judah to their own land were fulfilled in the return from Babylon, or the prophecies were *conditional*, and will never be fulfilled because the conditions have never been complied with.

Here are many assumptions. Let us look at a few of those prophecies and see how much faith these aggrieved brethren possess in Old Testament prophecies:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. . . . It shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. xxx: 3-11.

Please read the whole chapter, and see if it can be spirited away by the return of the Jews (or Judah and Benjamin) from Babylon, and try the same experiment on Jer. xxxi, the last verses of which read as follows:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a *nation* before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; *it shall not be plucked up, nor thrown down any more for ever.*"

What now becomes of the return from Babylon theory? By a "Thus saith the Lord," again and again repeated, that theory vanishes like chaff before the wind, or like a fog before a mid-day burning sun: yes, and the *conditional* prophecy theory is burned up by the "sun, moon and stars" of God's pledge, that the seed of Israel shall not "cease from being a *nation* before Me forever." Like prophecies are so numerous in the Bible that the EXAMINER might be filled with them without reaching the end; but one more shall suffice from the Old Testament at this time.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea: and in *that day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass *in that day*, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth: the envy also of Ephraim shall depart, and

the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Isa. xi: 9-13.

Here the day is marked when the gathering of Judah and Israel is to take place; and it is when the knowledge of the Lord is to fill the earth; and the gathering is not from one country, as the *Babylon* theory would have it, but from the "four corners of the earth." What now becomes of the *conditional* "scape-goat" of the contemners of the probationary character of "the ages to come"? No wonder their feelings are wounded to see their dragon theory of the Mediatorial work of Christ ending with the present age set at naught by so many. "Thus saith the Lord." The Old Testament makes a clear breach through all their sand-bars, and shows the present age is only a preparatory one to the coming ages of the kingdom of God, to follow these times of the Gentile rule of nations. When the kingdom of God is set up, then comes the great work spoken of in all the foregoing prophecies; then commences "the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."—Acts iii: 21. That period is a protracted one, and may extend through several ages, but will ultimate in a "rest" that will be "glorious"; for sin and all its evil consequences will be abolished forever, and there will be no more curse or death; for "Behold," says God, "I make all things new."—Rev. xxi: 5. From thenceforth "the tabernacle of God is with men, and He will dwell with them," v. 3.

One text from the New Testament for the benefit of those who profess so much reverence for Paul; it is as follows:

"Blindness in part is happened to Israel, until the fulness" [of "the times"—Luke xxi: 24] "of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. xi: 25-27.—Ed.

### WHAT DOES HE BELIEVE?

The following is a paragraph cut from the report of a sermon preached by Rev. Henry Ward Beecher:

"It is said that our first parents were created righteous; the catechism says so, and I will give that up; and that they afterwards fell, and all their progeny with them. Well, here they agree with science, which says that the race began in a fallen state. Now, where do

they go? To hell, says orthodoxy. How many of them? Consider the countless multitudes that have existed. . . . Among those living now there are three-quarters of them that have no priest, no teacher nor guide, nor anything but the law of nature. Now, if you teach me that this great crowd goes to heaven because they had not knowledge to be better than they are, I say this inroad of so much mud will destroy its purity; but if you say they will go, and have gone, to hell, then you make an infidel of me; for I do swear by the Lord Jesus Christ, by His groans, by His tears of agony, by the wounds in His side, that it is impossible. I stand on the sovereign idea that He so loved the world that He gave His only Son to save it. If you tell me that there has been a God behind this world—sweeping its inhabitants like dead flies into hell, you ask me to worship a devil worse than any mediæval devil ever imagined, and I won't do it. I won't worship cruelty. I won't deify injustice, and I will worship love—a love as patient as that of a mother with a sick child. The kind of heaven that is to exist with such a demoniac head is the kind of heaven I don't want to go to."

The three-quarters of the race now living of which Mr. Beecher speaks is neither fit for heaven nor hell. He reasons that it would be unjust in God to send them to hell, and they are so impure that it would pollute heaven to take them there. What will he do with them? How will he make his way out of the position into which he *appears* to have stumbled? What disposal will he make of the "three-quarters" now living and of the myriads that have died in the past in the same condition? Will he dare to be logical? According to his estimate of the divine character, God cannot inflict the divine penalty, be that penalty what it may, upon a class of men who have had no knowledge of the divine law, for that would be doing them injustice. He says plainly, "I won't deify injustice." It is clear that Mr. Beecher repudiates the idea that God will condemn men before giving them an opportunity to become acquainted with the plan of salvation, and so well acquainted with it that they may, if they will, accept the salvation offered in that plan, be purified by faith in the Christ made known in the plan, and thereby fitted for heaven. If he is logical, he must conclude that there will be probation beyond the present life, for all who have not had a reasonable Bible probation in this life. There is no avoiding our conclusion as to the logical end to which Mr. Beecher's ideas do most clearly point. Henry Ward Beecher

does not speak at random. It would be folly for any one to charge that he does not know the legitimate, the logical conclusions of his own premises. He accepts the pagan dogma of the immortality of the soul, it is true; and if, in his own mind, he admits the logical conclusion growing out of his earnest, positive declarations, he must give the class of which he speaks probation in the "spirit world." While we have learned that this notion of natural immortality belongs where Luther put it, to "*the papal dunghill of decretals*," that the Scriptures teach that man is wholly mortal, and that death is an unconscious sleep; still it is thankworthy that one ray of real light has shone upon the pathway of the able and illustrious pastor of Plymouth Church concerning the destiny of the race. He clears God's character from an imputed foul stain charged against it by the great mass of a self-styled orthodoxy, both priests and people.

He has cleared himself from the blasphemy that is being proclaimed by millions of men calling themselves Christians, who claim to be the devout followers of the loving Christ, and children of that God who has declared that His tender mercies are over all the work of His hands, viz., that He will doom to eternal torture, or endless death, myriads that His irresistible power has brought into being, because they fail to become what they never had the smallest opportunity of being—humble, obedient children of His. Nay, more, He has brought them into the world in a condition of moral turpitude, in which it is impossible for them to obey or love Him without especial divine help. Because they follow the leadings of the nature in which He created them—follow because they cannot do otherwise; follow *in the dark*, while not one ray of divine light has ever shone into their minds—*therefore* their doom is fixed in a burning hell of eternal torture, or they are cast into the vortex of endless death. From such blasphemy Henry Ward Beecher stands acquitted before the bar of a God of justice, love and truth.

On whatever other points we may deem him in error, the great preacher has shaken off the responsibility of giving even a silent assent to this ecclesiastical monster which has been so long nursed and cherished by both Papists and Protestants throughout the world. Thank God, the murky clouds of popish darkness are passing away, and are destined *at last* to be wholly dissipated before the light of truth; and then, in the grand completion of all that God has purposed through Christ, the knowledge of the Lord will fill the earth through all its

vast extent, till not one son or daughter of our race will be left in ignorance of the stupendous plan that a loving Father has arranged to bring them to an endless life.

What of influence is being wielded by Mr. Beecher, if he is faithful to his convictions, will hereafter tell against the most inconceivably absurd and blasphemous notion that was ever formulated into a religious creed.

After years of toil and arduous labor in bearing the standard of truth before the people, the old pioneers are beginning to see that their self-sacrificing efforts in scattering abroad the light of unpopular truth has not been in vain in the Lord. More than thirty years ago the first effectual blow was struck against the God-dishonoring dogma of immortality in misery, by a strong hand, made stronger by the sustaining power of truth, and by the Holy Spirit of God, that always attends with convincing energy every sincere and God-fearing effort put forth to send the light of truth among the people. When that first effort was embodied in the, I was about to say, immortal "Six Sermons," how few were prepared to accept the conclusions arrived at by the author of that burning message of truth. That was the first effectual work done in clearing away the mist and fog that had for years hid from the view of even devout Christians the loveliness of the Divine character. What a small company dared to step out on that advanced position of truth! How the light has increased since then! The same hand that cast that first fire-brand of eternal truth into the sea of ecclesiastical rubbish with which he was then surrounded, and stood almost alone watching the, at first, slow progress of the holy fire, has not hung inactive by his side during succeeding years. That voice that first uttered *effectually* the rallying cry has not since been hushed in silence, as the plan of God has continued to unfold in its beauties and glories to his view, until now, after more than four-score years have left their frosts and snows upon his head, he stands the veteran pioneer in this great American republic in the cause of advanced theological truth. And what hath God wrought during this holy war for truth and right? How vastly different now from what it was thirty-five years ago! The great principles of truth that were brought out in the germ in those "Six Sermons" have expanded and gone abroad into all the land, and to-day every Protestant denomination in these States has to a greater or less extent been affected by them.

Dear brethren and sisters, you who have

for years stood firm in the fight and rejoiced in the many victories won, and ye who have more recently enlisted in the pioneer army, need I exhort you to stay up the hands of him whom God has chosen to be a servant in His select family—a servant among servants? Do so by your prayers, by your words of holy cheer, and by the means that God has put into your hands, that our dear BIBLE EXAMINER may still bear its precious burden of truth, till your reward shall be given. That time is not far in the future. The day is emphatically near when He will "reward His servants, the prophets and the saints," and we, *if ready*, will sit with Jesus on His throne, and reign for endless years.

"Let thrones and powers and kingdoms be  
Obedient, mighty God, to Thee;  
And over land, and stream, and main,  
Now wave the sceptre of Thy reign.

"Oh! let that glorious anthem swell!  
Let host to host the triumph tell,  
That not one rebel heart remains,  
But over all the Saviour reigns."

—Amen.

S. W. BISHOP.

West Meriden, Conn.

### "ACCEPTED IN THE BELOVED."

#### A MEDITATION.

Grace, charity, favor from God in Christ to such as I! Looking at *myself*, it is incredible. I see nothing in my heart, or mind, or life, or conduct upon which I could rest even the feeblest argument for its truth. On the contrary, I feel that God is wonderfully patient to bear with me as He has done all these years. But looking at Him as He is revealed in Christ Jesus—the only way, in fact, in which I can look at Him,—it is not only credible, but probable, certain, true! "Bless the Lord, O my soul; and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all His benefits! Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

The Redeemer, our glorious Lord and Saviour Jesus Christ, is the Father's beloved One. Eminently, pre-eminently beloved is He, "who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." At the Jordan:—"And lo! a voice from heaven, say-

ing, This is my beloved Son, in whom I am well pleased." On the Mount of Transfiguration:—"Behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." In the Epistle to the Colossians He is called "His dear Son," better translated in the margin "The Son of His love." But no language can express the love of the Father to the Son. It is inexpressible, ineffable, infinite. Language fetters and limits everything it lays hold of; indeed it does this to accommodate itself to our limited faculties: we could not understand it otherwise. But though we have no word to express, because we have no mental power strong enough to realize, the love of God to His beloved Son, we know that its outstreaming is so richly abundant *that it embraces us in Him*; its divine, life-giving warmth draws us to Christ; its beneficent purpose, as if it could not give enough to and through the Beloved One, includes us with Christ in all the far-reaching arrangements that concern the future; and its overflowing kindness is such that it gives us now, "in Him," all spiritual, gracious, heavenly blessings richly to enjoy! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son a propitiation for our sins."

Well, what shall I say to these things? O God, surely thou art LOVE! I look upon and within myself and find nothing that I can bring before thee except for the purpose of having it condemned; but turning away from a sight that sickens and kills self-righteousness, I look up to thee as the only resource left, and—yes! thou art Love—I see it written by thy command, "There is, therefore, now no condemnation to them who are in Christ Jesus." "In Christ Jesus!" Oh, that I could be more thankful for this precious key-word of "the glorious Gospel of the blessed God!" It is the very heart of the glad tidings of great joy, the divinely sublime proof that I—though consciously unworthy of any good thing—may bask in the sunlight of my Father's love, and feel personally sure that the Father loves the Son, seeing that He loves me—"in Him." Thus I become a conscious witness to the foundation-truth of Christianity, that God hath chosen the Church in Christ before the foundation of the world. I ascend up the river of life to its very source,

and find in the love of the Father to His Son a cause sufficient to account for all the gifts and graces and blessings He has bestowed upon His children from the first hour until now; and surely thus, moreover, I am led to feel that I live by Christ, if I know anything at all of the life He came to give. If I have "peace," it is "in Him"; or hope, or love, or joy, they are all His, the blessed things of Christ which the Father bestows on me—"for His sake?" Yes! "Through Him?" Yes! But there is a finer, a deeper, dearer truth still which I must not, cannot forget—"in Him!"

But where does the recognition of this holy truth bring me? When I am weary and faint, and the cowardly tempter takes advantage of the fact to throw his fiery darts at me, telling me that I have not honored my holy profession, nor done anything for the glory of God or the good of men as I should have done, I sorrowfully admit the charge, but fall back upon the central, divine and inviolate truth that I am accepted in the Beloved. "I live, yet not I!" Glorifying is excluded, yet I glory "in the Lord." It is needless to bring proofs that I have not yet attained neither am already perfect, for I admit at once that which no man knows so well as myself; yet I am accepted in One who is "perfect," and the day comes when He will present His Church—of which by pure grace I am a member—to Him. If a glorious Church, not having spot or wrinkle, or any such thing. I shall be satisfied when I see thee, O thou unspeakably precious Saviour; meantime keep me near thee, near thee! Oh, "abide with me!" So, too, the recognition of this truth brings me relief when I am distracted by the confusion of tongues I hear around me. I cannot still the storm. "Christ and other masters," indeed! I sometimes fear that the other masters will shortly drown Christ's gentle voice entirely; "but that is my infirmity." I go back to my divine postulate:—His Church is in him; was chosen in Him long before any Babels were built, or rather began to be built, for *they* are never finished; and His sheep will, therefore, hear His voice, whatever din there may be in the ecclesiastical world. They are all accepted in the beloved; are one with Him; are the members of His body; and shall undoubtedly share with Him in the joy and the glory of the ages to come. Thus God's central truths, springing out of His love to His glorious Son, become the sheet anchor in every tempest, personal or relative, and tell me to possess my soul in patience and to "look up;" for glory will most certainly crown the edifice of which wonderful grace laid the foundation.

—DR. LEASK, *Editor of the Rainbow.*

### "THE REGENERATION."

"Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew xix: 28.

The "regeneration" here spoken of was apparently a familiar subject to our Lord's hearers, and embracing as it does the restoration and government of the twelve tribes, it seems highly probable that it is either identical with or will be included in what the apostle Peter afterward calls, "The times of restoration of all things."

We know that our Lord and His disciples, as well as the Jews in general, were deeply interested in the promised kingdom of Messiah, of which so much had been written in the prophetic Scriptures. It was by far the most prominent subject in the public discourses of our Lord and in His private instructions to His disciples. It was the topic of conversation at some of the most solemn moments of His life, and many of His most valued promises are associated with it. At the last Supper He said: "I will not drink henceforth of this fruit of the vine, until that day that I drink it new with you in my Father's kingdom." And after His resurrection, when He was seen of them forty days, He spake "of the things pertaining to the kingdom of God." This subject of "the kingdom" was always uppermost in the minds of the disciples, so much so that on one occasion our Lord spoke a parable "because they thought that the kingdom of God should immediately appear." We are in no uncertainty, moreover, as to the manner in which they always understood the promises concerning this kingdom and their own position in it. Their expectations are clearly indicated in the request of the mother of James and John: "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy kingdom" (or "in Thy glory," see Mark x: 37). Seeing how their minds were occupied with expectations of a glorious kingdom and an exalted position therein, we may safely conclude that when our Lord spoke of the *regeneration*, when He Himself would sit on the throne of His glory, and they also would *occupy thrones*, they would at once understand Him to be speaking of His *kingdom*, and that the regeneration would be one of its characteristics or accompaniments; a conclusion that is greatly strengthened by what He afterward said to them on this subject: "I appoint unto you a

kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table, in My kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii: 29, 30.

It is often said that at this time the apostles altogether misunderstood the nature of the kingdom of heaven; that they were carnal, and looked for an earthly kingdom. It does not appear, however, that our Lord ever corrected what are supposed to be their erroneous views; neither is there any evidence that their expectations were afterward changed or even modified. They were in error respecting the time of its manifestation, but as to the nature of the kingdom itself, they were evidently well instructed; for our Lord Himself said to them, "To you it is given to *know* the mysteries of the kingdom of heaven"; and when He had in parables unfolded to them some of the characteristics of it, in reply to His question, "Have ye understood all these things?" they said unto Him, "Yea, Lord." After His passion He was "seen of them forty days," and spake "of the things pertaining to the kingdom of God"; but their question, "Lord, wilt thou at this time restore the kingdom to Israel?" shows that their expectations were unchanged. Nor does the Lord's answer in the least indicate that they were wrong in the views they held. He told them plainly that it was not for them to know the times or the seasons, but He did not warn them that they were cherishing false hopes and expectations, which He surely would have done had they been really doing so.

The writings of the apostles show that to the last the kingdom of God was the object of their most ardent hopes, to which they constantly directed the minds of others. The following are examples of the teaching of the apostle Paul: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the *kingdom of God*"—Acts xiv: 22. "And now, behold, I know that ye all, among whom I have gone preaching the *kingdom of God* shall see my face no more"—Acts xx: 25. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the *kingdom of God* and teaching those things which concern the Lord Jesus Christ"—Acts xxviii: 30, 31. "Know ye not that the unrighteous shall not inherit the *kingdom of God*?"—1 Cor. vi: 9. "And the Lord shall deliver me from every evil work, and will preserve me unto his *heavenly kingdom*"—2 Tim. iv: 18. At the close of the apostle Peter's life, when his end was near, he wrote: "For

so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ"—2 Peter i: 11; and the apostle James asks: "Hath not God chosen the poor of this world rich in faith, and heirs of the *kingdom* which He hath promised to them that love Him?"—James ii: 5.

There is no truth in the whole Bible more clearly and emphatically stated than that the Lord Jesus Christ, who was taken up into heaven, shall come again in like manner as He was seen to go into heaven. His coming again is repeatedly referred to as the blessed hope of His followers, for then they also shall appear with Him in glory. But it is quite as clearly revealed that the great object of His coming is to establish His kingdom on the earth and reign over it with His chosen ones; and very much is said concerning the nature of this kingdom, its extent, its rulers, its subjects, its duration and its issues. In our Lord's day this subject was doubtless much better understood than it is in the present day. The great error of the Jews appears to have been in thinking that the kingdom was theirs on mere national grounds, because they were the children of Abraham. But our Lord taught them, "*Except a man be born again* he cannot see the kingdom of God," and that "Many shall come from the east and west, and from the north and south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

In the Sermon on the Mount there is much said to correct the prevailing error respecting those who are to inherit the kingdom; but there is nothing to show that the nature, dignity and glory of the kingdom itself was not rightly apprehended. "The poor in spirit." "They which are persecuted for righteousness' sake." "Those who do the commandments of Christ and teach them." "He that doeth the will of my Father which is in heaven." These are the persons who are to inherit the kingdom, to the exclusion of the scribes and Pharisees who sought glory of men.

In our own day the "kingdom of heaven" is understood to mean something so vague and indefinite that it takes innumerable forms and definitions, according to the teaching of different persons; but nearly all agree in rejecting the Jewish idea, without inquiring whether it is Scriptural or not; and whether it was condemned or countenanced by our Lord and His Apostles.

The more this subject is looked at in the light of both the Old and New Testament, the deeper will become the conviction of its importance. Perhaps it is not going too far to say that *Messiah's kingdom* is the subject of the prophetic Scriptures; and that "*the regeneration*," and "*the times of restitution of all things*," are included in it. All the prophets speak of a glorious time, when the GREAT KING shall reign in righteousness and have dominion over all the earth; when men shall be blessed in Him, and all nations shall call Him blessed. One dwells upon the beneficent character of the government of the King and its happy results; another states that the saints of the Most High shall possess the kingdom, when the ancient world-kingsdoms, represented by the head, breast, belly and feet of the great image of Nebuchadnezzar's vision, are all broken in pieces and consumed by it; whilst another writes: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That it is the same great and glorious kingdom that is spoken of by all the prophets, though in a variety of ways, can scarcely be doubted; the whole being comprehended in the good tidings first announced by John the Baptist: "THE KINGDOM OF HEAVEN IS AT HAND." Our Lord himself went everywhere preaching the good tidings of the kingdom, and at the close of His ministry He said to His disciples: "AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; and then shall the end come." The apostles never lost faith in the good news of the kingdom so emphatically announced by our Lord; they diligently strove to be themselves, and desired that others too might be counted worthy of the kingdom of God, for which they also suffered; and they exhorted to diligence and holiness, so that an abundant entrance into it might be obtained. The Apostle Paul went about preaching the kingdom of God,

and teaching that it is through much tribulation we must enter into it; and warning us that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance therein.

The importance of a subject so largely dwelt upon in both the Old and New Testament can hardly be exaggerated; and it seems strange that that which is so *manifestly a future thing, to be inherited by the righteous only*, should ever have been misunderstood and confounded with the present dispensation, in which the righteous are led to expect sharp discipline, severe trials and sore chastisements, in order that in their Father's house they may be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Their present lot of trial and suffering is repeatedly placed in sharp contrast with their future: "For I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "If we suffer, we shall also REIGN WITH HIM." Trial and suffering in some form or other is still the lot of all that will live godly in Christ Jesus; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. But, although often severely tried and chastened, the children of God ought to know that their Father in heaven is seeking their profit, that they may be partakers of His holiness; and they are exhorted and encouraged by their Lord Himself: "But rather seek ye *the kingdom of God*, and all these shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Selected.*

#### THE FIG-TREE PUTTING FORTH

"LEAVES."—Mark xiii: 28.

Matthew, Mark and Luke all record the parable of our Lord concerning the fig-tree putting forth leaves as a sign of the near fulfilment of the prophecies of the kingdom of God.

The Saviour compared the Jewish commonwealth to a barren fig-tree, Luke xiii: 6, 7. He also cursed a barren fig-tree, Matt. xxi: 9, and doomed it to barrenness for the (*aiōna-*) *age*. That curse rested on the Jewish nation till "the times of the Gentiles should be fulfilled," Luke xxi: 24. At the end of that time signs were to appear showing the kingdom of God was near, and the parable of the fig-tree

putting forth its leaves, indicating returning life and fruitfulness.

The Jewish fig-tree is *now* putting forth leaves, and gives *signs* that the prophecies of the Old Testament, of the re-establishment of Judah and Israel in the "land wherein their fathers have dwelt," are in process of fulfilment.

In proof of this, read the following extracts from a 'Narrative of forty days' sojourn in that land, by Sir Moses Montefiore, Bart., F. R. S., in 1875"; it was his seventh pilgrimage to the land of Israel.

The account was furnished by Rev. S. Bonhomme. I take the extracts from his statement in the *Prophetic Times and Watch Tower*. It commences as follows:

His purpose in this narrative was, by simply stating what he saw and heard, to confirm the highly favorable opinion previously entertained of his brethren in Palestine; and after expressing his gratitude to the English Government and to the Turkish and Russian ambassadors for letters and other favors of importance to his enterprise, and having offered prayers for God's protection and blessing, he left England and proceeded by way of Dover, Paris, Dijon, Turin and Venice to Alexandria, and in all places where he had to stop he communicated with the Jewish congregations in view of ascertaining their intentions regarding Jerusalem. "It was," he says, "in the ancient Hebrew community of Venice where a subject closely connected with the interest of the Holy Land was first broached to me on my journey. I was assured Lady Signora Trandagger Frielenburg, in her efforts, proposed to establish in the Holy Land a Female Agricultural School, at the annual expense of 30,000 Austrian florins, equal to about \$13,000."

Passing over the account till he landed in Palestine and was on his journey up to Jerusalem, Sir Moses says:

"As we now continued moving towards Jerusalem, I had nothing but to look right and left to see the number of new houses, some of them very large buildings, belonging to our brethren; and as we still further proceeded, whole families of the occupants came out of their houses, and I had the happiness of myself seeing hundreds of our brethren lining the fronts of their dwellings. Proceeding a little further on the road, a new synagogue was shown me, in the place called 'Nakhalet Shibe'a'; it was surrounded by a number of houses, occupied, I was told, by fifty families.

"Again, a plot of ground was pointed out to me as belonging to a party intending to build thereon sixty houses. And when com-

ing near the upper Gihon pool, not far from the windmill which I caused to be built on the estate Kerem Moshe Ve-Yehodit eighteen years ago, my attention was directed to two other windmills recently built, which I was told gave a good profit to the Greeks who owned them.

"Great was my delight when I considered that but a few years had passed since the time when not one Jewish family was living outside the gate of Jerusalem, not a single house to be seen, and now I beheld almost a new Jerusalem springing up, with buildings, some of them, as fine as any in Europe. 'Surely,' I exclaimed, 'we are approaching the time to witness the realization of God's hallowed promises unto Zion!—'I will make thee an eternal excellency, a joy of many generations'"—Is. lx: 15.

"When my carriage reached the Jaffa gate I was obliged to alight, on account of the unevenness of the street. The number of people now increased all around me; several of my esteemed friends came in great haste to meet me, expressing regret for not having had the opportunity to meet me at some distance, if notice had been given; but the Kawasses soon led the way under a vaulted arch, and opening there a low gate on our right, I was saluted by the gentleman who had the charge of the house by a hearty 'blessed your arrival.' I had to ascend a number of steps before I reached the terrace, but only a few minutes were required to take me into my apartments. Here several distinguished ministers of Jerusalem congregations, Rev. Meyer Auerbach, Rev. Samuel Salant and Hahan Bashi, conveyed to me, in their official capacity, a cordial welcome, on their own behalf and on that of the several communities they represented, introducing at the same time subjects of great importance for consideration. I assured them of the great delight I felt in finding myself surrounded by men of such great distinction, and that I would see them as often as possible, so as to have further communication on all matters tending to promote the welfare of Jerusalem, especially the support of our holy religion. As soon as they left I made the necessary arrangements for the reception of the representatives of the several communities, the wardens of the synagogues, and the committees of all the charitable institutions, fixing the day and hour I intended to see them. On leaving my apartments to inspect the adjoining rooms and tents for the accommodation of my party, I noticed a number of porters bringing in heavy luggage, speaking, or rather shouting,

as they moved along, in not less than five or six languages—German, Spanish, French, Arabic, Turkish and Hebrew. To my great delight, I ascertained that all of them belonged to our own, the Hebrew community. Well, I thought, what a great deal of injustice are those fellows committing who accuse our poor brethren in Jerusalem of indolence! Looking up at the roofs of the adjoining houses, I observed almost as many people, men, women and children, as I saw in the street below; all of them offering me their salutations of 'Blessed your arrival.' They appeared to me good-looking and neatly dressed. Some of them dropped down letters and poems specially composed in honor of my arrival.

"Entering the large reception room, situate across the terrace opposite my own apartments, I had a beautiful view of the east, north and south of Jerusalem. I could see several very fine buildings on the Mount of Olives, many new and lofty houses all along the north, and some cupolas of synagogues. As I looked out of the window I could almost see into the rooms of several families who lived near the house I occupied, and it was a source of much gratification to me to watch the affectionate treatment of their children and the industrious habits of all their inmates.

"*July 26th.*—In the course of the day I had the honor of receiving visits from Mr. Noel Moore, Her Majesty's Consul in Jerusalem, an enlightened statesman and an accomplished scholar, whom I have the happiness of being permitted to call my most valued friend, and from His Highness Azis Bey, the brother of His Excellency the Governor of Jerusalem, accompanied by George Balet Effendi, the former expressing regret that no notice had been given of the day intended to enter Jerusalem, or my friends, he said, would have come to meet me. He brought the cordial welcome of the Governor, observing, in the name of His Excellency, that, as my state of health might not allow me to call on the Governor, the latter would gladly come to pay me a visit without ceremony. According to previous arrangements, I received to-day the representatives of fifteen congregations."

Besides these synagogues there are thirteen to be added, making a total of twenty-eight congregations in Jerusalem.

There are in Jerusalem the following hospitals among the Israelites:

Rothschild's Hospital, patients per annum,	21,000
Bikoor " " "	15,000
Other medical charities, " "	10,000
Besides the Mission Hospital, Episcopal,	20,000

Of patients, making a grand total of 66,000.

Physicians appointed visit the Jews in the Holy City in their houses without any charge.

*Learning in Jerusalem*, from the accounts in the narrative, is quite in the advance

Chief Rabbi of Chaslowitz, Rev. Moses Nehemiah Kahasson, Principal of the College Etz Khayim, in Jerusalem, examined the classes of the College in the presence of Sir Moses Montefiore, which proved satisfactory. The boys between the ages of twelve and fifteen looked all strong and healthy, and were neatly dressed.

The school "Doresh Zion," under the care of the Principal, Rev. Yitzcak Praeger, of Hungary, of 54 pupils, recited and sang a poem he had composed. The subjects taught are Hebrew grammar, the Hebrew Bible, arithmetic, and the Arabic language. This school is divided into four classes, and the examination in presence of Sir Moses Montefiore was perfectly satisfactory.

The school Simon Edlen von Lamel's Stiftung is under an educational committee. It is intended for 40 pupils; seven left as apprentices, leaving 33. The studies consist of Hebrew and Arabic. The ages of pupils range from seven to fifteen years. The subjects taught, Hebrew Bible, with Spanish and Arabic—biblical history in Arabic, translating the prophets in Spanish.

*The present regulations in Jerusalem.*—All houses must now be built according to the plan approved by the Government, the great object being to have proper roads in all directions.

A number of ladies were announced, followed by several attendants carrying various dishes; they were the representatives of a soup kitchen, and asked him to partake of the food which they prepared for the poor. These ladies were of the highest respectability, and some of them rich, devoting themselves from pure motives of benevolence. The object of this soup kitchen, known in Jerusalem by the Hebrew name Tamkhooy, was, they informed Sir Moses Montefiore, to provide every day soup and vegetables for thirty old and unmarried men, who come to take their meals in the house appointed for that purpose; also for sending a ratio of food to the dwellings of those poor old men who could not, from age or illness, leave their homes. The preparation of the food and the arrangement of the table, as well as the whole superintendence, is entirely done by the ladies gratuitously. Their expenses generally amount to £160, equal to \$800 per annum. Having expressed to the ladies the high gratification he felt at such an institution, some gentlemen present observed: "But we German Jews have, thank God, not less than sixteen

charitable institutions of various descriptions, such as loan society's hospices, to offer lodgings without charge to those coming to Jerusalem, who are permitted to remain until they can procure houses. One house has been bought by a daughter of Israel for doing good; one building committee purpose to build not less than ten houses in a year; another society is building six houses per annum. There will be a synagogue built, with a college, school and public bath in the centre of the square, and a very large cistern for the supply of water. There will be 235 of our brethren in a few years proprietors of most comfortable houses in a very salubrious locality, outside of the city, which they secured unto themselves by their own exertions, with their own money.

With regard to the number of Jewish inhabitants in Jerusalem, it was very difficult to arrive at more than an approximate estimate; the minimum quoted was 11,000, and the maximum 20,000. By carefully comparing the different estimates, 13,000 would appear to be nearer the truth—about 5,000 families, including 1,000 widows. The greater part of the inhabitants of Jerusalem are engaged in some business or trade; even those who study in the colleges, most of them, seek a livelihood by their manual exertions. There are many tradespeople and shopkeepers among both the Portuguese and German congregations. A few work at tailoring, shoemaking, carpentering, weaving, working in metals, shopkeeping, and some have banking houses. It is noteworthy that there is not a soul who would not try to maintain himself by the work of his hands. By the extraordinary acts of industry which they have recently called into existence they have already crowned themselves with honor and distinction, which has been bestowed upon them by other nations; all of whom speak of our brethren in the highest terms on account of their industry.

Proceeding to give some idea of the respect and honor in which Sir Moses Montefiore is held, not only among the Israelites throughout the world, but also among the most noted Christians, a special instance is here adduced. Sir Moses is now advancing to the age of one hundred years. His faculties are of an extraordinary character, though his bodily strength sometimes has given out; occasionally he has to be carried in a chair, which is quite practicable in the East. By the kindness of Mr. J. C. Gairdner, the English Bishop's Secretary, who assured Sir Moses that by rendering him any little service in his power he would only be acting in the spirit of His Grace the Rev. Dr. Gobat, he was enabled to have the Bishop's

sedan chair, otherwise he must have been put to great inconvenience, that being the only sedan chair in Jerusalem. The representatives of the Volhynian Khassidim congregation, who kindly had invited him, immediately after his arrival, to visit the synagogue, he was now to fulfill it. He then proceeded as stated, being carried. Sir Moses was agreeably surprised with the magnificent appearance of that noble edifice; it was at the evening prayers. It is 100 feet high from the floor to the cupola; contains a number of commercial offices, a college for the study of the holy law, and in the adjoining building also a public bath. He was received, on entering the synagogue, by the representatives of the congregation and their President, Mr. Nissan Bak. It was brilliantly illuminated, presenting a most pleasing sight of the circular gallery under the cupola, occupied by a number of ladies in their best holiday attire, and a crowded community of devout brethren in every part of the building. Hymns and psalms, the former specially composed for the occasion, were beautifully recited, and the Rev. Elia Sarahson delivered an excellent discourse. The whole edifice of this noble work has been built by the hands of Israelites; every kind of work, it was further observed, that of a carpenter or a blacksmith, a glazier or an embroiderer, a goldsmith or an engraver, all had been done by the Jews in Jerusalem. One of the parchments used for the reading of the five books of Moses had a large massive silver crown made by an Israelite of Jerusalem.

Deputations from Hebron were received; they gave a satisfactory account of the state of the community, but pointed out strongly the necessity of having a medical man and a dispensary.

August 3rd, Mrs. Rachel Rassayeh, Directress of a girl's school, begged leave to introduce sixty of her pupils, varying from the age of four to fourteen, for examination in Hebrew reading, translation of Hebrew prayer and Bible reading, German in Hebrew character, and a variety of needlework, which the pupils brought with them to show their ability. Mrs. Rassayeh was accompanied by two assistant teachers—Mrs. Bella Janike and Zebia of Warsaw.

Mrs. Sarah Press, a Directress of another girl's school, with twenty-five pupils, Mrs. Sarah Pesse with twenty-four pupils, and Mrs. Reine with thirteen pupils, also presented their pupils for examination, so that there have been not less than a hundred and twenty-two girls. They were all neatly dressed and good-looking. They were re-

quested to enter by groups of ten or fifteen at a time, being as many as the room would allow. Hebrew books, prayer-books, Bibles, commentaries on the Bible written in the German language with Hebrew characters, and ethical works, were put on the table, and he was requested by the Directress to select any page or passage he might choose for examination, and likewise to point out any of her pupils to be examined. The examination lasted for several hours, and there was every reason to be perfectly satisfied with the result.

The Emeline Rothschild's school contains one hundred and nineteen girls, divided into two classes; the tuition is under the care of three ladies and two gentlemen. The examination was conducted by Doctor Leure with satisfaction.

#### REMARKS BY THE EDITOR OF "EXAMINER."

The foregoing shows that the "cursed fig-tree" is rapidly "putting forth leaves," and in a fair way to bring forth also fruit; and surely "summer is nigh," or Israel's restoration and the kingdom of God is near. The *Christian Union* says:

There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England; the restoration of Jerusalem and the foundation of a Jewish republic being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the East, and that she will assist them in emergencies. Their faith in the whole movement is strong.

It is not from England only that the movement to re-settle the land of their fathers is going on: thousands are flocking there from other countries, and the war now going on between Russia and Turkey is to ultimate in completing the re-settlement of Palestine by Israel. Such is God's order, so I believe, and that it will soon be accomplished.

—Being justified, we are saved "from wrath" through Him—saved from every form of the divine displeasure by Him who is "our peace." Only as we enjoy a sweet consciousness of being united to Christ, by faith, can the "peace which passeth all understanding" take possession of our mind and heart. Nothing else can lift a guilty man *out* of himself, and *above* himself, and plant his feet upon the "Rock of Ages."

## HEBREWS VI. AND X. CONSIDERED.

BY ELDER JACOB BLAIN.

Some expressions in the above-named chapters are supposed to teach the final annihilation of a class, at least, of those who die impenitent; and they are the strongest for that doctrine in the Bible, unless we except the sin against the Holy Ghost.

The expressions for the proof are: "There remaineth no more sacrifice for sins"—"impossible to renew them again to repentance"—"sorer punishment"—"devour"—"end is to be burned." Let us see if these terms as used by Paul cannot be proved by the Bible as only meaning earthly judgments of different degrees, or temporal death.

And, in the first place, remember that this epistle is addressed especially to the Hebrews, who relied only on the law of Moses and the prophets as a guide. Secondly, Paul is making a comparison between *punishments* under the law and gospel, or greater light. Thirdly, the law, as is generally admitted, threatened no punishments beyond this life, or a resurrection. The sins and punishments spoken of in these two chapters are doubtless the same, and only repeated to add some new ideas. Paul here tells us that punishment for sins under the gospel will be "sorer" than under the law; and the great mistake in explaining these chapters generally begins by *assuming*, without proof, that there can be no severer or "sorer" punishments, unless they are endless—either endless torment or endless death. It is also assumed there cannot be great *degrees* in earthly punishments, so as to call them "sorer" as Paul does. Here most churches err greatly, and it is time the error was rooted up.

Let us next see what may be meant by there "remaineth no more sacrifice for *sins*" (mark it is plural), chapter x: 26. In verse 28 Paul at once refers to the law of Moses, and says: "He that despised Moses' law died without mercy." We see that despising the law was a capital crime, for which no sacrifice could save from the threatened penalty, and so no mercy could be shown, but the punishment *must* come. Mark, it was only *temporal* death, and a resurrection will save from that. But we know there were other sins for which a sacrifice could be made, and so the punishment be omitted—"mercy" could be shown. This is seen by the "yearly sacrifice," when the sins of the people were confessed and carried by the scapegoat into the wilderness so as to be forgotten. Now mark, Paul knew the *last sacrifice* had been made by Christ,

and so now no sacrifice can be made to save from the threatened punishment, whatever that punishment may be. What, then, is to be the punishment of the apostates Paul describes? is the important question to settle. In Heb. ii: 2 we read that under law "every transgression received a just recompense of reward," and asks, "How shall *we* escape if we neglect so great salvation?" meaning, how escape punishment. Paul being a Jew, and writing to Jews as a nation, asks, "how can *we* escape?" Surely the Jews, as a nation, neglected and yet neglect this "great salvation." We think it is evident Paul refers to the Jews as a *nation*. This is seen by his using words used by the prophets when speaking of earthly judgments on the Jewish nation. See Zeph. i: 18 and iii: 8; and Isa. v: 6; and Gen. xxii: 6, and xlv: 22, and many other passages I might quote if room permitted. Also the sins named here in Hebrews were committed by the Jews as a nation. They, and they only, "trod under foot the Son of God." They of all nations were "enlightened" and "tasted the good word of God"—were comforted by it. They "sinned willfully," and fell, as Rom. xi. teaches us. They, since the death of Christ, have had, and yet have, "fearful looking for of judgments," and "fiery" (fierce) indignation, and have been devoured as a nation. I need say but little to show that they, as a nation, have had "sorer" punishments since rejecting Christ than for sins under the law. They have had over 1,800 years of a worse captivity than the 70 years in Babylon, and were "nigh unto cursing" when Paul wrote.

To see what "*impossible* to renew them to repentance" means, turn to Matthew xix: 23-26. Here we see Jesus says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," and adds: "With man this is impossible; but with God *all* things are possible." Thus, He showed the "amazed" disciples that rich men might be saved. A few Jews have been "renewed to repentance," but we yet see it is *hard* for *man* to do it, but God can do it, and will in His good time, as is shown in Rom. xi. One proof that Paul meant apostate Jews as a nation is, that he turns to *believing* Jews and says (Heb. vi: 9 and x: 39), "We are persuaded better things of you," "We are not of those who draw back unto perdition, but of them that believe to the saving of the soul." This shows that real believers do not "fall away," so as to incur the punishments Paul is threatening. They may, and do fall,

as did David and Peter. Is not Paul describing the same class of persons spoken of in 2 Peter ii: 18-22? The "sow" being "washed" from external "corruptions" does not make sheep of her. 2 Cor. v: 17 says: "If any man be in Christ, he is a *new* creature." The "sow" becomes a sheep, and they do not love to "wallow in the mire." I know that a part of Christians think Paul means real converted men as thus sinning "willfully"; but does Christ do as the unwise man who begins to "build a tower and is not able to finish it"?—Luke xiv: 28. Paul nor Peter calls them "*believers*." They "taste" it, but *taste* is in the tongue, and we may taste of good food, but if we do not eat it we are not benefited. We now often say men are *convicted* by the *Spirit*, but not converted. But I need not dwell on this point.

If Paul has reference to individual Jew and Gentile apostates, where is the proof that he means anything more than Christ did in saying that "he who knows his Master's will and does it not shall be beaten with *many stripes*"? Have any of the punishments threatened anything more than earthly judgments, or "sorer" ones in this or in the ages to come? The terms he uses do not prove they do. "*Devour*" is one, and that is often used in the Bible in regard to earthly woes or temporal evils that they cannot be proof to the annihilation of mankind. I refer to one out of many—Zeph. iii: 8, 9.

As to "end is to be burned," see, out of scores of similar texts, Rev. xvii: 16, "Eat her flesh and burn her with fire." Let us not go to dictionaries, as many do, to learn how God uses words in the Bible. Many are deceived in this way. But my health forbids me making my views as plain as I wish; and I must close by remarking that it is not my design in this article to prove that *none* of our race will lose existence, but to show that Hebrews vi. and x. do not, in my opinion, *plainly* prove that they will; and especially to show that our old Advent brethren have no proof from these chapters that the *mass* of sinners will lose eternal life; a doctrine which I *must* *abhor* the same as I do endless torment; for it awfully slanders our Maker, and spreads gloom over Christendom.

ELDER JACOB BLAIN, Buffalo, N. Y., writes: "Have been badly injured by being knocked down by a horse and sleigh, so that I could not answer letters as I wished to do. I came near being killed, but am slowly recovering, and hope soon to be able to answer correspondents

and write for our beloved EXAMINER. Though eighty-six years old, my strength and faculties have not quenched my zeal and love for God's truth. I am much comforted, as I trust you all are, by seeing our God is removing the "veil" (blindness and stupidity) from many *torment* teachers. See Isa. xxv: 6-9. Let us bless our Saviour for encouragement to labor on. I feel richly rewarded for bearing twenty-eight years persecution. But I fear the 'veil' will not be removed from our 'world-burning' brethren till Christ comes. They ward off further light by saying they 'do not hold to endless torment.' But we may be thankful for the belief that 'the ages to come' will teach them that our heavenly Father has not made the mass of our race, knowing when He made them He would finally blot them out of existence.

March 1, 1878."

#### WHICH WILL BE HEAVEN?

The late Rev. Dr. Storrs, of Braintree, Mass., father of Dr. Storrs of Brooklyn, New York, in an anniversary discourse before the American Home Missionary Society, some years since, is reported to have said: "Make up your minds and take hold of this enterprise with stronger hands and larger hearts. Heaven and earth shall unite in urging you onward. Millions of the heavenly hosts stretch out their hands to you, and millions of the lost raise up their voices, exhorting you to do that which shall save millions from coming to the place of torments in which they are!"

Dr. Jonathan Edwards said: "The saints will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but, on the contrary, when they see the sight, it will occasion rejoicing and excite them to joyful praises."

So, on the authority of learned orthodox divines, we are to believe that the lost in hell are influenced by the most generous, humane and *divine* (for what can be more divine than such imitation of Him who came to save sinners?) emotions; while the saints in heaven rejoice and are happy in the possession and manifestation of feelings of unapproachable inhumanity and fiendishness.

Good brother! which place will be heaven, and which hell?

Such teaching as that in the foregoing extracts is well calculated to beget abhorrence of a religion that is supposed to sustain it. Nor can we wonder that men are made infi-

dels when such blasphemous sentiments as that of Edwards is made to pass for Christian.

But where is the root of such blasphemies? It lies in the great father lie—"Ye shall *not* surely die." Jehovah has solemnly declared, "The wages of sin is death"; and expostulates with men, saying, "Why will ye die?" But self-styled "orthodoxy" affirms death is not death, but merely, in the first place, a change of state from this life to another; and in the second place, a change from happiness to misery. Thus it virtually charges the God of truth with deception and falsehood—with saying one thing but meaning another and very different thing; and the root of this slander of God is in the doctrine that man has an immortal soul—a soul that cannot die, and no opportunity will be given to be saved from sin and be reconciled to God in any of the ages to come. For such doctrine there is not one text in the Bible. The Bible teaches man is mortal, corruptible, dying; and that life eternal can only be secured as a *gift* of God—which gift is to be bestowed on all those who come to Christ, Heaven's appointed LIFE-GIVER; and by a conformity to the will of God, without which endless life would be a curse. Such a curse God has guarded against by making the wages of sin to be death—cessation of life. Life everlasting is to be placed in the reach of all men, and an opportunity granted to all, with the necessary means to obtain it secured to all, in this life or in a future one; and which can only fail by a *willful* rejection of Christ the Redeemer, *after* He has been made known to them, and the knowledge of "the only true God" has been clearly manifested to their minds.

ED.

### "WHAT IS TRUTH?"

BY G. B. STACY.

The above has been at all times to the human family the most important question to prosecute to solution, since their alienation from the life of God, or since the gross darkness which, as a consequence, has covered their hearts and understandings as a *veil*. Hence, the Saviour prayed for His Disciples, "Sanctify them through Thy *truth*—Thy *word* is truth." "In the beginning was the *word*"—"And the *word* was made flesh." Again He said, "I am the way, the *truth*, and the life." In other words, our blessed Redeemer is the *embodiment* of truth, so that *truth* in relation to all things *concenters* in Him; and therefore all truth *leads back to Him*; no matter what it relates to, or how it has been ex-

humed or elaborated; it *concenters* in one living Head, and necessarily leads up to and into Him. It is, therefore, the sheerest folly to be afraid of truth. Truth, simple truth, is the only mental idea that is valuable; and that for the reasons above stated. Its unity is universal, and so it constitutes a concentric circle, and we should pursue it with all our energies in whatever phase it presents itself to us.

It is, however, very difficult for poor humanity to rise out of and shake itself free from the overshadowing power of the darkness which, as "a veil," has been cast over fallen humanity. No matter that God's children are the workmanship of the Christ Jesus, "created unto good works"—"in righteousness and true holiness," and though they have "passed from death into life"—become *new creatures*—and though they have thereby "put the old man to death, crucified him with his affections and lusts," yet they are burdened with him as a hindrance and a clog to put their faith to the test and prove their fidelity; and, therefore, it is a common thing for them to be influenced to a greater or less degree by their fleshly passions and relations, so that the Apostle said of the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in the Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: *for, whereas, there is among you envyings and divisions*, are ye not carnal, and walk as men?"

How frequently the best and most lofty of God's children in this, our day, ignore the fact that they have come up out of Babylon, and are necessarily tainted with the mystic darkness He has consolidated to a substance that may be felt, and so arrogate their own logical deductions as the standard of truth, and become intolerant of any failure to reach or deviation from their standard. And yet, if anything is manifest, it is that our Father has broken the truth and import of His revelations and purposes so gradually and progressively to His children that it is only as they look back over the past that they can discover the wonderful progress that has been made. And, oh! what a history has that progress been! What weaknesses, missteps and positive antagonisms on the part of His beloved ones, owing to the dominion of their passions! And have we personally been guiltless in this matter?

The tendency to act as though our present conclusions or premises are impregnable

seems to be almost universal. We forget how we have been driven from previous positions which we were as confident of as we are of our present ones, and this self-poised assurance of present truth causeth us to act uncharitably towards those we differ from. This we do frequently without being conscious of it. Our zeal to defend what we cherish in our own hearts as truth frequently leads us to caricature our brother's views, and then expose our own picture of them as though our theories were of the utmost value. We forget that our business is not to theorize, but to act, to "shine as lights"; in other words, our Father simply requires of us to manifest or exhibit to our fellows the operative power of the revealed truth we have personally comprehended in our every-day lives and actions.

We forget that we ourselves were unable to comprehend many things we now hold dearest in times that are past. But our Father has led us by paths we knew not, by which our hearts have been opened to let in the light of His truth, and our experience teaches us that it is a condition of heart, not of intellect, through which we have been advanced in knowledge; and thus we learn that only that amount of truth that can operate upon our life actions is valuable to us at any stage of our onward progress; any beyond this is superfluous, and not supplied by our Father. But it is difficult, nevertheless, to refrain from endeavoring to correct theoretical errors. If, however, we attempt the task, let us endeavor to do it honestly. In other words, let us always quote the fullest, clearest and most forcible expression of the grounds of our brother's conclusions, or give him all the advantage his position is entitled to, whether he has appropriated it or no, and then fairly present the grounds of our own conclusions, leaving the reader with all the advantages we can present to arrive at his own conclusions.

Now, while I think some of our advent brethren have erred in the conclusion that the *presence of the Lord is now due*, I think Brother Bishop's method of treating the question is unfair to them, and unfair to all who have not arrived at conclusions in the premises.

These brethren look for as full, as perfect and universal appearing or manifestation of the personal coming of the Lord as he does. For instance, they make a strong point in urging that, whether men know it or no, the whole creation now and in all the past have "groaned and travailed together in pain," cherishing the earnest expectation while they wait for the manifestation of the sons of God;

which manifestation is dependent upon the manifestation of the King in His glory. They are simply like Brother Bishop and the readers of THE EXAMINER generally: they justly recognize a great distinction between the *Parvasia* and the *Epiphania*, or *Apokalupsis* of the Lord. They look for His presence some time before His appearing; and while present they expect Him to take His brethren to Himself to be forever with Him. I am much mistaken if we are not all in perfect accord on this subject and if so, then it is not just to represent that the sense in which they claim His presence due is in fulfilment of the Scriptures Brother Bishop quotes. I again say, if I can understand them, they look for as literal a fulfilment of the Scriptures quoted as Brother Bishop himself.

But if they are in error, let Brother Bishop show that they construe 2 Cor. v: 16 erroneously. "Wherefore henceforth know we no man after the flesh; yea, though we have known the Christ after the flesh, yet now *henceforth know we Him no more.*"

Brother Dunn has taught us that we have frequently mistaken the teaching of Scripture by our dogmatic persistence in the verbal meaning of some of its phraseology, without *comparing Scripture with Scripture*; and that it sometimes happens that great truths are clearly taught for which we can find no positive, clear and dogmatic statement. Not that I mean to say these brethren are dependent upon this form of argument, but I do say these considerations should make us wary how we pronounce upon the conclusions of brethren whose works claim for them as good a standing as ourselves. Besides, if we believe that the Mission of the Holy Spirit is in part, at least, to "guide us into all truth," surely we may rest contented to leave our brethren, *whose works declare them to be such*, to His gracious guidance. If these brethren err theoretically, our Father is not without the means of counting their errors, and when He needs our services for that purpose He will not leave us ignorant of the fact. Our Father knows the best times, the best opportunities and the best instrumentalities for the accomplishment of this work, and we may rely confidently on His Fatherly solicitude that each "Man of God may be perfect, thoroughly furnished into all good works."

It is not ours to imply or leave the impression that "our Lord delayeth His coming," but to endeavor to keep our own "lamps trimmed and burning with oil in our vessels," and to encourage all and every member of the household of faith to do the same, and

stand constantly in an expectant attitude. I think these brethren err in their chronology, and that I could show that there is no such concurrence of fulfilled times and events *at this time* as they claim; but so short a space remains that it is not worth the effort to prove theoretically what will soon be manifest, and therefore I wait with patience. If it should turn out that they are mistaken as to chronological terminations, I may afterwards give the data and the conclusions I have arrived at.

AMELIA C. H., Va.

## THE "FOUNTAIN" TO BE "OPENED."

### AN INQUIRY.

"Has Zech. xiii:1 been fulfilled? Does not the prophecy begin with chapter xii, 'The burden of the world of the Lord for Israel'? Has that day come to pass when 'Jerusalem' was made a 'cup of trembling'; and a burdensome stone for all people; and all that burdened themselves with it shall be cut in pieces? And, in that day the Lord will seek to destroy all nations that come against Jerusalem. In that day there shall be great mourning in Jerusalem,' etc. Then chapter xiii:1, 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' Have chapters xii and xiii had a fulfilment? If so, when and where?

"Does not that prophecy relate to the people for whom the burden of the world of the Lord is? And does it not relate to a day that is still future, as much so as Micah iv? Will you please give your views relative to the prophecy, and oblige a seeker after truth." B.

### RESPONSE BY THE EDITOR.

It is not so easy a matter to answer all inquiries that may arise on particular texts or portions of Scripture. That Zech. xii and xiii relate to literal Israel and Judah I see no ground for doubt. That the fulfilment of those prophetic declarations are mainly in the future seems a self-evident truth. I say, "mainly," because a thing may be in existence before it is discovered. A fountain of water may be in existence, but not discovered till there has been a clearing away of that which hid it from view. So the fountain for sin and uncleanness may have been in existence for thousands of years, and yet not be opened to individuals or communities because not yet discovered; something has hidden it from view. The past unbelief or unavoidable ignorance of multitudes of Israel and Judah, to

whom "blindness in part has happened" (Rom. xi:25), may have and has prevented their perceiving the "fountain for sin and uncleanness"; but when that blindness is removed (as it will be) then shall they *see* the "the fountain opened," which will be to them its first actual appearance, and so be said to be "opened in that day"; for "There shall come out of Sion the Deliverer and turn away ungodliness from Jacob." — Rom. xi:26. When that takes place it will be the time of mourning spoken of Zech. xii, and the fountain will be opened to their view for the first time (Zech. xiii:1), of which they will then avail themselves, as did Saul of Tarsus after three days of blindness at Damascus. — Acts ix:8-18. Paul said of himself, after his conversion, that he was the "chief" of sinners, a "blasphemer and a persecutor," but that he "obtained mercy" because he did these things "ignorantly in unbelief," and that "Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting" — 1 Tim. i:16; referring, as I think, to the prophecy in Zech. xii, of the looking on Him whom the nation had pierced and mourning, etc. Paul was not a "pattern" to any man converted since his day; for he was led to mourn and seek mercy by *seeing* Jesus whom he "persecuted." So are the Israelites in Zech. xii led to mourning by "looking on Him whom they" had "pierced," and then was opened to their vision the fountain for uncleanness, and by it their sins were washed away.

In our days professedly Christian men shrink from independent investigation, chiefly because they think it inexpedient. Certain forms of thought, right or wrong, have, it is said, for generations been regarded as "worthy of all acceptance"; under these forms men have lived well and died happily. Why unsettle such landmarks?

So long as a man is only half convinced, so long as he is simply yielding to the views of others, he can easily evade the consequences of his admissions; and if they involve anything very self-denying or disagreeable, easily put off his obedience to a more convenient season. But if, after long and anxious investigation, he has arrived at the conclusion that what he professes to have received as Divine is absolutely and eternally true, he has no choice between submission and suffering; for if truth, thus received, be not a sovereign good to man, its possession must be a source of wretchedness.

## A MEDITATION.

"Abide in Me—apart from Me ye can do nothing." How true the declaration! How needful the charge! How loving the permission! Ah! Saviour, whither should we go? Where else can strength, or peace, or any rest be found in this troubled world? Where but in Thee can a sinner hide or a saint be safe? Hold me, then, ever by Thy hand. Keep me "under the shadow of Thy wing." "As one whom his mother comforteth," so let me, like the favored disciple, lean on Thy bosom and be at peace.

Strange is it that a world so empty as this, so unsatisfying, so wearisome even in its pleasures, should yet take such firm hold on creatures destined for higher satisfactions. Strange is it that a soul, conscious of its "high calling," lonely amid crowds, solitary when most surrounded, sad at heart even in the midst of excited seekers after joy, should yet so often lose hold of the great object of its love, and need to have continually reiterated in its ears the counsel that rises into command—"Abide in Me."

Alas, how prone we are to think we can stand alone! How prone to forget that all that we have is derived from another! How unconscious oftentimes that if we abide not in the vine, we but wither and die! "We fade as doth a leaf, and our iniquities, like the wind, do carry us away." How slow are we to learn our first lesson in the school of the Redeemer, that out of Christ we can do nothing; nothing great, nothing good, nothing able to bear Divine inspection, nothing likely to secure the Divine approval!

Oh, foolish heart, how long wilt thou trifle with thy best Friend? How long wilt thou fail to perceive thy true interests? How long wilt thou go on living a dead life, like a branch painfully seeking to be independent of the root from which all its nourishment is derived? Soul, cease thy folly. Much loved, much forgiven, stay with thy Saviour. Stay with Him in all offices of prayer and praise. Stay with Him in the exercise of an open-handed and open-hearted charity. Freely thou hast received, freely give. Stay with Him, above all, in a watchful life and in a chastened spirit. Stay with Him till, coming in the clouds of heaven, He will stay with thee, and thou shalt abide with Him forevermore.—*Henry Dunn.*

In what was the life of our blessed Lord consumed, but in continual labor to make the multitude *doubt* the distinctive principles which the highest authorities in their Church had brought them up in?

## COMPOSITION ON LAW.

WRITTEN FOR A HIGH SCHOOL IN THE WINTER OF 1859.

By POLLY G. PITTS.

In the silence of night I went forth, in imagination, to gaze on the wonders that presented themselves to my view. My imaginary site was the highest pinnacle of the glorious North Star—the star that has seemed the eye of God to the fugitive, drawing and directing him to the land of freedom from slavery's galling chains. After taking so high a position, my imagination was almost jaded, but lifting my wondering eyes to the south (for it was all south) I soon forgot my weariness. The spacious chambers of the south opened before me, with all their shining hosts. There was the Pleiades, the Hicades, the glorious Orion and Arcturus, with unnumbered constellations and stars of the first magnitude. How was my sight drawn out, my vision strengthened, to behold the entire circle of the gorgeous Milky Way, the comet with its fiery trail, its mighty velocity traveling in the greatness of its strength! No wonder the morning stars sang together, and all the sons of God shouted for joy in the day that all the hosts of heaven were created. Gentle reader, could you have sat with me and viewed the glorious order of all their mighty host, how would you have admired *law*, holy and immutable *law*! But feeling that great height was hazardous to my weak head, and that, like the bird that rises to heaven and chants her morning song, must turn and stoop to earth. But oh! how changed the prospect. Though the earth performs her daily and annual revolutions, and in this obeys the law of the universe, yet the universal neglect of God's law has transformed this beautiful earth into the wilderness that it is. Oh, how wretched has the infraction of law made man everywhere! How earth sighs, from her deepest recesses, over the wrongs that have resulted therefrom, and wherewith humanity is weighed down and crushed! Whenever man causes a sigh to arise from any heart, that sigh is wrung from the bosom by the violation of God's law. No wonder the firmest footing of all the mighty of the earth has failed, and down they have dropped into the grave like a disabled pitcher of no use. No wonder the earth groans for deliverance, and, as the prophet says, is moved out of her place and does not stand upright.

But, oh, were there not a brighter prospect, how wretched should we be! But we believe that God will set the earth upright. Then

there will be no chilling blasts, no frozen ocean, no perpetual snow, no darkness at the poles, but one eternal summer, bless the earth, and day and night be of a length. "For behold a king shall reign in righteousness and princes rule in judgment." Then God's kingdom will have come, and His will or law be done on the earth as it is done in heaven. Then will the morning stars sing together again and all the sons of God shout for joy. Then will be heard, as it were, the voice of a great multitude, and as the voice of many waters, as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Hearers, will you *all* be there?

### A REQUEST.

"I wish you would give me your view on Luke ii: 34, 35. The 35th verse is very hard for me to understand." N.

To understand verse 35, observe the first part of it is a parenthesis, and is to be understood as relating to the mother of Jesus only. Then look at John xix: 25, and see that mother standing at the cross and beholding that Son dying in agony, and ask yourself if "*a sword*" is not piercing her soul? Then read the 34th verse in connection with what *follows* the parenthesis in verse 35, and you will understand both verses, I judge.

### SECOND REQUEST.

"Will you tell us what is the meaning of Zech. xiii: 4-6?"

In verses four and five Zechariah is speaking of the false prophets who acted for the idol worshippers; the previous verses show who are brought to shame in that day in which Christ is manifested to Israel, and they are "mourning, every family apart," etc., and false prophets are put to death (see verse 3). "In that day" those prophets will be "ashamed" and deny that they are prophets. Here the subject of the false prophets ends; and the subject, commenced chapter xii: 10, when "they shall look upon me whom they have pierced and mourn," etc., is resumed in verse 6, chapter xiii. "And one shall say unto Him" (whom they had pierced at His first advent), "What are these wounds in thy hands?" and the Christ answers.

### THIRD REQUEST.

"Will you give an exposition of what is taught by *assertion* and *implication* in our Sa-

viour's conversation with Martha, John xi: 25, 26?"

The text reads, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Martha had said to Jesus, concerning her brother, "I know he shall rise again in the resurrection at the last day." She seems not to have fully realized the power of Jesus, or not to have thought that He could raise the dead now. Jesus dispels the idea. He tells her, "*I am the resurrection*;" all that work is in my hands: the resurrection power is here *now*—the same power that will awake the dead at the last day: "he that believeth in me, even if dead, yet he shall live;" and such as live from the dead, and "believe in me, shall never die," or shall not die forever. Two different views may be taken of this text. It may mean that the believer when raised from the dead shall never die any more, which is true (see Luke. xx: 36); or it may mean that he who has died, *not* a believer, when he "*liveth*," from the dead, by a resurrection, "and believeth in" Jesus, "shall never die" again.

Both views are true; but the last seems most likely to be what our Lord intended to teach. In other words, He taught the possibility of an endless life being secured by faith in Him *after* the resurrection; for He is both the "resurrection and the life."

EDITOR.

FROM T. H. AND A. T. FORD.

BRO. STORRS:—The EXAMINER still comes to us laden with precious things—truths which commend themselves to the judgment and understanding, and also tell us of our Father's love—His great love to the world of mankind. We have been exceedingly blessed and comforted in finding, after years of suspense, that He has made such ample provision in Jesus Christ "for all who will come unto God by Him," and that condemnation can only be experienced by those who, after having been made acquainted with Christ's finished work of atonement, shall reject Him, "seeing no beauty in Him that they should desire Him." Amid all the ambitions and vanities which make up the history of the present hour we are watching closely the movements of the nations, believing the strife which has begun in the East will culminate in the "time of trouble such as never was." Distress of nations with perplexity is upon us. Our daily papers are teeming with accounts of human suffering unprecedented. "Earth,

what a sorrow lies before thee! None like it in the shadowy past." But the dark cloud of woe which is slowly, but surely, settling over our land and world has a silver lining to those who "have fled for refuge to lay hold of the hope set before them in the Gospel." There is no safety only in Jesus; nothing but His imparted righteousness will enable us to stand unmoved, with peace and assurance in our hearts. May the readers of the EXAMINER, with our dear editor, be accounted "worthy to escape all these things which are coming on the earth, and stand before the Son of Man" and hear from His gracious lips the sweet words, "Come ye blessed," etc. As ever yours.

Concord, N. H., February, 1878.

FROM POLLY G. PITTS.

BRO. STORRS:—It is with an aching head and feeble mind that I take my pen to write a few lines to let you know the cause of my not writing for the EXAMINER before now. My health was poor all the fall, and I have not been able to write as usual; but since Christmas I have been quite sick; my head has been badly affected; inflammation settled in one eye, entirely destroyed the sight, and badly affected the other, so that I can neither read much nor write. I cannot look on paper but a few minutes at a time, but must write a few words now. My hope is in God, and is like an anchor to my soul, and reaches into that within the veil—to Jesus, my sure foundation, on which my feet were set by sovereign grace.

February 11th.—Feeble to-day, but still revived and comforted. Have confidence in God that all He doeth to me is done in love, and is just right. May God give you health and strength to labor on for His glory till He shall say, "Lay down thine armor, take thy crown." Oh, I should be glad to send a word of love to all the dear ones that have in love spoken of me in the EXAMINER, and those that have written to me that I have not answered, and those that I have answered. My love to Brother Rockwell; I have not forgotten him. I have received a long and interesting letter from Brother and Sister Willard of Haddonfield, N. J., but cannot answer it. My son read it to me. I must stop; I cannot think for pain. My unfailing love to you, my Brother. May God keep you as the apple of His eye till Jesus comes. I may fall asleep before He comes, and I may not; but if He does not come, as some have set the time, I shall not give it up, but wait with patience His own good time and pleasure. I should

like to write to Brother Bishop, but cannot. I still remain your Sister in the Lord, waiting. Pray for me, my Brother.

Fredericksburg, Ia., Feb. 8 and 11, 1878.

The mere acceptance, on authority, of any doctrine, true or false, is not equivalent to faith in that doctrine, but quite the reverse; it is a different thing. Faith is not the mere assent to truth, but something much higher. It is the reception of it *for a reason*, and a reason powerful enough to command submission; it supposes a conviction of truth so deep and profound that the persuasion of it becomes, in extreme cases, the ground and justification of martyrdom.

#### LETTERS RECEIVED TO MARCH 7.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Sarah C. Macomber, D. J. Ellsworth, Mrs. Ann Boulton, Dr. L. Watson, Eliza S. Westcott, L. F. Arnold, Theo. H. Ford, B. Eldridge, Mrs. J. McClean, A. Friese, J. B. Eggleston, B. S. Mills, S. Kenny (the letter of "December 30" not received), Mrs. Matilda Watson, B. J. Dowling, Geo. E. Whipple, Norman McRae, Geo. L. Hart for C. C. Strong, Mrs. A. B. Danforth, Geo. Tilton, Rev. G. I. Reiche, James Austin..

#### PARCELS SENT TO MARCH 7.

Mary E. Benhem, B. J. Dowling, Matilda Watson, J. S. Lawver, Elder J. Blain (bound Exr.), Mrs. M. G. Maltby Geo. P. Ellis.

"OUR REST."—In the notice of this periodical last month, "No. 1 *Arcade Court*, Chicago, Ill." was given as its address. It has since been changed to "No. 188 East Monroe Street."

"THE BIBLE BANNER."—This periodical has heretofore been issued at Vineland, N. J., as a *Monthly*. It is now issued in Philadelphia, Pa., as a *Weekly*, at No. 15 North Ninth Street. Terms, \$2.00 per year, in advance. It is a quarto of large size, and well printed.

Theologically the BIBLE EXAMINER differs entirely from the *Banner* in relation to the character of prophecy; it making much of it *conditional*. The EXAMINER rejects such a construction. On "The ages to come" the *Banner* is not at all in harmony with the EXAMINER. It contains much matter of interest, and so far is worthy of support. A. A. PHELPS, A. M., is Editor.

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Whole No. 331.

# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1878.

All Communications should be addressed to No. 72 HICKS STEET, BROOKLYN, N. Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.

## EDITORIAL NOTICES.

LIGHT PAPER.—The paper used on the EXAMINER last month was of less weight than usual. I bought and paid for paper of the usual weight; but by some oversight in its delivery to my printer it was of a considerable lighter quality than it should have been; but I did not discover the mistake till after it was all printed.

The Bible Examiner is a Monthly Magazine. *Terms*, \$2.00 per year, in advance. Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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BIBLE EXAMINERS, bound plain, will be furnished for \$2.00 per volume. Volumes 18, 19, 20 and 21 can still be supplied. Also in plain morocco, with gilt edges, for \$3.25.

## A YOUTHS' PAPER PROPOSED.

CHICAGO, MARCH 5, 1878.

ELDER STORRS: I feel deeply impressed with the idea that the *young* as well as the *aged* should be taught the right ways of the Lord. The teaching of the Holy Scriptures is, that if a child is taught in his youth, when he is old he will not depart from it. Timothy was taught the Holy Scriptures from his youth.

As a means to this end I have had it in my mind to start a child's paper, entitled "*The*

*Young Student*," designed not only to teach them moral lessons, but in a simple way the glorious doctrines that attach to the age or ages to come. The size would be about that which children's papers usually are. Price fifty cents per year, monthly. Now, if you would like to see such a paper issued, please be kind enough to call attention to it in the EXAMINER. Those who would like to have it, send in their *names*, but NO MONEY. I do not wish any money until I find whether there will be sufficient subscribers to warrant its issue.

Direct to WILLIAM H. WILSON, 182 S. Clark Street, Room 21, Chicago, Ill.

AN EARNEST REQUEST:—"We wish you would give your views of the 'Eastern Question'; and if the 'Crescent' is dissolved and disappears, what next? Who are 'the kings of the East'? Dear Watchman, what of the night?" F.

## RESPONSE BY THE EDITOR.

I have endeavored to keep clear of the various speculations on which some periodicals have wasted their time and labor to keep up a useless excitement on the "Eastern Question." Yet I have spoken my mind in three articles, which can be found in the BIBLE EXAMINER, volume xxi., pages 35, 133 and 355. That volume I can still furnish to any who have it not; I will do so, in sheets, on the receipt of 75 cents; or, for \$2, bound. I have nothing different to say now on the subject. I believe I embodied the truth in those *three* articles relating to the subject, and shall wait for further developments before saying more. If those who are in a hurry to "*burn the world*" and destroy everybody but themselves can afford to waste their time in attempting to prove "*conditional* prophecy" is God's method in instructing us, I cannot. Every prophecy in God's Book will be literally fulfilled, whether men can wait for it or not.

As to, "Who are the kings of the East?" I think all of us will have to wait till they are manifested. I have never yet seen any satisfactory answer to that question; and am content to let others speculate upon it if they will.

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# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXII.

NEW YORK, APRIL, 1878.

No. 7.

## "THE ANCIENT OF DAYS."

### AN INQUIRY.

"WHAT do you understand the 'Ancient of Days' to be in Dan. vii. 9, 13, 22? Or, what is meant by the 'Ancient of Days'?"  
W.

### RESPONSE BY THE EDITOR.

The question presented is to me a new one. I had quietly supposed it had reference to God the Father. Now, being confronted with the above inquiry, I turned to "Pick's Hebrew and English Concordance," and find the word in those verses is the Chaldee *Ateek*, and defined by him as meaning "*removable*." If that is correct, I am driven to search out a different view of those verses to what has seemed to be their meaning. Shall I venture on such a work? If it must be done, I dare do little else than to suggest. Something is "*removable*," and the time has come for it to be done, even the "*SET*" time to remove something that has stood in the way of the establishment of the kingdom of God on the earth.

The word "*ateek*," here translated "*ancient*," occurs but in one other text in the Bible, viz.: in 1 Chron. iv. 22, where it is also translated *ancient*, and evidently signifies "*removable*"—persons not permanently settled in their work, but liable to be *removed* at the pleasure of their employers.

The context in Dan. vii. shows what is to be "*removed*," viz.: the rulers, or ruling powers which have "*trodden down the whole earth*," their "*thrones*" are to be "*cast down*," and another established by the "*Son of man*" and his associate rulers, unto which "*all people, nations and languages*" are to yield submission, or "*serve and obey*" that ruling power. (Please read the whole chapter.)

The transactions that bring about this "*removal*" of mere human governments and the establishment of that of the "*Son of man*" over all the earth is symbolically represented by a solemn judgment, in which all the parties concerned are presented to view under their appropriate insignia—the earthly rulers, civil and ecclesiastical, as wild and destructive

beasts, with their horns carrying on the work of destruction till the *set* time for their "*removal*" comes; then their "*thrones* are cast down"; or, their rule comes to an end. In this work "*ten thousand times ten thousand*," or multitudes, were employed. The work of destroying the wild beasts' governments is not accomplished in a sudden manner, but by a "*prolonged*" process which results in their utter ruin; then the reign of the Son of man is fully developed, and "*Wars are made to cease to the ends of the earth*," and the Lord Jesus reigns as the "*Prince of Peace*."

## THE HOPE OF THE GOSPEL.

LET us look at Paul's language relating to gospel hope. Acts xxiii. 6, "Of the hope and resurrection of the dead I am called in question." Then truly he preached the resurrection of the dead as the gospel *hope*; unless he was called in question for something he did not preach. But let us see. In Acts xxvi. 6-8, he says: "Now I stand and am judged for the hope of the *promise made of God unto our Fathers*: unto which our *twelve tribes*, instantly serving, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Here again is seen the burden and hope of Apostolic preaching. It is a future life, by a resurrection from the dead. He adds, verses 22 and 23: "Having obtained help of God, I continue unto this day witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead," etc. Not only is the resurrection the Apostolic burden and hope, but he affirms the same things were the theme of the prophets and Moses: the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the hope of the resurrection. He has shown us *that* was "*the hope of Israel*," as well as the hope of the gospel; and in chap. xxviii. 20, in his bon-

dage at Rome, he saith, "For the hope of Israel I am bound with this chain."

But we will now see whether Paul does not with equal clearness state the hope of the gospel in his Epistles. 1 Cor. xv. 12-19, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead; then is Christ not risen . . . then is your faith vain . . . then they also which are fallen asleep in Christ are perished"—there is no hope for them; for "if in this life only we have hope in Christ we are of all men most miserable." That the apostle has reference to the hope of a future life by a resurrection is clear from what he says in verse 32. "If after the manner of men I have fought with beasts at Ephesus [exposing my life], what advantageth it me if the dead rise not?" Plainly affirming he had no hope of going to heaven at death, and that he had acted a foolish part in hazarding his life at Ephesus if there is no resurrection. Such a course would be folly indeed; rather "Let us eat and drink," if there is no resurrection, "for to-morrow we die," and there is no hope beyond that. Such is the apostle's conclusion if there is to be no resurrection of the dead. But this reasoning is both absurd and false, if he could or would go to heaven at death.

But again, Paul says, Rom. viii. 23, after speaking of the groaning creation, "And not only it, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting [to go to heaven at death? No, but] for the adoption, to wit, the redemption of our body;" not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." And what does the apostle affirm he and the Christians of his time were "waiting for"? Answer: "The redemption of our body;" that is, for the coming of Christ from heaven and the resurrection. This will be clearly seen by comparing what he says here with Phil. iii. 20, 21: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," etc. Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death, nor at all; but he was looking for Christ to come from heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body; which is not till the

resurrection. This is further confirmed by his language in the same chapter, where he tells us how he labored and suffered, "If by any means I might attain unto the resurrection of the dead," verse 11. How unlike all this is the common idea of an entrance into heaven at death!

The hope of Paul is thus distinctly stated; and it is the gospel hope, and demonstrates that modern Christians are as ignorant of what that hope is as the pagans themselves. In fact, the theology of these days has substituted an immortal soul for, or instead of, Christ; and hence a hope of going to heaven at death instead of a future life by a resurrection from the dead at the last day, as Christ has promised. A fatal mistake this, by which Christ is robbed and dishonored; while death is crowned "Prince of Peace," and as the door into heaven! Christ, however, declares himself to be the door, and affirms that those who climb up any other way are thieves and robbers. He is "the resurrection and the life;" without him, and without that resurrection which he has promised, there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the holy place into which Jesus our High Priest has entered. That is no part of the work of a Christian even to attempt an entrance into heaven at death, or any other period. ED.

#### A QUESTION ON HEBREWS VI. AND X.

Does the language of these chapters admit of any other rational exposition than that of the possibility, if not the danger, of persons who are now believers in Christ so apostatizing as finally to utterly perish? Or, in other words, was the language addressed to the Hebrew nation, as such, or only to *believers* of that nation; but applicable to believers of all nations and in all times, during their probationary state, as a caution and warning against apostasy?

It seems to me the language was addressed, first, to Hebrew Christians, and is applicable to all believers of every age and nation. This appears clear from many expressions in the Epistle. The apostle says: "Wherefore, *holy brethren*, partakers of the heavenly calling, consider the Apostle and High Priest of *our* profession, Christ Jesus; . . . whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end; . . . for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—Chap. iii. 1, 6, 14. Such language cannot be applied to

Hebrews "as a nation." It shows the apostle was addressing *believers* in Christ of that nation. Again he says: "For we which have *believed* do enter into rest; . . . seeing, then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."—Chap. iv. 3, 14. The addressed persons were believers in Jesus, which could not be said of the "nation."

The apostle urges these *believers*, many of whom were weak, in the following language: "Therefore, leaving the [first] principles of the doctrine of Christ, let us go on to perfection. . . . For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away," etc.—Chap. vi. 1, 2, 3. This language embraces *only* persons who are true believers in Jesus, and can by no means be applied to Hebrews who have not accepted the Son of God. The apostle then commends these *believers* for what they had done, and expresses the persuasion or hope that they would persevere and not "fall away"; for, he adds, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end."—Verse 11. The apostle gives no countenance to the idea that these *believers* could not "fall away," and so make it "*impossible* to renew them again unto repentance." Such an idea is irreconcilable with his exhortations and cautions. The apostle shows the weakness of the law to do anything for salvation, and the power of the Gospel, with its great High Priest, "to save unto the uttermost all that come unto God by him." After finishing this contrast between the two systems, he adds: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke (or stir-up) unto love and good works, . . . exhorting one another, and so much the more as ye see the day approaching: for, if *we* (believers) sin *willfully* after that we have received the knowledge of the truth, there remaineth no more (or no other) sacrifice for sins," etc.—Heb. x. 23-26. If the only sacrifice for sins is willfully rejected "after we have received the knowledge of the truth," the case of that individual is hopeless; and this language is addressed to those whom the apostle calls "holy brethren," etc. The language forbids the idea of its being spoken to unbelievers, or to Hebrews "as a nation," who were then almost wholly unbe-

lievers. When they become believers the warning will be to them also, and to all other believers.

The apostle next shows what faith is, and enumerates a large class who exercised it; and ends that by saying: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 39, 40. Here it is individual believers, and not the Hebrews "as a nation," that is spoken of. The twelfth and thirteenth chapters also show that the epistle was written to caution, stimulate and encourage individual believers; and has no appearance of being designed for the "nation as such." It illustrates several points by reference to the law, and shows the superiority of the Gospel dispensation over the law, and that sinning against the Gospel *willfully*, after having been made a "partaker of the heavenly gift," makes the individual's case a hopeless one, because they had "done despite unto the Spirit" and "trodden under foot the Son of God"; thus "crucifying him afresh," sealing their own doom as hopeless—having committed the sin that "*shall never be forgiven*"; that is, have "blasphemed against the Holy Ghost," which "shall not be forgiven, neither in this world, neither in the world to come," . . . "but is in danger of eternal damnation."—Matt. xii. 32 and Mark iii. 29. Such is the testimony of Jesus; and who shall strive to make it appear otherwise? thus inviting men to think they are in no danger of a final rejection from a part in an endless life.

To say, "Paul did not say" the apostates "shall be *annihilated*," is no proof that they will not be; for Peter said: "It shall come to pass that *every soul* which will not hear (obey) that prophet (Christ) shall be (*Exolothreuthesetai*) utterly exterminated from among the people."—Acts iii. 23. Dr. Bloomfield, in his "Critical Notes" on this text, says, the original word, "found only in the Septuagint and later writers, signifies to *utterly exterminate*." How much less is that than annihilation? In the prophetic utterances the original word, translated destroy and destroyed, etc., is *tsomath*, and is found eight or ten times; and the only meaning of that term is "to annihilate," according to Prof. Pick, in his "Hebrew Concordance," and that in texts relating to the action of Christ and God. Take the following examples: "Thou has also given me the necks of mine enemies; that I might (*tsomath*) *annihilate* them that hate me."

—Ps. xviii. 40. "And he (God) shall bring upon them their own iniquity, and shall (*tsomath*) annihilate them in their own wickedness; yea, the LORD our God shall (*tsomath*) annihilate them."—Ps. xciv. 23.

To attempt to prove that none will be annihilated for their wickedness and *willful* rejection of the Redeemer and doing "despite to the spirit of grace," it seems to me is labor lost, if nothing worse. For myself, I must see something far more convincing than I have ever yet seen to admit that the apostle does not teach, in Heb. vi. and x., the possibility of some who have been "made partakers of the Holy Ghost," falling away so as to bring on themselves *tsomath*—"annihilation."

It seems to me sufficient, for all purposes of Christian love, to show that God has provided the means and will give to every one of the human family an opportunity, in this life or a future one, with all necessary aid to enable men, as moral and accountable creatures, to secure an endless life; leaving the subject as to the final acceptance or rejection of the blessing, by every individual, among those things which no human wisdom can positively determine; nor does it seem to me profitable or in any way important to attempt to prove that all men will inevitably improve their opportunity to secure an endless life. Having shown the purpose of our Creator and Redeemer to place the whole race of men, "in due time," in a position where they may and can secure the blessing offered, and can only fail by a "*willful*" refusal to accept Christ as their Lord and Redeemer *after* having received the knowledge of "the only true God and Jesus Christ," I do not feel called to take, what seems to me, a useless if not dangerous position by asserting that no man can be finally "*utterly exterminated*." ED.

### THE HARVEST GREAT: THE LABORERS FEW.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 35-38.

THE reading of this portion of Scripture has filled my mind with wonder, love and praise. There is a fullness in it not seen till the scales

of tradition and man-worship, or *will*-worship, have fallen from our eyes. In the first place, it shows what is true preaching: it is "Preaching the good news of the kingdom of God." When this is left out, however good or important may be the matter proclaimed, it is not the preaching of Christ and his apostles: it is "another gospel;" the kingdom of God has been lost sight of, and the traditions and inventions of men have taken its place. This has caused strife and divisions, till most professed Christians are like Israel in the wilderness, in labor and sorrow, having refused to go into the promised land after having arrived at the borders of it. Having departed from the gospel preaching, the inventions of men have bewildered them, and all Christendom this day are dreaming of some imaginary result, they know not where hence are in the wilderness.

But it is not design now to dwell on this particular point. The text teaches us that the heart of Jesus was full of "compassion on the multitudes," and "he is the same yesterday, to-day and forever."—Heb. xiii. 8. "This being true, he will never have any less "*compassion*" on them" than he had eighteen hundred years ago. If then he was concerned for them, and counted them "the harvest" to be gathered, we may be assured "the multitudes" will not be left to be devoured by the wild beasts, but "in due time" (1 Tim. ii. 6) be gathered into the garner of "the Lord of the harvest;" that "Lord" of it will not leave "the multitudes" of which it consists to rot in his field, nor to be burned up there.

In the next place we learn from the text who the "*few*" are who "enter in at the strait gate"—Matt. vii. 13: they are those who are to be employed as "*Laborers*" in gathering the harvest. These are the providing of "the Lord of the harvest." Men have tried to manufacture them by various processes; but in all cases they have produced only counterfeit ones, such as understood not the work to be done, nor the time of doing it. "The Lord of the harvest" knows "the times and seasons," and has "kept them in his own power"—Acts i. 7; but he is now preparing *laborers*, and bringing them through "the strait gate," and on in "the narrow way," which shall fit them for the work they have yet to do in "the ages to come," in gathering in the "multitudes, which no man could number"—Rev. vii. 9. These certainly are not the "*few*" that came in by "the strait gate," nor "the little flock" to whom it is the "Father's good pleasure to give the kingdom" (Luke xii. 32), but entirely another company, which is so multitudinous that no finite mind "can num-

ber them." Here we see "the harvest"—"the multitudes" have been harvested by the "few" whom "the Lord of the harvest" raised up through "fiery trials," after they had entered "at the strait gate," and walked "the narrow way," following the chief Shepherd, who did not refuse to drink the most bitter cup of sorrow and suffering his Father gave him; and being "made perfect through suffering," he became one that could be touched by the feelings of those he came to save. God is not training the "few" in the same school; so that "If we suffer with him, we shall also reign with him"—(2 Tim. ii. 12); "if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17.

Thus is "the Lord of the harvest" preparing his "laborers," who, when glorified, made immortal, so that they "cannot die any more" (Luke. xx. 36), will go forth to their work; and then will that be fulfilled which Jesus spake, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do"—John xiv. 12. The text tells us some of the works he did in the cities and villages where he preached "the gospel of the kingdom." Such works and *greater* will the "few," who are the laborers, do when settled in that kingdom of God which is to "become a great mountain and fill the whole earth."—Dan. ii. 34.

The laborers, prepared by "the Lord of the harvest," made Christ-like by the endurance of fiery trials, and perfected in submission to the will of God in all things by the indwelling of the Holy Spirit, are those who become "the sons of God;" and, of course, are "*heirs* of God, and joint-heirs with Christ," to the kingdom of God, which is to be "set up," and which "shall never be destroyed"—Dan. ii. 44; and the joint-heirship with Christ gives them "dominion from sea to sea, and from the river [Euphrates] to the ends of the earth"—Psa. lxxii. 8; "and men shall be blessed in him: all nations shall call him blessed," verse 17. Then will "the gospel of the kingdom" (actually set up and established) be promulgated by the "laborers," "the Lord of the harvest" will "send forth into harvest," with a power and demonstration by signs and miracles "greater" than Christ performed while here in his humiliation; and "the multitudes" who "were scattered abroad as sheep having no shepherd," will be gathered into the fold of God, and "He will set up shepherds over them which shall feed them"—Jer. xxiii. 4; yes, "God will give them pastors according to his heart, which shall feed them with knowledge and understanding"—Jer. iii. 15; yea, "Thy

watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isa. lii. 8. Then shall "all the ends of the world remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's; and he is the Governor among the nations.

A seed shall serve him: it shall be accounted to the Lord: for a generation: they shall come and declare his righteousness unto a people that shall be born, that he hath done this."—Psa. xxii. 27-31.

Thus will "the multitudes," the sight of whom moved the "compassion of Jesus," be gathered, as the final and great harvest, so numerous that no man can number them.

Ed.

#### FRIGHTENED BY NAMES.

It is said by some, "That is just the way Universalists reason." Such a statement frightens timid souls. Why? Because they have been taught that Universalism is all that is awful. The denial of the doctrine of "eternal torments" was one of the main features of that system. When I first came out, in 1840-1, with a denial of inherent immortality, I was accused of having gone "half-way to Universalists," because such view proved the possibility that "eternal torments" was not true, and that the sinner might be literally destroyed.

Multitudes who were frightened at my position then have since embraced the same views, notwithstanding the cry of, "Worse than Universalism." But now that it hath pleased God to give me further light on his word, the same persons who have rejected the monstrous heresies of inherent immortality and eternal torture raise the cry, "You reason like Universalists;" forgetting they have done the same thing in rejecting the doctrine of endless misery.

Be this as it may, I ask, as I asked thirty-six years ago, "Have the Universalists no truth because they have some errors?" Truth in the Bible lies scattered under various forms of expression, and in detached places; it must be gathered, brought together and examined in the light of God's perfections and the principles of his government clearly revealed. Only by this process shall we ever arrive at a clear perception of what is truth and what is error.

So we should, in our investigations as to the truth or error existing among any professing Christians, not single out one sect, party

or denomination, and condemn or accept in *wholesale*; saying, "This is true or this is error because such or such denominations hold it." Such a course shows a bigot or a sectarian, but not a candid inquirer after truth.

Search for truth among all places and among all parties, and do not be guilty of rejecting it because found among those whom you have been in the habit of regarding as heretics. Unless this principle is adhered to no progress can ever be made, and the man may live and die almost as ignorant of truth as when he was born.

A terrible place to look for honey is the carcass of a lion: yet Samson found it there. So, dead and worthless as the theological sects may be, honey—*truth*—may be found among them all; and when collected, analyzed, and the errors mixed with it carefully expunged, we may find truth more rich and valuable than we had ever dreamed of seeing.

ED.

#### THE TRUTH TO BE MADE KNOWN.

THAT the truth shall be made known to all men is affirmed in the most positive manner by the apostle Paul thus: "God our LIFE-GIVER who would have all men live (Syriac); and to come to the knowledge of the truth,"—1 Tim. ii. 3, 4. What "truth"? Let Paul continue: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Here is *the* truth which God wills all men shall come to the knowledge of. He "will" have all men "live" and receive this knowledge; for upon the reception or rejection of this "*one* Mediator" turns the final state of all for whom he "gave himself a ransom." On verse 5 Dr. Bloomfield says: "This seems to have reference to what immediately precedes; *q. d.* 'God our Saviour will have all men to be saved and come to a knowledge of the truth; *for* he is the God alike of all; and the Man Christ Jesus is the Mediator between God and men, who gave himself a ransom for all. Here it is *implied* that it is alone by a recognition of the truth, as regards God and the Mediator between God and men, that we can be saved."

The "recognition" can only be made from having the knowledge of "the truth" to be recognized; and God "*will* have *all men* to come to the knowledge of the truth." Who shall say, He cannot or will not do it, because it has never yet been done? Is death an insurmountable obstacle in the way of God's

*will*, or too mighty for almighty power? Must his *will* be thwarted because we cannot comprehend the greatness of his power? Are our theories too mighty for God's promise and oath?

On the expression, "and come to the knowledge of the truth," Dr. Adam Clarke says: "The *truth*, the Gospel of Christ, should be *proclaimed* to them . . . and when it is made known, then it is the duty of those who hear it to acknowledge and receive it: this is the proper import of the original word, that they may come to the *acknowledgment* of the truth."

Dr. Clarke, on the expression, "to be testified in due time," quotes from Rosenmuller as follows: "This is the doctrine which is reserved for its own time: the doctrine which in its own time shall be delivered to all the inhabitants of the earth."

So much for the testimony of the learned commentators. They probably hardly comprehended the fulness of their own statement; but the fulness is in the text, and thereby it is made certain that all for whom Christ gave himself a ransom will, some time or other, "come to the knowledge of the truth;" and, if they accept it, will be saved, or have an endless life. But if they reject it, they will die for their own sins, and "be as though they had not been."

ED.

#### "LORD'S SUPPER," OR "PASSEVER."

"CHRIST our *passover* is sacrificed for us."—1 Cor. v. 7.

The "Lord's Supper," as it is called, was instituted at the Passover, and took the place of that feast. It was the blood of the paschal lamb, sprinkled on the door-posts of the Israelites in Egypt, that secured them against the destroying angel that slew all the first-born in Egypt; and that blood pointed to the efficacy of the blood of "The Lamb of God." The type found its antitype in the Lord Jesus Christ. It is now the sacrifice of his life, or "blood," that we commemorate at the anniversary of his death. Therefore, a *yearly* and evening feast or remembrance, and "showing forth his death."

The time for its observance this year falls on Wednesday evening, April 17. The Lord permitting, myself and family will celebrate the event at my house, 72 Hicks Street, Brooklyn, that evening at eight o'clock. Friends of our REDEEMER, who find it desirable, will be welcome to unite with us on *the occasion*.

GEO. STORRS.

### "ON MODERN THOUGHT."

At the close of Henry Dunn's "Destiny of the Human Race," he has a chapter on the above subject which meets my most hearty approval, and should be read and pondered well by ministers and all others who would know "the way of the Lord more perfectly," and honor the truth by its open defense. I give the chapter entire. Do not fail to read it carefully. It is as follows:

In all that has been advanced relative to the bearing of the work of Christ on the world at large, it will be observed that I have carefully confined myself to one question—"What saith the Scriptures?" I have done so advisedly, because I am satisfied that, on the answer given by the divine oracle to that question, the reception or rejection of the doctrine of an extended future restoration must and *ought* ultimately to depend. I should be sorry, however, for it to be supposed that, because I have abstained from those more general considerations which belong to the province of reason and conscience, I deliberately set aside all such testimony as worthless. This is not the case.

I am far indeed from disputing the authority, either in morals or religion, of the reason with which God has endowed us, or of the conscience—that "candle of the Lord"—which shines within us. Scripture itself teaches us a different lesson; for it tells us most distinctly that the same God who has revealed himself in the Bible reveals himself also in nature, in providence and in the heart of man. No mistake can be much greater than that which leads certain devout persons to imagine they exalt Scripture by abasing reason, and magnify the light that comes to us *from without* by denying or attempting to extinguish the light that is *within*. No course can be more perilous than one which brings *the facts of the world* into collision with *the facts of Scripture*, or admits for an instant that conscience and reason—the moral sense, properly so termed—can ever be really and truly in opposition to the Bible, if only conscience be living and healthy and Scripture be properly understood. To suppose that God has given us faculties which are utterly *untrustworthy* is to make him precisely what Christ says he is not—a Father who, when asked for "bread," gives a "stone"; or, solicited for "a fish," presents "a serpent."

The New Testament abounds with instances in which reason is both appealed to and counted trustworthy. The Pharisees taught that external ceremonies purified the soul before God. But our Lord rebuked his disciples

sternly for not at once contradicting and disbelieving the doctrines of these, their appointed teachers. And on what ground? On the ground of the clear utterance of *their understandings*—"Are ye also without understanding, and perceive not that this cannot be?"—Matt. xv. 1-20; Mark vii. 1-23.

When the Baptist preached, all the people, by the light of conscience—for it could be nothing else—"counted John as a prophet." St. Paul prevails, not by contradicting the inner sense, but "by manifestation of the truth commending himself to every man's conscience, in the sight of God."—2 Cor. iv. 2. When our Lord says, in relation to false prophets, "By their fruits shall ye know them," what can he be supposed to mean but that the true was to be discerned by that inward sense of right and wrong, of good and evil, given us by our Creator as our light and guide in such matters? And if these things be true in relation to man, regarded in his natural condition, how much more true must they be in relation to those of whom it is said, "Ye have an unction from the Holy One, and know all things." That we are charged to cultivate *childlike submission* is indisputable; but in connection therewith it can assuredly do us no harm to remember another charge—"Be not children in understanding: howbeit in malice be ye children, but in understanding be men."—1 Cor. xiv. 20.

It is in the light of these considerations that I am disposed to give just that amount of weight, and no more, to the moral argument against the ruin of the race, which, whether we will or not, perpetually forces itself upon our notice. For true as it undoubtedly is, that in searching the Bible the proper question for us to put is not, "What thinkest thou?" but "How readest thou?" and true also as it may be, that the meaning of Scripture is to be ascertained, not by sentiment, but by grammar, it is neither wise nor right to carry this principle so far as to disregard or exclude altogether that divine instinct which God has himself implanted in the renewed heart.

"There is a reasonable and Scriptural faith," says Mr. Goldwin Smith, "which reposes on the wisdom and goodness of God, trusts him entirely, and believes that everything in the ways of his providence which is now dark will, in the end, be made clear."

"But there is also an ecclesiastical faith, neither reasonable nor Scriptural, which consists in willfully shutting the eye of the mind; in putting force upon the conscience; in receiving insufficient evidence and pretending

that it is sufficient; in embracing things unworthy of deity, and pretending that they are divine. Those who practice this ecclesiastical faith and think it meritorious tacitly assume that the need of evidence is in an inverse ratio to the importance of the subject; and that while they would be bound to demand full proof before believing that anything of a questionable character came from a good man, they perform an act of piety in believing, without full proof, and sometimes with no proof at all, that things of a questionable character come from God."

The result of handling divine truth in this way is already beginning to manifest itself in a manner that will one day make the most thoughtless reflect.

It is seen in that *sense of uncertainty* which has come over us in relation to so many of our religious convictions, and which contrasts so painfully with that perfect conviction which the first Christians had "of the certainty of that BODY OF FACTS which constituted, and in which consisted, their religious belief." It is seen in the absence of that high sense of the *virtue and duty of truthfulness* in our convictions which even heathens honored; in the rarity of that spectacle said to have been dear to the pagan gods, "where a brave man is seen struggling with facts which are too strong for him, his honesty exposed to temptations to shirk or evade them, yet his honesty conspicuous and invariably triumphant."

It is seen, perhaps, most of all, among ourselves, in the preference which is now so widely shown by religious persons for that which is vague and indefinite in statement rather than for words that are clear and explicit. Preachers (some, at least) speak thus cloudily, not because they are unable to express themselves clearly, but because they think it most advisable to be vague on what are termed disputed subjects. They wish, if it be possible, to be regarded as, in the main, "sound," and therefore shrink from committing themselves to views the promulgation of which, on various accounts, they deem it expedient to avoid. Hearers like to have it so. And for obvious reasons. So long as a man is allowed to suppose that it is much the same thing whether he believes a given truth, *or something like it*, he is in little danger of being disturbed. Clearly defined statements bring men to the test. The positive obligation to accept or reject will often occasion *doubt*, and doubt is to most persons irksome; it compels inquiry and occasions trouble. So the conclusion is a popular one, that to be indefinite is to be *safe*; that in a teacher vagueness is at least a proof of mod-

esty and humility; while clear and definite assertion (unless indeed it be in support of some recognized opinion of a school or party—in which case the teacher can never be too dogmatic for the disciple) is, however, well sustained by Scripture, to be shunned as *dangerous*, chiefly because it is so unsettling.

Week after week books issue from the press on "heaven," and hell, and the world to come in which the supposed social, intellectual, and even physical life of the departed is set forth in glowing colors, drawn, for the most part, simply from the imagination of the writers, and often without even the affectation of deriving support either from reason, analogy, or any statement of Scripture. All these productions, however numerous or however shallow, are greedily received in quarters where anything like a thoughtful inquiry into the teachings of revelation would be regarded as distasteful, if not perilous. Even so able and sober a writer as Dr. Norman McLeod is not free from this tendency to speculate on subjects which ask only for research. What can be more unsatisfactory from such a man, than to be told almost in the same breath that while neither Christ nor the Apostles have "given us by one word the slightest ground for hoping that any man who leaves this world an enemy to God will ever repent and become a friend of God in the next," yet "we may hope that the number of the lost may be to those who are saved *fewer far* than the number of those in penal settlements and prisons are to the inhabitants of a well-ordered and Christian kingdom"? And if we ask for the ground, scriptural or otherwise, on which such hope is to be based, we are simply told (Laura Bridgman's case being regarded as an illustration) that "the living God, who alone knows each man, *may* be dealing, in ways beyond our comprehension, with the most lonely savage, whose inmost spirit he even sees, and who is of more awful value in his sight than all the stars of the sky." Dr. McLeod's *imagination* is that, in some mysterious way, "God can teach that spirit *without the Gospel* or ordinary means of grace, so as to bring it under law to God."\*

\* "Parish Papers," pp. 152-153. Dr. Guthrie all but avows similar views in *Good Words* (Jan. 1863, p. 3). He thinks it monstrous to suppose that *half* the world will be lost, exclaiming, "If at the close of the war Satan retains *half* his kingdom, his head is not crushed." And yet both of these eminent men profess to accept "the Assembly's Larger Catechism," and through it teach *as truth* that the heathen "*cannot* be saved," and that God has "fore-ordained" all but the elect to eternal ruin (see Questions 13 and 60, with the answers and proofs). It is surely high time that men knew what divines *really believe*, as distinguished from that which they *profess to believe*.

I am aware it may be said, how can a man teach *definitely* anything on which his own mind is not quite made up, or be distinct and positive on matters which he believes to be but dimly and partially revealed?

To this objection there is but one answer. The uncertainty in question is *morbid*; it is the disease of the day, and it has become chronic. Indefiniteness is not a characteristic of divine revelation. Certainty may, on almost all subjects, be reached, if we have but entire confidence in the divine record, and will take pains enough to search minutely and fearlessly for *all that it says*. But how can we do so if we are embarrassed at every step by the traditions of centuries and by the fear of man?

Is it needful to add that vagueness is always accompanied by a disposition to cling with a sort of dogged pertinacity to any view which has long been received and honored among men, rather than to favor calm and serious inquiry into its precise truthfulness? Feeble convictions are commonly accompanied by *adhesive* tendencies in relation to all that is traditional, just as obstinacy is the ordinary characteristic of a mind unable to reason, or distrustful of its ability to come to any satisfactory conclusion. The great Apostle of the Gentiles teaches that believers receive wisdom *that they may know and comprehend* the things that are freely given to them of God, and he denounces the sincerest fervor of spirit as defective where it does not likewise bring forth fruits in the UNDERSTANDING.

"To the modern mind, explain it as we may, there has come to belong an awful capacity of feeling, and a liability to intensities, both of suffering and of enjoyment (the one as well as the other intellectual, not sensuous), of which the bright, gay, *surface-loving* mind of antiquity seems to have known little or nothing. Then along with this power of feeling, striking, as it does, into the roots of the soul, there are perceptions and instinctive judgments, of which it must be said that they are altogether *modern* developments of humanity: they are *true* elements of our nature; but they have newly been brought from the subsoil. It is to the slow working of Christianity upon human nature that I attribute nearly the whole of this deeper vitality of the modern mind." (*"Restoration of Belief,"* pp. 254 and 228.)

Professor Goldwin Smith has expressed similar convictions to those of Mr. Taylor.

"The condition of mankind," he says, "presses severely upon us in the present day, chiefly *because of the extension of our sympathies* beyond the pale of Christendom to the whole human race; and there arises to countervail

the healing conviction that *the community of mankind is a community indeed*, and that which is given to one member of it is, though as yet we know not how, given to all.

"Why should we think that the way to a solution of divine mysteries is inexorably closed, or that our efforts to solve them, if made in the sincerity of our hearts, are offences against God? If the relation between God and man is one of affection, it is quite natural (according to all we know or can imagine of such relations) that our knowledge of the Divine goodness should not be given to us at once, without exertion on our part, or without the interposition of difficulties and contrary appearances at the outset which we may be permitted, in some measure at least, ultimately to pierce through. For it is under these, and not under the opposite conditions, that affection, as we experience it, is best formed, and becomes intense and deep." (*"Rational Religion,"* by Goldwin Smith.)

Facts of the most mournful kind confront us at every turn, and refuse to be hidden from our eyes. A vast and overwhelming majority of the human race, we all well know, are not, and never have been, believers, either in God or in the Gospel. Myriads have never heard the name of the Redeemer. Myriads more live and die, the victims of the grossest superstitions. Even in our own land, and amid the most favored portions of the community, few, very few comparatively, can, in any intelligible sense, be spoken of as having been "born again," or as having become "new creatures in Christ Jesus."

And amid a strangely confused teaching relative to the future condition of such persons a generation is rising around us, "earnest and devout in a sense their fathers never were, who, however hopeful they may be as to their own safety or that of their immediate relatives, can find no peace so long as they are forbidden to cherish hope in relation to the future condition of the human family." It is *among these* that a revived Romanism, carrying with it something like confidence in the saving efficacy of ritual observances, and a sort of half belief in the purifying character of purgatorial flames, carries off many a choice spirit; while thousands more, bewildered by theories of universal salvation, are rapidly embracing one or more of those modern forms of skeptical thought which, unlike the infidelity of former days, arise, not so much out of practical ungodliness, as from the pressure of sincere and heartfelt difficulties in relation to the supposed teachings of Divine revelation. Viewing the Gospel as an embodiment of the loving charac-

ter of their heavenly Father, they cannot hear, *without a shock*, of God "passing by" the majority of his creatures, and (notwithstanding the redeeming work of Christ) abandoning them to eternal ruin. And if, under the influence of this horror, such persons sometimes madly attack revelation itself as false or delusive, we can only say that, in such cases, *theology wings the shaft that quivers in the heart of Christianity.*

## MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

### FIFTH ARTICLE.

TEACHING OF THE NEW TESTAMENT—  
CONTINUED.

I TRUST it has been made plain that the teaching of Christ and his apostles does not harmonize with the modern theology relating to man's state in death. They taught the resurrection, or a translation, as the hope for a future life. They never speak of an "immortal" or "undying soul"; nor of "going to heaven at death." Not one such utterance did they ever make, in the unmistakable language employed by the advocates of that theory. "This world," and "that world, even the resurrection from the dead," is the testimony of Jesus. Two worlds, or *living* states for man, is all our Lord speaks of for the encouragement of his followers; and it is all that his apostles ever proclaimed to encourage hope, and comfort the living "concerning" the dead, or those "which are *asleep*." This total absence, by Christ and his apostles, of such language as is in constant use in modern theology is demonstration that such theology on the state of the dead, is a corruption of primitive Christianity; an unwarrantable *adding* to the inspired testimony. These additions, however, never would have occurred had not theologians grafted the fable of an immortal soul on Christianity without the least authority from inspiration. It is this foundation corruption of the truth of God that has led to all the others. Had it not been for this assumption of an immortal soul no one would ever have thought of death as anything but death—cessation of life; and, of course, of all consciousness. But with the assumed immortality of an inward entity that cannot die, anything, however indefinite, that seems to intimate a state of consciousness in death is laid hold of to support that theory; and the *plain and positive* testimony of the contrary fact is made to give way to mere inferences.

I shall not stop here to disprove man's in-

herent immortality; that has been done in "Storrs' Six Sermons," and in his "Review of Prof. Post" on that question; to which the reader is requested to refer. I only say now, there is not one text in all the Bible that saith man is immortal, or that he hath an immortal soul. That fact is settled, and as undeniable as any truth in the universe. Hence, I come to the examination of the texts relied on for proof of a conscious survival in death, with the assurance that whatever those texts mean, they do not mean that dead men are alive, or are in living consciousness. A future life only results from resurrection, or translation, "that he should not see death." Thus, "by faith Enoch was translated that he should not see death," Heb. xi. 5. But how or what did Enoch gain if he would have been just as surely carried directly "to heaven *at death*?" Wherein is it so great and peculiar a favor to be translated, and "not see death," if, after all, he would have been alive and in the presence of God just as really as though he had died?

### PAUL'S WRITINGS EXAMINED.

Why did Paul "desire to depart, and to be with Christ" by a *translation*, if he could just as well have been with him by dying? Phil. i. 23. I am aware I have touched a tender spot in the theology of my opponents by this reference to Paul's *desire*. They construe Paul's language into a desire to die, that his *soul* might be with Christ. But such a construction is without a shadow of proof; for, first, Paul saith not a word about "his soul," nor any other man's soul or spirit, in the entire epistle. Second, he speaks of death in the next chapter as a calamity, and says, "Epaphroditus was sick nigh unto death; but God had *mercy* on him," and restored him to health. Had Paul believed Epaphroditus, had he died, would have been "with Christ, which is far better" than being here, how could he say, "God had *mercy on him*" in keeping him from dying when he was "nigh unto death"? Did Paul think it would be "far better" for himself to die than to live, and just the reverse for Epaphroditus? Strange logic that! Paul's "desire to depart" was manifestly a desire for a translation, after the example of Enoch, so as "not to see death." It was a "desire" perfectly innocent in itself, but which he knew would not be likely to be granted him, as the whole connection shows; for in the third chapter he points the Philippians to his death and resurrection, saying, "Being made conformable unto his (Christ's) death; if by any means I might attain unto the resurrection of the dead," verses 10, 11. Thus it is manifes

that he did expect to die; and hence, though he *desired* a translation, he did not *expect* one; nor did he expect to be with Christ till "the resurrection of the dead"; for he saith in the same chapter—"Our conversation is in heaven; ~~FROM~~ whence also we look for the Saviour, the Lord Jesus Christ: who shall *change* our vile body, that it may be fashioned like unto his glorious body." No hint of expecting Christ to "come at death," when the "vile body" goes to corruption.

Thus we see that though Paul *desired* a translation—which would be "far better" than either "to live in the flesh" or "to die"—yet he did understand that he would die; and he labored and suffered, "if by any means" he "might attain unto the resurrection of the dead," which he taught would be when Christ shall come *from* heaven; for, saith he to the Thessalonians, "The Lord himself shall descend *from* heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ SHALL RISE," etc.

Such language is not to be misunderstood, mistaken, nor perverted to accommodate the theology of an immortal soul, that is never named in all the Bible, and concerning which the apostle never utters a word. The common construction put upon the apostle's language, of "desire to depart and be with Christ," is a simple perversion of it, and is contradicted by the entire epistle, as well as by all his teaching concerning the resurrection, which we have previously considered.

Thus I have disposed of the first text of my opponents, from which they *infer* the consciousness of the dead, and find it avails them nothing; but when taken with the context and entire argument of Paul, is strongly confirmatory that the only hope of a future life is by resurrection or translation.

If it still be urged that Paul said, "to die is gain," I reply, to die might be gain to one who had "five times received forty stripes save one," who had been "beaten with rods, stoned, thrice suffered shipwreck, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," besides numberless other trials, "to die" might be "gain" to such an one, even though an undisturbed "sleep" in unconsciousness till the resurrection. A minister in these days, with "\$5,000 salary," a comfortable home, and called of men *Rabbi*, or "Doctor of Divinity," might

not see how it would be gain to die unless he was going at once to heaven; and it may be doubted if he would think even that *gain enough* to make him in a "strait" to die—as any physician might testify who attends him when ill; but Paul's "salary" was a very different matter, and he might think it gain to die and rest till the resurrection, though he might "desire," by a translation, "to depart and be with Christ, which would be far better" than either "to live" or "die." Such might have been *his* view of the matter.

To take the common view of Paul's discourse here is to make him say, in one breath, that he *knew not* what to "choose"—to live or to die—and in the next to declare he was in a great strait to die: *i. e.*, he did very much choose rather to die than live! Can any rational man suppose Paul would talk in such a contradictory strain? Between life and death, as a means of "gain" to Christ and his cause, Paul said, "What I shall choose I know not;" but there was another thing he did greatly desire and choose, if it were consistent for his Master to grant it, viz. by a translation "to depart and be with Christ," so that he would neither live here, in this mortal "flesh," nor "die." *This* Paul did choose; at the same time he declares that he was aware that he should "abide and continue" as he was, in this present state, for the benefit of the church.

The view I have taken is further confirmed by Paul's language to the Corinthians, where he says: "We which live are always delivered unto death for Jesus' sake, that THE LIFE of Jesus might be made manifest in our MORTAL FLESH—knowing that He which RAISED UP the Lord Jesus shall RAISE UP US ALSO by Jesus," 2 Cor. iv. 11, 14. It is the change of mortality to immortality that Paul everywhere speaks of and looks for, to take place either by resurrection or translation, and not a *soul*, disembodied, in bliss, anywhere.

The next text which is resorted to to sustain a disembodied consciousness is Paul's language in 2 Cor. v. 1-8: "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and present with the Lord." It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this *apparent* instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put

such a construction upon this text as that which commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in chapter xv. of their first epistle. Let the text under consideration be taken, not as is generally the practice *apart from*, but in connection with its context. The chapter contains, in its first half, a profession of the believer's faith in his survivance of his mortality. The imagery—for the language is obviously figurative—is that of an "earthly house of this tabernacle," which is condemned to be "dissolved," and which was the apostle's appropriate image to describe the mortality of the creature man. *Man*, the one compound being, is compared to an "earthly house" or "tabernacle," which will be "dissolved." Nothing is here said or implied about an immortal and essentially permanent part of man, which, in its own nature, is independent of this general and complete dissolution; which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality—not a part of himself—must be "dissolved." But he knows that if, like an "earthly house," he must crumble in dissolution, he will be restored again in the beauty and durability of a "building of God, a house not made with hands," and which is not impressed with mortality, but one that is "eternal in the heavens." Here the two states of the believer's existence are described by an "earthly house" or "tabernacle," which must dissolve, and "a building of God, a house eternal in the heavens." Paul is undoubtedly speaking of the two bodies to which he alludes in chapter xv. of his first epistle—"there is a *natural body*, and there is a *spiritual body*," and hence he says, in the second verse, "for in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. For we that are in this tabernacle"—[dwelling as mortal creatures]—"to groan, being burdened, not for that we would be unclothed"—[we desire not to die]—"but clothed upon"—[with our eternal house from heaven]—"that *mortality* may be swallowed up of *life*." "Therefore, we are always confident;" for we know that if, on the one hand, as mortal beings we must dissolve in death, on the other hand, as beings upon whom God has conferred for Christ's sake, and through him, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures,

live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body"—whilst, that is, we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality and assume our immortality; which will be when we are raised from the dead in our "spiritual body"—our "building of God"—our "house" which is "eternal in the heavens." "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, "willing rather to be absent from the body," that is, from our "natural body"—our present mortal and corruptible nature, which separates us from the Lord—and to be possessed of our "spiritual body," our new, incorruptible nature, in order "that we may be present with the Lord," which cannot be until the resurrection, when "mortality shall be swallowed up of life."

The apostle desired to "be" present with the Lord, not as a disembodied soul, for he says, "*not* for that we would be *unclothed*;" and hence, in harmony with this desire, he says, "in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;" and, therefore, since this "clothing upon," or re-creation of the human nature, cannot take place until the resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," his desire to "be absent from the body and to be present with the Lord" cannot be gratified, and he evidently did not expect it, from his reasoning, until the dead in Christ shall rise.

So far, then, from inculcating the doctrine that at death the *soul* of the believer is present with the Lord, this text forms part of an important passage in the apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when, being "absent from the body"—having parted forever with his mortality—he should possess his new, immortal nature, in which he should behold and be forever "present with the Lord."

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here, as in the two places which I have previously considered, the Apostle Paul says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but, as if impatient of it, he groans and earnestly desires to be "clothed upon" with his "house not made with hands,

eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—"if by any means I might attain unto the resurrection of the dead." Philipians. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expressions, "clothed upon," and "at home in," and "absent from the body," it is alleged, "must signify something distinct from the *clothing* and the body. That which is 'clothed upon,' and which is 'at home in or absent from the body,' is the immortal soul." Now, this looks very specious; but admit it, for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their "building of God"—their "spiritual body," which he had shown, in his first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his "spiritual body," "mortality shall be swallowed up of life." Until this clothing upon—that is, until the resurrection—it is obvious that mortality reigns—it is not "swallowed up of life." But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment—

"There is a land of pure delight,  
Where saints immortal reign?"

The apostle is evidently at variance with the modern theology on this point when he teaches that not until we are "created in Christ Jesus"—invested with our "spiritual body"—"clothed upon" by our "building of God"—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being "absent from the body" and "present with the Lord" refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say—"Therefore, we are always confident," etc.? The sub-

stance of Paul's statement is, that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement that, when he died, his disembodied soul would ascend to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one, as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But, further, if we are to understand that apparent something which is to be clothed upon to be the spiritual nature, or soul, then the apostle plainly avows that he had no desire for this intermediate state; for he says, "Not for that we would be *unclothed*." Even with this gloss, his longing is for the "redemption of the body" at resurrection. Let it be noted that, according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage, as given above, he is made to affirm that he would rather not participate in it: he does not desire disembodied bliss—"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being "clothed upon," represents the popular notion of the soul as something within, which is "clothed upon" with its "earthly house," or "building of God," then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written—"This corruptible must *put on* incorruption, and this mortal must *put on* immortality."—1 Cor. xv. This something within, *the soul*, must *put on incorruption and immortality*, and is *itself* called "*this corruptible and this mortal*." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the apostle's language, does but involve the disconcerted polemic in greater perplexities, and, in the end, lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death is most unwarrantable—a very gross and mischievous perversion of his meaning.

That the New Testament does not clearly teach a conscious state for what is theologically called "the soul"—or a disembodied living state for man—in death, is, to my mind, a fact which cannot be denied: not one *positive* text can be produced in support of such a theory. Nor can it with truth be pretended that such doctrine is anywhere taught in the Bible in the plain language used in teaching other important doctrines, such as Christ died for our sins, the resurrection of the dead, the new birth, repentance, faith, etc. If the theory of a conscious living existence in death be true, we have a right to look that it shall be distinctly and explicitly taught in the New Testament, and not be left to *inference*. It should be exhibited more distinctly than either of the other doctrines I have named, because the Old Testament is explicit that "there is *no knowledge in sheol*," etc. Where is the testimony of Christ or his apostles that plainly contravenes the inspired testimony of the previous dispensation? I answer, it cannot be produced—it is nowhere written that man's *soul* goes to heaven at death, or to any other place in living consciousness. Till such testimony can be produced I reject the theory as subversive of the truth and the whole gospel economy of life—after death—only by a resurrection, or being made alive from the dead, "at the last day."

I have, however, not only proved the dead are unconscious, and that there is not one positive text opposing this view, but have undertaken to show that those texts relied on to prove their consciousness are capable of an interpretation in harmony with the positive testimony I have adduced in support of their unconsciousness. I have already examined Phil. i. 23 and 2 Cor. v. 1-10, and shall go on with other texts from which inferences are drawn to favor the common theory.

2 Cor. xii. 2-5 is urged as proof of a *soul* that does consciously survive when man is dead, or that can live when the body is dead. Now, not one word is said in the passage about "a soul" at all. Paul saith—"I knew a *man* . . . whether in the body, or out of the body, I cannot tell . . . such a *man* . . . was caught up into paradise . . . the third heaven," etc. Not a word does he utter about a *soul* thus caught up; and if this description of Paul is proof that a man may be conscious when dead, then it equally proves that a man when dead does not know whether he is dead or alive; for this man did not know whether he was in the body or out. Did Paul mean to be under-

stood that this man of whom he speaks did not know whether he was dead or alive! Can a man be dead and not know it, if he is conscious? Paul does here assert that if this man was out of the body he did not know it; so that if a man is conscious when dead he will not know he is dead, so far as this text proves anything in that direction: then what becomes of the notion that "dead men know more than all the world?" for any person living can tell that a man is dead when he sees him in death; but the dead man, if conscious, is so ignorant he cannot tell whether he is dead or alive! at least, he will not know that his body is dead, for Paul did not know this man was out of the body, if he was: "I cannot tell," said he. If Paul had said he did not know whether the man was dead or alive, it might have given some plausibility to the theory that dead men are alive; yet, even then, it would show dead men were very ignorant; but he simply says, some *man* was "caught up," he could not tell how; but he knew that that man *was alive*; yet whether he was caught up *bodily* or only *mentally* was a point he could not determine. That he did not contradict his own statement in his previous epistle to the same church we may rest assured; and there, as we have already seen, he predicates future life on the fact of a resurrection, without which they that have fallen asleep in Christ even "are perished." See again my remarks on 1 Cor. xv. 17, 18, 32.

I pass to Heb. xii. 18-24, "The spirits of just men made perfect," etc. We certainly have no right to make an inspired apostle contradict himself. But the construction put on this language makes Paul to contradict his previous teaching in the same epistle as well as known facts. He had said, in the previous chapter, that the ancient worthies "died in faith, not having received the promises, but having seen them *afar off*;" and he concludes the chapter by saying, "These all, having obtained a good report through faith, *received not the promises*: God having provided some better thing for us, that *they without us should NOT BE MADE PERFECT*." Does he tell us, in the next chapter, that these dead ones are already "made perfect," and that, "without us"? The advocates of the common theory, to keep up the appearance of the importance of resurrection, say that the saints will be more glorious and happy after the soul re-enters the resurrection body. If so, then the spirits of just men are not yet made perfect; and, of course, Paul was not speaking of the present condition of these just men.

It is evident that the apostle's object was to impress the mind with the mighty difference that exists between the dispensation by Moses and that by Jesus Christ, and the contrast is clear and perfect—"For ye are not" [to] "come unto the mount that might be touched, and that burned with fire," etc., "but ye are" [to] "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the spirits of just men made perfect," etc. When is this "*coming* to Mount Zion," etc., to take place? Not till God shall "set his king upon his holy hill of Zion;" *Psa. ii. 6*; for that was David's throne, which he hath sworn to give unto David's son—Jesus, the Messiah. Not till then will the spirits of just men be made perfect; which will be "at the last trump," when "this mortal shall put on immortality," and "death shall be swallowed up in victory." See *1 Cor. xv. 52-55*. To this blessed state believers in Jesus are *coming*, or are "to come": this is specially their high calling under the gospel; hence, go not back to Mount Sinai, for we are coming to Mount Zion—to that perfect state which God hath promised, when "the kingdoms of *this* world are become the kingdom of our Lord and his Christ;" when "the law shall go forth from Zion, and the word of the Lord from Jerusalem." See *Rev. xi. 15* and *Micah iv. 2*. As yet the promise of coming to Mount Zion is future; but faith anticipates it—as if present—to fire her zeal and stimulate to a course of action worthy of those who are soon to inherit the promises. For this purpose did the apostle draw the contrast between the two dispensations, and not for the purpose of teaching anything of the present state of the dead just ones. As a *fact*, the living saints had not come to the spirits of just men made perfect, nor to Mount Zion, nor to the heavenly Jerusalem; but they were coming, or to come to that glorious condition. "Wherefore," he adds, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Thus, I think, I have given—very briefly, it is true—the true sense of the apostle on this interesting subject; and find no ground whatever of support to the common theory of a perfection of disembodied spirits: the subject looks directly to the passing away of the present order of things, and the shaking to a removal of whatever can be, that the "things which cannot be shaken may remain" in that perfected state immediately to follow the overthrow of *hades* and death; being the release of the universal Church of Christ from death's

dominion and power, when "the general assembly" of believers are forever perfected. Glorious hour—blessed hope! Let it stimulate us to a patient endurance of whatever of trial attends our present state, as pilgrims looking for the restitution at the return of our Lord to reign on Mount Zion.

Acts *xxiii. 6-8* is urged as proof that Paul believed in the conscious existence of dead men. The eighth verse says, "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

It is said by those who believe the dead are in a state of consciousness that Paul believed in the conscious existence of the "spirits" of dead men, because he declared, verse 6th, "*I am a Pharisee*." But if that declaration is to be taken in an unlimited sense, Paul must have been one of the most wicked and heretical of men; for the Pharisees are denounced by our Lord as "hypocrites"—as compassing sea and land to make proselytes, and when made, they were children of hell: yea, our Lord denounced them as "*fools and blind*"—as "full of hypocrisy and iniquity," etc. See *Matt. xxiii*. He also warned his followers to beware of the leaven of the Pharisees as well as of the Sadducees; and defined that leaven to be their "*doctrine*." The Pharisees believed in the transmigration of souls, and among other parts of their "leaven" was their belief in the conscious state of dead men, in the face of their own Scriptures, which declare "there is *no knowledge in sheol*"—in the state of the dead.

With these facts before us, shall we assume that Paul believed in the conscious existence of spirits of dead men because the Pharisees did? even if we admit Acts *xxiii. 8* teaches that to be the belief of the Pharisees—which may be doubted. Paul states a fact, verse 6th; it is this: "*I am a Pharisee, the son of a Pharisee*." This fact relates to his *birth* and *education*. He then states another fact, which is this—that he was still in *agreement* with them as to the *fact* of a "*resurrection*"—nothing more. He gives not one hint that he intended to be understood as indorsing any of their other views, whatever they might be; nor did he adopt their notions of the *manner* of the resurrection; which was by transmigration; and, in fact, was not dissimilar to the notions of Davis, Swedenborg, Bush and others of that school. Paul says, it is "of the hope and *resurrection of the dead* I am called in question." This was *the question*, and not about "angels nor spirits." In the previous chapter Paul had declared his conversion, and how he heard Jesus speaking unto him, with

a "voice"; and that afterward, at Jerusalem, he "*saw him*," and was told by him to "Depart" from that place. When Paul saw the violence to which he was exposed by the malice of his enemies, and perceived that they were divided into *two sects*, Pharisees and Sadducees, he exclaimed, "I am a Pharisee," etc. This had the desired effect: it set his enemies at war with themselves; and the strife was their own and not his. Paul had not said a word of any belief in "spirits" of dead men—he confined his expression of faith to the "resurrection"; but the Pharisees, instead of admitting that it was Jesus, raised from the dead, that had spoken to Paul, as Paul had affirmed, immediately used their false doctrine, of belief in such spirits, to say, verse 9, "*If a spirit* or an angel hath spoken to him," etc.; thus, by their tradition, doing despite to the doctrine Paul had taught, that it was one raised from the dead who had spoken to him. Here again we see the evil fruits of the Pharisaic doctrine of the conscious state of dead men: it led them to reject the grand doctrines of the Gospel, "*Christ raised from the dead*"; and "no future life except by a resurrection." Such is the legitimate fruit of the doctrine that dead men have conscious spirits.

It is asked, "Did not Stephen believe in consciousness after death when he called upon the Lord Jesus to receive his spirit?"—Acts vii. 59.

I can see no necessary connection between Stephen's request and a belief of consciousness when dead. If I were dying I could utter the same language most fervently, fully believing that all my future life depends upon our Lord Jesus, who has promised to *raise up* his followers "*at the last day*." Till then, and in the confidence that Jesus will fulfil his word, to whom should we commit *ourselves* but unto him whom God hath appointed as *the head* of the Church—*the members of Christ's body*. But it may be remarked that the original word here translated *receive* is *dexai*, and signifies also *accept*. The phrase "my spirit" is only a strong expression for *me* or *myself*. Thus Mary says, "My soul doth magnify the Lord, and *my spirit* hath rejoiced in God, my Saviour." The plain sense of which is, *I myself, Mary in person*, do these things. So the sense of Stephen's language is clearly this, "Lord Jesus, receive or *accept me*." As though he had said—"Lord Jesus, I suffer, I die for thy name, for thy truth—here I am, an offering unto death upon *the altar* for thy cause—*accept me*—receive this sacrifice of myself." It is then recorded—"When he had said this *he fell asleep*": and

he will doubtless sleep till the Lord Jesus who did "receive" Stephen's offering of *himself*, shall call him from "the dust of the earth," where he now rests. ED.

## THE WORLD-BURNING THEORY.

BY ELDER S. W. BISHOP.

THERE seems to me to be a great deal of anxiety in some minds as to how the great catastrophe for which they are looking will be brought about.\* One of the special contributors of a religious paper, in a late issue, has finally concluded that it is to be accomplished through the agency of a vast comet. He says, "I do not say it will be so," still he leaves the impression on the minds of his readers that some fiery comet, a great many times hotter than melted iron, is, some day in the future, destined to run into the sun, and heat that great centre of our solar system so hot that it will set the world on fire, and thus will come the long-looked-for universal conflagration of all sublunary things. I do not question the power of that Infinite Being who spake this earth into being at the first to dispose of it in the manner indicated above, if he chooses thus to do. But the question arises, Will he do it? If he does, this earth is not the only planet that will share in the great calamity. Precisely the same result will come to every other planet in our solar system. All the planets in our system would meet the same fate with our earth, for they sustain the same relation to the sun as does the earth. It is a philosophical fact that if this earth is burned up, it must, to a great extent, affect the entire solar system—destroy our solar system with its sun, and, to that extent at least, chaos sits in murky nothingness in the universe that came into being by the creative power of the great First and Last. Who can tell how much farther the effect will be felt? Philosophy teaches that every step we take on our earth sends its vibratory motion throughout the universe. It is a conclusion that no wise man will dispute, that there is a systematic connection of each individual portion of the universe with all other parts of it. It is a great compound, complicated set of machinery, builded and set in motion by an Infinite hand. You might as well suppose that a clock would continue to perform the work contemplated by its maker after you had destroyed a portion of its machinery as to imagine that this earth may be destroyed, by no matter what means, and not disturb the entire

\*D. T. T., in *Bible Banner*.

system of worlds that God has made ; for it is, though made up of parts, one grand, incomprehensibly sublime system, from the great centre out through eternal space to the outermost walls of the universe.

To suppose that God has exercised creative power in constructing this stupendously grand universe, to toy with it for a few thousand years and then amuse himself by tumbling its almost endless systems into one vast pile of chaotic nothingness, is *sublimely* absurd. If, however, he designed to do so, he could accomplish the work of destruction through the agency of a fiery comet as easily as by any other means ; but I have too great faith in his infinite wisdom to believe that he will ever burn up the universe, or any part of it, by *any* means, or through any agency whatever.

I am told that the Bible teaches such a burning. My answer is, the plain language of Scripture refutes the notion that the earth will ever be burned.

After the Noatic flood, God said to Noah : "I will not again curse the ground any more for man's sake ; neither will I smite *any more* every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. viii. 21, 22. How long will the earth remain ? "One generation passeth away, and another generation cometh, but the earth abideth forever."—Ecc. i. 4.

Once more : "Who laid the foundations of the earth, that *it* (the earth) should not be removed FOREVER."—Ps. civ. 5.

These texts not only show in unmistakably plain language that the earth will never be burned *up*, but they declare just as plainly that it will never be burned over, or "*melted*."

There is other testimony right to the point. God promised to Abraham and his seed "all the land of Canaan, from the river of Egypt, unto the great river, the river Euphrates," for an everlasting possession. See Gen. xii. 1-5 ; ch. xiii. 14, 15, 16 ; ch. xvii. 8. Ex. vi. 3-8. Josh. xxi. 43. Gen. xv. 18. Stephen declared that God did not give Abraham a single foot of that land during his lifetime (see Acts vii. 1-5), "yet he promised that he would give *it* (the land of Canaan) to *him* (Abraham) for a possession," even this same land, "from the river of Egypt, to the great river, the river Euphrates." This fixes the fact that Abraham must inherit the land of Canaan jointly with his seed after the resurrection of the just, or not at all. If not at all, then God falsifies his word. Thank God, I do not doubt the fulfillment of this promise to Abraham. If, how-

ever, the earth is burned up, burned over, or melted into one fiery mass at the second advent of Christ, God will burn up his own landmarks and destroy his promise to Abraham, by a fire of his own kindling. This same land is promised to Christ. The angel said to Mary, "The Lord God shall give unto him (Jesus), the throne of his father David." The throne or dominion of David was the land of Canaan, and nothing else.

The prophet Ezekiel prophesied of the overthrow of the kingdom of David, and that when overthrown it should never be restored till Christ shall take possession of it as his rightful inheritance. See Ezek. xxi. 25-27. When Christ takes the throne—dominion—of David, "He shall reign over the house of Jacob *forever*, and of his kingdom THERE SHALL BE NO END." Thus, on the veracity of the angel Gabriel rests the conclusion that no devastating fire will ever blot out the boundary lines of the Abrahamic kingdom—"all the land of Canaan."

David says : "The righteous shall inherit the land, and dwell therein forever."—Ps. xxxvii. 29. "But the meek shall inherit the earth, and delight themselves in the abundance of peace."—V. 11. At last, when God's plan of love and mercy shall be consummated, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27. Before the light of the Scriptures of truth the world-burning theory is driven away into the outer darkness of ecclesiastical speculative absurdities. To those who ask, "When is the world coming to an end?" the only scriptural answer is, the world will never come to an end, it "abideth forever." This *ionion*—age—will end ; but our earth will at last be redeemed from the last imperfection brought upon her by the transgression of man, be reinstated in all its primeval perfections of beauty, loveliness and blessing, and thus, through the cycles of eternal years, her rich effulgence of immortal beauty will bless the sight, and her unnumbered fruitions will gladden the hearts of the ransomed of the Lord, as they shall "return and come to Zion with songs and everlasting joy upon their heads." How more like God is this than to imagine that after planning—creating such a glorious universe, having arranged the symmetrical order of its parts, ordered the perfection of all its infinite workings, and with the key of almighty power wound up the grand machine

and sent it on its perpetual course—he should at last get tired of the unbroken harmony of “nature’s anthem,” and hurl the entire system into the yawning chasm of confusion and annihilation. The world-burning theory seems to be a segment of that sulphuric gospel (?) that for centuries has darkened the ecclesiastical sky like the smoke from the symbolic pit of the apocalyptic vision. The clear light is *now* shining, and will shine more and more as we near the opening scenes of the future ages, in spite of all the ecclesiastical gags, thumbscrews and cast-iron bedsteads that can be invented. Sectarianism may, like Bunyan’s hoary-headed giant, sit at the mouth of its doleful cavern and growl and gnash its teeth, but it will not stop the onward march of truth. God, from his throne in the heavens, has spoken and said, “Let there be light,” and the light will shine; yea, continue to shine, until this entire planet is robed in a rich mantle of light throughout its vast extent, and angels and men redeemed shall walk in its light and rejoice in its glory through endless years.

“Through endless years earth’s coming glory—  
’Tis the glad day so long foretold;  
’Tis the bright morn of Zion’s glory  
Prophets foresaw in times of old.”

*West Meriden, Conn.*

[The following was sent me in January, but was overlooked till now.—ED.]

#### THE “PROPHECY OF LUKE XXI. 25-28.”

BY P. ALLING.

THE above is the heading of an editorial in the January number of this magazine, containing many thoughts of interest, the reading of which has suggested some additional thoughts which I wish to throw out for the consideration of the lovers of truth. The following is an extract from the article of yours:

“The expression in verse 24, ‘until the times of the Gentiles be fulfilled,’ cannot be made to mean that the treading under foot was never to cease, but the reverse, viz.: that the time would come when that desolation would terminate, and Jerusalem be no longer trodden under foot. To say otherwise is to contradict some of the plainest prophecies of the Bible.”

These statements I fully believe, but the thoughts prominently before my mind are these: 1. Are these Gentile times and this treading under foot limited by prophetic measurements? 2. If they are, where is that testimony to be found?\*

3. What are the of Th testimony is found most clearly in the book Daniel.

events that mark the beginning and the ending of those times and events?

The beginning of this work, as also the time, is manifestly marked by the ending of the seventy weeks of Daniel ix. 24, at the overthrow of Jerusalem, in our A. D. 70, at which time the 490 years cut off of the 2300 days (or years) of Daniel viii. 14 was fulfilled. If this is correct, of course 1810 full years from that time will finish up both Gentile times and of the treading under foot. By a careful reading of verses 26 and 27, it will be seen that the people of the (Roman) prince that was “to come” were “to *destroy the city and sanctuary*,” which were to remain desolate until that, “that is determined shall be poured upon the desolator” (margin), “and the end thereof shall be with a *flood*.”

Thus saith the word of the Lord (which word I have taken the liberty of transposing a little, but the sense is not perverted). In this condensed view, these points or questions are all answered quite satisfactory to my mind. But the main question is this, Are we to be governed in the dating of the ending of these seventy weeks by Gentile time or from the actual birth of Christ? Here is is a difference, as is almost universally admitted, of four years. Shall these four years be deducted from A. D. 70, or shall they not? This is now the question. Let us turn to the law and the testimony and abide the answer.

In Daniel ix. 25 we find this language: “Know therefore and understand, that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks.” Here arises two questions. 1. When and by whom did this commandment go forth? 2. To what event in Christ’s life do these weeks reach?

I will answer the last question first, negatively. Certainly, the sixty-nine weeks could not have ended at his crucifixion as assumed by Mr. Miller; because we read in v. 26, “And after *three-score and two weeks* shall Messiah be cut off”; which was fulfilled at the cross; therefore the sixty-nine weeks could not have had a common beginning or a common ending with this shorter period. By turning to Ezra vi. 14, 15, this record will be found, which throws light upon the first question: “And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius and Artaxerxes, *king of*

*Persia.* And this house was finished on the third day of Adar, which was in the sixth year of the reign of Darius, king of Persia." This testimony establishes the following facts: 1. That the decree went forth in the first year of Cyrus; consequently, the sixty-nine weeks must have there began and ended at the birth of Christ. 2. That in the fulfilment of that decree or commandment the Persian kingdom was a unit, and all of the five decrees of the different kings recorded in the books of Ezra and Nehemiah are included in the one decree of the God of heaven. When the work of restoration was completed by Nehemiah in the thirty-second year of Artaxerxes Longimanus, there the sixty-two weeks began, and ended (as above shown) at the crucifixion.

Here I will remark, according to the light I enjoy from this and other testimony, that the weeks of chapter ix. each begin with and measure different events and have no common ending; otherwise, all is confusion. The seventy weeks, I believe, began when the Persian kingdom was in its zenith, under the reign of Xerxes, who "stirred up all against the realm of Grecia," being the fourth king after Cyrus (chapter xi. 2). [See note at the end.]

But to come back to the point that the actual birth of Christ is to govern in prophetic events connected therewith, is attested not only by the Bible, but also by the acts of the Roman world, by the substitution of B.C. and A.D. into the calendar of the events of earth's history. 1. This is testimony not easily impeached. The error made of four years by the arrangers of that confession cannot in any wise alter the fact. Now, if we begin our reckoning of the remaining 1810 years of the vision, allotted "to the Gentile times of treading down Jerusalem," we are carried down to the close of the Jewish year 1876, and then what? Why, the commencement of the present war of Russia upon the desolator of Jerusalem for more than a thousand years past, and every indication goes to show that it is about to end in its overthrow and utter destruction!

Question: Is it unreasonable to suppose that, with this event, the whole period of the 2,300 days may have ended? If they did not then end, are we not to look for a similar war to occur at some future time when they do expire, and do over the very work that is now in progress? Let the wise answer and act accordingly.

P. ALLING.

Norwalk, Conn., January 18, 1878.

NOTE.—These three intervening kings are named in their order in Ezra iv., as follows:

1, Ahasuerus; 2, Artaxerxes; and 3, Darius. With this testimony before us it is passingly strange that such writers as Dr. Prideaux and others should assume that Artaxerxes Longimanus is the veritable Ahasuerus of the book of Esther. And still more strange that any should fix upon the decree Haman obtained from Ahasuerus in the twelfth year of his reign for the slaughter of the Jews throughout his empire as the one named in Dan. ix. 25. Surely that decree for their destruction cannot be tortured into the idea of their restoration or of the beginning of the seventy weeks of verse 24; but it sustains a theory, and so it must pass. Chapter vii. 1 reads thus: "Now, after these things, in the reign of Artaxerxes," v. 6, "*Ezra went up from Babylon*," which was in the seventh year of that king. Question: How long was this after the finishing of the house in the sixth year of Darius? Prideaux makes Darius reign thereafter thirty years and Xerxes twenty-one years; and if we add twelve years to the decree of Ahasuerus, the full number of 62-3 years intervened between the two events. These facts of themselves are fatal to all such applications.

P. A.

## PERFECTION OF JESUS THE CHRIST.

BY ELDER N. H. PALMER.

To an intelligent comprehension of the plan of human redemption we deem the matters concluded in our head-title to be of surpassing importance. We are well apprised that we should be modest, and proceed with religious reverence in our attempts to look into divine things, and to explore the mysteries of godliness.

But "virtue by the holy seal of God  
Accredited and stamped, immortal all,  
And all invulnerable, fears no hurt."

When, therefore, we are told "it became him . . . to make the Captain of salvation perfect," and that he, "being made perfect, became the author of eternal salvation," and when we hear Jesus saying, "the third day I shall be perfected," we feel justified in trying to understand such questions as, What is the character of his perfection? By what means was it acquired? and, What is the design, or use, of its revelation?

The perfection of our glorious Redeemer presents itself to our apprehension under two principle aspects, closely allied, but clearly distinguishable: his moral perfection, and his mediatorial perfection. We shall consider them separately.

First, *the moral perfection of Jesus.* "Whe

the fullness of time was come, God sent forth his Son, made of a woman, made under the law."—Gal. iv. 4. Two important facts are here enunciated: 1. Jesus was a man, and was under the law as other men. 2. He was a moral agent, or one whose life was to be regulated by law. These truths are also established by his declaration on coming to John for baptism. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" "Jesus . . . said . . . suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matt. iii. 14, 15. Let us now note the following facts: 1. John's baptism was of divine ordination, and was enjoined on all men, that is, all Jews. 2. John was the divinely appointed minister of this institution. 3. Jesus, though greater in nature and mission than John, was yet subject, in all moral and religious obedience, to God's law, and God's minister. 4. As a man—a moral agent—Jesus was bound to observe this and all other divine institutions given to man, for thus it becometh us—is enjoined on men as moral agents—to observe all divine ordinances, or to fulfill all righteousness. 5. Righteousness is a loving obedience to the divine law. This law is the prescribed rule of all human action, "commanding what is right, and prohibiting what is wrong." It is, therefore, the measure and the test of moral rectitude; and by the conduct of the subject as it is related to the law, either as an act or as the habitude, his moral character is determined. 6. Jesus' nature was holy, and in this regard he did not need the benefit of sealing ordinances. But as he was a man under law, it became him to establish a good moral character under the law, and, like his brethren—men in the same relation—to attain a state of virtue, or moral holiness.

We have so far only spoken of what appertains to the person and character of Jesus as a man, but the subject is intimately related to his mission and work as a Saviour. We submit the following as incontestable facts: 1. Either the transgression of a divine law by a moral agent or a refusal to render obedience to its requirements makes him a sinner; and if Jesus had refused to obey it, he had sinned. 2. Man is placed under probation, subjected to tests under divine law; and God demands an obedience springing from such a hearty love for himself and his law as shall support the will and choice in obedience to it under any condition or degree of natural evil or sensitive suffering that may or can arise. 3. But as this had never been perfectly attained by any man, it might have been claimed that

such attainment is both impracticable and impossible. But Jesus, by his life and sufferings, has removed this objection and has made the divine law honorable by rendering perfect obedience to it as a man under the highest possible pressure of both natural and moral evils.

It is said: "Before Pontius Pilate he witnessed a good confession" in the very culmination of his witnessing and suffering. To this effect he answered the persecuting Pharisees: "Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected," and intimated his suffering at Jerusalem as connected with his perfection.—Luke xiii. 32. His last utterance on the cross was, "It is finished." He had now perfectly kept the law while he drank the cup which his Father had given him—the shame and agony of the cross. In his faithfulness to God and his law under the severest sufferings he had secured a perfect moral character as a man; he achieved a divine virtue—true moral holiness—and "set us an example that we should follow in his steps." So now, having encompassed in himself a natural, a moral and a divine rectitude and purity of person and character, he is both morally and spiritually perfect. His official or mediatorial perfection is closely allied to his moral perfection, but falls under a different line of proofs and serves other ends. When told that his perfection is in order to his becoming "the Author" and "the Captain" of our salvation and "the High Priest" of our confession, it seems there is a perfection affirmed that is rather official than moral. It is our purpose to elucidate this in another paper.

*Dalton, Ga., March, 1878.*

#### THE EARTH THE HOME OF THE SAINTS.

I EXPRESSED my views on this subject some time since. Recently, in looking over some scraps of papers, I came across an "Address of Prof. Lummis," of the Methodist Episcopal Church, "before the Methodist Preachers' Meeting in Boston," from which I give the following extracts on the subject:

The earth is not to be abandoned, it is not to become an unsightly cinder. Christ is to win a perfect victory. This earth is to be brought in to the service of Christ, and to bring joy to man. It is to become as grand a monument of the victory of grace as it has been a sad memorial of the insurrection of sin. The tempter ruined man in Paradise. Will

the Conqueror of death and hades allow Eden to be an unrecovered Waterloo? Will he not rather rebuild the razed fortress and quarter there a garrison so clad in panoply of proof, so loyal in every heart-throb, that every alien will shun the peril of approach, let alone that of attack? Will there not, over the white battlements, float forever the banner of the cross, the triumphant symbol of Eden regained?

"Alas!" cries one, "I wish my home in a better place than this miserable earth." Was it not once declared by God himself to be *very good*? It is reserved for renovation by fire. Professor Robinson, in his New Testament Lexicon, referring to 2 Pet. iii. 13, and to Rev. xxi. 1, renders *kainos* in these passages "renewed," "made new," and therefore superior, more splendid. We should read them, "We look for renewed heavens and a renewed earth, wherein dwelleth righteousness." "I saw a renewed heaven and a renewed earth." This is also Paul's use of the word in 2 Cor. v. 17, "If any man be in Christ he is a *new* creature," and in Gal. vi. 15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new* creature."

We shall have the earth, then, not merely as good as it was in primeval days, but better, grander, more glorious.

Imagine Adam and Eve grumbling over the charming garden of Eden, prepared by God with everything to please the eye, with everything to attract the taste! Would not the angels, if they could have heard such grumbling, have deemed the garden too good for such occupants? But Eden, with all its beauty, with all its glory, is not to be compared with Paradise restored. These trials will be over. All will be over. All will be tested, all approved, all bear the palm of victory, all wear the crown of glory. Not a single couple, but "a great multitude that no man can number," the meek, the pure in heart, the elect children of God. Which is better—such a home, or a distant, ethereal, invisible, intangible and hardly half-imaginable world?

This is my native land; I love it.

"Lives there a man with soul so dead," etc., who does not prefer, other things being equal, his fatherland to every other? The hardy Greenlander, the Muscovite, the Swiss, the Swede, each prefers his native land.

"Well, but *all* will not be in their native land, perhaps."

If I were in Europe, or Asia, or Africa, I should call *America* my native land. If I were on Jupiter or Saturn, I should call *earth* my native land. The earth is the natal soil of

every one who dwells upon it. Abraham desired a *better native* country, not a different one. That would be absurd. That would be as if Jacob desired a *first-born* son after Reuben, as if Isaac sought a handsomer *first wife* than Rebekah. Abraham desired a better native land (*patris*)—Heb. vi. 14—the old, the sin-cursed one renewed, the curse lifted, sickness banished, death annulled. "But," says one, "when a man is born from above, heaven becomes his native land." If men are born from above *in heaven*, then heaven is this earth. We have no record of any one being born from above except on this earth. Hence, both by nature and by grace, this earth is our *patris*.

"Well," says another, "I should like this world very well, but it is too small; such a potato-ball planet would never accommodate the millions on millions that have lived."

The objection is entitled to consideration.

Prof. Lummis then makes an estimate of the numbers that may have lived in six thousand years since Adam, and sums up "Ninety-five billions, four hundred millions," and proceeds as follows:

Every man, woman and child would have ample standing-room (six square feet) on the island of Ceylon, or even on the peninsula of Nova Scotia. Every one of them could be buried in the State of New York. Take the peninsula of Arabia, lay it out in streets and parks so that half of it shall be thus taken up, and in the remaining half of it there will be room enough to build up a magnificent city of buildings such as have gone up on the burnt district of Boston, that shall give grand accommodations to every human being that has lived from Adam, and that shall live until A.D. 2,000, and be less crowded than the average of several wards in the city of New York.

#### OUR LORD'S RETURN.

No event can so interest the real lover of Jesus as that of his return from heaven. This, however, depends much on the faith possessed in regard to a future life. If the person expects to go to heaven at death, that person cannot feel the importance of Christ's return as the lover of Jesus who looks only to the resurrection for a future life.

In Dr. Macduff's sweet Memories of Olivet there is a chapter on "the joyful return of the disciples across the Mount to Jerusalem," af-

ter the angels had assured them that this same Jesus whom they had seen ascend would so return. The following are the words of comfort and warning in the closing paragraphs :

"Church of God ! drawing ever nearer to this solemn event, 'why stand ye gazing, why stand ye lingering? Christian, why loiter on the mountain top? Tarry not—squander not your precious moments. Who can tell how soon again the heavenly gates may be opened for the descent of your enthroned Lord? Go, go ! trim your lamps ! put oil into your vessels, 'He cometh—He cometh to judge the earth !' 'That *same Jesus shall so come !*' The apostles, when they heard this, folded not their arms in indifference and sloth. They went forthwith with stout, bold hearts, to do their work manfully in the Church and the world. They would long, doubtless, for that blessed moment of reunion, when they could exclaim, 'Lo ! this is our God, we have waited for him.' But they knew that the best *waiting* for him was *working* for him—waiting by patient suffering, or working by active duty. 'Who,' asks the Psalmist in that beautiful ascension psalm, where the gates are summoned to lift up their heads that the King of Glory may enter in—'who shall ascend into the hill of the Lord, or who shall stand in his holy place?' He answers, 'He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity nor sworn deceitfully,' 'If ye then be risen with Christ seek those things that are above, where Christ sitteth at the right hand of God.' Be assured there is nothing that will so raise you above the world as the elevating consciousness that you are partakers of the endless life of your living Redeemer ; that your lives are now hid with Christ in God, and that where Christ, who is your life, shall appear, *then* shall ye also appear with him in glory. Seek often to climb, by faith, these steepes of Olivet, and remember the words of the Lord Jesus, how he said, 'A little while and ye shall not see me, and again a little while and ye shall see me.' That first 'little while' will soon be over—the little while of the Church's widowhood, mourning her absent Lord. But the *great while* when '*we shall see Him,*' is every day drawing nearer. Every hour is giving fresh emphasis to the words, 'Yet a little while and He that shall come, will come, and will not tarry.' Remember it is 'to them also that *look* for him He shall appear the second time, without sin unto salvation.' The assembled Jewish worshippers *looked* for the re-appearance of *their* High Priest, when he was ministering in the

Holy of Holies. They waited anxiously in the outer porch to see the veiling curtain drawn and the Intercessor of the nation come forth, to pour upon the multitude, with outstretched hands, the old benediction, 'The Lord bless thee and keep thee : the Lord make his face shine upon thee and be gracious unto thee : the Lord lift up his countenance upon thee and give thee peace.'—Num. vi. 24-26. Not till then were the imposing services of that high day of Hebrew festival completed. Do we (of this gospel day) see through the type? Are we on the outlook for our re-appearing High Priest, coming forth from the heavenly Presence to stand (who knows but it may be literally again) on the height of Olivet, and with the same outstretched hands of love, to say to the myriads of His expectant Church, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' 'Are we thus *looking* for that blessed hope?' It was a gladdening sound to the Jewish multitudes in their temple area, when they heard the sound of the silver bells on the hem of their High Priest's garment, giving intimation of his approach :—'Blessed are they who know the joyful sound.' 'Blessed are those servants who, when their Lord cometh, shall be found watching !'—*Pp.* 342-4.

#### COMMUNION WITH CHRIST.

I THINK you will acknowledge that it is easier to serve than it is to commune. You will have observed that Joshua never grew weary when he was fighting with the Amalekites. It was hard work, but he did not get his arm weakened at it. But when Moses was on the top of the mountain in prayer he had to have two others to hold his hands up. So it is with us. The more spiritual the exercise, the sooner the soul tires of it. We could keep on preaching better than we could keep on praying, and it is easier to pray in public than it is to pray in secret ; and let me say, that even in secret, it is easier to pray aloud than it is to sit still in your communion with Christ in the solemn silence of the soul. The choicest fruits are generally the hardest to rear, and the most spiritual engagements are the most difficult for us to manage. Beloved, we ought to have an eye to this, we ought to take care that we do not neglect these merely external things, which are good enough in themselves, these outward attending to ordinances, and sermons, and so on ; but we ought also to take care that while we remember these in their proper places, we do not let these things crowd out better things,

but see to it that we get to Christ, and do enjoy living, personal fellowship with him.

Communion with Christ is the most precious thing, and once lost, I do not care what you did in the time when you ought to have been communing with Christ, you may have won coppers, but you have lost sovereigns; for many have earned pence, but they have lost diamonds. For your own sake, and for the sake of those whom you would bless, you must see to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of waiting upon him. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained, over and above everything else in the world.—*Spurgeon.*

### THE CLEANSING BLOOD.

A VISITOR among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good and see him happy, and the book he held in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors opening upon the landing, saying: "Does your book tell of the blood which cleanseth from all sin?" For the moment the visitor was too absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in urgent and thrilling tones: "Tell me, oh! tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture except a three-legged stool, and a bundle of straw in a cor-

ner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him and repeated her former question: "Does your book tell of the blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired: "My poor friend, what do you want to know of the blood that cleanseth from all sin?" There was something fearful in the energy of her voice and manner as she replied: "What do I want to know of it! Man, I am dying; I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done;" and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in, I don't know what for; I was soon out again; but one word I heard there I can never forget. It was something about blood which cleanseth from all sin. Oh! if I could hear of it now! Tell me, tell me, if there is anything about that blood in your book." The visitor answered by opening his Bible and reading the first chapter of the First Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed: "Read more, read more." He read the second chapter—a slight noise made him look round; the savage ruffian had followed him into his mother's room; and, though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters before he could get his poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died six weeks afterwards; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened in silence, but not in indifference. On the day of her funeral, he beckoned him to one side, as they were filing up the grave, and said: "Sir, I have been thinking that there is nothing I should so much like as to spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ breaks the heart of stone, which nothing else could touch, and turns the abandoned persecutor into the zealous teacher of Christianity.—*Selected.*

## TRANSITIONAL PERIODS.

"THE kingdom of heaven," said our Lord to the multitudes of Judea, "suffereth violence, and the violent take it by force." Not always, but at that particular time; the remark being prefaced by the limitation, "from the days of John the Baptist until now."

We naturally inquire what is meant by this declaration. Wherein did the time that elapsed between the preaching of John and the general promulgation of Christianity differ from other periods? The answer is obvious. It was a period of transition. It was a time for the removal of that which had long been established, in order to make way for better things that were to come.

Now it was, emphatically, that entrance into the kingdom of the Lord could be gained only *by force*—by that force of conviction and of character which, developing a new and hitherto unfelt sense of individual responsibility in relation to truth, would necessarily leap to a course of action sure to be stigmatized by the rulers as lawless and violent.

It is not a very easy matter for us to fully realize the change that was at that time wrought on the Jewish mind. Submission to an authority so unquestionably established by God himself as that of the Jewish hierarchy, was at once the habit and duty of every devout child of Abraham. To oppose the ecclesiastical rulers of the theocracy had been long and rightly regarded as treason against God; such a man was said to have set at defiance all legal authority, and he justly became, in consequence of his act, an outcast from the commonwealth of Israel.

Yet to this lawlessness the men of that day were now called. Christ, indeed, came not to destroy, but to fulfill; but *the effect* of His coming, owing to the obstinate rejection of his claims by the scribes and Pharisees, was to place those who accepted his teachings in direct antagonism with their divinely-appointed spiritual guides. Their first duty as believers was, in the strength of an individualism created and sustained by the Holy Spirit, resolutely to set aside alike the commandments of the Sanhedrim and the traditions of the elders.

Until John came this would not have been a right course, for "all the prophets and the law prophesied until John," and until then *constituted authority* had a right to demand absolute obedience. The appearance of the Baptist in the spirit and power of Elias changed all this; it placed men under a higher law than that of "the ruler," and is justified obedience even to an authority which had originally been established by God him-

self. In this sense it was that from the days of John the kingdom of heaven suffered violence, and the violent took it by force.

Nor is such a fact without a lesson. Periods like those to which our Lord refers not unfrequently occur in the history of the church and the world; periods when, so to speak, old things pass away, and all things become new; not merely with regard to God, in the sense of that revolution in taste, judgment, habit and allegiance, which takes place when a man first turns from darkness to light, but in relation to men, and especially to human authority in religion.

As in political affairs, so in spiritual, there is a time to be silent, and a time to speak; a time to bear, and a time to resist; a time to be passive under a wrong, and a time for active opposition to its encroachments. We can lay down no rules for a man's guidance in the discernment of such periods. In this matter, as in all others, "if the eye be single, the whole body will be full of light," and "wisdom is justified of her children."

But we must not fail to recognize the fact that there are times when God himself sanctions contempt for what was once a rightful object of honor. Such a period was that when Hezekiah brake in pieces the brazen serpent that Moses had made, calling it *Nehushtan*—a mere piece of brass. Such a period was that of our Lord's first advent; such a period was the reform from Popery; and such a period will come again, when it shall appear that existing institutions have lost their power; that their vitality has departed; that accumulated and permitted *unrealities* have superseded the living and the true.

How near we may be to such a period it is not easy to say. In the opinion of many, the time draws nigh when once again Christians will be thrown almost exclusively upon their Bibles and upon their God; when the closet and the family will be almost the only resource of those who call upon his name. Things will certainly arrive at this point in religious matters if churches become corrupt or worldly—if ecclesiastical authority or sectarian "interests"—if pride, property or status, in whatever form, be allowed to override the commands of God, or to stand in the way of that spiritual purification and separation of the precious from the vile which must take place before "that great and terrible day of the Lord," and which, whatever may be our mistakes either as to its nature or nearness, cannot in all human probability be very far off. "Let him that readeth understand."

Henry Dunn.

## LIVE BY THE DAY.

THERE is a laburnum tree before me while I write, which gladdened the eye a short time ago by its lovely shower of golden blossoms, but which now shows nothing but pale green leaves and withering seed-pods. When it was in bloom, I thought more than once, Ah, thou lovely short-lived thing, I shall miss thee when thou art gone! But now that its glory is departed, I will tell you how I feel. Between me and the laburnum is a flower-bed, which looked brown and bare when the other was gay with blossoms; now it is glowing in the sunshine with a bright mass of mingled hues, so varied and so beautiful, that the laburnum is scarcely missed or regretted!

And is it not thus with all the temporal mercies of God! And when temporal mercies, which roll in like successive waves or tides, when these ebb, and pass away, are they not thus replaced to the believer by brighter and better mercies—even eternal ones?

Let this teach us to *live by the day*. Was I troubled yesterday, anticipating the loss of something to-day? Ah, foolish child! to-day has brought me blessings of which I knew nothing yesterday. Shall I be troubled to-day about the events of to-morrow? No; God, whose child I am, forbids it! "To-morrow shall take care for the things of itself;" for "our Father knoweth what things we have need of." No; I will take no anxious thought for the morrow: I will live by the day!

And, on reflection, how many of the memorable word of God teach the same lesson. Let some of their blessed voices be heard! Here is one: "His mercies are *new every morning*." This passage stands in the midst of a tale of sorrow, in the midst of the lamentations of Jeremiah; and does it not bid the *afflicted* to live by the day? Beloved sufferer, the dew on the flowers is new every morning! The cheering light of day rises on a dark world new every morning! And so the dew of Christ, and so the light of Christ, on thy soul. Cheer up then, and be of good courage; "light is sown for the righteous," sown by the hand of infinite power and love; light which "shall arise in darkness," arise in each successive hour of need, turning thy midnight to noonday! Believe it, and bless the name of the Lord.

Here is another: "Give us this day *our daily bread*." Does this catch the eye of some *anxious* saint, troubled about the meat which perisheth? Dear anxious brother, God has not filled thy barns, lest thou shouldst say, "Soul, thou hast much goods laid up for many years, take thine ease;" nor has he suffered thy cup to run dry, and given thee noth-

ing for to-day; but he has given thee rather (and thou mayest thank him for this) a barrel and a cruse, which, though they never contain much, yet shall never be empty; and he has given this, and this only, that thine eye and thy voice may be daily uplifted to him, saying, "Give us *this day* our daily bread." God loves to hear thy voice in daily prayer; not the whining voice of thankless unbelief, but the humble, cheerful, earnest voice of love and hope and gratitude. Night by night he would have thee lie down in perfect peacefulness, intending to seek his face on the morrow for the morrow's needs; as one of old who said, "My voice shalt Thou hear in the morning;" "When I awake I am still with Thee." And like all God's pilgrim people, thou shalt find that, though to-day's manna be but enough for to day, to-morrow shall bring fresh showers of food from heaven, and so each day to the wilderness end! "Therefore I say unto you, Take no thought for the morrow, for the morrow shall take thought for the things of itself."

But some will say, "This is not my case; I fear not for the wants of the body, but for the joy and strength and progress of the soul; I fear I may one day 'perish by the hand of Saul.'" Beloved! the Lord has not given thee thy *present* strength to meet *future* evils! Thy present strength is only to meet thy present need; future strength shall be given for future wants. "Thy shoes shall be iron and brass"—(they shall *never wear out*)—"and as thy day, thy strength shall be." The little child shall have strength to believe in Jesus; and when the days of happy childhood are gone, the young man shall have strength to overcome the world. When youth is past, the ripening pilgrim shall have strength to toil on through the burden and heat of the day; and when noon is passed, the aged saint (such a one as Paul the aged!) shall find faith's eye undimmed and the spirit's force unabated, shall run without weariness and walk without fainting—yea, and mount up with wings as eagles, "to show that the Lord is upright; He is *our rock*, and there is no unrighteousness in Him." He changeth not, fainteth not, neither is weary, but moveth onward, in undiminished and everlasting might; and they that wait on him "shall *renew their strength*." How often? Annually? No! but, blessed be his name, *daily*. For it is written, "Our inward man is renewed *day by day*."

Does this meet the eye of some Christian who has ceased striving to accomplish the work God has given him to do, who has ceased to pull in the race, who is lying upon his oars,

and waiting for some fresh favorable breeze to waft him onward again? Oh, my brother, God has appointed the work *for to-day*—daily labor, as well as daily bread. “Son, go *work to-day* in my vineyard,” wait not idly for to-morrow; to-day was never given thee for naught. As one now gone to his heavenly rest well said, “God, who is just, measures the time to the work, and the work to the time; *He never gives us a good action to perform for which the time is lacking.* NOR A MOMENT IN OUR EXISTENCE IN WHICH WE HAVE NOT SOMETHING GOOD TO DO.” Our language should ever be, “Lord, what wilt Thou have me to do?” and when we have done one thing, “Lord, what wilt Thou have me to do now?” and so on, without a single interval not filled up with the obedience due to God. No one can estimate the good that might enter into the life of any one regulated by such a disposition. Let these words sink down into thine ears; ponder this thought in thine heart; look at the Lord’s example in this respect. Day by day he did just the work his Father marked out for him and called him to do; not laying great plans, but accepting all that came in his way, steadily keeping in view God’s good pleasure. “I do always those things that please him.” He says to us, “Follow Me” in this. The work of to-day may seem humble or little, but if it is the work God has called you to, it is really great; and by doing it to him you make it doubly great. We are “created in Christ Jesus unto good works, which *God hath before prepared* that we should walk in them.”

Simply walk, then, day by day, in the path that he has marked out for you, *as you DAILY discover it.* God has hid your future work, but it lies in your path all the way along. If your eye be watchful, you will discover fresh portions of it every day; and in the consciousness of this, “whatsoever thy hand *findeth* to do, *do it with thy might,*” and God in all things shall be glorified through Christ.

Finally, each saint may say, “*I shall not want,*” either in things temporal or things spiritual. I am not *rich* in either, it may be, to-day; but I have *enough* for to-day.

“Day by day the manna fell; oh, to learn the lesson well!

Still by daily bounty fed—*daily food for daily need.*”

Therefore “I will fear no evil,” for “Thou art with me” “ALWAYS, even unto the end,” in all Thy fullness of wisdom, power and love; and, therefore, “surely goodness and mercy shall follow me *all the days* of my life,” and “I will bless Thee *every day,*” and praise Thy name for ever and ever.—*Selected.*

## STRAY THOUGHTS.

By ELDER S. W. BISHOP.

THIS earth’s so dear;  
And all along its toilsome way  
Are tears, and sighs, and rankling thorn,  
Corroding fear,  
Our hearts are burden’d all the day,  
Bleeding and sad, wretched and torn.

One thought alone  
Can consolation bring, and cheer  
Our aching hearts by woe oppress’d;  
And hush the moan  
Of sorrow deep, and drive all fear  
From souls desponding and distress’d:

Our “*God is love* ;”  
And across each threatening cloud  
The bow of promise throws its light;  
And from above  
Our Shiloh speaks in accents loud—  
Trust me; I all thy battles fight.

I am thy Sun,  
Thy buckler, helmet, spear, and shield;  
Yea, all thy help is on me laid;  
All will be won  
At last, for every foe must yield  
When Shiloh wields his shining blade,  
‘Twill not be long  
Ere those who mourn, and groan, and sigh  
Shall in triumphant rapture sing  
The victor’s song.  
The day of exaltation’s nigh,  
The crowning of earth’s rightful King.

When he shall come,  
And on his throne in justice sway  
His sceptre mild o’er tribes of earth,  
Then hasting home  
The sons of Jacob; far away  
They’ll hear the songs of sacred mirth,  
And, hand in hand,  
Shall come to Zion’s holy mount,  
And pay their humble tribute there,  
With that vast band—  
The multitude no man can count—  
Who homage yield to David’s heir.

Yea, ev’ry king,  
From west to east, from south to north,  
Shall come at last with all their bands;  
And they shall bring  
Their glories and their honors forth  
To Israel’s King from distant lands.

‘Twill be a day  
Of gladness over all the earth,  
When restitution’s work is done—  
Sin passed away—  
Creation’s travail given birth  
To endless years of peace begun.  
May we be there,  
When morning stars again shall sing,  
When hymns of praise all tongues employ;  
His reign to share—  
Jerusalem’s immortal King;  
Then hearts shall thrill with endless joy.

## LETTERS AND EXTRACTS.

FROM MRS. ANNA E. IREDALE.

BRO. STORRS: Every month we get a letter from you, for we get the BIBLE EXAMINER, which is next to the Bible. We love the EXAMINER. Praise the Lord that he loves us, and that Jesus is mighty to save; and that when he went to the Father he sent another Comforter, the Holy Spirit; and God is more willing to give us the Spirit than earthly parents are to give good gifts to their children. The promise is, *seek*, and ye shall *find*; ask, and ye shall receive; knock, and it shall be opened; and as Abraham sent his servant to get a wife for Isaac, and as Rebekah consented and went to meet her Lord, whom she had never seen, so the Holy Spirit is sent to get a "bride" for Christ; and, praise the Lord, she listens and consents to go; for Christ will soon appear; then the holy Spirit will take us to meet him, to be forever with him that loved us; and as David sent for Jonathan's son, who was lame in both feet, and took him to be his son, and made him to sit at the king's table on account of the great love that David had to Jonathan, so God bids us come with our lame feet, and be as sons on account of the love he has for Jesus; then our beloved Lord will wash our feet and wipe them with the towel around his loins.

God is good and very kind to us in California. BRO. BROWN, a Baptist preacher for ten years, now an Evangelist for ten years, is in this city holding services at the Baptist Temple, opposite the "Branch Mint." A converted Jew gave \$100,000 to build this temple. It will seat 2,500 people—seats free. BRO. BROWN gives Bible readings in the afternoon and preaches in the evening to full rooms. He shows the people that Christ is soon coming, and he is as strong as you are on "*the ages to come*." Ministers of all denominations attend, and he shows them from their Bible how the promise of God to Abraham has yet to be fulfilled, no matter how hard it seems.

The place is filled with our best citizens with their Bibles in their hands to hear for themselves. BRO. BROWN has a chart that he intends putting up in a few days to read Revelation with. He says God has made him a teacher and a gleaner, and that it took him years to unlearn what he learned in his youth about God's Word.

Your sister in the blessed hope.  
*San Francisco, Cal., March, 1878.*

BRO. BISHOP writes: I have received several donations which have been very timely, and

for which I am thankful. My wife remains about the same. At least, she is no worse, and we hope she is slowly mending, but is not able as yet to do anything about the house. It is a great trial to me to be shut up and not allowed to preach; but it must be for the best. I am in a severe trial concerning my wife, but try to cast all upon the Lord. I know that all He does is right.

NORMAN McRAE, Galveston, Texas, writes: The BIBLE EXAMINER gives me much pleasure and delight. It is with sorrow I learn the trials of our beloved Bro. Bishop; but I am confident the Lord is with him, and will not try him nor any of us about what we are able to bear, for he does not afflict willingly; but his tender mercies are over all his works. Still he will chastise us in love; let us, brethren, put forth our hands in these days of trial and assist as God has bestowed good things on us; remembering the words of Jesus, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto Me."

GEO. P. ELLIS, Springfield, Iowa, writes: I have been reading your works for four years. When I commenced it was with my old prejudices, taught me in my childhood; but as I continued to read and study, I came to the conclusion that the way at present practised of teaching as Gospel to the rising generation is wrong, and is doing more to alienate persons from the true principles of the Gospel than all the infidel lectures and writings ever delivered or published. I wish every thinking person could have access to your writings. They show a Creator who is not one that would rejoice in the torment of his creatures. How different from the representations given us by those claiming to be "orthodox"!

MRS. I. G. MALTBY, Bristol, Conn., writes: After I received the EXAMINER for February, an Advent preacher called on me and the subject of the kingdom came up. I told him you had an article on that subject that corresponded with my faith better than I could express it in words; so I handed it to him. After reading it he wished to keep the magazine. I hesitated to part with it, but finally did so, thinking it might benefit him and enable him to see further into the mysteries of the kingdom and ages to come. There is so much said about a "*second chance*." I told him I did not see the subject in that light, but that *all* would have a chance to know Christ, either *here* or in the ages to come. I prize the BIBLE EX-

AMINER, and would be glad to send more help for it in its good work.

GEO. E. WHIPPLE, Fort Edward, N. Y. writes:—Oh, how much we have to be thankful for when we consider how much light has been given us through the EXAMINER; and the more we compare it with the best light of those around us, the more we may appreciate its superior excellence, and rejoice that the character of our loving God and Father is so clearly proved to be just, pure, good and lovely altogether; and those gross misrepresentations of his character are exposed so clearly and yet so kindly. I love the spirit manifested in the BIBLE EXAMINER. I believe it is perfectly in the natural order of things that those who worship a God who is revengeful and unrelenting and delights in torture should manifest the same character and disposition toward those in their power. If their highest idea of God is that he is a great warrior, then they will be warlike. But if they believe him to be kind and forgiving, loving his creatures notwithstanding all their imperfections and weaknesses, and that He has in wisdom so arranged that all the evils to which they are exposed shall finally enable us to appreciate more fully the worth of redemption and all other blessings to which we shall be exalted, as we shall contrast those blood-bought privileges with what we have experienced here, then we will manifest the same in kind, although in an inferior degree. The more we have of his Spirit, the more we shall conform to his likeness, and the better we shall understand those things which are revealed by the Spirit in his word. May the Lord fill us with his Spirit, and lead us to understand the deep things of God which are designed for our edification and growth, that we may attain to the full stature of men and women in Christ, that "in the dispensation of the fullness of times" we may render him effectual service in the gathering all things mentioned in Ephesians i: 10.

MILES BUZZELL, Concord, N. H., writes:—I have long been a reader of your most excellent BIBLE EXAMINER, and am a firm believer in the truth taught in it. If I had of this world's goods I would gladly help your good work; but, as it is, you have my prayers and influence in your behalf. I saw you once, some years since, and talked with you some, but not having seen or known these precious truths as I now see them, I did not appreciate the interview as I now should. There are many questions I would like to ask you.

But in all probability I never shall meet you again in *this* life. I am seventy-one years old, and only regret that I have found these truths so late in life. I receive my periodicals through Mrs. A. T. Ford, and lend them after I read them. It is astonishing to see how many people there are, all in ignorance of these truths, and willingly, too. They close their ears that they may not hear, and good brethren and sisters, too. May the time speedily come when God's truths shall be taught in all purity and knowingly. Yours, waiting for more light.

FROM ELDER N. H. PALMER.

BRO. STORRS:—The wintry weather is trying to my invalid condition, suffering constant pain from rheumatic and other nervous disorders. But affliction has its mitigations, and by the mercy of the Heavenly Father there are many compensations for a confinement that were otherwise irksome. Divine light sometimes flashes into the soul in reading God's word; needed strength and encouragement arise from communion with God's people in the pages of the EXAMINER; the light is sweet, and the hope of life everlasting is inspiring. I thank you heartily for your article, "*The Kingdom of God*," etc., in the EXAMINER for February. It is the clearest and the fullest presentment of that important and much mystified subject I have ever seen. I very much wish it could have a more extended circulation. I think it would certainly tend to beget more sober and scriptural views, and to drive away the fogs and mists generated by a dogmatizing mysticism that gather around the religion of the present times.

I should love, if able, to write more, and on many points. But I live ten miles from a post office, have little time or ability, and, in fact, cannot provide for the little expense.

May the God of all grace enable you to continue writing and publishing till all the leading features of the system you advocate are fully ventilated, and their relation and congruity exhibited. Yours, in the bonds of real Christian fraternity.

Dalton, Ga., March, 1878.

ELDER H. ROCKWELL writes from Winsted, Conn.:—I can see but little in the future, but when I look back and view the past, I can only exclaim, Oh, how good the Lord is! How wonderful that since I first heard you preach, in 1843, your "Six Sermons" in Winsted, I have been constrained to cull out the old weeds of bigotry and the traditions of

sectarian theology, and lop off the dead branches marring of God's truth. It cost me the loss of many kind friends, and I began to ask myself if I belonged to that class which, the Bible says, "shall be driven from light into darkness and chased out of the world?" It appears to me I cannot go much further to get out of the world; but at every step the light shines brighter; and now and then a cluster of grapes I find in the names of those who have been of note in the church. It rejoices my sorrow-stricken heart to know that there are some, and those least expected, who have moral courage enough when they see the truth to embrace it and proclaim it in the face of scoffs and frowns. God bless and prosper Bro. Bishop in this great work. The world does move. My health is poor, and my life is ebbing out.

#### IN MEMORIAM.

BRO. STORRS:—One of your subscribers will read the EXAMINER no more—SIMON W. ROGERS, who died in Rochester, N. Y., November 6th, 1877, aged 62. His disease was paralysis. He was sick a long time. He was with you in belief (as you probably know) in most part, if not entirely, and recommended the EXAMINER to me as the best publication of the day, so far as he knew. I believe that he lived and died a Christian, that he "fought the good fight and kept the faith," and that he was, as he claimed to be, a son of God. I have talked with him (at his house) many times on these great subjects and truths that we love so well, and always to my own instruction and profit. Bro. Rogers used to belong to the Church, but they did not want to hear him talk of the coming King and kingdom, nor of "the ages to come"; that was worse yet. He did not die in the Church, but doubtless he did die *in* the Lord; and that, in my humble opinion, is a far better state of affairs.

Bro. Rogers sleeps in Jesus, and in his lowly bed is waiting the coming of that "hour in which he will hear the voice of the Son of God and will live"; waiting till the Mighty Conqueror, "He who liveth and was dead, but is now alive forever more, and holds the keys of hades and of death," shall unlock his prison doors and bid him come forth to life and immortality. Surely this is a glorious heritage and worth striving to gain—to be free from evil, forever free from sin and all its direful consequences—"To be equal unto the angels—to die no more—to be the children of God, being the children of the resurrection."

This grand and glorious destiny may we be accounted worthy to attain is the prayer of your sister.

"Looking for the mercy of our Lord Jesus Christ unto eternal life."

MARY E. BENHAM.

Canandaigua, N. Y., January, 1878.

#### DEATH STILL AT WORK.

THOMAS W. READ, author of the well-known and widely read work, "Bible vs. Tradition," died at Nyack, N. Y., February 18th last. His residence for several years past has been at Catskill, N. Y. About a year since he came to live with his married daughter at Nyack. His age I do not know, but think it was about my own. His request was for me to attend and officiate at his funeral, but owing to the inclemency of the weather his desire was not realized. His wife survives him.

LEONARD C. THORNE, formerly a merchant of New York City, and well known to many of our readers, died at Granville, N. Y., March 3d, of pneumonia, aged forty-four. He has left a wife and three children. He left business in the city several years since and removed to Granville. He engaged actively in the Temperance cause there, and was very successful in that work. He was highly esteemed in Granville and his death much lamented.

MRS. SARAH A., wife of ELD. S. S. BREWER, died at Seabrook, N. H., March 4th, of paralysis of the brain, aged sixty-nine years. She was indeed a "help-meet" to her husband in his ministerial work; always ready to enliven the assembly with her singing.

Thus death sweeps on, and will till the Redeemer returns, who has the "keys of death and hades." He only can *destroy* the monster which has reigned for six thousand years. "Come, Lord Jesus." Amen. EDITOR.

#### CREATION THE WORK OF LOVE.

FOR what purpose was the universe formed? Our chief authorities on those high subjects have severally held that it was for the divine glory; or for the delight of exerting divine energies in production; or, for the display of the Divine power. Some have subordinately united with these objects benevolence; but the theory most compatible with the divine nature is that which pronounces the great leading purpose to be benevolence. Glory, or power, as primary motives, cannot be divested in the human mind of a tinge of selfishness, a passion inconceivable in the

Deity. But to the fullest activity of beneficence in the divine nature, no limit is to be assigned. The mere delight of calling intelligence into being, of communicating happiness, of filling the void of space with ardent existence, of raising millions of millions of bright and rejoicing creatures into consciousness, would be a motive worthy of the supreme source of virtue. That other motives, born of this impulse, might join in the recompense of this great act of Heaven; that the author of an universe, pausing from his work, and pronouncing it to be the full realization of his own holy beneficent idea, might additionally feel the joy of a parent, the power of a sovereign, and the still loftier and more incommunicable glory of a Creator, is perfectly consistent with supreme perfection. But such feelings must be the result, not the origin of action. The only word in which God ever defined his nature was "LOVE."—*Rev. George Croly, LL.D., Rector of Bondleigh, England.*

#### REMARKS BY THE EDITOR.

The work from which I have taken the above extract was published in London in 1834; a work of 625 pages, octavo, on "*Divine Providence; or the Three Cycles of Revelation.*" The extract is from the first chapter, on "*The Existence of God.*" It is thirty years since I read the work; and on taking it from among my books, laid away many years ago, the foregoing item came before me as if it had been an inspiration in my own heart. It expresses the idea that has pervaded my soul for several years, but especially no ten years past. "God is Love:" and from no other motive did He ever give life or being to one of the human race; and no other controlling motive ever did nor ever can direct his action towards the creatures he has made. Any religious theory which denies this or implies a denial, is defective somewhere, and is not to be accepted as from God, however learned or pious its authors may be. Let men look at "The only word which God ever defined his nature," viz., "Love," till their whole being is transformed into that likeness; and then most religious glories, now in existence, would seem like blasphemies against the character and government of the Creator. Christian men would become as much astonished at their own past blindness as they are now at those who anciently worshiped Moloch. May God soon be honored as his name of "Love" demands.

#### WORKS RECEIVED.

TWENTY REASONS FOR BELIEVING THAT THE SECOND COMING OF THE LORD IS NEAR." A pamphlet of 34 pages, published by F. H. Revell, 148 and 150 Madison Street, Chicago, Ill. Price, 15 cents.

This is an interesting and profitable work; well arranged, condensing much in little space. Let it be read by all. I wish for it a wide circulation.—Ed.

"THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, recently made by Professor Piazzzi Smyth and other scholars." Compiled by William H. Wilson. A pamphlet of 64 pages, published by F. H. Revell, 148 and 150 Madison Street, Chicago, Ill. Price 25 cents.

This is a work of deep interest, and practically answers all the purposes, especially to common readers, of the large and expensive works that are published on the subject. I recommend it to every one who cares to get a "Rock" foundation as to the time in which we are living. Let us "watch and pray" and keep clear of the idolatry of the world, and church conformity to the world and its pleasure-seeking customs and practices. The end of this age is *impending*, and all opportunity to be of the number of Christ's bride and share in his glory will end soon and suddenly. Let us see to it that we "are not of the world," but of Christ.—Ed.

#### LETTERS RECEIVED TO APRIL 1.

Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

The acknowledgment of letters under this head is a receipt for whatever is said to be enclosed, unless we state to the contrary.

N. D. Wight, Johnson Whaley, Laura Clough, L. H. Whitney, Stephen Hunter, James Lesslie, Mary E. Snow, S. C. Lockwood, H. S. Hough, Eld. H. Rockwell, Julia A. Dodge, Lottie Hermes, John Vanleeke, Jos. Lingle, Mrs. M. A. Battersby, Mrs. R. W. Pierce, Robert Steele, John R. Davidson, S. B. Emmons, Danforth Parmelee.

#### PARCELS SENT TO APRIL 1.

Mrs. A. E. Iredale (bound EXAMINER), Mrs. D. O. Hopkins, Stephen Hunter, H. Brittain (by express), S. C. Lockwood, Mrs. A. Andrews (sent as desired), John Vanleeke, John R. Davidson (bound Ex'r. and other matters), D. Parmelee (bound Ex'r. and pamphlets).



# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



NEW YORK, MAY, 1878.

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## EDITORIAL NOTICES.

## TO DELINQUENT SUBSCRIBERS.

AT the middle of this volume, *i. e.*, in March, I gave notice that "over one hundred" who had received the first half of this volume of the EXAMINER had, up to that time, made no remittance. I regret to say, now, that two-thirds of the volume has been sent to them, there are over eighty of that number who have made no response. Shall I not hear from such immediately? The BIBLE EXAMINER will be seriously embarrassed, if not compelled to *suspend*, if this deficiency is not soon remedied. I thank those who have responded, and hope the remainder will do so without delay. If this is not done, or a reasonable excuse sent me before the next issue of the EXAMINER, you must not think it strange if it does not come to you again. I regret to say this; but no apology and *no pay* implies the Magazine is of no value in your estimation. Ed.

The Bible Examiner is a Monthly Magazine. *Terms*, \$2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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BIBLE EXAMINERS, bound plain, will be furnished for \$2.00 per volume. Volumes 18, 19, 20 and 21 can still be supplied. Also in plain morocco, with gilt edges, for \$3.25.

"FOLLOWING AFTER TRUTH": *Part Fourth*.  
—Messrs. J. & W. Rider, Bartholomew Close,

London, will accept my thanks for a copy of the above-named work *received*. Ed.

THE PROTEST AGAINST PAPAL INFALLIBILITY, by one of the Bishops of that Church, in the Œcumenical Council of 1870, which is found in this number of the BIBLE EXAMINER, will be read with interest, notwithstanding its length. I am not aware that it has appeared before in this country. A conflict is evidently going on in that Church. The Jesuits are laboring for mastery. The present Pope is a Jesuit, although his purpose at first is to show a peaceable face, or "lamb"-like disposition, and perhaps disclaim infallibility; yet no such professions are to be trusted when it is known the Jesuits elected him, and they are too cunning not to know their man and what he will do when the favorable time comes. If he now "speaks as a lamb," be it remembered he may yet "speak as a dragon"; then woe to the men who dare oppose his mandates, backed by the infallible Jesuits. Ed.

THE PASSOVER, OR LORD'S SUPPER, was celebrated at the Editor's house the 17th ult. It was a season of interest. There were representatives present from Pennsylvania, Massachusetts and Connecticut, as well as New York. All seemed edified and comforted. Among those present were Samuel Norris and wife. Brother Norris is an old Methodist preacher, who, in 1836, with myself, was censured for attending an anti-slavery prayer-meeting in Cincinnati by the General Conference of the Methodist Episcopal Church, of which we were members. The censure has been removed since slavery came to an end, and we received copies of the action of the General Conference in rescinding the resolution of the Conference of 1836. Brother Norris is still a minister of the Methodist Episcopal Church; but our brotherly affection has never ceased, and it gave me great pleasure to meet him and his wife at our annual celebration of "showing forth the Lord's death till he come." Brother Norris is 78 years old, and has lately lost his only son, who was also his only child; truly, a sad bereavement. He sustains a superannuated relation to his Conference as a minister by reason of deafness. Himself and wife are in great affliction, but keep alive their confidence in the Lord. May they find the grace of our covenant God to be sufficient for them! Let us remember them at a throne of grace.

GEORGE STORRS.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXII.

NEW YORK, MAY, 1878.

No. 8.

## THE GODHEAD.

"In him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9.

It is doubtless well known that the editor of this magazine has refused, for near twenty years past, to enter into any controversy carried on under the names of Trinitarian, Arian, Unitarian and Socinian, because he had become satisfied that none of them had any Scriptural ground for the *positive* and uncharitable positions they assumed, and because the Saviour has plainly declared that "No man knoweth who the Son is, but the Father."—Luke x. 22 and Matt. xi. 27.

The editor has not been without views on this subject, but has hitherto refused to give them to the public, because he would not consent to be drawn into controversy on an inquiry where *certainly* was impossible. He now presents the view that has occupied his own mind for about twenty years past; he does it simply by way of *suggestions* that may possibly relieve some sincere minds that have been perplexed by the various dogmatical statements of the above-named sects.

The editor will not consent to go into a controversy with any one on the subject; he will leave every one perfectly free to accept or reject his suggestions, which have given his own mind perfect peace on a disturbing controversy that has made much strife among professed Christians, and continually kept up unseemly divisions among those bearing the name of *the* CHRIST.

That the names of FATHER, SON and HOLY SPIRIT are Scriptural no one will deny. It is the relation in which they stand to each other that is the subject of inquiry.

1. "THE FATHER," as such, is invisible and incomprehensible. "No man hath seen, nor can see." He is "dwelling in light, which no man can approach unto."—1 Tim. vi. 15, 16.

2. "THE SON, as such, is the *outgoing* of the Father, or the *visible manifestation* of the

Father—"God was manifest in the flesh"; thus showing the heart and sympathy of God to dying men."—1 Tim. iii. 15, 16. Jesus Christ says, "I came forth from the Father, and am come into the world."—John xvi. 28.

3. "THE HOLY SPIRIT," as such, is the *invisible* or *internal* manifestation of God through the Christ, as the producing cause of man's renewal or recreation; which invisible manifestation first produces "conviction of sin," then "helpeth our infirmities" by leading us to "God manifest in the flesh"; through which manifestation *hope* is inspired, *faith* brought out into action, and a vital union formed with "God manifest in the flesh"—sins are forgiven, a *spiritual* nature produced in man, and he has the Holy Spirit as "THE COMFORTER" and ever-present help. Man is thus made a "*partaker* of the *divine* nature."—2 Peter i. 4.

4. "JESUS CHRIST," the Son of God, *died*; all is dark and apparently hopeless; the manifestation ceases. Awful suspense! But Christ *arises* from the dead and *ascends* into heaven, where in human nature he is glorified and has "all power in heaven and earth" in his hands. From his exaltation he sheds forth the Holy Spirit on all men, but especially on true believers. He had said, "I came forth from the Father and came into the world": again, "I leave the world and go to my Father."—John xvi. 28. This is now all a reality, and "the glory he had with the Father before the world was" is restored to him and greater glory also.—John xvii. 5.

Thus *the* GODHEAD, though *a unit*, presents different aspects, each of which has its appropriate work or office, and neither can be removed or withdrawn without ruin to man and a destruction of all Scriptural hope of future and eternal life. Hence it is true "the Father is God, the Son is God, and the Holy Spirit is God"; yet there are not "*three gods*," nor "*three persons*" in God, but *ONE GODHEAD*, manifesting itself *visibly* through the flesh, and *INVISIBLY* by the regeneration of men to constitute them a *new* creation.

All attempts to explain the *how*, or to satisfy an unsanctified curiosity as to the manner of the existence of the GODHEAD in its unity

and manifestations, are peurile, bewildering, pernicious and, if pressed with tenacity, ruinous to peace of mind, to faith and to the hope of life eternal.

These different *aspects* of the GODHEAD are not matters for speculation, but enter into the *experience* of every regenerate man from the day the work of his regeneration begins by a union with the Christ. Disputation on the subject is as absurd as to be disputing about the eternity and self-existence of God. No man can explain either or demonstrate *how* these things can be. The *facts* are there, and that is all which it is necessary for us to know in our present state. If men will spend their time and talents in disputing about these matters, they must "suffer loss" in the end, though "they themselves may be saved, yet so as by fire."—1 Cor. iii. 11-15.

Suggestions on the subject may be harmless and possibly profitable; but when they degenerate into *disputes* and a *positive* spirit, dividing Christians into hostile sects and parties, it presents a sad spectacle of a degenerate system of religion and a departure from primitive Christianity, the sum of which is, "GOD IS LOVE."  
GEORGE STORRS.

#### THE PRAYER OF JESUS—JOHN XVII.

THERE are many things in that wonderful prayer for our reflection. One point, however, will occupy attention at this time, that is, verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the *world* may believe that thou hast sent me."

Two things here call for special notice, viz.  
1. That believers in Jesus all "may be one"; and, 2. The end to be accomplished by that union.

1. *That "all may be one" who believe in Jesus.* Has this prayer been answered in the present age or dispensation? It certainly seems that it has not; indeed, may it not truly be said, there is no evidence of such a union of the nominal church? at least since the days of the apostles, and then only for a short time; for there were serious divisions even in their days. What must we then conclude? Shall we say, *that* prayer will never be answered? Nay, verily; for Jesus said to his Father, "I knew that thou heardest me always."—John xi. 42. His prayer, therefore, for the oneness of believers of this and the past ages must and will be answered. Is there any probability that it will be in the present dispensation? All appearances are against it; indeed, it might truly be said, it is impossible without there first

being a resurrection of all believers who have fallen asleep. Till then, how can Jesus' prayer, that all believers in him shall be one as he and his Father are one, be answered?

My conclusion is, the prayer will only be answered when all true believers are raised from the dead and the living ones changed to immortality; then will they all "see eye to eye" (Isa. lii. 8), and "the body of Christ" be perfected, and no more divisions ever be known, but they *all* will "be one, as thou, Father, art in me, and I in thee," and "they also be one in us;" a unity which can, seemingly, only be completed when the saints are glorified; and this view is confirmed by the language of Christ following, viz., "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."—Verse 24.

The answer to the petition for *all* believers to be one, as Christ and his Father are one, it seems evident can only be realized when and at the time they are all with Christ and behold his glory; which is not in this age, but in those to come. Then, and not till then, can such a glorious result as the *oneness* prayed for be realized. This leads us to the inquiry relating to the result of such oneness, viz.:

2. *The end to be accomplished by that union.*

"That the *world* may believe that thou hast sent me." This corresponds with Paul's statement in Eph. ii. 7, concerning God's purpose in raising up believers in this age, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Thus will the prayer of Jesus (John xvii.) find a full and perfect answer. By the manifestation of a people, once "dead in trespasses and sins," now made *one*, as Christ and his Father are one, redeemed from sin and death by Christ, and then with him in glory, "The world" (the mass of men) will "believe that the Father sent the Son to be the Saviour of the world."—1 John iv. 14. In those "ages to come" we shall see the Saviour's prayer (John xvii.) was not that unmeaning thing which many now seem to think. We now may see why, at verse 9, he said, "I pray not for *the world*, but for them which thou hast given me". . . "out of the world"—verse 6. The perfecting by discipline now, and oneness in glorification with himself, was the first object of his prayer. Till that was accomplished the ultimate object, viz., "That *the world* may believe that thou hast sent me," could not be accomplished, according to the order the Father established, viz., to bless the race—the mass—by a seed, of which Christ was to be the first and Head; all of whom

were first to be tried as in a fire and then glorified together; being all made one in Christ and his Father, "I in them, and thou in me, that they may be made perfect in one." The Head and body, all united, made immortal, together manifesting the wondrous grace of God in raising up, from even the "chief of sinners" (1 Tim. i. 15), a glorious "first-fruits of his creatures" (James i. 18); thus "in the ages to come" showing "the exceeding riches of his grace in his kindness toward us through Christ Jesus," and leading the world (the masses) to believe in Jesus as a real "Saviour of the world," deep as they have been steeped in sin. Then will "the unsearchable riches of Christ" be so unfolded that we shall understand what Paul meant when he said, "Unto him (God) be glory in the church by Christ Jesus throughout the endless succession of ages" (Eph. iii. 21)—*MacKnight's translation*: or, "unto all generations of the age of the ages," is the literal translation of the Greek; which is, "*Eis pasas tas geneas tou aionos ton aionon*." Thus the fact is established by apostolic authority that there are to be *generations* in the future; and to them will be manifested the "glory of God in the church," showing "the exceeding riches of God's grace in his kindness toward us" (who have been gathered "through Christ Jesus" in the previous ages), to "the ages to come."—Eph. iii. 7.

We have had enough, and more than enough, of the narrow, contracted views of "the riches of God's grace," and his glorious designs in relation to his work of the redemption of the human race. Let the blasphemy of his character and government over the creatures he has made cease: and I add the apostolic "*Amen*."—Eph. iii. 21. For the Lord is good: his mercy is everlasting; and his truth endureth to all generations."—Psa. c. 5. "With my mouth will I make known thy faithfulness to all generations"—lxxxix. 1. Again I say, *Amen and Amen*.

#### AN APOLOGY.

"WHO are the kings of the East?" In reply to this question last month I said: "All of us will have to wait till they are manifested," etc. I might have expressed an *opinion*; but that would probably have been of little value to any one. On reflection I have thought I would venture to express it. It seems to turn on the force of the term "*East*." The Greek term, there used, is *anatolon*. The first definition of the term is, "*day-spring, dawn*"; next is, "*sun-rising*." These indicate the coming of day. The text, then, may be

read, "The kings of the *morning*," or "coming day." Then the inquiry might arise, What day? The answer might be, The day of the Lord. "The Sun of righteousness shall *arise*."—Malachi iv. 2. That opens the day of the Lord. The kings of that day are the Lord Jesus Christ and his saints. But the way is to be "prepared" by the "drying up" of the power that has so long trodden under foot Jerusalem and David's throne, which was on Mount Zion, where God says he will set up his king.—Psa. ii. 6. From there "the law shall go forth, and the word of the Lord from Jerusalem."—Micah iv. 2. That land, then, is to be cleared of whatever power may have it in possession at the time the day of the Lord *dawns* and "the kings of the sun-rising," or morning of that day, are about to reign with "the Lord of hosts in Mount Zion and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23.

If the drying up of the waters of the Euphrates signifies the destruction of the power which has so long trodden down Jerusalem, then the Ottoman or Turkish rule there is to come to an end for the purpose of having the way of the kings of the day of the Lord to enter upon the rule of the kingdoms of this world, and to send the law of universal government from Jerusalem to all nations and people, so that they "shall serve and obey" the kings of the "sun-rising": the kings of God's appointment, with Jesus Christ at their head as "Lord of all."

If these thoughts are of any service to those looking for "the kingdoms of this world" to "become the kingdom of our Lord and his Christ," they are at your service; but I shall not dispute the point with any one. Ed.

#### DEATH'S DOINGS.

ONE of the brightest and best of men of this age has fallen: Our beloved Henry Dunn, of England, has "gone the way of all flesh." This intelligence is brought by *The Rainbow* for April, and noticed by its editor in the following manner:

"DEATH OF HENRY DUNN, Esq.—The readers of this magazine have often had the privilege of perusing papers written by Mr. Henry Dunn—one of the clearest-headed men we ever knew, and a pioneer in the great doctrinal reformation which is at present engaging the thoughts of Christians everywhere. This devout and very thoughtful man fell asleep on the 16th of March, in his 78th year. For many years Secretary to the British and

Foreign School Society, and the animating spirit of that great institution, the cause of popular education owes him much. His ecclesiastical and biblical works are remarkable for independent thought and careful examination of Scripture. He was in no sense of the word a party man, but he recognized and loved individual Christians wherever he found them. His generous hand was ever open to do good, but he looked with high-minded contempt on that charity which must have its gifts proclaimed in newspapers. A great and good man has gone to sleep until the Lord comes. Another of our friends has left us. We commend his excellent widow in her grief to the loving care of our Father in heaven."

---

REMARKS BY EDITOR OF "BIBLE EXAMINER."

These words of Dr. Leask put to shame the attempts of some Americans to defame Mr. Dunn and his views. Though I arrived at my present theological views without any aid from him or any thought of him, I have been greatly helped and strengthened by his writings since that time; and though I have differed with him on several points, and still differ from his views on some things, yet there are but few I so highly esteemed and admired for his Christian spirit and charity. The last letter I received from him (near a year since) he sent \$25 to help the EXAMINER and \$75 to help Bro. Blain, but strictly forbade our giving any publicity to his generous donation; but now that he sleeps I feel at liberty to mention it, to show the kindness of his heart. I sincerely thank Dr. Leask for his testimony concerning our departed brother.

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THE CONTRAST OF THE AGES.

EVERY attentive reader of the Bible must have noticed that the characteristics of the present age are wholly different from those of the age to come. It would be a pleasure to write at length on this inviting subject, but it is not necessary. The mere mention of the fact will spur the reader's memory in search of many a passage where the "now" and "then" of mankind are set in vivid contrast by the inspired writers. And we may preface the few remarks that follow with an argument which should have weight with intelligent men. It is simply this:—If the writers of the Bible have described the present *æon* so exactly, dwelling upon its painful experiences with a graphic minuteness which every one feels to be correct, surely the descriptions they give of

the *æon* after the return of Christ deserve our grateful confidence. If they have spoken to our hearts and minds about the time that now is with perfect correctness, as every one must admit, let us gladly accept their glowing pictures of the time that is to be as evidence of our Father's determination that his children shall not always be in storm and darkness, but that calm and sunshine await them at the coming of their Lord.

For, be it remembered as essential to the validity of this argument, the writers under notice do not merely admit the fact of painful experiences; it requires no inspiration to do *that*; but they give the divine reason why men are subjected to these trials, a thing they could not have done without the authority of God. It follows, therefore, that their revelations of the future are absolutely true. The scenes they describe will be seen in all their exquisite beauty by eyes that will never become dull with headache or dim with age. The promises they make, under divine inspiration, will all be realized as facts in the actual experience of the sons of God in the life incorruptible. And their predictions of the hallowed joys of the royal family of heaven—the brethren and sisters of the Lord Jesus—will be fulfilled both as a necessity of the Father's faithfulness and as a fruit of his love.

It is simply impossible that the present dispensation closes the dealings of God with the world. Our profound regard for his character, even if we had no clear revelation on the subject, makes the contrary supposition an offence to the intellect and a burden to the heart. There *must* be an "age to come"—not in some fancy world of ghosts, concerning which the pulpit has talked nonsense for centuries, but—in this world, man's—Christ's—God's world, the material centre of the universe, upon and in relation to which the legislative and gracious acts of the supreme Ruler have all taken place. We must no longer be sent among "the infinities" to find a foothold, where foothold there is none, for the solution of theological perplexities; but must gladly accept the blessed fact that the future "habitable world" is here, beneath the sun that to-day passes over us in his circuit, and not "above the skies"; here, where our Lord was born, lived, taught, suffered, died; here, where his followers have borne their heavy burdens, and their brave testimony for his name's sake. The locality of the nobleman's kingdom is not in a far country, but in the land of his birth; and the righteous are to "inherit the earth," and to have "rest" when the Lord Jesus is revealed from heaven. Tears and tribulation, sorrow

and affliction are things with which God's chosen ones are familiar; but the time comes when this glorious vision shall become a fact:

"And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

But there is an intermediate age between the present and that to which this apocalyptic scene belongs—an intermediate age, the beginning of which is probably very near; and it may help to shade our eyes from the brilliance of John's scenic paragraph if we look to that of Isaiah:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den: they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The wondrous beauty of this passage has arrested the attention even of the most prosaic reader, and to those who can appreciate the lofty flight of inspired song it is a gem of rarest lustre. The prophet-bard was on eagle wing when he dared thus to speak of things which, so far as time is concerned, were many

centuries in the distance, and which, so far as the facts are concerned, are contrary to all human experience. But we have to do here with the supernatural, and that is a sufficient answer to every argument drawn from the natural habits of the wolf, the leopard, the lion, and the asp. When God interferences, difficulties vanish; and every one must at least admit the splendor of the conception that when the disloyalty of man to God comes to an end; the disloyalty of beast and reptile to man shall also cease. But this is precisely what our poet sings. When the earth is full of the knowledge of the Lord, the shepherd need not fold his flock for fear of the wolf, and the mother need not apprehend danger to her child, though it put its little hand into an adder's nest. Beautiful prophecy! Happy times when it shall be fulfilled!

But stop! We must look straight in the face of a thought that visits us here. Have we not all made a mistake regarding the men who shall live in those happy, peaceful, prosperous millennial days? Our troubles in this age annoy us greatly; we are no sooner out of one grief than we are plunged headlong into another; and each succeeding affliction has peculiarities which make it look worse than all its predecessors. And so we think that the dwellers beneath the light of the New Jerusalem—the star of the King, of which the star seen by the orient sages was the type—must be highly privileged persons. And so indeed they will be—privileged almost beyond what our imaginations can realize; men with hardly anything to trouble them, enjoying a perpetual holiday under the blessed government of the ever blessed King. No war, pestilence, or famine; no destructive tempests, earthquakes, "tidal waves," furious elemental battles mingling earth and sky, and caring no more for human life than a whirlwind does for a straw. A fruitful earth, a smiling heaven, a healthy, long-lived people—all the wretched features of our present fight with poverty, filth, disease, vice, crime, death and the devil seeming to the men of those halcyon years an incredible myth of the olden time, or, at least, an exaggerated account of the mismanagement and misgovernment of their very stupid ancestors.

Yes, you say, would that our lot had been cast in the millennium, and not in this age of distressing conflict with every kind of evil! We die daily, and life is often a burden almost too heavy to bear. Our faith is so severely tested at times that we are driven to the verge of despair, and tempted to think that we cannot be Christians at all, and that God does not really care for us.

Well, now, had our birth—yours and mine, brother—been postponed until the millennium, it would have been a very comfortable thing for us, certainly! But are you quite sure that your wish is a wise one? May there not be an unsuspected current of selfishness running through it, which blinds you to the privileges of the present age? Recollect that God is making his heroes now; that the battle-field is the school in which he is training his mighty men of the future; that tribulation is the avenue to the kingdom; and that fidelity to the absent King will get the prize when he returns. The grandest promises of reward and honor are to him who overcometh; but what will the men of the millennial world have to overcome? That they will be good and loyal and righteous we have no doubt; but we really do not see that they deserve very fervent thanks for these virtues when everything goes smoothly with them, and when the devil, shut up in prison, will not have it in his power to tempt them. But loyalty amidst fierce opposition, godliness in the midst of the ungodly, and unwavering confidence in God, while the fell assaults of the malignant adversary are beating against the heart of the believer, are very different things. It is the men who come out of great tribulation whose white robes attract the attention of the universe. It is the victors who fought the battles of the Lord in his absence who are to shine as the sun in the kingdom of their Father.

The contrast of the ages is a text for a volume. We merely suggest it for the meditation and consolation of the true followers of Christ. The old serpent is full of malice against them, because of their friendship with his destined Destroyer, and they must not be taken by surprise if he sometimes plunges them into deep grief. His time is coming, and so is theirs—his for everlasting destruction, theirs for eternal joy!—DR. LEASK, *Editor of the Rainbow*.

FROM ELDER JACOB BLAIN.

BROTHER STORRS: As some friends write to inquire if I am living, I wish to say, through the EXAMINER, that the Lord in mercy has preserved me through the past winter, the season so trying to aged persons. I have recovered from the injury I received by being knocked down by a horse in the winter; and though my strength gradually declines, my general health being tolerably good, I yet hope to see some good days before I "sleep." Though signs of our Lord's return continue to appear, I can hardly hope to live to see it till the "trump of God sounds" to awake me. But thanks to his name for faith to say, cheerfully, "Thy will

be done." The main-spring of my comfort is still in learning what Christ is to *do* when he comes, and not the *time* of his coming. He is *sure* to come, and eternity will be long enough for the glory Paul hoped for. I may not be able to write much more for our Magazine, but can answer letters, and hope old and loved brethren will not forget me. I am cheered by seeing some of their letters and articles in the EXAMINER.

I am more and more cheered by the hard battle lately waged against "endless misery"; but am sorry to see all the writers in a mist, or see "men as trees walking," on some points. For instance: no one, as I have seen, says a word about the *devil*—What is to be done with him? As they leave him, as it were, out in the dark, perhaps they begin to doubt his very existence. Another quite important matter seems to be left dark, viz., Where are the unconverted, to be chastised, or "receive according to the deeds done in the body"—after the resurrection? They tell of no "purgatory," and rightly reject the theological hell; and I suppose they do not believe in "Milton's War" being in our real heaven. Prov. xi. 31. may yet give them more light on this subject: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." But as we all have had to change our views of truth by a step at a time, let us wait patiently for greater developments, and bless God for moving so many of late to take so *long* a step in "growing in knowledge" in a right direction.

Buffalo, N. Y., April 23, 1878.

#### A PRAYER.

OUR Father, let thy kingdom come,  
Let the whole earth thy glory see,  
When all the saints are gathered home,  
And clothed with immortality;

When all, of every grade and name,  
Who lived and died in ages past,  
And never heard of Jesus' name,  
Shall hear that blessed truth at last;

When Christ and His perfected Bride  
Shall rule the earth from shore to shore,  
Darkness and error shall subside,  
Sorrow and weeping be no more.

Soon will be changed this mortal form,  
Soon we shall our Redeemer see;  
All who by faith have overcome  
Will be from bonds of flesh set free.

Then, with his preserver ever blest,  
We'll sing in loud, exalted strains  
(When we have gained the promised rest),  
O'er all the earth King Jesus reigns.

Elyria, O.

AVIS—

## "FOLLOWING AFTER TRUTH."

"Being Extracts from the Published Writings of  
HENRY DUNN (of England), from 1856 to 1875.  
With Additional Papers and Editorial Notes."

## XIV.

## ESCHATOLOGY.

## PRELIMINARY.

IT is no uncommon thing in the present day to hear from experienced Christians, and even from ministers of the Gospel of the highest standing, that they have never given much attention to the eschatological element in the Bible—that which relates to "the last things." The avowal is sometimes followed by the expression of an intention before long to consider the whole subject very carefully; but it is not unfrequently accompanied by an obvious distrust as to the possibility of arriving at any satisfactory result.

Two reasons for the prevalence of this state of mind, and of a consequent unwillingness to study what is written regarding the future, may be named. The *first* is that a feeling of something like disgust has been occasioned by the weakness and absurdity that has so often been manifested by good men when attempting to expound unfulfilled prophecy. The *second* is the growth in modern days of skepticism in regard to almost everything in Scripture that is commonly assumed to be predictive. Hence, many hold that the Apocalypse refers chiefly, if not exclusively, to events that found their fulfillment in the ruin of Jerusalem and the dispersion of the Israelitish people; while not a few thoughtful students of Scripture maintain that the Hebrew prophets ought rather to be regarded as preachers of righteousness than as seers privileged to tell us what shall be in the latter day.

As *predicters*, it is said they are not of much value, at least to us. What refers to the coming of Messiah, however obscure it may be, is still received and regarded as all-important, especially in controversy with the Jew; but what is written regarding the future restoration of nations and the glories of the latter day has come to be considered as too dark to be of much practical service. These portions are therefore commonly interpreted in a vague and general way, as pointing to the triumphs of truth under the Christian dispensation.

It is obvious enough that so long as this doubt exists, confidence as to what is recorded in Scripture relating to the future, whether near or distant, is out of the question. So long as it continues some will, as heretofore, deny the value of *all prediction* in the Bible; while others, recognizing a kind of inspiration

in the sacred writers, will say that their views regarding things to come, while honestly entertained, were bounded by their subjectivity and circumstances; that the forms of conflict with evil to which they refer are only such as recur from time to time in the history of the world and of the Church; that those who seek to gather from the prophets anything like a clue to what may be expected in our own or in coming days "have wholly mistaken the science of exegesis, and have yet to learn its first and constituent elements." Against all such notions the author of the following remarks most earnestly protests.—*Editor of the "Following after Truth."*

## THE LAST DAYS.

"In the last days," says the Apostle Peter, shall come "scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." St. Paul, speaking of the same period, says, "Perilous times shall come"—times in which a chief characteristic of the day will be lawlessness, lust of money and pleasure, boastfulness and untruthfulness; men generally "having a form of godliness, but denying the power thereof."

The first question which arises in one's mind after reading these things is, "What are we to understand by the last days?" In his First Epistle to the Thessalonians, St. Paul certainly writes as if he expected the *immediate* return of the Lord and the closing of the dispensation. *Not*, indeed, that he even then professed to know anything by *inspiration* as to the period of the Second Advent, for he immediately adds, "But of the times and the seasons, brethren, ye have no need that I write unto you, for you yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Peter, who in his first epistle had written, "The end of all things is at hand," in a second letter warns those whom he had addressed that before the final day "scoffers" would arise, denying the return of the Lord altogether; bids them remember that one day was with the Lord "as a thousand years," and that whenever the event took place it would be unlooked for. It seems plain, then, that neither Paul nor Peter intended what they had written regarding "the last days" to apply to a time then passing, but rather to the end of the dispensation, let that end come when it might.

A second question then presents itself, which is this: "Have we any, and if any,

what reason to suppose that the generation now entering upon existence is likely to live in, or, at all events, approach very near that period which is denominated in Scripture "the last days?" Is there, or is there not, anything so *peculiar* in the character of our own times—anything so distinct from other periods of the world's history, as to warrant the expectation that in the day now passing, or in that which is about to approach, we shall discern features corresponding to those which have been depicted beforehand for our warning in the apostolic epistles?

The most discernible of these are, first, the denial of a Second Advent at all—by which is meant the denial that Christ will ever again come to earth in human form; the denial, in short, that the great laws by which God governs the world are, under any circumstances, ever interfered with by him who ordained them. The second is, that all the different forms of wickedness described designate the *habitual* conduct of men who have, nevertheless, "a form of godliness," and a third may, perhaps, be found in that all-prevailing *restlessness* which characterizes our time.

That the present is a "day of preparation," a prelude to some great change in the history of the world, seems now to be universally admitted. Every one who thinks at all looks forward to something like a revolution in the aspect of affairs before long, which will affect *our modes of thought* as well as our course of action. But the expectations of men in relation thereto differ widely.

"The silent juncture of eras," it has been truly said, "is a conjunction which necessarily calls forth hope on the one hand and dejection on the other." Reasons for either state of mind may easily be found, for the crisis is one which no man is competent to direct, and the termination of which no man is able to predict.

What, then, should be our attitude of mind? Not one of despondency, certainly, for "the Lord God Omnipotent reigneth," and all things shall eventually be subjected to his Christ. Change *may* be perilous, and must be uncertain; but slumber is infinitely more dangerous. Let us then trust and ponder. The enemy of God and goodness *may*, to human eyes, be gathering fresh strength, but if it be so, it will only be the sure forerunner of that great manifestation of the Head of the Church which, long promised, is destined to issue in the overthrow of all evil.—*Sunday Morning.*

#### THE RESURRECTION.

Of the nature of the resurrection little is re-

vealed; of its *results* much. Two or three passages may be noted.

(1) Luke xiv. 14—"Thou shalt be recompensed at the resurrection of the just"—for feeding "the poor, the maimed, the lame and the blind."

Here future reward for kindness shown to the needy on earth is distinctly recognized. The promise, be it observed, is made, not to the disciples, but to one of the Pharisees that bade Jesus to a feast. May it not, then, fairly be asked whether such a passage does not seem *naturally* to refer to a dispensation of rewards and punishments to be entered upon at the resurrection, differing, both in kind and in degree, from the blessedness which awaits the elect?

(2) John v. 28, 29—"The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

Here the retributive character of the world (or age) to come is again clearly stated, although in this case it is rather with reference to the general course and character of the life than to any particular act.

(3) Matt. xii. 32—"It shall not be forgiven him, neither in this world, neither in the world to come."

This text is properly regarded as, in itself *conclusive* against universalism. Be it so; but is it not then equally conclusive in favor of the supposition that *some sins*, not forgiven in this world, will be forgiven in the world to come? Dean Alford says: "No *sure* inference can be drawn from these words with regard to forgiveness of sins in a future state." We admit this, for all inferences *deduced from* Scripture, however necessary they may seem to us, introduce a *human* element, and should therefore never be placed side by side with a *Divine* statement. Olshausen understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment.

(4) Matt. xix. 28-30 (compared with Luke xxii. 28-30.)—"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text is commonly expounded as referring to "a renewing work of grace." The apostles, it is said, "entered, *while on earth*, upon the royalty referred to in their own persons, and continue it in their writings." If this be not rationalistic interpretation, it is hard to say what is.

After the actual resurrection of the Redeem-

er this great event is always regarded as inseparable from the work of the Lord Jesus. The vexation of the Jews at the apostles is not that the mere fact of the resurrection is taught, but that they preached *through Jesus* the resurrection from the dead. "With great power," we are told, "gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

This topic, it is evident, occupied a very prominent place in the ministrations of St. Paul. To the heathen his message seems to have been very much summed up in this: "He preached unto them Jesus and the resurrection." It was when they heard "of the resurrection of the dead" that "some mocked," and others pondered.

In relation to the Jews we imagine that the apostles' teaching often took a similar shape. On any other supposition it seems difficult to see *how* Paul could say, when before the council, "Of the hope and resurrection of the dead I am called in question"; for he was certainly not accused of preaching the resurrection as any other Pharisee would have done.

Before Agrippa he puts the matter somewhat differently, but still involving the same thought: "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

The resurrection from the dead, and the happy consummation of the hopes and prayers of the twelve tribes, day and night, are here regarded as one event. The triumphs of Messiah, the fulfillment of all the promises to Abraham and the glorious prospects held out in the prophets are one and all linked to the resurrection from the dead.

In later days difficulties of another class presented themselves. They are embodied in the skeptical inquiry of the Corinthians relative to the possibility of such an event.

"*With what body do they come?*" What is this but the question so often put now in forms like these—How is it possible *so* to unite the present world and the next as to consider the latter in any sense *the complement* of the former? The body will have dissolved in the grave. With it will have disappeared all the countless influences it exercised over the spirit. How is it possible *so* to bridge the great gulf which separates time from eternity, that anything corresponding to this life

can be *carried on* in another world? *With what body do they come?* Discipline, and therefore probation, *must* terminate on earth, for the natural body and the spiritual body can have little or nothing in common."

To all which Paul replies, "Thou fool, didst thou never *sow* wheat and reap wheat? Is the wheat thou didst reap so different from the wheat thou didst sow? Is it *not* rather, in spite of the primal decay, though not the same, yet *the very same* wheat? So will it be at the resurrection."

To the inquiry, "With *what* body do they come?" St. Paul gives an answer, a portion of which seems, to a great extent, hitherto to have escaped notice. He says, in fact, that at the resurrection *bodies will differ*—"to every seed his own body." As "all flesh is not the same flesh," so all bodies in the future world will not be alike. Just as the sun, moon and stars differ in glory, and one star differeth from another, so in that world will it be at the resurrection from the dead. We shall all die or be "changed." But the dead in Christ will be raised incorruptible, and the mortal put on immortality; for of *their* bodies only can it be said, they are "sown in dishonor," but "raised in glory."—"The *Destiny of the Race.*"

#### THE HOPE OF ISRAEL.

The prophet Ezekiel, describing the time when the Lord will make with his people (the Jews) "a covenant of peace"; when "the earth shall yield her increase"; and when "none shall make them afraid," says: Then shall "my servant David feed them"; be "their shepherd," and be "a prince among them"—prophecies which must certainly have seemed to the people to whom they were delivered to imply another dispensation; for David at this time had been numbered among the dead for upward of four hundred years.

The prophecy is repeated in a later chapter, where David, then slumbering in the grave, is again spoken of as "king over them," "their prince forever"; and this "when they shall be no more divided into two kingdoms," but shall dwell "*in the land* wherein their fathers dwelt"—the land "given unto Jacob." The interpreter who regards the "David" of this promise as Christ can scarcely fail of being open to the imputation of *reducing* the universal government of Messiah to that of a Jewish prince—a dilemma from which he only escapes by understanding the Jews to be put for "the faithful in Christ; by asserting that the terri-

tory there spoken of is no longer Canaan, but the whole earth"; and that only when the world becomes the Redeemer's actual possession can the prophecies respecting him as *the New Testament David* reach their destined accomplishment.

Fairbairn and others distinctly assert that in the Old Testament David is frequently put for Christ, but it is not the fact. All the passages they quote in support of so strange a statement obviously refer to David himself reigning, after the resurrection, over the Jewish people.

The prophets, one and all, in speaking of the fulfillment of the promises made to Israel, say, "*My servant David*" shall "feed" them; while Christ is as invariably spoken of in the New Testament as "the Son" of David—of "the seed" of David—of "the root" of David, and as having "the key" of David. Nowhere, either in the Old or New Testament, is the name of David put for Christ.

The vision of the dry bones in the thirty-seventh chapter next presents itself. The question put to the prophet is, "Can these dry bones live?" He is instructed that *they can*, for the valley now stirs with new life; bones come together, "bone to his bone"; the "sinews and the flesh" gather around them; the "skin covers them above"; they live and "stand up upon their feet an exceeding great army." These bones, the prophet is distinctly informed, are "*the whole house of Israel*"; and he is commanded to say to the people, "Thus saith the Lord God, Behold, O my people, *I will open your graves*, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord."

This portion of Scripture is, we believe, usually expounded as referring *primarily* to the return of the Jews from Babylon; but in its widest sense to the latter days of this dispensation, when the Spirit of God shall give moral and spiritual life to dead sinners. On this method of interpretation we only wish to say that it is certainly not one which commends itself to common sense. A Bible *thus* interpreted ceases to be a revelation; it is transformed into an enigma.

But if the vision was intended to teach that generation (as we believe it was) that, in spite of all apparent discouragement, the word and

promise of God would be kept unbroken—that the scenes then passing before the eyes of the Jewish people were not the termination of God's dealings with them—that there would be a resurrection of the dead, and that *then* the promises made to Abraham should be perfectly fulfilled—all is plain. Faith would hopefully look forward to the "continuing city," and trust would remain unshaken, however cloudy or dark might be the day of their trial.

Nor is this promise of restoration at the resurrection, as we have already seen, confined to the Jew. Egypt and Assyria, Moab and Edom, even "Sodom and her daughters," spoken of as less guilty than Jerusalem, are to "return to their former estate"—whatever that may mean. And this, too, is to take place at the time when God shall establish with Israel "an everlasting covenant;" when she shall remember her ways and be ashamed; when Sodom shall be given her for a daughter, *but not by covenant*; and when the Lord shall be "pacified" toward her "for all that she hath done."

Beyond accepting the general impression left by this difficult passage, that a time is to come when Sodom will hear the tidings of redeeming love, we do not venture to interpret. But it is impossible to avoid connecting it with the striking words of the Lord Jesus, recorded by Matthew—"It shall be more tolerable for the land of Sodom in the day of judgment than for thee [Capernaum]; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

Daniel, like the other prophets, clearly connects the deliverance of Israel with the resurrection; for he identifies it with the production of the "books," and with the time when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" adding, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;" while Hosea represents God as exclaiming, by his mouth, "O Israel, thou hast destroyed thyself; but in Me is thine help. I will ransom thee from the power of the grave; I will redeem thee from death: O death, I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from my eyes"—*i. e.*, the promise shall be made good.

Amos, also, has a passage which, taken in connection with the exposition given of it by James, would seem to point to the resurrection

as the time of "restoration." The prophet speaks of the day when God will "raise up the tabernacle of David that is fallen, and close up the breaches thereof;" when Israel shall "possess the remnant of Edom, and of all the heathen among whom the name of the Lord is called; when they shall be planted again in their own land, and *shall no more be pulled up out of their land* which God hath given them"; and James expounds it thus: God will *first* visit the Gentiles to take out of them a people for his name (an elect church), and *after this* will return and accomplish the promise, "that the residue of men may seek after the Lord, and all the Gentiles, upon whom his name is called. Known unto God are all his works from the beginning of the world."

It was the recollection of this hope, and of the promise made to Abraham, "that he should be *the heir of the world*," that sustained the apostle Paul when he reflected on the deplorable condition of his countrymen. It was the assurance that God had "not cast away his people," but that, after "the fulness of the Gentiles" was come in, "*all Israel should be saved*," that forced him to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And yet his salvation is not unconditional, without further probation, or without possibility of failure; for God will "graft them in again" only "*if they abide not in unbelief*."

That the nation regarded *as such* will, both during the millennium and after the resurrection, obtain preëminence over the other "saved nations," is probable, first, because Israel is the only *nation* that has ever been taken into covenant with God—a peculiarity which was not temporary, but permanent; and secondly, because the Jews are the only people that, *as a nation*, have ever recognised the earthly sovereignty of Messiah.

All truly Christian men hold, of course, that Christ is their King; that his claim to reign over them is a real and rightful claim; and that while the kingdoms of the world are already Christ's *in fact*, to the extent that individual believers are multiplied, they are so *by right*, in the largest and most comprehensive sense. But not a single Christian *nation* has retained the belief that it is the will of God ultimately to give "a human, perfect, universal monarch to direct and head the world in that contest against evil which they all know and own to be going on."

But it is otherwise with the Jews. *They* could not exist *as a state* without the clearest

and most distinct recognition of a heavenly Ruler. The Messiah they wait for—amid whatever carnality and skepticism—is an earthly as well as a heavenly king, acting directly under the authority and sustained by the wisdom and strength of God. Hence they never expect the revival of their *national life* apart from their *national supremacy*.

The veil is indeed over their eyes, both as to the person and character of Messiah, the time of his appearance and the nature of his rule; but the *root idea* is a true one, viz., that he will be a perfect ruler on earth, and over men who will be submitted to his government.

It is, perhaps, not too much to affirm that if the God-man, Jesus of Nazareth, were now to be manifested as the Ruler of the world, the Jews would be more ready to receive him than any Christian people. And this simply because they are the only nation that *as such* has not lost the idea of a Divine-human King. For these reasons it is by no means improbable that they will be the first people *nationally* to turn to Christ.—*Ibid.*

#### THE PAPAL PRETENSIONS EXPOSED; OR, AN APPEAL TO SCRIPTURE, HISTORY AND FACTS.

*By Bishop Strossmayer, of the Catholic Church, in the Vatican Council, at Rome, in 1870, when the proposition was under discussion to declare the "Papal Infallibility."*

THIS speech is a translation of an Italian version of it, published at Florence under the title of "The Pope and the Gospel." Let it be read carefully. Such an exposé by an eminent bishop of their own Church, in the presence of the Pope and the gathering of the high dignitaries of the Roman Catholic Church, from all parts of the world, ought to be heeded by all men.

I am indebted to my friend, H. Brittain, of Birmingham, England, for a copy of it.—Ed.

#### THE PAPACY EXPOSED.

"VENERABLE FATHERS AND BRETHREN: It is not without trembling, yet with a conscience free and tranquil before God, who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the

canons of this Holy Œcumenical Council with perfect knowledge of the case. Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make known to me if the Holy Pontiff who presides here is truly the successor of St. Peter, Vicar of Jesus Christ, and the infallible Doctor of the Church. To resolve this grave question I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontaniam nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have, then, opened these sacred pages. Well—shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the apostolic days of a Pope, successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fie, that I am mad. No, Monsignor, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment.

“Do not refuse me your attention, my venerable brethren, and with your murmuring and interruptions do not justify those who say, like Father Hyacinthe, that this council is nothing, but that our votes have been from the beginning orderly (*in precedenza imposti*). If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head; that gives me courage, and I go on.

“Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had

been what we believe, his Holiness Pius IX. to be to-day, it is wonderful that he had not said to him, ‘When I have ascended to my Father, you should all obey Simon Peter as you obey me. I establish him my vicar upon earth.’

“Not only is Christ silent on this point, but so little does he think of giving a head to the Church that when he promises to his apostles, to rule the twelve tribes of Israel (Matt. xix. 28), he promises them twelve thrones, one for each, without saying that among these one shall be higher than the others—which shall belong to Peter. Certainly, if he had wished that it should be so, he would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college. When Christ sent the apostles to conquer the world, to all he gave the promise of the Holy Spirit. Permit me to repeat it. If he had wished to constitute Peter his Vicar he would have given him the chief command over his spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles (St. Luke xxii. 25). If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power. One thing had surprised me very much. Turning it over in my mind, I said to myself, if Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the Gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his Excellency Monsignor Plantier to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

“But here is another still important fact? An Œcumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter, or his legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of this occurred. The apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated it was in the name of the apostles, the elders and the brethren (Acts xv). Is it thus that we do in our Church?

The more I examine, O venerable brethren, the more I am convinced that in the Scriptures the son of Jonas does not appear to be first. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20), it is built on the foundation of the apostles and prophets. Jesus Christ himself being the chief cornerstone. And the same apostle believes so little in the supremacy of St. Peter that he openly blames those who would say, We are of Paul, we are of Apollos (1 Corinthians i. 12), as those who say we are of Peter. If, therefore, this last apostle had been the Vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleagues.

"The same apostle, counting up the offices of the Church, mentions apostles, prophets, evangelists, doctors and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the Papacy, if the Papacy had been of divine institution? The forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX. [Several voices—Silence, heretic, silence!] Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue. The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Papacy of Peter. If this Papacy had existed—if, in one word, the Church had in its body a supreme head, infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, when, as he has actually done, and the edifice of the Christian doctrine is erected, would the foundation, the key of the arch be forgotten? Now, unless you hold that the Church of the apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure or more holy than in the days when there was no Pope. [Cries of 'It is not true, it is not true.'] Let not Monsignor di Laval say 'No.' Since, if any of you, my venerable brethren, should dare to think that the Church which has to-day a Pope for its head is more in the faith, more pure in its morals than the *Apostolic Church*, let him say it openly in the face of the universe, since this

enclosure is the centre from which our words fly from pole to pole.

"I go on. Neither in the writings of St. Paul, St. John nor St. James have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor. I see here before me a member of the Assembly, who says, pointing at me with his finger, 'There is a schismatic bishop who has got among us under false colors.' No, no, my venerable brethren; I have not entered this august assembly as a thief, by the window, but by the door like yourselves. My title of bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

"That which has surprised me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the Vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been a Pope? If you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

"To return. I say, while the apostles lived, the Church never thought that there could be a Pope; to maintain the contrary, all the sacred writings must have been thrown to the flames or entirely ignored. But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but, if he had been Bishop of Rome, how can you from that Episcopacy prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. [Repeated

cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit.']

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must prostrate ourselves and be silent—even his Holiness Pius IX.—and bow our heads; that Dictator is history. This is not like a legend, which can be made as the potter makes his clay, but like a diamond which cuts on the glass, which cannot be cancelled. Till now I have only leant on her; and if I found no trace of the Papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me in the position of one accused of falsehood? You may do it, if you can. I hear from the right these words—'Thou art Peter, and on this rock I will build My Church' (Matt. xxi). I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches.

"Finding no trace of the Papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well, I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honor and glory of the Catholic Church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words—'Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the Communion.' The Bishops of Africa acknowledged the Bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops in the Sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celustinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests or clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the Church.

"That the Patriarch of Rome had, from the earliest times, tried to draw to himself all the authority, is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the Bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess, without

difficulty, that the Patriarch of Rome held the first place. One of Justinian's laws says—'Let us order, after the definition of the Four Councils, that the holy Pope of ancient Rome shall be the first of the Bishops, and that the Most High Archbishop of Constantinople, which is the new Rome, shall be the second.' 'Bow down then to the supremacy of the Pope,' you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, 'Of the order of the Patriarchal Sees.' Precedence is one thing—the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the Bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third could deduce from the position assigned to him a jurisdiction over his colleagues. The importance of the Bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have if, instead of having his palace on the banks of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters: the Prefect of Rome is not more a Prefect than he of Pisa; but civilly and politically he has a greater importance.

"I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the Church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome.—(*Leg. cod. de sacr., &c.*)

"The Fathers of the Council of Chalcedon put the Bishops of the new and the old Rome in the same order on all things, even ecclesiastical—(*Can. 28*). The sixth Council of Carthage forbade all the Bishops to take the title of Prince of the Bishops or Sovereign Bishop. As for this title of Universal Bishop, which the Popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words: 'None of my predecessors have consented to take this profane name; for when a Patriarch gives himself the

name of *Universal* the title of Patriarch suffers discredit. Far be it, then, from Christians to desire to give themselves a title which brings discredit on their brethren.' The words of St. Gregory are directed to his colleagues of Constantinople, who pretended to the Primacy of the Church. Pope Pelagio II. calls John, Bishop of Constantinople, who aspired to the High Priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of Universal, which John has usurped illegally; let none of the Patriarchs take this profane name; for what misfortunes may we not expect if among the priests such elements arise? They would get what has been foretold for them—He is the King of the sons of pride.'—(*Pelagio II., Lett. 13*).

"These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendor of the sun at mid-day, that the first Bishops of Rome were not till much later recognized as universal Bishops and heads of the Church? And, on the other hand, who does not know that, from the year 325, in which the First Council of Nice was held, down to 580, the year of the Second Ecumenical Council of Constantinople, among more than 1,109 Bishops who assisted at the Six First General Councils there were not more than nineteen Western Bishops? Who does not know that the Councils were convoked by the Emperors without informing, and sometimes against the wish of, the Bishop of Rome?—that Hosius, Bishop of Cordova, presided at the First Council of Nice, and edited the canons of it? The same Hosius presided afterward at the Council of Sardica, excluding the legates of Julius, Bishop of Rome.

"I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the Primacy of the Bishop of Rome by the rock (*petra*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book of the Trinity, says: 'I believe that by the rock you must understand the unshaken faith of the apostles.' St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says: 'The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter'; and in the sixth book of the Trinity, he says: 'It is on this rock of the confession of faith that the Church is built.' 'God,' says St. Jerome, in the sixth book of St. Matthew, 'has founded his Church on this rock, and it is from this rock

that the apostle Peter has been named.' After him, St. Chrysostom says, in his fifty-third homily on St. Matthew: 'On this rock I will build my Church—that is, on the faith of the confession.' Now, what was the confession of the apostle? Here it is: 'Thou art the Christ, the Son of the living God.' Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil, of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing. Of all the doctors of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on the first Epistle of St. John: 'What do the words mean—I will build my Church on this rock? On this faith, on that which said, Thou art the Christ, the Son of the living God.' In his 124th treatise on St. John, we find this most significant phrase: 'On this rock which thou hast confessed I will build my Church, since Christ was the rock.' The great Bishop believed so little that the Church was built on St. Peter that he said to his people, in his thirteenth sermon: 'Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ, the Son of the living God, I will build my Church above myself, who am the Son of the living God: I will build it on me, and not me on thee.' That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time.

"Therefore, to resume, I establish—1. That Jesus has given to his apostles the same power that he gave to St. Peter. 2. That the apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible doctor of the Church. 3. That St. Peter never thought of being Pope, and never acted as if he were Pope. 4. That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the Church on account of Rome, only accorded to him a preëminence of honor—*never of power or of jurisdiction*. 5. That the holy fathers, in the famous passage, 'Thou art Peter, and on this rock I will build my Church,' never understood that the Church was built on Peter (*super Petrum*), but on the rock (*super petram*), that is, on the confession of the faith of the apostle. I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns

of the Church, but only by confiscating, one by one, all the rights of the Episcopate. [Voices—'Silence, impudent Protestant! silence!']

"No, I am not an impudent Protestant! History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all confessions of faith of the canons of the Œcumenical Councils. Write against it, if you dare! but you cannot destroy it, no more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and, without a moment's hesitation, I will make an honorable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the Place of St. Peter's I would not be silent, and I am obliged to go on. Monsignor Dupanloup, in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, *that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.*

Well, then, venerable brethren, here history raises its voice with authority to assure us that some Popes have erred. You may protest against it or deny it, as you please, but I will prove it! Pope Victor first approved of Montanism, and then condemned it. Marcellinus was an idolater. He entered into the temple of Vesta and offered incense to the goddess. You will say that it was an act of weakness. I answer, a Vicar of Jesus Christ dies, but does not become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monotheletism; Father Gratry has proved it to demonstration. Gregory I. (578-90) calls any one antichrist who takes the name of Universal Bishop, and contrariwise, Boniface III. (607-8) made the parricide Emperor Phocas confer that title upon him. Pascal II. (1088-99) and Eugenius III. (1145-53) authorized duelling; Julius II. (1509) and Pius IV. (1559) forbade it. Eugenius IV. (1431-39) approved of the Council of Basle and the restitution of the chalice to the Church of Bohemia. Pius II. (1458) revoked the concession. Hadrian II. (867-872) declared civil marriages to be valid; Pius VII. (1800-23) condemned them. Sixtus V. (1585-90) purchased an edition of the Bible, and by a Bull recommended it to be

read. Pius VII. condemned the reading of it. Clement XIV. (1700-21) abolished the order of the Jesuits, permitted by Paul III., and Pius VII. re-established it.

"But why look for such remote proofs? Has not our Holy Father here present, in his Bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly if Pius IX. has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the Church.

"I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teaching. If, then, you proclaim the infallibility of the actual Pope, you must either prove that which is impossible, that the Popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the Papacy only dates from 1870. Are you bold enough to do that? Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they are indifferent to principles, they are not so to facts. Now, do not deceive yourselves. If you decree the dogma of Papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, while we have only our own denial against them. What can we say to them when they show up all the Bishops of Rome from the days of Luke to his Holiness Pius IX.? Ah! if they had all been like Pius IX., we should triumph on the whole line—but, alas! it is not so. (Cries of 'Silence, silence; enough, enough.') Do not cry out, Monsignori! To fear history is to own yourself conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject. Pope Vigilus (538) purchased the Papacy from Belisarius, Lieutenant of the Emperor Justinian. It is true that he broke his promise, and never paid for it. Is this a canonical mode of binding on the tiara? The second Council of Chalcedon had formally condemned it. In one of its canons you read 'that the Bishop who obtains his Episcopate by money shall lose it and be degraded.' Pope Eugenius III. (IV. in original) (1145) imitated Vigilus. St. Bernard, the bright star of his age, re-

proves the Pope, saying to him, 'Can you show me in this great city of Rome any one who would receive you as Pope if they had not received gold or silver for it?'

"My venerable brethren, will a Pope who establishes a bank at the gates of the Temple be inspired by the Holy Spirit? Will he have any right to teach the Church infallibly? You know the history of Formosus too well for me to add to it. Pope Stephen XI. made his body be exhumed, dressed in his Pontifical robes; he made the fingers which he used for giving the benediction be cut off, and then, he had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned and strangled. Look how matters were readjusted. Pope Romanus, successor of Stephen, and after him John X., rehabilitated the memory of Formosus. But you will tell me these are fables, not history. Fables! Go, Monsignori, to the Vatican Library and read Platina, the historian of the Papacy, and the annals of Baronius (A.D. 827). These are facts which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, that love which we bear to our venerable mother Church, Catholic, Apostolic and Roman, ought it to impose silence on us?

"I go on. The learned Cardinal Baronius, speaking of the Papal Court, says (give attention, my venerable brethren, to these words): 'What did the Roman Church appear in those days—how infamous! only all-powerful courtesans governing in Rome? It was they who gave, exchanged and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter.'—(Baronius A.D. 912.) You will answer—these were false Popes, not true ones; let it be so; but in that case, if for fifty years the See of Rome was occupied by anti-Popes, how will you pick up again the thread of Pontifical succession? Has the Church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-Popes appear in the genealogical tree of the Papacy, and this absurdity it must have been that Baronius described; because Genebrardo, the great flatterer of the Popes, had dared to say in his Chronicles (A.D. 901), 'this century is unfortunate, as for nearly 150 years the Popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*.' I can understand how the illustrious Baronius must have blushed

when he narrated the acts of these Roman Bishops. Speaking of John XI. (931), natural son of Pope Sergius and Marozia, he wrote these words in his annals: 'The holy Church, that is, the Roman, has been vilely trampled on by such a monster.' John XII. (956), elected Pope at the age of eighteen, through the influence of courtesans, was not one whit better than his predecessor. I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1319), who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) to be illegal. What, then, will become of the Papal succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonored the Church. In those unfortunate days the See of Rome was occupied by two, and sometimes even by three competitors. Which of those was the true Pope? Resuming once more; again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. [Cries, 'Down from the pulpit, quick; shut the mouth of the heretic!']

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of Papal Infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine! The true faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the Church; will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let

us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions—'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system, firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures. Full of confidence, we will go before the world, and, like the apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ, and him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome; and the Roman Church will have its glorious 89. (Clamorous cries—'Get down! Out with the Protestant, the Calvinist, the traitor of the Church!') Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—'Anathema, anathema, to the apostate.') Anathema, Monsignori, anathema! You know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets they came out of their tombs, would they speak a language different from mine? What would you say to them when by their writings they tell you that the Papacy has deviated from the Gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare say to them—We prefer the teaching of our own Popes, our Bellarmine, our Ignatius Loyola, to yours? No, no; a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if he who reigns above wishes to punish us, make his hand fall heavy on us, as he did to Pharaoh; he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!"

NOTE.—These last words were received with the signs of disapprobation like those in the pit of a theatre. All the Fathers rose—many left the hall. A good many Italians, Americans, Germans, and a little sprinkling of French and English, surrounded the courageous speaker, and, with a brotherly grasp of the hand, showed that they agreed in his way of thinking. This discourse, which in the sixteenth century would have procured for the courageous Bishop the glory of dying at the stake, in this present century provoked the contempt of Pius IX., and of all those who desire to abuse the ignorance of the peoples. Poor blinded ones, they will fall themselves into the pit which they have made for others.

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### MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

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### SIXTH ARTICLE.

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#### THE RICH MAN AND LAZARUS.

THE case of the *Rich Man and Lazarus*, Luke xvi., is urged as proof of a soul-survival, in consciousness, when men are dead. Some contending that this Scripture is a real history, while others admit it to be a parable; but they say, "parables are taken from something that has been or may be." Before having done with it, however, I shall show that such is not always the case.

Those who maintain that it is a literal relation have no less difficulty in explaining it than their opponents; they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died, and was carried into Abraham's bosom. Will they pretend that is literal? Oh, no, they say, "it was Lazarus' soul!" But our Lord says *Lazarus* was carried into Abraham's bosom. Our opponents have to say: "Not so, Lord—it was his soul." thus they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their real history of the rich man. He died. What became of him? He "was buried;" the *rich man* was buried, remember. What next? "In" [*hades, the grave*, of course, where he was buried; improperly translated] "*hell*" he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," etc. *The rich man* did this. They say: "It was his soul!" but our Lord says it was the rich man. Thus again they make void the words of Christ to establish their

traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, I will suppose that it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. I now ask: Are their disembodied souls or spirits material or immaterial? That is, are they matter or not matter? We are answered: "They are immaterial." If so, they have *no substance*! Can that which has no substance be seen or touched? If not, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see *nothing*! and an equally sharp understanding to know that it is Lazarus! But that is not all. The immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in literal water, and cool his immaterial tongue! And all this is "literal history"! I have not placed the subject in this absurd light with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this scripture as those who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz.: the lost piece of silver, the lost sheep, the prodigal son and the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says: "The law and the prophets were [preached] until John; since that time the kingdom of God is preached," etc.

Dr. Adam Clarke remarks on Matt. v. 26: "Let it be remembered that by the general consent of all (except the basely interested) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls."

Bishop Lowth says: "Parable is that kind of allegory which consists of a continued narration of fictitious or accommodated events, applied to the illustration of some important truth."

I state it then as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or par-

tially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The scope or design of the parable is what we are to seek, and not to pervert the truth of God by the *assumption* that the parable is a *reality* that "has been or may be;" nor yet that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the truth of God has been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely *fictitious*, let them read the parable of the eagle's cropping the cedar, Ezk. xvii. 1-10; the parable of the "ewe lamb," 2 Sam. xii. 1-7; and the parable of the trees choosing a king, Judges ix. 7-15.

If it be replied that "Jesus would not use *fictitious* characters and circumstances in his parables," I answer that Jehovah, the Father of our Lord Jesus Christ, has done it, and why not his Son? See the parable just referred to, Ezk. xvii. "The word of the Lord came unto me, saying, Son of man, put forth a riddle, and *speaking a parable* unto the house of Israel; and say, Thus saith the Lord God: A great eagle . . . came unto Lebanon, and took the highest branch of the cedar . . . and carried it to a land of traffic; he set it in a city of merchants:" [say, for example, in the city of New York! Think you the eagle would be likely to prosper in such a literal work? But proceed.] "He"—the eagle—"took of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree: and it grew, and became a spreading vine of low stature, whose branches turned toward him" [the eagle. These branches must have had "souls," doubtless, that were intelligent thinkers, to turn toward the eagle that planted the seed! Let us see.] "There was also another great eagle . . . and behold, this vine did bend her root toward him, and shot forth her branches toward him," etc. Thus the same vine works for both eagles with all the intelligence of a most intellectual being. Does any one believe this is a literal history of the action of two eagles and a vine? or that such a thing "has literally been, or may be"? No one can doubt but that it is purely *fictitious*. If Jehovah thus instructs men, shall I affirm his Son does not? Of like character I regard the parable of the rich man and Lazarus, because the positive testimony of Scripture is, "there is no knowledge in sheol," the state of the dead; and that "in death

there is no remembrance of God." See Eccl. ix. 10 and Ps. vi. 5.

It is said the rich man must be conscious, for he sees, feels and talks. I reply: It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see Gen. iv. 10; Hab. ii. 11; Isa. xiv. 8; Ps. xciii. 3; Prov. viii. 1-3; Prov. ix. 1-5, etc. Our Lord, then, was in no danger of being understood in this parable as teaching the consciousness of dead men, and especially, as the Hebrew scriptures expressly taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that "the dead know not anything"—and that "there is no knowledge in sheol," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hadès*, he could be understood in no other way than as using a fabulous discourse—like that to which I have previously referred in the Old Testament—to illustrate an unpalatable subject to his deriding hearers.

The *key* to a parable is either in itself or in the discourse connected with it. In the case before us it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon *two classes of men* by a change from the Mosaic, or Law dispensation, to the Christian, or Gospel dispensation; which new dispensation was "the mystery, which in other ages" [or dispensations] "was not made known unto the sons of men," but being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles. This fact is clearly set forth in the 16th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were "[preached] "until John: since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or *one* nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men—viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the Gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. Let the reader note how our Lord introduces it.

After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was

preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "title" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1-4: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "*torments*" unto this day in consequence; while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4], and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ,] "into Abraham's bosom," became a child of Abraham, and an heir,

according to the promise, to the kingdom of God.

The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews as a people. Let us note his case first. *His dress.* He was "clothed in purple and fine linen." Now turn to "the law" that was "until John," and see what was the clothing of the priests under that law. See Exodus xxviii., where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8 and 15—"and they shall take gold, and blue, and purple, and scarlet and fine linen. And they shall make the ephod of gold, blue, and purple, scarlet, and fine twined linen. . . . of purple . . . and fine twined linen." Such were the peculiarities of the dress, or *clothing* of these *representatives* of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were *rich* in those abundant communications of truth, knowledge and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "*by his Son.*" Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but I forbear. The period of their exclusive enjoyment of those peculiarities was their "*life-time*;" but the time came that those peculiarities were to pass away, and that period is represented as a *death*. It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "*life-time*" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the *theological hell*? No: it is not even in *gehenna*; but in *hades*. I have spoken so often and fully on *hades* elsewhere that it is not necessary to say anything more here than simply to state it is the Greek word corresponding to *sheol* of the Hebrew, and signifies the *covered* state, or state of death; in which, the Old Testament positively affirms, "there is *no knowledge.*" See Eccl. ix. 10; Psa. vi. 5, with remarks on these and similar texts in previous articles.

The rich man is alive after his ecclesiastical death; but is stripped of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people, from the overthrow of their temple, city, and sacrifices there, unto this day, or the present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years; and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. xxvi. and Deut. xxviii., and "be no longer faithless but believing." "Wrath has come upon them to the uttermost."—1 Thess. ii. 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event—"These be the days of vengeance, that *ALL THINGS which are written may be fulfilled.*"—Luke xxi. 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham is their 'father' but no relief has come to them from that quarter."

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews by a resurrection of one from the dead, is met in the parable by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though *one rose* from the dead"—was shown to be true by the conduct of "the chief priests and Pharisees," when Jesus actually raised a "*Lazarus*" from the dead [John xi.]; they called a "council," and "from that day forth took counsel together for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that ever was invented—viz., that the disciples of Jesus came by night and stole Jesus away while they slept!

The Jews, as a nation, had their "good things" in their "life-time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation, they are tormented, grievously

and sorely tormented; and all their appeals as to their relation to Abraham have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. I speak, of course, particularly of social, civil and political blessing, in which they possessed "much" advantage "every way" in the days of their national prosperity. But an impassable gulf has existed between them and the Gentiles for many centuries; but even *that* is nowhere said to be eternal. It will indeed continue till the Redeemer returns to Zion. Till that time there will be no *national* repentance; but then will be fulfilled the prophecy of Zech. xii. 10-14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "*rose* from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation, from the time Jerusalem was compassed about with armies and their city destroyed to the present century, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?

Thus the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people after their final refusal to receive Jesus as the Messiah. Well did Jesus say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words?" John v. 46, 47. These words illustrate what is said in the parable—"They have Moses and the prophets, let them hear them;" and "if they hear not" them, "neither will they be persuaded though one *rose* from the dead."

It only remains now briefly to consider that part of the parable relating to the poor man, or Lazarus. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "*outer court*"—or "*gate*"—of the Temple service: where some of them sought the "*crumbs*" of knowledge

which might better their condition. Still their general condition in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—*partakers in that covenant* God made with Abraham; for, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. To this honor they are brought through the ministration of angels—*aggellon—messengers*. Christ gave his *messengers* commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, "The Scriptures foreseeing that God would justify the heathen" [the Gentiles], "through faith, preached before *the gospel* unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. And the apostle adds—"So then they which be of faith *are blessed with faithful Abraham*:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now "*comforted*," while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "*tormented*;" and the "*gulf*" between the two dispensations is "*impassable*"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to "fall from grace," and to be swallowed up in the gulf.

I might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but enough has been said to satisfy the candid inquirer after truth, and I have no expectation that obstinate bigotry will be removed, even though another Lazarus should arise from the dead and affirm the truth of the exposition here given.

Ed.

#### A QUESTION.

"As it is appointed unto men *once to die*," how can a single one be brought up [from the dead] that will fail?"

N.

I suppose the inquirer wishes to know how they can die a *second* time? My reply is, *all* men do not actually die, notwithstanding the appointment; for some have already been translated that they "should not see death;"

others will be at the coming of Christ. Men were made subject to vanity, or death, "not willingly, but by reason of him who hath subjected the same in hope." The death to which all men are "appointed" is not "the wages" of their personal sins; and from that death all men are delivered without regard to their personal character; for, "As by the offence of one, judgment came upon all men to condemnation" [to death], "even so, by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. v. 18. By this justification all men are restored from the death to which they were "appointed once to die." But that restoration does not secure them from the condemnation that follows personal *unbelief*, or rejection of their Deliverer when he is made known to them.

"The second death" is "the wages of sin," personally committed by a refusal to accept life from God's appointed Redeemer; or is the result of sin against the Holy Spirit in its action on their hearts to draw them unto Christ. In order to commit this sin they must be first "enlightened" in regard to Christ and God's love to them in the gift of his Son; and this can only be fully done by the gift of the Holy Spirit accompanying the word of truth concerning the Redeemer; for, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. The sin against that truth, sealed by the Spirit on the mind of the person, constitutes the sin that "never hath forgiveness." That sin may be committed in this life; but with regard to the great multitude of the race it is impossible for it to be; and they cannot be held in death unless it has been done.

Those, therefore, who have not committed the sin against the Holy Spirit will live again; but they may "fail" of securing an endless life, or immortality, because their probation for that can only take place after they are "enlightened," as above stated; and when they have been "made partakers of the Holy Ghost" (Heb. vi. 4), "if they fall away," by rejecting Christ, "they crucify to themselves the Son of God afresh," and their "end is to be burned" (verses 6, 8), which "is the second death." This death is not "appointed unto men" like the previous one, which was not for personal sins; but they bring it on themselves by a *willful* rejection of the Life-Giver.

With respect to those who have committed the sin which "hath never forgiveness" (Mark iii. 29), if they have done it in this life, it seems to me they die not only the "appointed" death of all men, but also the death that is

"the wages of sin"; or are condemned to "be holden with the cords of his sins" (Prov. v. 22.); so that they are "*twice* dead, plucked up by the roots."—Jude 12. They die not the "once" only, but "the second death" also. This last death is the consequence of personal sins, willfully committed against the Holy Spirit and a rejection of Christ, as stated above.

It might be further remarked, that as some men do not die, notwithstanding the appointment "once to die," so some men may die *twice*, though the appointment is but once; and it is manifest that a "second death" will be inflicted on some men, whatever may be the meaning of the expression; for the Saviour recognizes that fact when he says, "He that overcometh shall not be hurt of the *second* death" (Rev. ii. 11); and again, "Blessed and holy is he who hath part in the first resurrection: on such the *second* death hath no power."—Rev. xx. 6. This certainly implies that "the rest of the dead," when they "live again," after the "thousand years are finished" (ver. 5), are liable to "the second death;" and I see not how it can be otherwise, if life and death are suspended on *faith* and *unbelief*, and man is an accountable creature. ED.

#### THE RESURRECTION QUESTION.

THE late Prof. C. F. Hudson, author of a work on the immortality question, called "Debt and Grace," wrote an article on "The Resurrection of Condemnation," which was published in the BIBLE EXAMINER in 1857, pp. 122-125. He advocated "the resurrection of the unjust," though he was not quite sure that the resurrection is absolutely universal: "he thought 'the Bible' gave 'some indication that it is not.'" He had not, however, broken through the human tradition that this life ends the probation of all men, irrespective of their unavoidable ignorance of God and Christ. If he had been clear of that unscriptural theory, which has not a single "Thus saith the Lord" for its support, how appropriate his language would have been in the following extracts:

"I will offer what I regard as the true view of the resurrection of the unjust, and, taking the doctrine out of its old theological connection, will try to give it a new setting, in which it may even reflect the divine goodness and love. . . .

"Respecting the resurrection of the unjust, then, I can heartily say that, *if they are raised up for the sake of being punished*, then I know not how to vindicate the *goodness* of God. He might be just, but he would not appear great or magnanimous. . . .

"The wicked dead are raised, then, *not for the sake of their punishment* . . . . The Bible never speaks of the wicked as being raised up *in order* that they may be punished, or that God may collect his dues in their sufferings, or for any other need of justice. The justice of the Infinite, or of the Universe, is not so poor as this."

Thus he seems to reject entirely the idea held by all, or nearly all, future *torment* theorists, that the wicked dead are raised in order to or for the sake of inflicting torment on them as punishment. If this point is accepted as truth, a very natural inquiry is, For what then are they recalled from death, when *once* dead? He responds as follows:

"The resurrection of the wicked is rather, in common with that of the righteous, the effect and the token of man's deliverance from the power of death. It comes as the natural sequel of man's rescue from that doom—of his release from that bondage—of his redemption from that condemnation—of a proclaimed remission of the sins that are past, and a respite granted, so that personal faith and union to Christ alone are now wanting, that the new life-power may be a life possession, an inheritance of immortality. The prison doors are opened, and the convict is let out to see the light of day. He is told that the sentence of the law is annulled, so far as God is concerned—he has only to accept the Deliverer as his Lord, and death hath no more power over him."

Who could ask for a clearer statement of facts than the foregoing? Surely here is truth presented clearly and truthfully. Prof. Hudson was puzzled with his own statement, not seeing that the sentiment of the last sentence expressed the real truth, but assumed that it was a "figure" in which "time for the sinner's choice" was "dated after the limit God has fixed." Had he known that God has not limited the "time for the sinner's choice" to this life nor to any other definite period, how very forcible would have been his words, and how it would have relieved his mind on the subject of the resurrection of dead ones only to die again. With that thought his mind was oppressed, and he might have adopted the language of the late Albert Barnes, who, on the subject of the eternal torment theory and the government of God in relation to it, wrote as follows:

"These and a hundred difficulties meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God and to put confidence in him. I confess, for

one, that I feel these, and I feel them more sensibly and powerfully the more I look at them and the longer I live. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity."—*Practical Sermons*, p. 123.

Such was the confession of one of the most thinking men of this age; such, or a similar confession must be made by every thinking, impartial and unprejudiced mind who holds the doctrine of the revival into life of all unregenerate dead only to inflict on them a second death; and the equally irreconcilable idea that the millions on millions of earth's inhabitants who have died or may die unregenerated through ignorance of God and Christ, having never had the means of knowing them, are to utterly perish in death, no provision having been made to remove that ignorance by the Author of their being.

If the authors or promulgators of either of the two last-named theories really had their eyes opened to see in what light they set the government of God over the creatures of his power, they would be shocked at its blasphemy and abandon such horrible ideas, and accept the consoling truth that God's "tender mercies are over all his works," and that "every creature" for whom Christ died, and for whom "He gave himself a ransom," shall in this life or a life to come have "life and death" clearly set before them, and such means and opportunity to improve them as will secure their "living forever," or leave them without excuse if the second death is their final doom.

God's ways will yet be vindicated in the face of all men; and such unscriptural doctrines as eternal torments, raising men from the dead only to die a second time, or that of leaving all the unregenerate in a hopeless or eternal death, without regard to their past unavoidable ignorance, will all be looked upon as the result of the great apostacy and the natural growth from that "abomination of desolation," and will be rejected as only coming from the mouth of the blasphemous beast. May the Lord hasten the blessed day. It will come

"in due time;" blessed be the God and Father of our Lord and Life-giver, Jesus the Christ. The truth of God's love for "the world" will yet be made known to every soul of Adam's race who have not heard of that manifestation by God's dear Son. Ed.

### "GOING TO HEAVEN AT DEATH."

THE *Louisville Journal*, some years since, gave the following account of a transaction which occurred ten miles from that city. The lad spoken of was thirteen years old. His name was Henry Merriman. The *Journal* says:

"This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the Church. This sister had given him a prayer-book on her death-bed and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a source of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon. A heart-broken mother, afflicted father and distressed relatives—this was a scene to dissolve a heart of stone. Every one present was in tears; every man became, as it were, a child. The verdict of the jury was that the child came to his death from the influence of the above facts, causing religious insanity."

#### REMARKS BY EDITOR OF EXAMINER.

The child was, no doubt, "insane"; but his desire to be with his sister in heaven—where his "mother told him he would meet her after death"—was perfectly natural from the love he had for her; and no wonder, with such instruction as he had from the common theology, he should be anxious to go to her loved society; and as "insanity" can be pleaded for the suicidal act, why stands his mother there "heart-broken," and his father "afflicted?" Had not Henry and his sister met in that glorious heaven where his mother had told him they would meet after death? Why, then, is she heart-broken? Tell us, ye philosophers, ye divines! Summon all the priests of natural immortality, and of going to heaven

at death, and before the resurrection at the last day, and see if you can all solve the mystery that a mother, full in your views, stands heart-broken that her two loved and loving ones were now enjoying their happy meeting in heaven!

Seriously, had such a case of suicide occurred, which could as distinctly have been traced to the influence of the doctrine of no eternal life except through Jesus Christ, and by a resurrection at the last day, would not our theological opponents have shouted—"Behold the fruit of your doctrine!—that's just what might have been expected!" However, I judge not the tendency of the common theory by an isolated case like that before me. I believe the notion of going to heaven at death is clearly subversive of the whole gospel scheme of redemption, is a practical denial of the resurrection of the dead, and the return of the Son of God "from heaven;" and is just as truly a fable as the Roman purgatory, and quite as pernicious in its effects. Said Paul—"Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead," etc.—1 Thess. i. 9, 10. The true Christian is here characterized, not as waiting to "go to heaven," but waiting for Christ to come from heaven, when the "Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God;" then "the dead in Christ shall rise."—1 Thess. iv. 16, 17.

The Bible hope—the Gospel hope—is entirely a different matter from the fancy hope so pathetically urged upon our attention by the advocates of "going to heaven at death." Let these things be pondered well; and let us all see that our hope has for its foundation the words of God and not the words of men.

### MEDIATORIAL PERFECTION OF CHRIST.

BY ELDER N. H. PALMER.

JESUS CHRIST was the son of the Virgin Mary. According to the flesh he was a man possessing all the attributes of human nature. He was a perfect man, consequently he was under the law of humanity as that law appertained to man in his creation.

He participated with all men in flesh and blood, for "He took not on him the nature of angels; but he took on him the seed of Abraham." "In all things it behooved him to be made like unto his brethren." "Both he that sanctifieth and they who are sanctified are all of one"—one nature, one law, one moral

character and co-heirs of one inheritance—"for which cause he is not ashamed to call them brethren."—Heb. ii. 11, 16, 17.

This is the human side: let us now view the divine side of his person.

Previous to the conception of Jesus the angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." "Thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest."—Luke i. 31, 32, 35.

At the baptism also of Jesus the Father gave a manifest testimony that he is the son of God.—Matt. iii. 16, 17. And Jesus also testified himself that God is his Father.

According, then, to all these documents Jesus Christ is possessed in his person of two whole, distinct and perfect natures—the human and divine; and the appellations, "Son of man" and "Son of God," are applied to him with equal truth and propriety, and so applied by himself with, perhaps, this difference: in respect to all the offices and relations that pertain to man's natural and moral necessities, he is called "*the Son of man*," while in all that relate to man's responsibility to the divine throne—to atonement and expiation for sin and to man's religious nature—he is called "*the Son of God*." We cannot think this distinction was made without a difference.

But when we come to consider the infinite disparity existing between the human and divine natures in the person of Jesus, does it not, to reason's eye, look like an anomaly—a paradox? And in order that it may become an admissible fact, does it not seem to demand a reconciliation—an *at-one-ment*?

When our reason entertains the conception of a nature that is infinite and adorable as being joined in an inseparable union, in one person, with another so vastly lower, while at the same time there appears between them no sympathy—nothing in common, and from which union the higher nature cannot escape nor free itself—will not such a union appear to the sensibilities as an intolerable oppression—as both unnatural and monstrous?

In order, then, that such a union should exist, and be seen as existing in perfect sympathy, harmony and bliss, there seems to be demanded a positive and reasonable reconciliation, in the contemplation of which our whole nature finds a repose. This demand of our reason is amply met in the character and person of Jesus the Christ.

The crucial test of his humiliation and

suffering forms the basis and means of this *at-one-ment*. "It became him for whom are all things, and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through suffering."—Heb. ii. 10. "Though he were a son, yet learned he obedience by the things which he suffered" as a man, as "the seed of Abraham," "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in" (that special test which) "that he feared."—Heb. vs. 7, 8.

Again: In contemplating the union of two natures in Jesus it seems that the divine, in the person of the Son of God, took the human nature into union with itself in such manner and degree as that it shall be merged, become inseparably blended, and absolutely one.

The principle here involved and the method of its accomplishment are illustrated and exemplified by its being set forth in Scripture as the great model of the union of the natural and spiritual in all things which shall ultimately be secured.

Paul teaches (Eph. i. 9, 10) that God has made known to us the mystery of his will—an eternal purpose springing from his good pleasure—that in the dispensation of the fullness of times he will gather together in one all things in Christ, that he will unify the natural and the spiritual, even in him. The unification here revealed will be secured by the same means by which Jesus the Christ was perfected, and is exemplified in Eph. ii. 14–16. As we quote to exemplify, we will insert such words as will apply it to the subject in hand.

"He is our peace who hath made both" (the divine and human natures) "one, and hath broken down the middle wall of partition between us"—(the disparity between the two natures)—"having abolished in his flesh" (humanity) "the enmity, even the law of commandments" (the antipathy developed by the law) "which was against us, which was contrary to us" (to the carnal nature, it not being "subject to the law of God, neither indeed can be"), "and took it out of the way, nailing it to his cross."—Col. ii. 14.

This he did "for to make in himself of twain" (two natures) "one new man" (the Christ), "so making peace"; "and" (this he did) "that he might reconcile both" (natures thus united) "unto God in one body" (his flesh) "by the cross, having slain the enmity" (the carnality) "thereby."

This reconciliation constitutes the mediatorial perfection secured by the sufferings of the Son of God. In order, then, to consummate the character of the Mediator, it appears necessary that a corporate union was to be formed between the natural and the divine life, and that these should be reconciled in one person. But the difficulty of forming this union lay in subjecting the natural or animal mind—the predicate of humanity—to the law of a spiritual life in the Son of God; and this result was only secured by the sufferings of his flesh, or the crucifixion of the carnal nature, culminating in death—that is, in its complete abnegation.

Thus did Jesus Christ suffer in the flesh, was dead and buried, to effect the *at-one-ment*; and becoming thus a new man, a perfect Mediator, he entered into his glory.

He is now exalted above every creature; and this transcendent exaltation is in consideration of his having taken away the enmity (the impracticability) of the natural with the spiritual in himself; and having thus become the *at-one-ment*, or the medium of union, through the death and resurrection of his manhood, all things will be reconciled to God in the ages to come through him. The exaltation of the animal and lower nature in all creatures into union and sympathy with the spiritual or divine in himself, in the ages to come, will constitute his fulness.

But the process of moral and spiritual perfection in the creature must regard both time and order, for God's law is a declaration of order and relationship. Jesus could not be perfected till he had finished his work. Till his time had come his death could not be anticipated by one day. His work of reconciliation in his own person was finished on the cross. His personal sufferings are complete, but not his relative. He still suffers in his body. The church and the full measure of these relative sufferings must be attained before his people can also enter into glory. They "must through much tribulation enter into the kingdom of God." The cross is the antecedent of the crown. "They that are Christ's have crucified the flesh with the passions and lusts," and have "put on the new man," and are "new creatures." God's people are predestinated to be conformed to the moral and spiritual image of his Son, that he may be the first-born [Head] among many brethren.

We need elaborate this subject no further. The specific application of the atonement here made need alarm no one unless he could affirm a harmony of view among them that

hold the doctrine. Among the contestants some must be in more or less error and confusion; and, as vain man will attempt to limit the Almighty, it may be deemed possible none are perfectly scriptural. He that is perfect has "received the atonement." In him the carnal mind has been crucified, and he has come under the law of a spiritual life, as Christ did, who has expiated or removed his sins, and who saves all his people from their sins.

*Dalton, Ga., March, 1878.*

## THE ABRAHAMIC KINGDOM.

BY ELDER S. W. BISHOP.

ANTI-AGES to come Adventists are constantly reiterating the statement that God promised Abraham this entire earth for an everlasting inheritance. Not an intimation of such a sentiment is found in the original promise to Abraham. In every instance where that promise is recorded in the Bible it reads, "the land of Canaan." I will give the texts which record that promise: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, unto a land that I will shew thee."—Gen. xii. 1.

On the supposition that the land promised to Abraham was the entire earth, what sense is there in the above Scripture? If the promised Abrahamic inheritance covers this plane, how could Abraham "get out of the place," where he was into the promised land? On the Adventist hypothesis he was no more in the land of promise after he "went out" than he was before he started. God, however, commanded him to go out of one country into another, and that other country into which he was told to go was to be his possession forever. Where did he go? Verses 4 and 5 answer the question. "So Abram departed as the Lord had spoken unto him; and Lot went with him. And Abram took Sarai his wife and Lot his brother's son, and all the substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." So then Abram went out from Ur of the Chaldees into the land of Canaan, and not from some country outside of this planet into the earth. After he came into the land of Canaan, the Lord said to Abraham, "Lift up now thine eyes, and look from *the place* where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."—Gen. xiii. 14, 15. Abram

must have possessed a very strangely formed pair of eyes to have looked all over creation from a definite point in the land of Canaan.

Hear what the Lord said further to Abraham: "Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee." Abram must have had a long walk if "the land" embraced the whole earth, to say nothing about crossing the two oceans *on foot*. I am told, as a sort of a vague offset to these statements of Scripture, that Abraham "went out" and "looked" by faith. They apparently mean that he had an imaginative view of the land, something on the clairvoyant idea, but he did not "go" or "look" *literally* at all. You will please excuse me, for your idea of God's promise is far too etherealistic for my *faith* to grasp. He went out by faith, it is true, but he *went*, not in imagination, but *literally* he *looked*, and that, too, with the organs of vision that God had given him in common with all other men. To say he did not is to assume that he disobeyed God; for God bade him go and look, and told him just where to go, viz., through the length and breadth of the land of Canaan.

When we begin to etherealize or change God's promise to Abraham there is no telling where to stop. If the Abrahamic inheritance is not just where the plain reading of the Scriptures locate it, it may be, after all, where the old hymn puts it, "Beyond the bounds of time and space." Let God be true if it makes all the mystic theorizers in the world liars.

He went to the land of Canaan, and Heb. xi. 9 declares that he dwelt in that land *in tents*, and that it was a strange land to him; that he dwelt there by faith. Did he simply believe that he lived in a tent because he sojourned there by faith? He *literally dwelt* there, but the land was his only by the promise of God, and Abraham had faith in that promise; and in God's due time the promise to Abraham will be fulfilled, and he will have the land of Canaan, and have it forever.

Let us notice other texts which record the original promise to Abraham. Gen. xvii. 8: "And I will give *unto thee* and to thy seed after thee the land wherein thou art a stranger, *all the land of Canaan*, for an everlasting possession." No language can more plainly state anything than the text last quoted states the exact extent of the Abrahamic kingdom. It is all the land of Canaan, the land where Abraham then dwelt. To say it is any more or less than that land is to attempt to alter God's land deed to Abraham.

Again, Exod. vi. 3, 4: "I appeared unto Abraham, unto Isaac, and unto Jacob. And I have also established my covenant with them, to give *them* the land of Canaan, the land of their pilgrimage wherein they were strangers. And I will bring you (Israel) into the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob." This language is also very explicit. It declares that God will give to the descendants of Jacob the identical land that he had promised by oath to give to Abraham, to Isaac and to Jacob. Did God give the Israelites *all the earth*? Did he "bring" them from somewhere else into the earth? I suppose that every Bible reader knows that Israel dwelt in the land of Canaan. One more text, Josh. xxi. 43: "And the Lord gave unto Israel *all the land* which he swore to give unto their fathers, and they possessed it, and dwelt therein." Amen.

Thus I have given every text wherein is recorded the original promise of land to Abraham, and in every one it reads *land of Canaan*. Stephen bears testimony to the same truth. See Acts vii. 2-5. I am told that Paul teaches that God promised to give Abraham this entire earth for his inheritance. The only text in the Bible ever quoted to prove this assumption is one verse in the writings of St. Paul; it is Rom. iv. 13. It is strange, if true, that Paul should contradict every statement in both Testaments where the original promise is recorded. We will read the text: "For the promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." It is assumed that the Greek word *Kosmon*, translated *world* in this text, *literally*, and *always*, signifies the earth. This is the Adventist position. I have heard this assertion among Adventists from the first years of my association among them, and, without examining, I once accepted it as true. The mere casual examination will satisfy any honest investigator after truth that the position is wholly unfounded. The word *Kosmon* occurs more than one hundred and thirty times in the New Testament. In more than one hundred times it does not refer to the earth at all, but to the people on the earth. I will give several texts where that word occurs, to show its general use in the New Testament Scriptures: John xii. 19—"Behold the *world* is gone after him." Ch. vi. 51—"And the bread is my flesh which I give for the life of the *world*." Ch. vii. 7—"The *world* cannot hate you, but me it hateth." Ch. i. 10—"And the *world* knew him

not." V. 29—"Behold the Lamb of God, that taketh away the sin of the *world*." Ch. iii. 15—"For God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." V. 17—"For God sent not his Son into the *world* to judge (*krisis*) the *world*, but that the *world* through him might be saved." The Greek word translated *earth* is *gen*. It occurs in Matt. v. 5: "The meek shall inherit the earth." I have thus proved that *Kosmon* does not mean the earth, but it generally refers to the people that live *on* the earth.

Dr. Clarke makes the following comment on the text, Rom. iv. 13: "This promise intimated that he should be the medium through whom the grace of God should be communicated to the *world*, both Jews and Gentiles; and the manner in which *he* was justified be the *rule* and *manner* according to which all men should receive this blessing. Abraham is here represented as having all the *world* given to him as his inheritance, because *in him* all the nations of the earth are blessed. This must therefore relate to their all being interested in the *Abrahamic covenant*; and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant."

Dr. Clarke agrees with Paul, Gal. iii. 8: "And the Scripture, foreseeing that God would justify the heathen (nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." That the meek will eventually possess this entire earth I do not doubt; but that the Abrahamic kingdom, the restored kingdom of Israel, the kingdom to be set up at the coming of Christ, is to be under the whole heaven when first set up, I do not believe, because it is in direct antagonism to the plain reading of the Scriptures of truth. The stone that smites the image *becomes* a great mountain and fills the whole earth. It is not a great mountain when it is "cut out of the mountain," and does not become a great mountain till it has first removed all other kingdoms. All this is perfectly evident from the plain reading of Dan. ii.

Again: When Daniel explains the dream of Nebuchadnezzar, he says, concerning the meaning of the stone, "In the days of these kings the God of heaven shall set up a kingdom." So certain as "the dream is certain, and the interpretation thereof is sure," the coming kingdom of Messiah will be set up in the

lifetime—the days—of the kingdoms, symbolized by the divided feet and toes of the great image; and not after those kingdoms are driven into eternal annihilation. In Dan. vii. 14 there are three things named that are given to Christ when he comes the second time in the clouds of heaven, viz., "dominion, glory, and a kingdom." The dominion is not the kingdom, any more than the glory is the dominion. Christ receives the kingdom, he has the glory *in* the kingdom, and exercises dominion outside of the kingdom proper. Verse 27 gives the final end of the extension of the kingdom. Please read it, minding the order: 1. "The kingdom." 2. "The dominion" (outside of kingdom). 3. "The greatness of the kingdom under the whole heaven"; or the stone *has* become a great mountain filling all the earth. The kingdom is the land of Canaan—all of it; the dominion is the outlying territory, and when Christ shall have subdued all things unto himself, then the stone will have become a great mountain, and the kingdom in its greatness will occupy every foot of land on this planet, and that will be "the greatness of kingdom under the whole heaven." Then the knowledge of the glory of God will fill the earth as the waters fill the sea. None need attempt to hurry the Lord. Eternal years are his, and he does not need to be in a hurry. The *kingdom* will soon be set up. May we all secure an entire readiness to reign with Jesus, when he sits on the throne of David and reigns "in Jerusalem, and in Mount Zion, and before his ancients gloriously."

I am asked, "Is Abraham with his seed made heir of the *Kosmon*, the world, the race?" Most certainly. "In thee and in thy seed shall all the nations, the kindreds, the families of the earth be blessed," is the promise of God to Abraham, made doubly emphatic by the oath of Jehovah. It is to this oath and promise that Paul refers in Rom. iv. 13. Every one can see this who will read the context. See especially verses 17, 18, where it is declared that by this oath and promise Abraham is made the father of many nations. The promise cannot fail and the oath will not be annulled.

When Christ shall sit on his throne, then shall the law go forth "out of Zion, and the word of the Lord from Jerusalem"; and it shall continue to go until through it God shall speak in power to the last son and daughter of the race; speak to their understanding, saying, "Look unto me, and be ye saved, *all the ends of the earth*."—Isa. xlv. 22.

And when this work shall be completed, "Every knee shall bow" at the name of Jesus, "of things in heaven and things in the earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father," for to the fact that such a result will at last be reached God has sworn by himself. See Isa. xlv. 23; Phil. ii. 10.

How grand the conception! How gloriously sublime the theme! How do the yearnings of our often-burdened hearts go out after that glorious abiding rest, that rest where no sighs of distress, no eyes dimmed with tears will be heard or seen! How our hearts long to see the dawning of the endless ages, the putting on of immortality by the Bride of the Lamb; the end of the reign of death over the elect; and the *work*, the *perfect* work that we shall help to consummate in bringing the *mass* of the race into a harmonious, loving union with him who died for their sins! Amen.

*West Meriden, Conn., April, 1878.*

#### LETTERS AND EXTRACTS,

CHARLES W. BUYINGER, M.D., Pittsburgh, Pa., sends a donation and writes: "The EXAMINER must not die nor its Editor starved for want of proper support. While error is so blatant and rife in the land we need many more to promulgate the precious truths we hold so dear. May your eye not become dim, nor your natural strength, physically and intellectually, be abated. May you long be spared, and when you are finally called to lay your armor down you will simply exchange it for the crown of righteousness, which the Lord, the righteous Judge, will give in that day. God bless and save you and unworthy me in the everlasting kingdom."

G. B. MARTIN, Iowa, writes: "The signs of the Second Advent seem to thicken every day. The Saviour is certainly at the door now. The signs in Europe point to the fall of the crowns of the oriental world, and all things everywhere indicate it. May the Lord help his people to watch and be ready, that they may receive a welcome reception when he comes. Oh what a feast for all the lovers of our Redeemer to meet the blessed Saviour that they have so long looked and waited for! There will then be a time of rejoicing and glory never yet experienced."

ABEL ROBINSON, Kansas, writes: "I have great pleasure in reading the BIBLE EXAMINER, and hope it may yet be continued. Thanks

for all your labor for our good. May God's eternal blessing be yours."

H. S. HOUGH, Florida, formerly of Connecticut, writes: "We are in a new country and at a new business: clearing land for a home, and we earn but little. The place was very sickly last fall and we were not exempt; are quite well now, and rejoicing in the truths the EXAMINER teaches us. We earnestly hope that you and your family, with ourselves and many dear believers, may live to hail the hour that brings Israel's King to reign."

MRS. A. S. JOHNSON, Galva, Ill., writes: "Through the kindness of brother Olson, of Bishop Hill, I have for some time past been the recipient of your valuable BIBLE EXAMINER. It has been and continues to be a welcome and much-esteemed visitor, laden with great and precious truths. God bless you in your labor of love to enlighten in the great plan of salvation."

ANGELINE F. WATERSON, Plymouth, Mass., writes: "I live—for it is Christ that liveth in me and worketh in me to will and to do his own good pleasure. I am still suffering for the truth's sake, and were it in my power, I would let you know how deeply I feel indebted to you and to God for the blessed BIBLE EXAMINER. The more I read 'it the more precious its truths are. By the grace of God I have been letting the light shine; and it keeps growing brighter, and I expect it will till the perfect day. I greatly rejoice that God in his great mercy has given me what light he has on 'the ages to come' and the blessed 'restitution spoken of by the mouth of all the holy prophets since the world began.'"

#### LETTERS RECEIVED TO MAY 1ST.

~~No~~ No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Abel Robinson, Thomas Apthorpe, Capt. J. B. Marthen, R. H. Smith, J. N. Jerome for J. Wells, J. L. Knapp, Mrs. A. S. Johnson (thank you), M. L. Cavanaugh, Mrs. M. A. Tillotson, Angeline F. Waterson, Nathan Teft (the money has not reached me). Jesse Benson, Dr. John Fondy, Wm. S. Dibble.

#### PARCELS SENT TO MAY 1ST.

S. B. Emmons (bound book), Abel Robinson, Jonathan Wells, R. H. Sherrell, M. L. Cavanaugh.



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Whole No. 333.



# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, JUNE, 1878. .

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## EDITORIAL NOTICES.

**The Bible Examiner** is a Monthly Magazine. *Terms*, \$2.00 per year, in advance.

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Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

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BIBLE EXAMINERS, bound plain, will be furnished for \$2.00 per volume. Volumes 18, 19, 20 and 21 can still be supplied. Also in plain morocco, with gilt edges, for \$3.25.

"Does Gen. i. 26 speak of a class distinct from Adam and Eve? or, is it parallel with Psa. viii. 4-6 and Heb. ii. 6-8? Some think that Gen. i. 26 is not a proper translation of the original Hebrew. Is it, or is it not?"

W."

I have no doubt the translation *is* correct; it agrees with the texts to which you refer, and also to Gen. ix. 1-3. which see. Ed.

L. D. TANNER, Marathon, N. Y., writes: "Strossmayer's speech" (in the EXAMINER for May) is self-toned, self-sustained, above adulation, noble and grand. May his like be multiplied!

S. C. LOCKWOOD, Saratoga, N. Y., writes: I am greatly interested in your articles, "Man in Death"; also in articles from Henry Dunn, especially the one in the February EXAMINER, "Promised Restoration." "The Gospel for the world is the good news that God is our Father, in spite of our indifference or neglect of the relation-

ship." "The Unpreached Gospel." His remarks under this head are so fresh and full of the love of the precious Redeemer that I never tire in reading them.

AN OLD PILGRIM, Concord, N. H., writes: Through the kindness of Bro. T. H. Ford and wife I have had the great favor of reading the BIBLE EXAMINER. I was 73 years and six months old April 23d. I have been a reader of religious periodicals for about fifty years, and the BIBLE EXAMINER about three years, and it is the best of them all. It is in harmony with the promises of God to Abraham and his seed; and it is also with the prophecies concerning the Jews' return to the land of their fathers. Oh, that rank absurdity, "conditional prophecy"! If the opponents of "the ages-to-come" views would read the arguments and examine the evidence produced from the Bible candidly and prayerfully, I think the scales would fall from their eyes; and while some denounce it as heresy, let them read the letters of correspondents and see if they can find deeper expressions of *faith* that "GOD IS LOVE." D.

RABBINICAL EXPLANATION OF "I AM THAT I AM."—To prevent a misconception in Polytheism of the various names of the Deity which occur in Holy writ, the Midrash gives a beautiful explanation of the term "I am that I am," which it renders, "I am called according to what I am." Rabbi Abba, the son of Manta, says, "The Lord said to Moses, 'Thou desirest to know my name; know that I am called according to my works; I am called Almighty God, the God of Hosts, Elohim and Jehovah. When I judge the creatures I am called Elohim; when I make war against the wicked, I am called Lord of Hosts (Zebaoth); when I visit man for his sins, I am called Almighty God; and when I take compassion upon the world, I am called Jehovah, which signifies Mercy, as it is said the Lord Jehovah is a merciful and gracious God. This is the sense of 'I am that I am; I am called according to my works.'"

There is very deep signification in this Rabbinical explanation. It saw that God, being spiritual only and not corporeal, can be known only by the works through which we can see Him, and His name varies according to his works, as it is impossible for the human mind to comprehend God, and assign a name to Him, except by and according to the manifestation of his powers within ourselves.—*Selected.*

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXII.

NEW YORK, JUNE, 1878.

No. 9.

## THE PROMISE TO ABRAHAM.

THERE are those who seem to suppose that the promise to Abraham, confirmed by the oath of God, was a new dispensation, relating only to some distant, future, uncertain period, and to an equally uncertain or unknown people. I regard such a view as an entire overlooking of the record, and an abridgment of God's declared work for the race, of which Adam and Eve were the head. The woman was "deceived": "Adam was *not* deceived" (1 Tim. ii. 14); he sinned wilfully; she through deception. Her sin had a mitigating circumstance; Adam's had none. He, though the father of the race, lost the headship, and could not conquer the evil he had introduced. The conquering headship was passed into the hands of the *woman's* seed, and that seed becomes "the head of every man."—1 Cor. xi. 3. Of that seed it was said, "It shall bruise thy head": that is, it shall destroy the evil introduced by the "one transgression" of Adam, "For if through the offence of one *the many*" (all Adam's race) "be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto *the many*" (Rom. v. 15); so that this "grace"—which was given us in Jesus Christ before the (*aiônion*) *ages* began," or before the beginning of the ages: *i. e.*, the ages that followed the one transgression by which death was introduced into the arrangement concerning the human race—embraces all of the race, the entire posterity of woman.

The race immediately passed into the hands of the second Adam—the seed of the woman—who, in due time, was "made manifest by the appearing of our Life-giver (*Syriac*), Jesus Christ, who hath abolished (*katargeesantos*—to annul, to abrogate, to cause to cease, to come to an end, to destroy) death, (the death that came by Adam,) and hath brought life and immortality to light."—2 Tim. i. 9, 10.

Thus we find the meaning of the expression, "shall bruise thy head"—it is to destroy that death which came by the "one transgression" of the first Adam, and to destroy *that* which was the procuring cause of

death, viz., "the evil," or, as it is rendered in Heb. ii. 14, "the devil."

The second Adam was pledged by the word of God, as addressed to the serpent, to destroy, abrogate, annul and cause to cease both the death and the evil brought on the race by the sin of the first Adam. That word of God embraces all that I claim for the promise and oath of God to Abraham; so that my view of its covering the whole race is not going back for its application to those behind Abraham, for the promise to Abraham was only a renewal, now confirmed by an oath, of the word of God in Eden after man's "one transgression"; and it covers all who descended from the woman, or from Eve: to every one of them death—so far as it is the result of Adam's sin—is annulled, abrogated, so as to have lost its power to hold one of the race; nothing but a *personal rejection* of the Life-giver—the seed of the woman, God's remedy—can hold any man, woman or child of Eve in death's dominion. The blessing promised in Eden, and confirmed to Abraham by an oath, secures to the race, to each individual, an ultimate deliverance from all the consequences of Adam's transgression, and places their eternal destiny on the ground of their personal acceptance or rejection of God's *remedy*, made and provided, of his mere grace, "before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 31, 32. That remedy, therefore, will be made known to "all people," either in this present life or in one to come, when the Life-giver shall actually *abolish* the Adamic death, which is secured by the promise of God in Eden and to Abraham, and therefore is spoken of as if it had actually occurred because of its certainty, as when God said to Abraham, "A father of many nations have I made thee" (Gen. xvii. 5); when as yet Isaac was not born; or, as when it said, "He *was* wounded for our transgressions," etc., centuries before its actual occurrence (Isa. liii. 5); God "calling those things which be not as though they were" (Rom. iv. 17), because of the certainty of the accomplishment of his promises and purposes.

Thus all is harmony in the divine govern-

ment, and Jehovah is justified both in his justice and love to the race, and all cause of complaint is forever removed, and God's ways are manifested to be "equal," and will cause heaven and earth, and all things therein to unite in the song of praise, "Saying, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13.

I make no pretensions of determining who have, in the past and present, had the knowledge of God's *remedy*, or who have or have not improved it: *that* is one of the "secret things which belong to God" (Deut. xxix. 29); "but those revealed belong unto us and our children forever." God has revealed to us, by promise and oath, that "all families of the earth shall be blessed," in the Messiah, the Christ, the Redeemer, the *Kinsman* of our race, "who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6; God's time, which will ultimately be seen to be the best time; the best for the race as well as most honorable to God, and most promotive of the glory of our Redeemer, manifesting "the unsearchable riches of Christ" (Eph. iii. 8); a view of which made the apostle to the Gentiles say, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus throughout all the endless succession of ages."—Eph. iii. 20, ~~21~~.

ED.

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### ALL FAMILIES, ALL NATIONS, ALL KINDREDS.

SUCH are some of the expressions employed in the Bible in connection with God's promise and oath relating to his blessing the children of men in Abraham and his seed. The questions to be settled on this subject are so very simple that it seems marvelous that the opposers of my views, all, so far as I have seen or heard, avoid the issue and try hard to call off attention from the main points, laboring to hide the meagreness of their materials in opposition by attacking some unimportant expression I may have made, and which I can abandon without in the least affecting my main position, which is, God did mean what the words express in the promise and oath to Abraham, and that the promise and oath have never yet had a fulfillment in the sense expressed by the words employed; and, therefore, must and will have in some future period.

Who among all my opposers has even attempted to touch the main question or statement at issue? Not one of them. They build a castle of their own inferences by a forced construction put upon some of my words, and then expend their energies to demolish their own inferences. A marvelous exploit, truly! They are much like a naval commander who might wish to take the fortress of Gibraltar, and should imagine he saw a dark spot on the rock, and supposed if he could succeed in scaling it off the fortress is his. Or they are like the insect which lights upon the horse and is concerned to see if he can find a sore spot, and is highly gratified if successful, while the noble animal is impervious to the assaults of the tormenting creature.

Why will men professing to love truth act in such a manner? Why not take up the main question and meet it fairly? I confess I can see no other reason except a consciousness of their inability to meet the issue in a manly and Christian manner. By an indirect attack they seem to hope to succeed, at least, in keeping others from seeing and feeling the force of the grand argument which goes to show that God is just and equal in his government of the creatures he has made; and that the *remedy* he has provided for the lost race of Adam shall be made known to them all "in due time," and each have means placed in his or her power to enable them to secure the benefit of the provision of the love of God to the world.—John iii. 16.

Are we now to be told that the words "*all*" and "*every*" do not necessarily mean every individual? I have never insisted they did; but I ask, if that is not their *primary* signification? If so, must not this be received as their true and proper meaning unless the necessity is self-evident for accepting them in a limited sense? When applied to the race of men, or "all the families of the earth;" to "all nations," and "all the kindreds of the earth," can they ever have any other application than to the mass of the race? Can such expressions mean only a few or the smallest portion of the human family?

That the terms *all* and *every* are frequently used in a limited sense is readily admitted; but what has my opponent gained by this admission? Will he say it never is used in an unlimited sense? He will soon find himself involved in a mist that is as black as that spoken of by Jude, verse 13. Let us see what darkness will overspread the Bible, and all ground of *faith* be swept away by the assumption that *all* and *every* are in all cases to be construed to mean only a small part. Take the following

examples: "The day that Noe entered into the ark, and the flood came and took them *all* away."—Matt. xxiv. 38, 39. That is, took a "few" away; because "all don't mean every individual." So the flood was only a small affair, only a *few* were destroyed by it. Again, Christ "tasted death for ever man."—Heb. ii. 9. That is, he tasted death for a *few* only. "He gave himself a ransom for all."—1. Tim. ii. 6. That is, he gave himself a ransom for only a *few*. "Go ye unto all the world and preach the Gospel to every creature."—Mark xvi. 15. That is, "Go into a small portion of the world and preach the Gospel to a *few*." "Don't think the Gospel is intended for the many; it is a mistaken notion, indulged by such men as George Storrs, that the Gospel is to be preached to all Adam's race: it is true they are all lost, but though I (Jesus) came to seek and save that which was lost, I never thought of such a wild idea as that of letting every one of them know I came into the world to save that which was lost; it was only a *few* I came to redeem. True, I (Jesus) have said, 'God so loved *the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life,' but that language was only *hyperbolical*, it was not intended that every man of Adam's race should ever have an opportunity to believe in me, for God determined the vast multitudes should live and die in utter ignorance of me and my mission into the world; 'twas only a *few* of the world my Father really loved or ever designed to bless and save. True, he promised Abraham, and made oath to it, that in him and his seed all the families of the earth, all nations, should be blessed; but then that was not what he meant; he only designed to seem to love the whole race, while his secret purpose was to keep the vast masses in utter ignorance of the remedy which he only intended for a *few*."

How would the foregoing language fall on the ears of rational and reflecting minds? Would they not say it was a most shameless misrepresentation of the divine government; charging God with duplicity, insincerity and double dealing with the creatures he had made? But wherein, in fact, does it differ from the representations of those who say, that though God says "*all* families of the earth shall be blessed in Abraham and his seed," it only means a *few*; a very small portion of the race are meant?

I have admitted that the words "all and every" are not always used in their primary sense; but I do not admit that, when spoken of the race, they ever mean a few of the masses: they always indicate the mass, as when of a

country it is said, "There went out to him (John the Baptist) Jerusalem, and *all* Judea, and *all* the region round about Jordan." Does this mean a *few* went out to him? There is reason to suppose it did not mean every individual in those regions; but a man would be thought an idiot, or next akin to one, that should say, it meant a *few* went out. It clearly indicates the *masses*; the few that kept away were the exception.

So when God says and confirms it by an oath to Abraham, "In thee and in thy seed all families, all nations of the earth shall be blessed," to say the least, he means the masses and not a few only. To suppose otherwise is to charge Jehovah with trifling with language and practicing duplicity, and hence preventing faith: for how can a man exercise faith where he does not know what he is to believe? It may be one thing or another, if it does not mean what the words express. Says one, "God does not say whether the *blessing* is spiritual, national or commercial. To say either is an assumption." In plain English, God's promise and oath to Abraham has no meaning—you cannot tell anything by it. I ask, can such a man have *faith* in what God has said? He does not know what was said, because he rejects the obvious meaning of the words in which the promise and oath were made. Yet, "Abraham believed God, and it was counted to him for righteousness." Why do not the opposers of the universality of the blessing promised grapple at once with the main question at issue, and *deny* that God meant what the words express in the promise and oath to Abraham? Is it because they are conscious that by such a course they will meet with disaster and defeat to themselves? If such a defeat is not the result, they do that to others which is worse—that is, they destroy all reliance on divine testimony, and open the flood-gates of universal unbelief; for, if God's promise, confirmed by an oath, is not reliable, in its most obvious sense, then what reliance on any divine testimony? It becomes like the heathen oracle, which means one thing or another, just as happens, but has no certainty.

Do they think to alarm the weak and feeble-minded by crying out against my view of God's promise and oath, "It leads to Universalism!" Let them know their view leads to *universal infidelity*. Which of the two is worst, judge ye.

The argument of the opposers of the view that the promise and oath of God to Abraham covers the entire race of Adam runs thus: "The word *all* does not always mean every

individual, and, therefore, does not in the promise and oath to Abraham; only a few are embraced in it."

This is an unfounded assumption; an *inference* from a truth which is ruinous to all divine testimony. I have said, *all* never means a *few* when spoken of a class of men. It always means the mass, if not every individual. Now let us see the result of the assumption above: "As by one man sin entered into the world, and death by sin; and so death passed upon *all* men."—Rom. v. 12. "As in Adam *all* die."—1 Cor. xv. 22. Does *all* mean a *few* in these texts? Does it not mean every individual? True, a few may be excepted, such as Enoch and Elijah, and the saints alive at Christ's return: but the mass of the race are included. "For the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead."—2 Cor. v. 14. No escape from the conclusion that the all who die by Adam are the same all for whom Christ died. Any other construction of this language contradicts Paul's testimony; for, he adds, "God was in Christ reconciling *the world* unto himself," etc.—Verse 19. The ministry of reconciliation relates to the whole world—the race—and not to a few as opposed to the masses. If such testimony—and it might be increased to any extent—can be frittered away by saying, that "all does not always mean every individual," etc., then what divine testimony can be depended on? "All in Christ shall be made alive."—1 Cor. xv. 22. But these fritters of the promise to Abraham will prove, if their assumptions are not worthless, that it is only a *few* in Christ that are to be made alive. Such is the "pit" of their own digging into which "they have fallen."

ED.

#### AN EXPLANATION ASKED.

"I SHOULD like to see an explanation of Gen. xx. 2, where it is said that God commanded Abraham to offer his son as a burnt-offering, as it has always seemed to me unlike God to give such a command.—L."

#### REPLY BY THE EDITOR.

Some transactions recorded in Old Testament times are misconstrued from not understanding the customs of the nations or their practices. In those times it was not an uncommon thing to sacrifice their children to their gods—even their first-born. This was the practice of those who knew not the true God or were idolaters. The king of Moab,

in a time of great defeat in battle, "took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering."—2 Kings iii. 27. The prophet Micah refers to this practice when he says, "Shall I give my first-born for my transgression," &c.—vi. 7.

These two samples are sufficient to show the practice among heathens in Old Testament times, and even Israel is rebuked for having fallen into the idolatrous practice in the time of the prophet Jeremiah. God said of them, "They have built the high places of Tophet to burn their sons and daughters in the fire."—vii. 31. But the practice may have been universal in Abraham's day among all nations of idolaters.

Hence the "command" to Abraham would not seem so strange to him as it would in our times. Let it be recollected, also, that God had given Abraham this son with the promise, "In Isaac shall thy seed be called." The command, therefore, was only given for the trial of Abraham's faith; for "By faith, when he was tried, he offered up Isaac; and he that had received the promises offered up his only begotten Son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead; from whence, also, he received him in a figure"; *i. e.*, he was *born* to Abraham out of the ordinary course of nature—(See Rom. iv. 18–22, in connection with Heb. xi. 17–19.)

When Abraham was tried he came forth as gold, and great was and is to be his reward.

What, therefore, might seem to be a cruel command, proved to be a blessing of the first magnitude.

In examining various other things in the dealings of God with individuals and communities, which may seem "cruel" to us in our ignorance, we may yet find were the greatest mercies that could come from him whose nature and name is "love"; even the case of Sodom is not an exception; for that people are yet to be restored and become partakers with restored Judah and Israel in the blessings of "the ages to come"—(See Ezk. xvi. 48 to the end.) After the experience they have had of the evil of sin, when brought back from that death they will not be likely to try the experiment of sinning again lest "the second death" should be inflicted on them.

The word knowledge, strictly employed, implies three things; viz., Truth, Proof, and Conviction.

## HEBREW XII.—AN INQUIRY.

## "CHASTENING AND SCOURGING."

"WILL you please give me your ideas with regard to the chastening and scourging of God's children, spoken of in Heb. xii.? If it is sickness, trouble and loss of friends, the wicked have all that as much as the children of God. I believe there is a physical cause for sickness: it comes by violating the laws of nature. How then can it be a chastening from God? As I said, others have that as much as God's children.—H."

## EDITOR'S REPLY.

The main text reads, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "God is love," and he loves all men; and chastens all men because he loves them, and designs their good by it; as a kind and wise parent chastens his children to perfect them in goodness and usefulness. The fact that any one has become a child of God does not exempt from chastisement of which "all" men "are partakers" (Verse 8), for they are still under discipline to be perfected in a mind *reconciled* to God in all things; for *perfect* reconciliation to the will and dealings of God with us is the result of "perfect love," which "casteth out fear" that "hath torment" with respect to God's present and future purposes with regard to us. So Christ, "Though he were a Son, yet learned obedience by the things he suffered."—Heb. v. 8.

The children of God suffer from other causes besides the ordinary ones common to all men: in *mind*, especially; by a sense of their short-comings and unworthiness of the divine love; also by the neglect or betrayal of professed friends; and sometimes by persecution, in one form or another, for conscientiously following their convictions as to duty in faith and action. True, they are not now literally "burned at the stake" for their course; but, not unfrequently, they are by words and deeds of opposers called to endure trials almost as tormenting as fire and fagots. Let us accept these "scourgings" as from our Father's hands—by sufferance—to make us "perfect," as was the Captain of our salvation, who prayed "*in agony*," "O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." If God suffered his own Son to be "scourged" (Matt. xxvii. 26), literally, who "knew no sin," shall we ever refuse shame for being attached to him and his truth; knowing, "If so

be that we suffer with him, we shall be also glorified together."—Rom. viii. 17.

Says our Lord, "Whosoever shall be ashamed of me and of my *words* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark viii. 38. Not to be ashamed of Christ nor of his "words," under any circumstances, is a great attainment; but it is doubtful if any one attains to that faithfulness till they have passed through some *scourgings* in mind, i not also of some outward afflictions which result from past neglect of confession of truth.

FROM P. ALLING.

NORWALK, Ohio, April 11, 1878.

BROTHER STORRS: The following note in connection with the article appended will speak for themselves, which I send for your consideration, to be disposed of as the Lord may direct. Up to their receipt I cherished the hope the good Lord was about to use the secular press, not only to show the folly of the "endless torment theory," but also to make manifest the truth as revealed in the Bible concerning the promised immortality; but this dissipates that hope and compels us to fall back upon the resources of the little flock of his chosen ones for this purpose. As God will in due time accomplish his own purposes, it is becoming in us to bow to his will and say, "Amen," for he doeth all things well. Your Brother in Christ.

"CLEVELAND DAILY HERALD," O., }  
CLEVELAND, April 9, 1878. }

TO P. ALLING—*Dear Sir*: We are obliged to decline your well written article in accordance with our rule of not printing communications on theological subjects which would involve us in the necessity of printing replies and giving space to a religious controversy at the expense of room needed for news.

Very truly,

E. V. SMALLEY.

[The following is the article declined.]

[For the Cleveland Herald.]

## A SMALL TYRANT.

THIS is the heading of an article that recently went the rounds of our papers, giving an account of the arrest and commitment of the proprietors of a hair-dressing factory in London, Ont., for using instruments of *torture* upon their young apprentices. As I read of the thongs, the pullies, the gags, etc., a feeling sprang up in my heart similar to that mani-

fested by the mob who heard the testimony, and who would have executed summary punishment upon the principal offender had they not been restrained by the police. If I mistake not, most of those who read the account felt that such fiends ought not to live. If such feelings are excited by this small specimen of "torture," what shall we say of a religious theology that assigns by far the larger portion of the human race to the torture of an endless hell, for offences against their Creator, perhaps no greater than were those of the apprentices against their employers.

I, for one, will say a theology so terrible in its results and so dishonoring "to the God of love," carries upon its face evidence that there must be, in some way, an error at its foundation that should be ferrited out, and, if possible, corrected. The cause of truth and of benevolence, as well as a regard to the character of the "Creator of all things," demands this.

This is a work in which all of the clergy of Christendom, as well as religious papers, should be engaged in heart and hand with the one desire of attaining. But, strange to say, instead of helping forward the investigation now in progress, through this and other intelligent secular papers of the day, they, as a body, stand opposed, and denounce it as the work of the adversary, and use all their influence (with few exceptions) to hinder the work! This course clearly indicates on their part a feeling of weakness in this system that will not stand the scrutiny of investigation. But if this work is of the Lord, as I humbly believe it is, its course will be onward and the truth will in the end be made manifest. As this theology has been a life-long hindrance to me, and at one time drove me clear over to the Robert Dale Owen school of infidelity, I feel constrained to do what I can to make manifest its errors. I have, therefore, ventured to pen the foregoing and following thoughts for the consideration of all the lovers of truth.

Not long since I attended the funeral of a Christian lady. The minister, a learned and pious Methodist, remarked, "*there was no such thing as death—that death was only a sweet sleep which introduced the real man into a higher life,*" etc. This suggested the thought as to which was right, the Almighty, when he said to the happy pair in paradise, "*Ye shall surely die,*" or the enemy, who said, "*Ye shall not surely die?*" Now, if the minister's statements are true, "there is no such thing as death," then a harmony must be found in these antagonisms in some way. At last this

reconciliation came up, viz., that God meant only the body, and the devil meant only the soul, which could not die; consequently they both told the truth. But Christ said, some four thousand years later, "The devil was a liar from the beginning."

*Question:* How can this statement be disposed of? Very easily upon the same hypothesis; for if there is no death, then we are justified in believing that Christ may have referred to some other personage, or to words spoken prior to the beginning of Genesis, second and third chapters. This makes all plain.

That this is the practical theology of the world at this time, including both Christian and heathen nations, as also of all ages past, as far back as the history of man is known, "is too evident to admit of a doubt." Now, if it is true that all men have, by creation, this undying nature, it follows, to a certainty, that if the Bible record is true, that there is to be a future executive judgment, an endless hell will be the final condition of all the non-repenting family of man, without the possibility of a doubt. But if the converse be true, that immortality now only belongs to God, as declared in the Bible, and is a conditional attribute promised only to the righteous who "seek for it by patient continuance in well-doing," through Christ in the resurrected state, as taught in the New Testament Scripture, then all is plain. In this case the sinner can die, both soul and body, and having proved himself unworthy of eternal life, will receive "*his wages*" (death) and "*be as though he had not been,*" in the resurrection state. This will be the second death, from which there will be no further remedy; consequently eternal. To this point I earnestly desire to direct the attention of all candid seekers of truth. Let Bible testimony alone decide its truthfulness or falsity.

P. ALLING.

Norwalk, O., April 7, 1878.

Though not always called upon to condemn ourselves, it is always safe to suspect ourselves.

In the declaration, Where no law is, there is no transgression (Rom. iv., 15), a principle of judgment comes out that is too often overlooked when we contemplate the moral condition of the world. God is no task-master, demanding service where light is denied, or condemning persons for acts, the guilt of which they were unable to estimate. Sin injures our moral nature just to the extent that it is known and felt to be sin.

# "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of  
HENRY DUNN (of England), from 1856 to 1875.  
With Additional Papers and Editorial Notes.*

## XIV.

### ESCHATOLOGY.

#### THE KINGDOM.

THE term "kingdom of God" occurs in the New Testament about seventy times; "kingdom of heaven" about twenty times; and other references to this same kingdom probably thirty times more.

The signification of the term is not, however, always the same.

Sometimes it implies that which is *subjective*—a moral and spiritual condition. It does so when our Lord says to the Pharisees, who demanded *when* the kingdom of God should come, "The kingdom of God is *within* you" (*eutos umoon*)—rather, *among you* (as in marg.), for the kingdom could not be said to be *within* the Pharisees, to whom he was speaking. The expression probably means that the kingdom was embodied in himself. St. Paul, when viewing this kingdom subjectively, speaks of it as consisting in *doing* right and *being* happy; or, as he expresses it, in "righteousness, and peace, and joy in the Holy Ghost."

More frequently, however, the term indicates that which is also *objective*—a *reign* of God, announced as approaching; a promised kingdom, in which the saints should rule; a government, of which "the poor of this world, rich in faith," are, under Christ, "the heirs."

The universal expectation of the devout and thoughtful amongst the Jews was that there remained for the nation "*an inheritance in reversion*"—a national kingship over other peoples—the fulfillment, in short, of the promise to Abraham and to his seed that he should be "the heir of the world," a promise repeated through Moses in those remarkable words, "Ye shall be a peculiar treasure to Me above all people; for all the earth is Mine. And ye shall be unto Me A KINGDOM OF PRIESTS, and an holy nation."

The certainty of the fulfillment of these high expectations was the continual theme of the Hebrew prophets, and formed the basis of the national belief—carnal or otherwise—in the coming Messiah. And so, when our Lord was upon earth, no one thinks of asking what "the kingdom" *means*, although He was continually discoursing about it.

The disciples, we are told, were always thinking "that the kingdom of God would immediately appear;" one of their latest inquiries

was, "Wilt Thou at this time restore the kingdom to Israel?" and throughout they indicate what appears to us a very carnal expectation regarding it. Yet in no instance are they rebuked for apparent materialism; in no case are they told that they were under a delusion; nowhere are they taught that the kingdom was a purely spiritual thing. How strange, if their views were *essentially* wrong! How unlike is silence, in such a case, to the conduct of their kind Master on other occasions, who said, "*If it were not so, I would have told you.*"

Right or wrong, there could be no question that the kingdom of God meant, to the pious Jew, Messiah's kingship, and *his own kingship*. To enter into that kingdom was to be a member of that kingly company who, as priests of God, should rule and teach all other nations.

The testimony of the Gospels regarding it is very comprehensive; embracing, first, the message of John, "Repent ye: for the kingdom of heaven is at hand;" then the *prolongation* of the message by Christ, first personally, and afterward by the agency of the apostles; then the *characteristics* of those who should enter the kingdom—viz., humility, poverty of spirit, perseverance, open profession, consequent tribulation and independence of all human authority; then the *hindrances* to its attainment—viz., riches, self-righteousness, self-indulgence, injustice, impurity, dishonesty, covetousness, drunkenness and reviling; and finally, its *realization* in a judgment both of quick and dead; in various forms of honor and dignity, such as brilliant attire, eating and drinking with Christ, and royal rule and dominion; the whole being *described* as glad tidings and a free gift, but not of this world, and therefore retributive, compensative and restorative; an inheritance to be enjoyed after death, and everlasting in duration.

To the Jews Jesus says, "The *kingdom* of God shall be taken from you." To the "little flock," "It is your Father's good pleasure to give you the kingdom." "I appoint unto you a kingdom, as My Father hath appointed unto Me." To the Corinthians Paul writes, "Know ye not that the unrighteous shall not inherit the kingdom of God?" To the Galatians who were living in sin, "They who do such things shall not inherit the kingdom of God." To the Thessalonians, "God has called you unto His kingdom and glory." Take heed "that ye be counted worthy of the kingdom of God, for which ye also suffer." The author of the Epistle to the Hebrews stimulates believers by the assurance that a day is coming when they will "*receive a kingdom which cannot be moved*," and the apostle James marks out the despised

"poor," who were "rich in faith," as those whom God had chosen to be "*heirs of the kingdom*," which He hath promised to them that love Him."

These passages might be multiplied if needful, but it is, perhaps, enough to say that in every one of them *more* is clearly meant than mere deliverance from ruin; that each is intended to convey the idea of eminent, *although not equal*, distinction; and that the force of the inspired utterance would in all of them be taken away if any expression signifying mere safety were substituted for that of the promised royalty.

I am far from denying that the phrase "the kingdom" is sometimes used to express the entire Christian community or commonwealth; but this is only done when it is intended to describe the special work of the Redeemer on earth as the founder and fashioner of that kingdom which is indeed a kingdom of kings, a royal priesthood, an elect church, of which He is the head.

It is in this sense that our Lord speaks of "the word of the kingdom;" compares the kingdom itself to "treasure hid in a field;" calls "the children of the kingdom good seed, sown by the Son of man;" says that, at the last, the angels shall gather out of it "all things that offend;" speaks of the Pharisees as trying to shut it up; and tells them that the publicans and harlots shall go into it before them. It was in this sense—as a kingdom revealed in the heart of the believer—that St. Paul gave thanks that the Colossians had been (already) translated into it.

Not one of these instances, however, is *opposed* to the supposition that the kingdom, properly speaking, is an inheritance to be enjoyed in the future, or that entrance into it is a far greater thing than mere salvation; nor can any passage to a contrary effect be found in Scripture.—"*The Destiny of the Race.*"

#### A CONVERSATION.

It happened to me some weeks ago to be present at a conversation in which the most conflicting views regarding the nature and character of the kingdom of God were brought forward and advocated. Of the four gentlemen by whom this discussion was carried on, *two* held that the kingdom of God, properly so called, is *FUTURE*; that it is the kingdom of the resurrection—the visible and objective reign of the Lord Jesus Christ over the world He has redeemed. The *other two* insisted that the kingdom of God is now among us; that the term simply implies the *spiritual reign* of Christ in the heart of His believing people, and the

sway He exercises in the secondary Christianity which more or less modifies the life of millions.

*These last* maintained that Scripture teaches the kingdom of God was literally "at hand" when John the Baptist appeared as its forerunner; that Christ Himself declared it had "come" when He said to the Pharisees, "The kingdom of God is within you;" that the least believer in the Christian dispensation is therefore greater than John; that the meek, even now, possess the earth; that those who have been persecuted for righteousness' sake enjoyed, by their moral superiority, the kingdom spoken of as theirs; and that, in short, it becomes us all, while rejecting Romish pretensions, gratefully to acknowledge that we have entered into what Jesus promised. The discussion was serious and earnest. All the disputants alike were true Christians, and in most other respects they were agreed in their theology—that of the evangelical school.

My first impression was that, as these men were supposed to have a common faith and a common hope, the difference between them *must* be more apparent than real; that they were, in fact, each looking at one side only of a great truth. I thought so because I saw that the one party, while refusing to allow that "the kingdom" was *future*, did not affect to deny that a nobler life than this, and a more abundant spiritual existence, was in store for the saints; while the other, denying that the kingdom was *present* with us, did not, in so doing, dispute for a moment the fact that Christ is now exercising a subjective and spiritual rule in the hearts of His people. Neither party attempted to *evoke* the question by affirming that it was *both present and future*—a conclusion which, for any practical purpose, concludes nothing.

As the conversation advanced I was obliged to abandon the supposition that the question at issue was one of words only. I saw no reason to doubt either the sincerity or simplicity of any of the disputants. I had no right to assume that this or that man was biased by his antecedents, by his circumstances, by his education, or by his desires. But I felt increasingly convinced that the divergency of view was far too great and too important to be lightly disposed of.

These Christian men, whether they knew it or not, were holding totally different ideas regarding the Gospel of Christ; regarding the condition of the world at large; regarding the status and duty of the believer; regarding the character of the dispensation in which we are living; regarding what is taught us as to

its termination ; regarding the second advent of the Lord ; regarding prophecy generally ; regarding many of the words and warnings of Christ ; regarding almost everything, in short, that is distinctive in Christianity, except—and the exception is an important one—the value of the atonement made by the Redeemer, the consequent “breaking down of the middle wall of partition” between Jew and Gentile, and the passing away of the priests, altars and sacrifices of the Levitical economy. On these points they were agreed.

To *the one* the world that now is was in a very hopeful state, gradually advancing, however slowly, to a high degree of culture and of moral and spiritual excellence. To *the other* it was a world destined ere long to pass away under Divine judgments, the end of the dispensation being foreshadowed by the flood and by the ruin of the Jewish people.

*The one* thought it right to speak (and act) under the belief that Christ may be “at hand,” even at the door, since his re-appearance in the clouds of heaven may be expected at any time, and ought to be the daily theme of a Christian’s prayer and hope. *The other* argued that the world *might* last ten thousand or even ten millions of years ; that it was as yet only in its infancy ; that the apostles displayed ignorance not only of *the time* of the advent, but of *the nature* of it ; that the “coming” so frequently spoken of in Scripture is a figurative coming ; that Christ *came* at the destruction of Jerusalem ; that He is now on earth in the only form in which He ever will be, and that He is at present reigning on His own throne.

*These*, I found, held that as the world is already Christ’s, the believer might lawfully enter into its ambitions and seek to attain its rewards, whether of rank or wealth, so long as he did so without abandoning or disgracing his Christian profession, and *with the intention* of devoting the rank or wealth thus acquired to the furtherance of the Gospel. The opposite party maintained that such objects ought not to form any part of a Christian’s *desire* ; that he is “a pilgrim and a stranger” here ; that his “citizenship” is above ; that to him everything in the world is stained by sin, and has the slime of the serpent upon it ; that therefore he who would be *in* the world, without being *of* it, must, to a great extent, stand aloof from its chief interests, becoming light to its darkness, and salt to its corruption, by a separation similar to that which the lamp has from the room it illumines, and the salt from that which it purifies and preserves. The tendency of the one party was toward a modified ascet-

icism ; that of the other was toward a Christianized worldliness.

I found further that while *the one* regarded the dispensation in which we are living as that of “the Spirit,” to be followed by no other, to be superseded by no greater, *the other* thought of it as parenthetical in character, its object the calling out of a Gentile election, and its distinguishing feature the birth, the development and final destruction of “the mystery of iniquity.” I saw, in short, that in relation to the designs of Christ, and regarding what ought to be the distinguishing characteristics of a Christian, so far as he differs from a pious Jew, or from an enlightened heathen like Chunder Sen, these two parties were almost as much opposed to each other as they would have been had they accepted two different revelations.

Three other observations I made may also be mentioned. The *first* was that the diversity of view I so much lamented did not in any degree appear to be occasioned, or even materially affected, by differences of temperament—by a greater or less degree of natural hopefulness. The differences related not so much to degrees of hope for the world as to the right or wrong object of faith and expectation.

The *second* was that those who held to *the present* kingdom and reign of Christ obviously regarded the entire subject as comparatively unimportant ; they seemed to consider the whole discussion as little better than a waste of time ; the advocates of the *future human kingdom* of the Redeemer, on the contrary, as obviously attached the highest degree of importance to their doctrine. They were evidently prepared to make great personal sacrifices, if called for, in furtherance of what they believed to be the truth.

My *third* observation was, that the parties thus differing were all experienced Christians, and in one form or other had been for many years teachers of others. Three out of the four were upward of seventy years of age.

Much that was said was to me exceedingly painful, and became the occasion of many sorrowful reflections. Yet the discussion was not un instructive. It made me think less hardly than I had done of those who call our modern Christianity “Babel, or confusion,” and more charitably of men who pant after some recognized authority, whether Pope, or church, or apostle. It made me feel also that the time is not far distant when a change will take place in the character of our so-called evangelical Christianity, neither less radical in its nature nor less important in its issues than that which separated the Christianity of the second and

third centuries from the faith and spirit of the first.

I have long felt, and still feel, that some degree of uncertainty in relation to divine truth appears to have been *designed*; that for the wisest of reasons doubt was intended to attach to many things—to the Bible itself *as a book*; to the evidence on which its documents are presented to us; to the formation of the canon; to what may or may not have been interpolated; nay, to the very meaning of statements which are nevertheless important portions of God's message to man. But it never was intended that Christian hearts should differ as they do on matters which lie at the very root of the character Christianity is meant to form. That such a condition of things has arisen and is spreading is one of the most portentous signs of the times.—*Sunday Morning*.

#### UNFULFILLED PROPHECY.

A great many persons in the present day feel—whether reasonably or unreasonably matters not—that UNFULFILLED PROPHECY is not generally dealt with in a satisfactory manner. On one side we have abundant *assertion*, based on very little that is clearly revealed. On the other we have but too much *neglect*, and even contempt, of what ought to receive at least serious and thoughtful consideration.

That much difference of opinion should prevail regarding prophetic interpretation is by no means marvelous. For, first, this part of Scripture is, from its very nature, obscure, and men generally hate subjects that cannot be comprehended without labor. Study of any kind—and certainly the study of Scripture forms no exception—is singularly distasteful to the majority of mankind. Most men, indeed, are absolutely incapable of enduring solitary thought; and thought, if it be earnest and independent, is always solitary. They are ready enough to merge their individuality in any great current of feeling or opinion which may be flowing near them, but they cannot endure to be the lonely rill which flows apart, uncheered by tributary streams.

Again, men are very prone to demand, as if it were a right, *clear* views regarding what may be brought before them, *at whatever price*; they forget that what God has left dark or dim can only be made light by being more or less falsified. They imagine that what can be but partially apprehended must necessarily be useless. They do not know, or do not care to remember, that doctrines, like duties, are often far from being obvious; that as the line of action we are in any given case called

to take is often a perplexing question, which can only be solved by care and thought, so truth is to all of us frequently dubious, and has to be sought out with infinite care and pains.

"A wise conviction," it has been well said, "is like light; it at first gradually dawns only upon a few minds, and then not unmixed—a slight mist rises also with this rise of light. As the day goes on, and the light rises higher, spreads further and is more intense, *growth* of all kinds takes place, but silently and without great demonstration of any kind. This light permeates, colors and enlarges all it shines upon."

Eminently is this true of Scripture prophecy. On this it may be said light is *dawning*, but the mists have not yet cleared off. The day is advancing, but it may be some time yet before brighter and clearer beams fall upon the world. Not such, however, is the spirit in which unfulfilled prophecy is generally studied. The possibility of but partial enlightenment is ignored. In its interpretation everybody is positive he is right and all others wrong. And so it comes to pass that dogmatism is only met by counter-dogmatism, until the skeptical spirit comes in and puts the whole study aside as unworthy the attention of rational men.

The students of prophecy are themselves the cause of much of the neglect of which they complain. It will never be otherwise so long as magnificent edifices rise on sandy foundations; so long as a devout fancy is allowed to revel in visions of the future *before* reason has presented Scriptural evidence that the future of the kind supposed *is yet to come*. What we want is less dogmatism and more "reasoning out of the Scriptures."

In no other department of Biblical study is skepticism so rampant as it is in relation to *prophetic* Scripture. We all perhaps reason, more or less, from our own experience—however limited that may be—but I think I shall scarcely be accused of forming a judgment from too narrow a basis if I say that, in urging the results of my own Scriptural investigations on Christian ministers and intelligent laymen, I have commonly been met by objections such as these: "You quote Daniel. Are you not aware that the canonicity of this book is very doubtful?—at least, that the genuineness of the latter chapters is by no means universally admitted?" Another says to me: "My friend, you make too much of the predictions of the Hebrew prophets generally. Has it never occurred to you, that, 'with the exception of those prophecies which relate to

our Lord, the object of prophecy is rather to delineate principles and states of opinion which shall come than external events? We mistake the nature of Hebrew prophecy if we suppose it to consist largely of prediction. The prophets were great preachers of righteousness to the men of their own time, and they were *so far* inspired messengers of God; but as *predictors*, except to a very limited extent, they can scarcely have much authority."

A third observes: "You build far too confidently on the Apocalypse. It is indeed a wonderful book—rich in texts to preach from; but as to what may be its interpretation I have not the least conception—indeed, I have never considered it profitable to bestow much time or thought on the subject. Moses Stuart is probably right in supposing the book to have been written by John—if *the apostle John* did write it—at an early period of his life, and that it found a fulfillment in the events which terminated in the breaking up of the Jewish dispensation. But if it be so, where is the value of all your speculations?" So I am *silenced*. For what can I say to such criticism? The *ground* of controversy has changed altogether. The question now is, whether the Bible itself be intelligible and trustworthy?—*Ibid*.

### MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

### SEVENTH ARTICLE.

MISCELLANEOUS TEXTS CONSIDERED.

It is urged that Rev. vi. 9-11 shows that dead saints are in a conscious state. The souls of them that were slain for the word of God are represented as seen, and crying for vengeance on their murderers.

In the first place, these "souls," whatever else they may be, are not theological souls, for those are represented as immaterial, occupying no space, and not to be seen; but John "saw" the souls he speaks of, and describes the space they occupy. If these were the souls of deceased men, they were entirely different from those of which theologians speak.

Moreover, if they were the theological souls of saints, they seem to be very far from being "made perfect" by passing into that state; for "they cried with a loud voice"—which imports earnestness and anxiety—"how long, O Lord, holy and true, dost thou not judge and avenge our blood," etc. They not only seem disquieted by the delay of vengeance on their

murderers, but they speak of their "blood." Theological souls surely have no blood, and never had. Bible souls do have blood, and differ as widely from the theological ones as substance differs from nihility.

Again, these souls had "white robes given" them, *after* their cry. So they are not such souls as theologians talk about; for, even if these robes are symbolical of righteousness, saints do not receive such after death, but before, and while in this state of trial.

Finally, this whole scene was laid under the opening of the fifth seal, embracing the time of pagan and papal persecutions, being far in the future when John wrote; so that these souls had no existence at all at the time Revelation was written; and as it was a symbolical representation of a bloody persecution, of long continuance, it presents not the state, feelings or condition of the dead, but of the living and suffering saints under that persecution, showing the terrible trial of their faith and patience, when the "Lord, holy and true," seemed to abandon them to the vengeance of their persecutors. Seeing this bloody persecution so long protracted, with no apparent end to it, they cry, "how long!" The answer is, "Until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." They were pointed forward to the completion of this bloody scene as the time when God would avenge them, and in this trial of themselves God designed to purify them and make them white, or give them "white robes," after which "they should rest" awhile "in the dust of the earth" (see Dan. xii. 2) and then "awake to everlasting life."

On this scenic representation of a bloody persecution and its final result I might greatly enlarge, but I think enough has been said to satisfy the candid inquirer after truth that there was no design in the Revelator of representing the state of death as being one of consciousness, but only the feelings and hopes of the living and suffering Christians under a most unparalleled and protracted persecution. "The souls" are the *persons*, in their visible, tangible and suffering state; but when made "white" they were to rest till all that was written should be "fulfilled," then would come their reward.

On our Lord's promise to the dying thief, Luke xxiii. 43, little need be said. Having demonstrated that the Old Testament condemns the idea that the dead know anything, unless it can be shown that Jesus taught the contrary, explicitly, no one has the right to claim the text in Luke as proving a living existence when dead. Jesus did teach distinctly that the "resurrection at the last day"

is the hope of a future life. What he said to the thief, therefore, is to be interpreted in harmony with all his other teaching. He never promised his followers their reward till "the resurrection of the just."—See Luke xiv. 14; John vi. 40 and Matt. xvi. 27. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory"; then will be the time of "his appearing and kingdom." The thief prayed, "Lord, remember me when thou comest into thy kingdom." "Into," says Archbishop Whately, "is a mis-translation; it should be, 'in thy kingdom': the meaning is—at thy second coming in triumphant glory." See his "Future States," p. 324. Jesus' answer is in harmony with the prayer: "Verily I say unto thee to-day," or *this* day—what day? the day they hung upon the cross? No; but the day just spoken of, viz., when Christ shall come "in his kingdom." The answer is, in the day of Christ's coming into, or in his kingdom, he thief should be with him in paradise—*i. e.*, in that delightful place.

The idea that paradise is the theological heaven of disembodied souls is an assumption, without one text in the Bible to sustain it. Three days after Jesus' death he declared to Mary, John xx. 17, "I am not yet ascended to my Father." He did not then ascend to paradise the day he died, and had not for three days after; hence, if the thief went there, he did not find Jesus, and the promise failed. There is no evading our Lord's words to Mary by saying, "Jesus meant he had not been to heaven in his body." He speaks of his personality: "*I* am not yet ascended," etc. Jesus—the *person*—had not been to paradise. He said to the thief: "*Thou* shalt be with *me*." Not thy *soul* shall be with *my soul*. Three days after the same *me* saith, "*I* am not yet ascended." Here is demonstration of the incorrectness of the common construction of this scripture. There is no proof from it of the survivance of a conscious entity, called the soul, in death. Jesus saith nothing of a soul or souls in the entire account. I might extend remarks greatly on this text, but judge enough has been said to show its utter irrelevancy as proof of the common theory of going to heaven at death.

The case of Moses at the transfiguration is urged as proof that souls disembodied do live and are conscious when men are dead. It is, however, maintained theologically that souls are immaterial; hence it would be impossible for them to be seen by material eyes; therefore it was not Moses, as a disembodied

soul, that was present on that occasion; for the disciples *saw* "two *men*, who appeared in glory"—Luke ix. 30, 31; hence Moses had been raised from the dead for the occasion, or it was a sight in *vision*. Christ appeared in glory at that time; but that was not his *permanent* condition—for he afterwards died. Moses, if really there, was so "*in glory*"—so saith the text; therefore he had been raised from the dead for this manifestation; though this was not yet his permanent state, any more than that of Jesus at that time. It is then perfectly clear that Moses was there by a revival from death, or he was there only by a representation in *vision* of that glory which is to be possessed by the followers of Christ when he shall actually appear *in glory*—"When Christ who is our life shall appear, *then* shall ye also appear with him in glory."—Col. iii. 3. See also 2 Peter i. 16-18. *Moses* was dead—*Moses* was buried; but *Moses* appeared in glory at the transfiguration—not *Moses' soul*: no; it was *Moses*—the same that died and was *buried*. If he really appeared in person, then it is manifest he had been revived from the dead, though he might fall asleep again to wait the revelation of his Master in *his* permanent glory.

Another view also may be taken of the case of Moses.

In Dr. McCulloh's "*Recast*" of the "Credibility of the Scriptures," on the case of Moses' appearance on the Mount of Transfiguration, which is supposed to prove the consciousness of the human soul after death, he speaks as follows:

"There are many objections as to the accuracy of such an inference, for, in the first place, as Elijah did not die, but was translated, his reappearance in a visible manner throws no light on the general subject. And there is such a mystery concerning the termination of Moses' mortal career that his case cannot be fairly estimated by the ordinary phenomenon of death. The account given in Deut. xxxiv. is that Moses ascended to the top of Mount Pisgah, from whence Jehovah showed him the promised land. It is then stated: 'So Moses, the servant of Jehovah, *died* there in the land of Moab . . . and he (Jehovah) *buried him* in a valley; . . . but no man knoweth of his sepulchre unto this day.'

"By whom this addition to Deuteronomy was made it is impossible to conjecture. The general opinion of commentators ascribes it to Ezra, but by whomever written, it must have been long after the death or disappearance of Moses, as is evident from two passages in it, the first of which is, 'But no man

knoweth of his sepulchre *unto this day*—*i. e.*, at some time long posterior to his disappearance. The second passage is still more forcible in the inference: 'And there rose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' This implies, at least, that many of the Old Testament prophets had already appeared among the Jewish people; for unless many such persons had been recognized as prophets among them, such a comparison could not have been made.

"But, under all circumstances of the case, Moses' departure from the world was under conditions of which we are totally ignorant. We cannot, therefore, consider Moses to have died the ordinary death of other men, and as such cannot admit that his appearance on the Mount of Transfiguration justifies us in supposing that the souls of men in general are conscious after death."

## REMARKS BY THE EDITOR.

I am a little surprised that Dr. McCulloh, in taking this position, had not gone a step further, and shown the probability that the account of Moses' *death* is an interpolation. It certainly has evidence on the face of it that it is so. I confess the thought was first suggested to my mind by the Doctor's quotation of the account. It says: "Jehovah buried him (Moses) in a valley of the land of Moab over against Beth-Peor, but no man knoweth of his sepulchre unto this day." How then did any "man" know how to tell so exactly *where* he was buried? Most likely, then, no man knoweth of his *death* unto this day; and his appearance with Elias is pretty good evidence that he did not die, but was translated.

I have not for years claimed inspiration for *historical* accounts, and hence do not claim for them infallible accuracy. Good men wrote those accounts according to their understanding of them at the time, or from traditions handed down to them from others, and their general accuracy can be relied on; that fact Dr. McCulloh has clearly shown. Those historical accounts cannot command faith where they are clearly contradictory in themselves: nor should we insist on others receiving them as a revelation from God, unless we wish to bring discredit on the Bible itself. As to the doctrines of the Bible as given by Moses, the prophets and Jesus Christ, and the prophecies from the same authors, they are entirely another matter. But even for these we are not to claim that the precise words in which they are recorded in all cases are given by inspiration. The inspiration is in the *sentiments*; each writer employing his own peculiar phra-

seology in expressing the thing which is revealed or the sentiment made known. By disregarding this view we give weapons to unbelief and arm it against all conviction of the value of the Bible itself.

The Bible is a great and glorious light. It is to the moral world what the sun is to the natural world. We do not reject the sun because we sometimes discover a dark spot on its face, or because a dark cloud may hide it altogether for a time; no, nor when it is under a total eclipse, for even then its light is not wholly obscured, and we wait anxiously for its clear brightness to return. So let us regard the Bible; with all its faults, or the fault of those who wrote, transcribed or translated it, it is the only sun of truth to enlighten our pathway into the future, and teaches us how we may enter into life eternal. Yet we need, also, the Spirit of God as the living atmosphere to breathe in, or the sun itself will shine in vain. The Spirit and the word agree. Here is harmony, and here is life to all who walk in the light of the one and breathe the atmosphere of the other. Let both dwell in us richly; so shall we live forever.

## IN MEMORIAM: HENRY DUNN.

BY W. MAUDE.

It was but a short time ago that we heard a venerable Christian minister—most widely known as a Christian poet—speak these words: "How many of our greatest, yes, and most useful men seem passing away, notable witnesses for Christ, one after another! What does this mean? Does God mean to leave us face to face with utter darkness? In our feebleness and helplessness are we to be left alone with this gloom, and is there no hope beyond? Alas! we are oftentimes cast down as we see these noble men disappear, and we cry, 'Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men.'"

But, he went on to say, "there is a brighter side. I remember, when travelling on the Rhine, staying for two days at Mayence, I noticed that, as the twilight came on, all along the long bridge that crosses the river there, a man went and lighted the lamps one after another. What was the meaning of that? It seemed to say, 'Night is coming.' I awoke next morning very early, and I saw the man retracing his steps. He was putting out the lamps one after another. What could that mean but this—the day is coming up, the sun will soon be here? So when we see these

lamps extinguished, we know that the day is nigh and that the Sun of Righteousness will soon be here."

That is one way doubtless, and a very legitimate one, of looking at it; but for those who, like the speaker himself, and like the present writer, are rapidly traversing the downward slopes of life, and whose feet must apparently soon touch the dark waters of death, the incident described admits of another spiritual interpretation. As we start on the journey of life—a night journey, alas, to most of us—God mercifully kindles some lights of love and friendship to guide and cheer us on our way; but as we ourselves approach the end these lights so kindly lent are withdrawn—not extinguished—not simply because we need them less, but also that, by the cords of even our human love, our hearts may be drawn to that brighter and better world where alone we may hope that they shall again shine upon us.

Such was the thought in our mind as, on Thursday, March 21st, we stood in Norwood Cemetery beside an open grave, and looked down upon the coffin of a loved and honored friend. On the lid of that coffin were engraven these words: HENRY DUNN. Born January 22d, 1801. Died March 16th, 1878.

We shall not attempt here to give, even in merest outline, a biography of our lamented friend. Mr. Dunn's life-work was, more than is often the case, of a distinctly two-fold character. For many years, as the highly-esteemed Secretary of the British and Foreign School Society—to the remarkable success and influence of which society his great ability and administrative talents largely contributed—"his name," to use the language of the *Times* in its obituary notice, "was honorably identified with the history of public education in England during the second quarter of the present century." But it is not with Mr. Dunn as an eminent educationalist that we have here to do. When, more than twenty years ago, he retired from public life, his health but slightly impaired, and his mental powers only in the maturity of their strength, he felt, as he himself has more than once told us, that God had still work for him to do in the world. Taking a deep interest in Missionary work, he went to Italy and identified himself for a time with Protestant Missions there, and it was while travelling in that fair land that the idea of devoting his leisure during the years that might remain to *religious literature* developed itself in his mind. The resolution was a wise one, and we doubt not of divine inspiration, for many a Christian thinker, not in England only, but throughout the world, has reason to

thank God that it was ever taken. It is only a few days ago that we received a letter from a Christian friend, in which, referring to Mr. Dunn's death, he says: "Dear friend and *master* he was to me. I owe him a peculiar indebtedness. The whole world and God's government of it appearing in a new and comforting light; so that as every new day dawns I count all things a stage nearer the restitution, and everything that breathes I regard as opening its eyes in a redeemed world."

It is as a religious writer and teacher, then, that we shall now speak of Mr. Dunn; as such alone we knew him; nor, in our many conversations, was more than a passing allusion ever made to what had previously been his work in life. That seemed to lie altogether apart, though there was, we think, one subtle link which bound the two together. His intimate acquaintance with the education of the young for the after business of this life formed a *mental preparation*, so to speak, for the reception and development of that profoundly true and consolatory conception of our whole earthly life as *educational rather than probational*, to which Thomas Erskine, of Linlathen, attached so vital an importance, and which unquestionably formed the leading principle of Mr. Dunn's special teaching. But here we are anticipating, and must therefore stop.

Mr. Dunn's *principal* writings—for we shall not endeavor to make the list complete—are the following:—*The Interpreter*, a periodical issued during the years 1860, 1861 and 1862, forming, when complete, three vols. 8vo. which we are in a position to state was *entirely written by himself*. This led to the subsequent publication of "*The Destiny of the Human Race*," a Scriptural Inquiry and "*The Study of the Bible*," a Series of Chapters intended to promote Truth and Unity. These works were followed in 1866 by "*Organized Christianity*": is it of God or of Man? and at a later period by "*The Kingdom of God*," the Kingdom of the Resurrection; and by Essays on "*Eternal Punishment*," on "*Election*," and on "*Future Restoration*," which were at first appended to "*The Righteousness of God*," as taught by St. Paul in his Epistle to the Romans. In 1872 appeared "*The Churches*," a History and an Argument, a book in which we feel a special personal interest, inasmuch as we were invited to Blackheath to hear the whole read by the author previous to its publication. The book is a fair sized octavo volume, but we remember that, with characteristic energy and perseverance, the entire manu-

script was read in a single morning and afternoon. Mr. Dunn's next publication—a small one—was "*Life in the Invisible*," a plea for the immediate state, suggested by the perusal of Prebendary Constable's "Hades," and which first appeared as a series of papers in *Our Hope*. Then came, in 1875, "*The Limitations of Christian Responsibility*;" and lastly, within the present year, "*The Decay of Churches*," a Spiritual Outlook. To *Sunday Morning*, another monthly periodical edited by Mr. Dunn during the years 1870, 1871 and 1872, it is not necessary specially to refer, inasmuch as a considerable part of its contents was written by other hands; while "*Following after Truth*," the fourth part of which was published a few days after his death, consists merely of selections chosen by himself from his previous writings. Probably the last words he ever wrote for publication were the brief paper, "A Few More Words on Theology," which appeared in the March number of *The Rainbow*, and a letter in the *Christian World* of the 8th of March, in reply to a friendly criticism on "The Decay of Churches."

In order to form anything like a fair and accurate estimate of the value and influence of Mr. Dunn's writings, it must be understood at the outset that he was a *literary* rather than a *learned* man; a *Christian thinker* more than a scientific *theologian*. Endowed in no ordinary degree with the critical faculty, he was not an accomplished critic, inasmuch as he neither possessed nor laid claim to advanced and accurate scholarship. Hence while, as Mr. Heard has truly said, he "had an almost Socratic power of finding out an opponent's weak point, and exposing the half truths which pass current in our popular theology," his own conclusions were *sometimes* based on a scarcely solid critical foundation: nor did an unfriendly eye find it difficult to detect here and there a bit of doubtful exegesis. But he possessed something far higher and more valuable than mere skill in textual criticism, namely, that *spiritual insight* into the mind of God as expressed in Scripture without which the pedant's lore is but as a set of delicate instruments without the skill to use them with effect.

He was avowedly a firm believer in the opinion of the Master of Balliol and of the late Dr. Chalmers, when those eminent men affirm that—allowing for a few obvious errors in translation—difficulties in the interpretation of Scripture are seldom removed by mere verbal criticism: that "the minute examination

of words often withdraws the mind from more important matters;" that the differences which prevail among ourselves are largely "inherited from the controversies or former ages;" that ordinary readers of Scripture need "no theory of inspiration—a few rules guarding against common errors being sufficient;" and that "*he who, in the present state of knowledge, will confine himself to the plain meaning of words and the study of the context in our English Bible, may know more of the original spirit and intention of the authors of the New Testament than all the controversial writers of former ages put together.*" Above all, that "we can not understand Scripture without becoming familiar with it."

The admirable lucidity of Mr. Dunn's style, for the want of which nothing could have compensated to the general reader, together with the large measure of originality of thought which he possessed, may, we apprehend, be regarded as his *distinctive* characteristics as an author. As to the former of these there can be no question; and the latter must also in all fairness be conceded, though doubtless he owed much to the writings of John Foster, Isaac Taylor, and more especially Thomas Erskine, of Linlathen. Nevertheless, the truths which he had learned from them he saw from a different—if we may so express it, a more *prophetic*—point of view. Mr. Dunn was a decided millenarian in his views; to him the kingdom of God, though still future, was an objective reality: and in reference to this part of his teaching we have heard him express his obligation to a remarkable book, never much known and now almost forgotten—Heath's *Future Human Kingdom of Christ*. With the writings of Maurice—a mightier spirit than any of those mentioned—he had much less sympathy, for that great teacher dwelt in a God-illuminated cloud-land, in which the "*strong common sense*" on which Mr. Dunn justly prided himself could hardly breathe.

To those readers at least who are not already familiar with Mr. Dunn's teaching, it may be interesting to indicate the principal *points* on which it differed from the ordinary "orthodox" belief. Here, in the first place, as being indeed the ruling principle of the whole, we must mention—what we have already referred to—his conception of human life as an *education* rather than simply a probation; a truth, as he conceived, the recognition of which explains, as nothing else can explain, the dark riddle of humanity. And from this two further inferences naturally followed—namely, that seeing how imperfect and

elementary a stage the process reaches in this life, generally speaking, for the mass of mankind, this education may, for aught we can tell, extend over illimitable ages; and secondly, that death, *per se*, cannot be regarded as—according to Protestant theology—eternally stereotyping the character and thus fixing the destiny of any human being.

With a rapidly increasing number of the most intelligent and Christ-like Christians of all denominations at the present day, he denied altogether that the *eternal torment* of the unbeliever is taught in Scripture, or can be reconciled with our noblest and purest conceptions of the character of God. He regarded that terrible dogma as inherited from the early corruptions of the Christian Church, and as being the support of a religion of terror, and the basis on which the Romish doctrines of purgatory, priestly absolution, masses for the dead and a host of other superstitions rest. At the same time he was not a Universalist, and, while a firm believer in "life in Christ alone," only partially a destructionist. In other words, he believed in the ultimate restoration of *the race*, but not in the necessary salvation of every individual thereof.

Intimately connected with this belief in the further training of humanity in another world was his view as to the doctrine of *Election*, which he regarded as the eternal choice indeed of certain individuals but for *special service* on behalf of others. These he believed would form what is termed in the New Testament the "Church of the first-born," the "mystical body of Christ," the "Bride of the Lamb," to whom, as "kings and priests to God and to Christ," in connection with special reward and honor, will be committed after the resurrection the instruction and government of the untaught myriads who leave this world the bond-slaves of ignorance, of sin and of consequent unbelief. "The kingdom of God" is therefore, to use his own expression, *the kingdom of the resurrection*. Hence, he maintained, while an unquestionable obligation rests upon Christians *here and now* to follow Christ and to teach, both by precept and example, the great truths he has brought to light in the gospel, they are not justified in concluding that under the present dispensation the knowledge of the Lord is ever to become universal, or that, in any sense whatever, the eternal destiny of one man has been made to depend on the zeal, the faithfulness or the money of any other human being. He therefore in some measure limited the responsibility of Christians in what may be termed the *aggressive* attitude toward the world.

On the question of inspiration his views were of a liberal character. The Bible he regarded as *containing* the word of God, but not itself being wholly such when regarded as a book. He *confined* inspiration—by which he understood, *when the term is used in reference to Scripture*, the communication of God to certain individuals of truths intended for the salvation and edification of the Church in all ages—to those *portions* of the book which, as Dr. J. Pye Smith says, "refer to holy things," or, as Thomas Scott puts it, "to things which, could not have been otherwise known." The *verifying faculty*, by which this distinction is discerned, he considered to be that "unction of the Holy One" which is spoken of by the Apostle John, by which Christians are instructed in all spiritual things. And the *primary object* of inspired Scripture he held to be "the instruction and correction in righteousness," to use Paul's words, "of *the man of God*, who is thereby to be fitted for every good word and work."

It will thus be seen that his doctrinal departures from the paths of traditional "orthodoxy" were neither few nor small; but it was his attitude toward *Ecclesiasticism* alone that could with any fairness be held to verge on the extreme. Not only did he utterly repudiate all human authority in matters of religion, but he had no faith whatever in the divine appointment, or, indeed, when viewed on a large scale and *as a whole*, in the *practical usefulness* of Church organizations. It was not simply against the perversions and corruptions of the churches that he protested—for which, alas, there is ample room—but against the churches *per se*, holding them to be *of man* and not of God, and therefore sure to pass away—it may be by evil hands—before the coming of the Lord.

Baptism, he argued, is obsolete under the Christian dispensation, except in the case of Jews and heathen, to whom the revelation of God as the Father, the Son and the Holy Ghost has never been presented. He laid great stress on the fact—certainly a very remarkable one—that it is impossible to find in Scripture *a single instance* of the baptism, *either of child or adult*, who was not a Jew or a heathen, and this, *notwithstanding thousands of children* were born of Christian parents and grew up to manhood during the period embraced in the sacred records. His explanation of, and inference from, this fact being, that the rite, being *into* the name of the triune God, can have no meaning *in harmony with Scripture* when administered as a divine ordinance to either infant or adult, if the recipi-

ent has been *born* into the doctrine that the Divine Being is to be worshiped as the One God, "the Father of an infinite Majesty," as the Eternal Word or Son and as the Holy Spirit, the giver and sustainer of divine life.

*The Lord's Supper*, on the contrary, he held to be a perpetual ordinance, but *household in character*, intended to sanctify the family rather than to sectarianize the Church, which it does when mixed up with the discipline of church-membership or made to depend for its efficacy on any priestly performances.

Thus, by "a short and easy method," our honored friend would get rid of all discussions and disagreements, whether relating to Church government and order or to the connection of Church with State; namely, by denying altogether that Christ or his apostles ever established any *visible* Church on the earth *with a view to permanence*; that Christianity was ever planted in the world *as a society* but rather as an influence from above intended to act on individual natures, and by the force of individual example to become both "light" and "salt" to our fallen humanity.

Such then, in sum, was Mr. Dunn's teaching. We have, of course, presented it only as a meagre outline, but we have means of knowing that he would himself have endorsed it as substantially correct.

A few words as to the closing scene and we have done. Our lamented friend's removal was very sudden. He had for some time been suffering from a painful but not dangerous complaint from which he was recovering. On Saturday, March 16th, he seemed as well as usual, rose and dressed himself, and about midday went to the drawing-room to write a letter; as he opened the drawing-room door he was struck down by apoplexy, never spoke distinctly again, and in about half an hour was gone. Before leaving his room he concluded a brief conversation with a valued member of the household, by saying, "His (God's) love is *infinite*." These were his last words, and in them we think he unconsciously concentrated the essential spirit of his teaching. "God's love is infinite"—therefore the existence of an eternal hell of torment is inconceivable. "God's love is infinite"—therefore its ministries cannot be bounded by the present scene or the passing moment. "God's love is infinite"—therefore we may implicitly trust him not only with our own souls and those we love, but with the destiny of our whole sinful, suffering, dying race. "God's love is infinite"—therefore let it be ours, in our small imperfect measure, to reflect that love; remembering ever that "he that dwell-

eth in love dwelleth in God," and making our own the heaven-born resolution of the poet, when he says:

"O Love, who formedst me to wear  
The image of thy Godhead here,  
Who soughtest me with tender care  
Through all my wanderings wild and drear:  
Oh! Love, I give myself to thee,  
Thine ever, thine alone to be."

—*The Rainbow for May.*

### THE LIFE THE LIGHT.

"In him was life, and the life was the light of men."—  
John i. 4.

HERE are two profound statements—two divine propositions, having an amazing depth of meaning. "In him"—the *logos*, or word—"was life." On the words "in him" the emphasis rests in the Greek. It is a peculiarity of his; among those who bear human form, he is alone in this matter; for it is not the evanescent animal life that is here spoken of, but the divine life, that which belongs inherently and exclusively to God and the word who was with God and was God—that life which properly denotes immortality, and which, consequently, no creature can have except as the wonderful "gift of God." It was in him, as the water in the fountain, or the light in the sun; it is granted to them—the free gift of infinite love—as the irrigating stream from the fountain, or the illuminating beam from the sun. Christ lives, and for that reason alone those who are one with him shall live also. He is "our life;" and therefore when he shall appear we also shall appear, or be manifested as the sons of God. The life of the Saviour and the life of the saint are not two things, but one. He lives in them (Gal. ii. 20; Rom. viii. 9); and they have not, and cannot, any independent spiritual being apart from him. All true Christian living and acting upon the face of the earth is, consequently, the living and acting of Christ through his people, the members of his body. The impulse to love one another, and to do good unto men as we have opportunity, has its first movement in the heart of Christ, and is communicated to our hearts by him.

Out of this fundamental truth of the glorious Gospel—Life in Christ—springs the other—the Life the light of men. All false religions, so far as they even pretend to reform men, and all defective views of the only true religion, proceed upon a reversed proposition. The maxim is that light gives life. The form which this maxim assumes, when it seeks practical application, is, "Let men be well instructed in the creeds, or the general doctrines of the Bible, and they will become good Christians."

This accounts for the unquestionable fact that multitudes who conventionally pass for Christians are blind to everything distinctively Christian. They do not see the things freely given of God to his family, for they have not the "life" which is an essential and indispensable prerequisite to spiritual vision. The natural, or soulish man—the man who is *nothing more* than a descendant of the first Adam—receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. He may have splendid natural endowments, vast and varied intellectual powers, much scholastic culture, a refined taste, and an irreproachable character; a man, in short, every way worthy of the respect and esteem of his contemporaries; and yet there is a region of thought where he cannot mentally enter, fields of vision of surpassing beauty and grandeur of which he has no conception. That which constitutes the very essence, and charm, and glory of God's revelation is as dark to him as are the attractions of an exquisite landscape or the splendors of the firmament to a man born blind.

Is not this hard? Has not the door which admits to the inner sanctuary of thought and privilege been needlessly narrowed when such a person cannot enter? Why should God's finest region of beauty, his land of amaranthine flowers, be an unapproachable continent to this intelligent and virtuous and greatly esteemed man? The objection is very old, but the answer to it is very easy the moment we recognise the sublime fact that the salvation the Gospel speaks of is nothing less than the bestowment of immortality, that is to say, DIVINE LIFE upon persons who, at their best estate as sons of the earthly Adam, are only mortal, although they stand at the head of the animal creation. And it is here that we must enter a protest against charges which have been brought against us because we deny the natural immortality of man. It is said that we thus lower man in the scale of being, and rob him of that glorious attribute which so pre-eminently lifts him above all the other tenants of the world. We might content ourselves by calmly replying that the degradation, if it be such, is no work of ours. It is done to our hands by holy men of God, who spake as they were moved by the Holy Spirit. The natural or soulish man—*psuchikos de anthroopos*—"the breathing, living animal, possessing animal life" (*Robinson's Gr. Lex.*), is the highest designation which the Scripture has for a human being out of Christ. If there be degradation in this matter, therefore, the responsibility of inflicting it rests not with us: stronger shoul-

ders must bear it; and we willingly shift it to them. But our censors should be careful of their blows, lest, in attempting to wound us, they hit the great apostle of the Gentiles, and thus unwittingly reveal the awkward fact that Plato, not Paul, is their theological tutor.

But we shall take the argument of our kind friends—whose solicitude for our soundness in the faith we thankfully appreciate—and use it for a purpose that did not occur to them; and as our heart is full of charity toward all men, we cherish the belief that some of them will thank us for the hint. We have not, the Scriptures have not, lowered man in the scale of creation by teaching that he is only mortal. Instead of degradation, it is all the other way; for it frail mortals of three-score years and ten can achieve such wonders, can rise to such gigantic mental stature, can live such grand lives, and can enrich nations with stores of wondrous knowledge from the depths of the earth and the sea, and the measureless height of the stars, as some of our family have done, what may we not hope for during the ages to come from men vitalised by the life and possessors of the immortality of the Son of God? The facts of human daring and doing in all the fields open to enterprise and thought and heroism are entirely independent of all theories concerning the nature of the soul; there they are, *as facts*, constituting the backbone, forming the very texture of human history. Were the workers animals or angels, pigmies or giants, demons or gods, there is the work itself before you, some of it astoundingly bad, some of it sublimely good; but, bad or good, its greatness is so manifest in the sense of power, that we say if God has bestowed on this kingly animal such marvelous intellectual resources, what shall he be when he stands forth in the lustre of resurrection manhood in the life and likeness of Christ? We have no theory whose exigencies tempt us to alter facts either in the way of exaggeration or diminution, but if the doctrine of the non-immortality of the soul, or life, suggests anything in relation to the present position or humanity, it is this: if the moral "sons of men" can be and do what they have been and done in this groaning creation, what shall the immortal "sons of God" be and do when the Lord, their life, shall appear, to inaugurate his glorious kingdom, to appoint his high ministers of state, and to introduce that system of things which, in due time, shall culminate in the new heavens and new earth, wherein dwelleth righteousness?

Is there a flaw in this argument? If there be, a clearer eye than ours must detect it. It is not man's "immortal nature," but his intellect that

makes him a naturalist, a statesman, a mathematician, a geologist, an astronomer, a philosopher, a poet, and it is neither his learning nor his morality that enables him to discern spiritual things, and to enter into God's finest region of thought, but the life of the risen Redeemer within him. If he receives Christ, he becomes a son of God (John i. 12); the Life-light shines in his heart; he is a joint-heir of the imperishable inheritance with the First-born from the dead; and because his Master lives he shall live also in the resurrection and the glory which are to signalise and celebrate the second advent of our great King.

But there is a doctrine which degrades man and dishonors God, and makes the entire scheme of the universe a disastrous failure; a doctrine everywhere current, which has for ages dominated theology, driven multitudes to madness or atheism, corrupted the Gospel, obscured the light of revelation, and brought fearful discredit upon the ineffable character of our Father in heaven; the doctrine, namely, that all human souls are deathless, that the unsaved, in numbers without number infinite, are to suffer and sin, and sin and suffer eternally, without the faintest hope of either death or redemption, and that moral evil, consequently, on a scale of enormous magnitude, is for ever to exist in the universe of the infinitely holy God. Now, it is worthy of close attention that many good men who cannot endure this terrible dogma—and of course it is unendurable to any man who looks it fully in the face—but who, nevertheless, believe in the natural immortality of the soul, take refuge from the difficulty in the idea of restoration. They know, as we know, from God's precious word, that there is a time coming when there shall be neither sin nor sorrow in the universe; and it is instructive to notice that the restoration for which they plead is through, or for the sake of, Christ; so that, though they interpose a temporary "hell" wonderfully like the papal "purgatory," yet after all they come round to the doctrine of eternal only in Christ. The "natural immortality" notion is therefore a most perplexing element in the scheme; and though it has been a source of enormous pecuniary profit to the papal clergy, and still holds a foremost place in the theology and preaching of Protestant ministers of all denominations, we humbly suggest that the true way out of the difficulty is to give it up altogether as a delusion and an impossibility, against which the Gospel doctrine of redemption is an unanswerable argument.

The truth is, the Scripture doctrine of immortality only in Christ is the key to the whole

Bible. With this key in our hand, its priceless treasures can be unlocked, and its divine purpose seen in the light of infinite love. By it the necessity of the new birth becomes obvious in a moment. We must be born from above, born of the Spirit, if we should enter into the kingdom of God. The natural man, even if he were sinless, could not enter there; for the region and the associations are supernatural, and make supernatural qualifications essential to admission. It is not merely because of sin and the corruption which it has entailed that flesh and blood cannot inherit the kingdom of God. Flesh and blood are corrupt, and cannot inherit incorruption: this is so obviously true, as to render illustration or proof needless; but we see more than that in this matter. The first man was of the earth earthy, even before his disobedience: that was his nature and condition from the moment of his creation; and though it would be useless to speculate about the possible constitution of the world had our first father not sinned, yet we are perfectly certain that the position to which believers are raised by union with the second Man, the Lord from heaven, and the magnificent future secured to them in consequence of that union, are immeasurably superior to anything that could have been possible to a race of merely human beings even in the event of its sinlessness. They argue blindly who tell us that the object of Christ's redemption is to bring us back to the condition of the unfallen Adam in Eden. Thanks be to God, its object is unspeakably greater than that! The first at his best estate is no model for us, and the paradise of our inheritance dwarfs his to invisibility. We are made partakers of the divine nature, are the children of light, the sons of God, temples of the Holy Spirit, and heirs of the glory which shall be revealed and the crowns which shall be given when our Lord, our Life, returns to wield the sceptre of universal dominion. Truly, we must be born from above to make these things, or any one of them, possible! We have borne the image of the earthy, and are not by any means proud of it; but we shall bear the image of the heavenly; and when we see in the Life-light what God has done for us by his dear Son, we would not have the nature and history of man other than they are; for where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness *unto eternal life*, by JESUS CHRIST OUR LORD.

The other special teachings of revelation become equally clear when viewed in connection with immortality only in Christ. Take, for

example, those of Resurrection and the Second Advent. These determinations of the divine purpose will, it is well known, be realized together. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" or, to adopt Alford's reading, "When Christ, who is our life, is manifested, then shall ye also with him be manifested in glory." The appearance, or manifestation, here spoken of can be none other than the actual, literal coming of the Lord according to His promise: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." But all this belongs to the supernatural, and proceeds upon the principle that God's people are not a natural or earthly, but a supernatural or heavenly family. It is the Christ-life, not the Adamic, the divinely communicated, not the naturally inherited, immortality that is in them. If the doctrine of human immortality, with its theological branches of a happy heaven and a miserable hell of conscious souls, were true, why the return of the Saviour to this world? and why the resurrection of the righteous from among the dead? An intelligent answer to these important questions cannot be obtained from "orthodox" theology; for, hampered as it is by its utterly false notions of immortality and its equally false soul-worlds of glory and of woe, the magnificent objects to be attained by the advent and the resurrection are not discernible by its eye. But when it is remembered that the Church is the Body of Christ, and that He is its life, the advent and the resurrection are seen to be constituent parts of a wonderful whole every way worthy of the infinite wisdom of God and the everlasting admiration of men. The redemption of the body can only be effected by Him who has given us the first-fruits of His Spirit; but as surely as we are conscious of the latter, so surely "shall the Lord Himself descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

—DR. LEASK, *Editor of the Rainbow*.

#### COMMUNITY OF GOODS.

A FRIEND writes me as follows: "I have a few questions to ask and suggestions to make in regard to the Holy Spirit. First, I ask what induced the multitude of followers in

the days of the apostles to surrender up all their worldly possessions? Was it not the direct teaching of the Holy Spirit? If it was, does it not teach the same now? The next question is, Can those who are not joint heirs in temporal things become joint heirs in the kingdom to come? If the early teaching of the Holy Spirit then required this, and the withholding of it was fatal, as in the case of Ananias and Sapphira, is there not a fearful responsibility, to say the least, on the part of those who resist this Spirit by holding back this material part of Christian duty? Is it not doing the same as they did? If death was then the penalty, is it not so now? Even if not executed in that summary manner, is it not a lesson as much for us as for those who were then present? I hope to receive an answer to these questions. V.

#### RESPONSE BY THE EDITOR.

I do not consider it necessary to give an answer to each question of our friend. In the first place the *occasion* recorded in Acts ii. has never occurred since, where thousands from various parts of the world were detained by an unlooked-for occurrence, so that there was a necessity to give them relief. While thus detained, all who had the means contributed to those who had not, and did it with joy. So Christ sometimes fed the multitudes who waited on his ministry, by miracle.

Again: The case of Ananias and Sapphira is not properly considered. In that case, also, a multitude had been converted, and there was a necessity to provide for their temporal wants for the time being. Those disposed to aid in that work made common cause of it, and sold houses and lands for that purpose, and presented the funds to the apostles to distribute to "every man according as he had need." There was no command given to any one to sell their houses and lands, but if they did do it, it was a voluntary matter. The guilt of Ananias and Sapphira was that they *lied* about it, professing that they gave all when they kept back a part. This is evident from the fact that Peter said, "While it remained" (*i. e.*, unsold) "was it not thine own?" That is, you were not under obligation to sell it. "And after it was sold was it not in thine own power?" That is, you were at liberty to give all or only a part. But they "kept back a part," and professed they had given all. Here was the sin—not in giving a part only, but in "lying unto God" by pretending to give all when they had not. It is the *lie* on which Peter pronounces the guilt. He admits they need not to sell unless they

chose, and after it was sold it was their right to give all or only a part; but they *lied* about it, pretending to give all, but kept back a part. For their lie they died.

That it is the duty of Christians to give aid to their needy brethren is clear, provided they have means, or as "God hath prospered them."—1 Cor. xvi. 2. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17. Again, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate," etc.—1 Tim. vi. 17, 18.

There is no command to give all Christians an equal share in what is your possession, or to form a community therewith. Such a community might possibly exist, but then every member is bound to contribute by industry to the common stock of goods; and, says Paul, "We commanded you, if any would not work, neither should he eat."—2 Thess. iii. 10. A lazy or idle man or woman has no claim on God nor man for food or help. But the destitute, from unavoidable circumstances, call for our compassion and assistance to the extent of our ability. All men in this respect are one community; and, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

#### DID DAVID POSSESS THE SPIRIT OF CHRIST?

If he did not, "he is none of his" and cannot be made like him when He comes. If he did, on what principle can we reconcile some of his writings with that spirit? There are expressions in the Psalms of David that take the form of prayer that, viewed in the light of popular religious views, must shock the fine sensibilities of every truly sanctified heart. Here is a sample—Psa. lv. 15: "Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them." Suppose the "orthodox" idea of hell is correct, what sort of spirit must David possess to pray God to send men *quickly* down into a place of unutterable, intolerable and interminable torture? Does it fulfill that requirement of the Gospel of the loving Christ which reads, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. v. 44.

It is true that the case with David was an aggravating one. The people that he wishes to send to hell have abused his confidence. They have, while professing to be his friends, treated him very wickedly and very cruelly; but Christ tells us just what we *must* do under just these circumstances in order to be the children of our Father which is in heaven.—(See verse 45.)

If this was the only text where David prays in this manner for wicked men we might suppose that he had been left to fall into a wrong state of feeling and afterward repented of it. It is, however, only one text out of many of the same import.

Here is another specimen—Psa. lxx. 13: "Consume them in wrath, consume them that they may not be." There is a class of religionists who believe that every individual of our race who is found out of Christ when he comes the second time will be utterly destroyed, and that, too, without any opportunity having ever been given them to believe in Christ and be saved. Is this what David prayed for? Was he so anxious that God should annihilate the wicked? It must be evident that if David understood that the destruction that he prayed might overtake his enemies was final, he had not the spirit of Christ. Christ rebuked his disciples for manifesting a desire that wicked men might be consumed, and told them, "ye know not what spirit ye are of."

If David understood that the judgments that he desired should be visited upon the heads of the unregenerate would send them into irrecoverable ruin, whether that ruin be torment or annihilation, his feelings and the spirit that he manifested are diametrically opposed to the Gospel of Christ, and to the mind of that God who has declared that "he doth not willingly afflict nor grieve the children of men," and that "his tender mercies are over all the work of his hands."

David was a man of God, and was recognized by Christ as a prophet. How then can we account for the language of the texts quoted, and of others of the same character? My plan is to let David explain himself. Take the last text named. The whole verse reads, "Consume them in wrath, consume them that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth." How can they know that God ruleth to the ends of the earth after they are destroyed so as not to be, if that destruction is final? The question is a fair one, and should be answered satisfactorily by those who believe that the above-named consumption is unending annihilation.

David, however, tells distinctly why he wants them destroyed. It is that they may know that the Lord ruleth in Jacob unto the ends of the earth.

The entire eighty-third Psalm down to the seventeenth verse is a continued prayer of David for God's judgments to be visited upon unregenerate men; but the last verse tells plainly why he wishes them to be afflicted. It is "that men may know that those, whose name alone is JEHOVAH, art the Most High over all the earth."

What benefit would this be to them if they were only to awake to this knowledge to mourn and wail in utter despair? This they must do if there is no hope for them beyond that awakening. How could David use the language recorded in the one hundred and thirty-sixth Psalm, if the destruction spoken of sent the subjects of it to endless suffering; or into a death sleep to be raised again only to weep and wail; or into everlasting oblivion, never again to open their eyes in life? I will quote a few texts: Verse 15, "But overthrew Pharaoh and his host in the Red Sea: for His mercy endureth forever: Verse 18, "And slew famous kings: for His mercy endureth forever." Sihon, king of the Amolites, Og, king of Bashan, are enumerated among these famous kings, and the declaration of their slaughter is accompanied with the statement that "his mercy endureth forever." If the doom of these kings was torment, will someone tell how God manifested any mercy to them? Neither Sihon, or Og, or the people over whom they reigned ever had the smallest opportunity to believe in God before their destruction, and were, therefore, never put on probation for eternal life. How their slaughter can be a manifestation of God's everlasting mercy I am not able to see. When, however, I recognize the principle laid down by David that through these visitations of divine wrath God will convince those kings and their people that He is God, He is the ruler over all the earth; it being the first lesson in bringing them to recognize God's sovereignty, it will in a measure prepare them to receive the news of salvation in the coming ages; or, if they reject it, and die the second death, the fault will be wholly their own.

When God shall, as David prays (See Psal. ix. 20), "Put them in fear," it is "that the nations may know themselves to be but men;" and if they will profit by that knowledge and turn to him who is their God and Saviour, they will secure a life that shall never end. That the vast majority of them will thus turn unto the Lord is plainly affirmed by David,

the prophet of God. The language employed in stating this great fact is plain and forcible. "All the ends of the world shall remember and turn unto the Lord: all the kindreds of the nations shall worship before thee."—Psa. xxii. 27. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall before him: all nations shall serve him."—Psa. lxxii. 8-11. "All nations whom thou has made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great and doest wondrous things: thou art God alone."—Psa. lxxvi. 9, 10.

These nations will be punished, destroyed for their sins, it is true. They are destroyed because their ways are evil, and only evil, and that continually. There is, however, a very important consideration in their case. They have an evil nature; a nature that at all times leads to evil. It is the very nature in which they were created; and its tendencies are so strong to evil that they could not do good, if they had a disposition, without divine help. "The carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be*."—Rom. viii. 7. "They that are in the flesh *cannot* please God."—Verse 8.

These peoples have had no opportunity whatever to get rid of carnality—to get out of the flesh—for they died in total ignorance of the plan that God has devised to accomplish their redemption from the flesh, make them spiritually minded, and thereby bring them into a condition of obedience to the law of God. On the principle that no such opportunity will ever be given them, how are we to reconcile David's oft repeated prayer for their destruction with that declaration recorded by another of the holy prophets that God has no pleasure in the death of the wicked? When, however, we remember that those judgments which have been visited upon nations in the past are designed to be disciplinary—to lead them to see after that through the efficacy there is in the death and resurrection of Christ, they are redeemed from the Adamic death, that God meant it for their good; and to know his power, not only to kill, but to make alive, it will be one of the means God will employ to lead them to the great life-giver, that they may, by faith in him, have an unending life.

This great leading fact in the divine economy is referred to in the Apocalypse. John sees

the redeemed bride of Christ, standing on the sea of glass, having the harps of God in their hands. He hears them sing the song of Moses the servant of God, and the song of the Lambs, "Saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou king of saints." (King of the nations: EM. DIA.) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; *for thy judgments are made manifest.*"

Here a song is sung by immortal, redeemed saints; and in that song they declare that all nations *shall* (in the future from that time), come and worship before God. The reason assigned why they shall do this is that God's judgments are made manifest. They have been made manifest to them; *they* see what God meant by them. *They* then see that even in these inflictions of judgment God's mercy endureth for ever. But, says one, Why does God take such a long road to reach the accomplishment of this work? Why did he not give them their probation in this life? You might just as well ask, Why did he not make all the race immortal at once. Why put them on probation at all? God's plan is to bring every child of the race to salvation, if they are saved at all, through a course of discipline and trial. It is best for all, instead of attempting to arrange a plan for the adoption of the great I AM, to accept the plan he has given in his word, obey the conditions of that plan, and gain eternal life when that plan shall be consummated.

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[I commend the following article to the careful reading of all sincere inquirers after truth. I dissent from it in one particular. I believe the second advent is presented in the Bible in two aspects; one relates to the true "body of Christ," or "the Bride of the Lamb," and may now occur at any moment, in which Christ cometh "as a thief," unseen by the world in general.—Rev. xvi. 15. Such "escape" the "great tribulation" coming on the world, and "stand before the Son of man" by a translation.—Luke xxi. 34-36. This is overlooked or not believed by the author of the following "Address."

The other aspect, or the "coming of Christ in glory, with all his saints with him."—1 Thess. iii. 13. Then "every eye shall see him."—Rev. i. 7.

That this open revelation of Christ from heaven will not occur till after the restoration of Judah, or the Jews, and perhaps Israel also, is most likely the truth, as the "Address" below affirms. I have long

thought that such is the order of God in relation to the return of Christ from heaven.

Let the article below be pondered well, remembering, "of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." "Take heed, watch and pray; for ye know *not when the time is.*"—Mark xiii. 32, 33.—ED. OF EXAMINER.]

#### ISRAEL'S NEARING RETURN, AND RUSSIA, TURKEY AND ENGLAND.

THE great subject of our conference is the second coming of our Lord and Saviour Jesus Christ. Our object is to help each other in looking hopefully for him. We believe that the night is far spent, and that the day is at hand, and we desire to be up and ready when the morning dawns, prepared to bid a joyful welcome to the Son of Righteousness, when he arises with healing in his wings.

I am not about to quote the many passages in which the restoration and conversion of Israel is clearly predicted, but simply to consider the bearing of the subject on our hope of the Lord's return. I take it for granted that those to whom I am speaking are thoroughly satisfied that the time is coming, sooner or later, when Israel, as a nation, will be both restored and converted; and my only object is to consider the connection between their restoration and the second advent of our blessed Redeemer.

That the two events are most intimately connected in the prophetic Word there cannot be a doubt. The words of David (Psalm cii. 16) are perfectly clear: "When the Lord shall build up Zion he shall appear in his glory." So Christ's future glorious reign is constantly connected with Jerusalem. It is upon the throne of David, and over his kingdom, the son of David will be seated; and it is at Jerusalem that he must reign in glory; for the Scripture declares, "The moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23.

But now arises the most important practical question, and one most deeply affecting our immediate hope of the Lord's return: Will the restoration take place before the return of our blessed Lord, or after it? Will the house of Israel be gathered in from all nations to Palestine before he comes, or will his coming bring them back?

You see at a glance the importance of the question, and its overwhelming influence on our daily expectation; for if we are told that our Lord when he comes will find his people

despised, and Jerusalem still trodden under foot of the Gentiles, then the second coming may take place at any moment; and there is nothing in Jewish prophecy to prevent our waking up to-morrow morning and finding that he is here. But if, on the other hand, we are taught that Israel is to be restored before he comes, then it is plain that we are not now justified in expecting his advent.

We have been told recently of the return of many Jews to Palestine, and have heard that the number in and around Jerusalem has increased three-fold; but that increase is only from about five to about fifteen thousand, and that is not enough to constitute the fulfillment of the prophecy. That is in no sense the restoration of the nation; so that if the restoration is to be brought about before the return of our blessed Saviour, we must come to the conclusion that there are further changes of great magnitude and importance before the second advent, and we are not justified by the word of God in expecting that advent at once. I have no hesitation in stating my own conviction on two points:

1. That we cannot expect the second advent until after the restoration of the Jews.
2. That we may expect the restoration at any time.

I believe it to be now, in reference to the restoration of the Jews and the second coming of the Lord, as it was in regard to the predicted apostasy in connection with the second coming. The Apostle Paul in his first Epistle to the Thessalonians, iv. 6, spoke as if he expected the second advent at once; but in the second he warns the Thessalonians not to be "troubled, as that the day of Christ is at hand," that is, "now upon you, *enesteken*;" "for," said he (2 Thess. ii. 3), "that day shall not come until there comes the falling away, or the apostasy, first." He taught them, therefore, that although they were to be on the look-out, and were to comfort each other with the delightful hope of welcoming the Lord, they were still to be prepared to wait on till after the development of the predicted apostasy. Just so I believe it to be now with reference to the Jews and the coming of the Lord. We are to be looking out for his coming. But if we expect him before the Jews are restored our expectation will, I believe, end in disappointment; for we may say of Israel's restoration what St. Paul said of the apostasy, "That day shall not come, except there come the restoration first."

But if this be the case, it behooves us, of course, to consider what prospect there is of a speedy restoration which, I have said, we

may expect at any time. Now, I believe it to be the teaching of the Word of God that the restoration of the Jews, as a nation, to Palestine, will take place before their national conversion. Hence the restoration may take place at any time, even though Israel, as a nation, is still unconverted to the Lord.

For the proof I must be content with referring to only one passage, and that shall be Ezekiel xxxvi.

The order of events in this passage, relating to the whole house of Israel, exactly corresponds to the twelfth chapter of Zechariah respecting Judah. There is, first, restoration, and after that, conversion; first, the regathering of the people to the land, and then the pouring forth of the Holy Ghost on the regathered people for their conversion, that so they may look on him whom they pierced and enjoy the promise of verse twenty-eight, "Ye shall dwell in the land that I gave to your fathers and ye shall be my people and I will be your God."

We are not, therefore, to wait for the conversion of Israel before we are free to expect their restoration to Judea. The work of conversion may be going on slowly, and there may be at present no more than the ingathering of the elect remnant of the Lord; but the restoration may be upon us any day, and the world may be startled any morning by the sound of the Jubilee trumpet summoning the scattered people to return to their homes.

And why should there be any further delay? For, look at the subject in the light of modern politics. All eyes are turned with deepest interest to the East, and all England is watching with the utmost anxiety the occupation of Constantinople by Russia, and why? Not because of any intrinsic value in Constantinople itself, for we do not want, as Englishmen, to hold Constantinople; but because Constantinople commands the high road by sea to Suez, just as Kars and Erzeroum command the high road by land.

Our communication with India is dependent on that narrow Isthmus of Suez, and in consequence of the absence of the Jews in Palestine, the approach to that isthmus from the north is altogether uncovered. The highway from the north is open to any enemy; and what England and France require for the protection of Suez is a strong people in the very district which God gave to Abraham, the district reaching from the sea to the rivers.

The return of the Jews to Palestine is the very thing required to allay the anxieties of Western Europe. If they were to return, with all their great talents and enterprise, with a

prime minister of the statesmanship of Lord Beaconsfield, a commander-in-chief with the ability of Von Moltke, a Rothschild for Chancellor of the Exchequer, and a Montefiore at the head of every benevolent and patriotic enterprise, and if they were to throw all their wonderful energy into the revival of that magnificent fertile territory, they would supply exactly what Europe requires, a protective power on the northern side for the Alexandrian railway and the Suez canal.

But we are students of prophecy, not of politics, and our business is to consider, not so much the plans of the politician as the predicted purposes of God. And surely when we look at those predicted purposes, and compare them with the most conspicuous elements of the present crisis, it is very difficult to avoid the conclusion that the great event may be close at hand.

God has foretold that the great Euphratean flood is to be dried up so that the kings of the East may pass over, which means, as I believe, that the Turkish power shall be exhausted, in order that the house of Israel may return to Palestine. Accordingly we are witnessing in these days the rapid decline of the Ottoman Empire. The Euphratean flood has already receded from Europe, for the Turk has ceased to be a European power. The waters are as shallow as possible over Asia Minor; dry land has already appeared; and there is nothing to prevent the waters receding any hour from Palestine.—See Rev. xvi. 12.

He has foretold that there will be a mighty power in the north, the prince of Rosh, Mesekh and Tubal, (or, as in modern English, of Russia, Moscow and Tobolsk), ready to swoop down on the people when restored; and accordingly we see that colossal empire of the north pushing its conquests southward, and already as far as Erzeroum, on the high road from St. Petersburg to Palestine.—See Ezek. xxxviii. 39.

And he has foretold that the ships of Tarshish are to have the honor of being the first to carry back his people. And believing, as I do, that the ships of Tarshish are the ocean-going ships of Western Europe, I think I can see in that prophecy the honor in store for our own dear country, and look on England as having been raised to be the greatest naval power in the world, in order that she may be the leading nation in the sacred work of conveying God's people to the land which he has given them.

All, therefore, is ready. The land is ready, being stripped, to a great extent of its population. The people are ready, being pre-

served all these eighteen hundred years, scattered, but yet distinct. The Turks, we may say, are ready, for it is perfectly clear that they have no power to check the rapid progress of their own decay; and if the report be true that they are already packing up for Broussa, what is to prevent their extending their journey to their original starting place at Bagdad?

The Russians are ready, for their eye is already on Jerusalem; and I trust that England is ready, according to the prophecy, in Isaiah xi. 9, already waiting for the Lord herself, and prepared to fulfill her sacred mission: "To bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

But if all be ready, what is the hindrance? Why should not the restoration be decided upon by the powers of Europe in the approaching conference? Why should we not, this very summer, witness the fulfillment of the prophecy, "Who hath heard such a thing? Who hath seen such things? Shall the earth (or land) be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.—*Address at the Mildmay Conference on February 27, by Rev. Canon Hare, Vicar of Tunbridge Wells.*

## THE SEVEN CHURCHES.

BY HENRY BRITTAIN.

I HAVE long considered the Seven Churches (to whom the letters through John were addressed, as given us in the Revelation of Jesus Christ) to be representative churches, and as affording the sure standpoint for those who, not accepting the vagaries of year-day expositors, yet could point to these churches as filling up the whole period of the history of professing Christian churches till the end of the Christian age. I am indeed thankful to God that I do not stand alone in this matter. In directing the attention of the servants of God to the statements I make, I must acknowledge my indebtedness to Moir, Trench, Maitland, W. Lincoln, J. Smith, and Gen. Goodwyn.

The Seven Churches are connected with "the things that are." The apostle, after stating them, is summoned to "come up hither," and then is shown the things about to occur after these things shown before. (Compare Rev. i. 19 with Rev. iv. 1.)

Bearing this in mind, I will now state the position I take with regard to the Seven Churches in the form of a proposition, as follows:

*The Seven Churches were to be, prophetically, the historical representatives of the various phases of the professing Christian assemblies, until the removal of the true and faithful servants of the Lord.*

I. *Ephesus.* Names are not given or chosen in these things of God without a purpose. The word Ephesus means, *the sender forth*, or, as others state, *the desirable*. "*The sender forth.*" It was here the apostle Paul dwelt for two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks—Acts xix. It was here the word of God mightily grew and prevailed. The word was sent forth with no uncertain sound, but was the power of God unto salvation.

It was a "*desirable*" church, for heron we have stamped the seven unities: one Body, one Spirit, one Lord, one Faith, one Immersion, one Hope and one God and Father of all. The Church of Unity and Peace.

As a city of importance and standing it had long been known. It was styled, "The Empress of Ionia, renowned Ephesus, famous for war and learning." Pliny names it, "One of the Eyes of Asia." It was the seat of the Panionium, and termed "the good city of Ephesus." Its Temple of Diana, one of the seven wonders of the world, had been built seven times, and seven times been destroyed. In it Darius had walked, Alexander sacrificed, and Anthony worshiped. Its goddess was famous and known under the name of *Magos*. The roll of its citizens was rich in philosophers, rhetoricians, painters, sculptors, poets, and historians.

It was celebrated for its tents, made in the Persian manner. In the manufacture of these it was, doubtless, that Paul worked with his own hands—Acts xx. 34. It was here Paul left his cloak, and the books, and the parchments, which his heart longed for when he wrote to Timothy. (See 2 Tim. iv. 13). It is in connection with the elders of the church at Ephesus we have recorded one of the most touching scenes in the Apostle Paul's chequered life—Acts xx. It is to them the words are spoken—how they must have cut into the apostle's heart as he spoke—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw disciples after them."

How true his words! For was it not said, not long afterwards, to this church (Rev. ii. 6)—"Thou hatest the deeds of the Nicolaitanes, which I also hate?" Nicolaitanes—who were

and are they? *The conquerors of the people.* (*Nikao*, to conquer; *Laos*, the people) This church hated their deeds. The wolves did arise, not sparing the flock, and the people are subdued. True, some say that the Nicolaitanes are so called after a person named Nicolas, or Nicolaus. But Nicolas means a conqueror of the people.

This Church had tried them which had said they were apostles, but were not. No apostles have existed since the time of Paul and his apostles, therefore we are kept to this period by the use of this expression.

*But it had left its first love.* Therefore the warning, "*Do the first works.*" The decline foreseen by the apostle had commenced; despite the gracious encouragement and warning, was continued; and its candlestick was removed out of its place.

So the first phase passed away in all churches similar to Ephesus. Active in the sending forth of the word, ever to be desired for their unity, fit and meet for the Master's use, its worst foes rose within its own fold, and became the source and cause of downfall and rejection.

Shall we connect this phase with our nation and land, Britain? In 2 Tim. iv. 21, it is recorded: "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." Thus wrote Paul to Timothy at Ephesus, while he, a prisoner in chains, was at Rome—2 Tim. i. 16. This sister, Claudia, known to the apostle Paul, was a British princess, and Pudens, her husband, was a Roman senator. The proofs of this statement are well known to scholars. Hence, then, we have a link given us, which enables us to fasten on our hearts and minds the first phase of the professing Christian Church, portrayed to us as the assembly in Ephesus.

*Birmingham, England, April, 1878.*

#### OBITUARY.

BROTHER STORRS: It becomes my painful duty to give notice, through the BIBLE EXAMINER, of the death of a faithful, loving disciple of our Lord Jesus Christ. Our beloved brother in Christ, L. S. Montrose, of Lynn, Mass., fell asleep in Jesus on Saturday, March 23d, after an illness of only one week. The disease (acute rheumatism) seated on the heart, and death, the great conqueror, claimed him for his prey; but he went down sweetly, and firmly trusting in Jesus the great Life-giver of the race, looking for a life that shall never end in the endless succession of

ages. Brother Montrose was thirty-four years, one month and ten days old. He was in *everything* a Christian. He was an earnest and zealous advocate of truth, and was one of the first in Lynn to embrace the doctrine of the ages to come as taught in the EXAMINER. He possessed something more, however, than a mere intellectual conception of truth; he knew the power of the Spirit of God in sealing truth on the heart; and he evinced by his daily walk, and in the manifestation *always* of the meek spirit of our divine Lord, that he was a Christian *in deed*.

My acquaintance with Brother Montrose was brief, but of the most pleasant character. He leaves a dear companion, with whom *all the days* of his married life were crowned with the joy of a loving union of kindred hearts. She is almost distracted with grief; but, trusting in a God of infinite love, she will be sustained while draining to the dregs the bitter cup that has been pressed to her lips. Two sisters, also, are left in deep sorrow—sorrow such as none but sensitive, loving hearts can feel when compelled to yield to the stern demands of death our dearest treasures. They know, however, that he will sleep but a little while. The morning of joy “hasteth greatly”; and soon the opening heavens will reveal the King of kings, and the darkness of death with the elect of God will give place to the light of the eternal ages. *Amen*. Come, Lord Jesus, and come quickly. Come and give us back our jewels. Come, and introduce those endless years of reunion, when, crowned with immortality, we shall meet and never more be separated by death for the ages of the ages.

S. W. BISHOP.

#### LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BROTHER STORRS: I bless God for sweet revivings; yes, and bless his name for the BIBLE EXAMINER, and for giving you strength, health and wisdom to bring it out laden with *truth*; and I bless his holy name for storing its contributors' minds with the precious truths of the Gospel of the kingdom; and I bless him that the truths of the Gospel are like a polished diamond that has been cut a thousand ways—every way you turn it it glitters and shines. How often I think, what can be said *more*, on some important truths, than has been said! This came into my mind this morning while reading Brother Bishop's article, “The Abrahamic Kingdom.” Oh! may that blessed Holy Spirit that now again opens my understanding to see new light in God's

light keep me from again thinking or feeling that all has been said on any of God's eternal truths that can be said.

God's oath and promise to Abraham must last as long as God exists; and the blessing must last as long as Abraham and his seed last.—Gen. xii. 2, 3. Abraham's seed, which is Christ (see Gal. iii. 15), must last as long as God exists, for God and Christ are one (John x. 30); and as Christ was made Priest by the oath of God, and after the power of an *endless* life (Heb. vii. 16-28), his Priesthood must continue as long as he *lives*, and his body—“the Bride”—must live as long as the Head.—Col. i. 18. His kingdom must last as long as he lives. See Dan. vii. 19. And of the “*increase* and peace of his government there shall be no end.”—Isa. ix. 7.

Now, if the government of Christ is to increase without end, there must be generations, and, of course, probation. Let us look at what the prophet David says, Psa. cv. 6-11: “O, ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to *Israel* for an *everlasting* covenant,” etc. Now, if we have had but about 200 generations in 6000 years, and Christ is at the door, how many 1,000 years must there be, after he comes, for 800 generations to pass away? Surely there must be, according to God's word, “ages to come,” and probation in those ages. Oh! when I am revived, the blessed Spirit carries me back to the time when God's blessed truths, of the last days, began to shine *into* my mind. I think it was about 1835 that the Book of Daniel became opened and very interesting, and I read it with delight; not that I understood as I do now; but I loved Jesus and loved his word, and it drew me nearer to him. In 1838 I read the first pamphlet that William Miller put out on the coming of Christ the second time in 1843 or '44. Oh! it made me glad; the Book of Daniel grew brighter; but the penalty of God's law, as it was preached, troubled me; how could it be ever executed? If man was immortal he must live as long as God lives; and is there any proportion between the crime and the penalty? No; to me there was none. Job says: “Man, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and

*continueth* not." Again he says: "There is hope of a tree, if it be cut down, that it will sprout again," . . . "but man dieth and wasteth away: yea, man giveth up the ghost (or expires), and where is he?" *Answer*—"As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep."

How many such clear and blessed truths are in the Scriptures! And yet the mind is so filled with tradition, and man "*immortal*," that it is hard to see the truth. But, bless the Lord forever, the light came; for God had been preparing it; and it came in the "Six Sermons" in 1842. Oh! what light, what comfort, what consolation! Could there be anything more said on that point? No, not then; but afterwards *much*—yes, much. When I look back to that time I compare the "Six Sermons" to *great* drops that come before a powerful shower. Oh! what light is spreading on the great leading truths of the Bible; and they grow brighter and brighter, and will till the perfect day.

I should like to speak of many things, but cannot; the mind is weak and feeble; and I could not do justice to any. I should like to say something on the blessed "ages to come," when the "everlasting Gospel" is to be preached to them that dwell on the earth, and "to every nation, kindred, tongue and people"—Rev. xiv.; and on the blessed, holy Sabbath of the Lord, which has been my delight many years, and of prophets and saints. And the light that has shone on the judgment day. But I am not equal to the task; the mind is weary, the flesh is weak.

Your sister in the Lord; looking, watching, waiting for our Lord.

*Fredericksburg, Iowa, May, 1878.*

FROM R. H. SHERRILL.

BROTHER STORRS: Through the kindness of my highly esteemed friend and brother, J. S. Lawver, of Columbus, Kansas, I am in receipt of several numbers of the BIBLE EXAMINER. Two years ago I was baptized into the faith that this earth, renovated of sin and transgression, would be the everlasting abode of Christ and his resurrected and immortalized saints; and that Christ would descend from heaven to earth, sound forth the trump of Almighty God, awake the sleeping saints, change the living from mortal to immortality, confer upon them that precious boon and gift of God, eternal life; and that man is depend-

ing absolutely upon the resurrection from the dead for immortality; and that the dead, from death to the resurrection, are unconscious, and know nothing; and that the Lord Jesus will personally return to earth, and the Lord God shall give unto him the throne of his father David, and he shall reign over Israel and the nations of the earth throughout the unending age of the ages to come; and that in the seed of Abraham should all the nations of the earth be blessed. But I am free to confess that until I read the BIBLE EXAMINER was I ever able to see clearly God's proposed plan in bringing about the final redemption, restoration or restitution of all things. But now, to my mind, nothing can be clearer. And now the sincere gratitude of my heart is to you, Brother Storrs, as being instrumental in the hands of God of shedding forth an ocean of thought, a world of intelligence, in enabling me to thus behold the wondrous workings of Almighty God, in redeeming the world of mankind. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Glorious thought, transcendently marvelous! Conceived in wisdom peculiar alone to the eternal Jehovah. That untold millions of human beings have lived and died without a knowledge of God, without a knowledge of the plan of human redemption, will be made alive in Christ, who "gave himself a ransom for all, to be testified in due time," and will either reject or accept of the benefits of the atonement and be saved with an everlasting salvation, or perish for wilful rejection of Christ. May God bless you, and may your labors be abundantly blessed. Press onward with renewed energy and zeal; the prize will soon be won. Your laborious task will soon be over; the Lord of glory will soon call us home, and may we be found ready, patiently waiting and looking for that blessed hope, and a full and perfect realization of all the glory and felicity guaranteed to us in the kingdom of Almighty God.

*Spring Valley, Ark., April, 1878.*

FROM GORWOOD BURSELL.

DEAR EDITOR: Although a stranger to you, I feel under obligations at least to write one short letter as a word of cheer to you, that I myself have been benefited by the reading of your BIBLE EXAMINER and other works, especially your tract on "Election." After I had read it the light shone on the Bible like the noon-day sun. I feel as though I had been ungrateful to you and to my God—to you,

as the channel which conducted the light to me; and to God, the great fountain from whence you derived it. I have read the BIBLE EXAMINER some three years. The first year Bro. S. S. Call brought his numbers to me after he had read them. Although I had but little faith in them at first, I soon became interested. The tract on "Election" made it all clear. Since that time I have been trying to let my light shine before my fellow-men; it is like fire shut up in my bones. I dare not hide it, neither have I any disposition to do so. I feel in my heart you are doing a great work, although well stricken in years. My prayer to God is that you, together with your noble correspondents, may live to carry on the work of spreading light and joy to many hearts. May you live till the blessed Saviour shall come and speak the word, "Well done!"

I am seventy years of age. I feel natural vigor begins to fail; but the hope beyond, in the coming ages, makes the spirit joyful. May you be preserved unto his heavenly kingdom!

*Prosper, Minn., March, 1878.*

FROM LUCRETIA B. LAMB.

BRO. STORRS: I write now with emotions such as I never experienced before, believing that I am addressing you in this way for the last time. This does not, however, produce sadness or regret, but thanksgiving and praise that the Infinite Father in his wisdom and love has provided such a glorious future for the believing, trusting heart, and now, after many years of conflict and victory, is presenting to our view the clear evidence that the haven is so near that we can lift up our heads and rejoice, for redemption is drawing nigh. How rich the thought that the Master has, in this time of trial and conflict, been strengthening us to stand, so that we have not deserted our colors or betrayed our trust—have made his word the foundation of faith and hope by his grace and love! Can it be that riches so great and glory so infinite are to be ours, who have no righteousness of our own? Yes, we shall see Jesus as he is, and be permitted to wear his image. What glory fills the mind in this contemplation! We need have no fear that our expectations will be overdrawn, for it has not entered into the heart of man the things God has prepared for them that love him. Such shall be mine, saith the Lord of Hosts, when I make up my jewels.

Now, dear brother, I bid you an affectionate farewell, expecting when I address you

again it will be in the company of those who have turned many to righteousness—not among the popular divines who have electrified their hearers with their eloquence and display, but among those whose hearts beat in unison with that of the Lord Jesus, enduring the cross, despising the shame—counting all things as loss for Christ's sake: 'Such, says the prophet, shall shine as the brightness of the firmament and as the stars forever and ever. That this may be yours I have for many years offered my feeble request, and will continue to do so until faith is lost in sight.

Your sister in Christ.

*St. Paul, Minn., May 12, 1878.*

FROM WILLIAM SUNTER.

DEAR FRIEND: I am sorry in having to inform you that our dear uncle, Alexander Evart, has departed this life. He died on the 17th of February last, at the age of seventy-two years and eleven months. The principal object I have in mentioning the circumstance to you is from the fact that, although he has been unknown to you, you have not by any means been unknown to him, and your writings have for many years been the source of much pleasure and comfort to him. For many years he had been a consistent and respected member of the Scotch Baptists in Edinburgh, Scotland, but his "consistent" qualities were the means of bringing about a separation from that body over forty years since, and never to the end did he find cause for repenting of the step.

He found his chief trouble arising out of what he considered the very common mistake of taking the Scriptures as *authority for establishing the Church of Christ*, and looked upon this as the chief cause of the present "Babeldom" of Christianity. He accorded to the Bible a *divine* origin; but that it was meant to fill the place of prophets and apostles and supply the wants, as recorded in 1 Cor. xii., of the Church was what he could not at all contemplate. Mr. Henry Dunn's views of the Scriptures came the *nearest* to his of anything he ever read, and he has unequivocally believed these many years that all the so-called churches were simply human organizations, and in no respect entitled to the name of churches of Christ.

Your "Six Sermons" were read by him over twenty years ago, and were the means of entirely changing his views on life and death and kindred subjects, and since that time much from your pen has pleased and gratified him exceedingly. He sympathized deeply

with you in the consequences of the last Light (only, however, by losing the countenance of earthly friends), and honored and respected you for the action you took in the matter.

Dear uncle has long looked for the great and glad change to be wrought on this "vale of tears," but passed away without seeing it; he had, however, that lively faith which lent to him a full realization of its truth, and with the certain hope of yet seeing that day. His life and example are of lasting benefit to me and my family, as well as to those who were favored with his acquaintance.

*Everton, Ontario, Canada.*

S. B. EMMONS, of South Carolina, writes: I have received Dr. Farrar's sermons which you kindly sent me, and have read them attentively, and find them defective in one particular, as all other works are when based upon the doctrine of the immortality of the soul. There is a vagueness and uncertainty in all writings and discussions when predicated upon that dogma, for I can call it nothing less. Still the work, with that exception, is very interesting and instructive, and no reader can doubt the author's great learning and piety. And, notwithstanding the defect I have alluded to, it is calculated to do great good in correcting some great errors in orthodox teaching. There has always been strong, and I may say violent, opposition in this place to the views as we hold them; but since this question of the final destiny of those who die in their sins, unrepented of, has been so fully discussed, *pro* and *con*, the opinions and prejudices of many have, I think, been greatly modified. I took upon myself, a few months since, to write a MS. of about 100 pages, stating my views of this and kindred subjects, which has been read by a few of my neighbors. Following upon this I put the work of Dr. Miller, of Princeton, N. J., into their hands, which corroborated so fully with my MS. as to make a favorable impression. Dr. Farrar's sermons are now being read by a strong orthodox friend, a gentleman well instructed and learned in the Greek language. I requested him to note down anything unscriptural, any wrong interpretation, any sophistry or false reasoning of the author, as my wish was to arrive at the truth. I have proposed to some of my friends to read the BIBLE EXAMINER or other works I have, but I can discover a decided reluctance in the manner of most of them to read anything on the subject. Indeed, I have incurred no little of the *odium theologicum* already, but that gives me but little concern, feeling as I do

that I have both reason and revelation to sustain me, as well as the approval of my own conscience.

### A REDEEMER.

THE law, given by Moses, was "the shadow of things to come; but the *body* is of Christ."—Col. iii. 17. The law required that a Redeemer (Heb. *Gouail*) should be a *kinsman*, a man of the same race or family. "One of his brethren may redeem him."—Lev. xxv. 48. Christ, therefore, must become a Kinsman of the race in order to be a Redeemer. For this end he became "*the man*, Christ Jesus," "who gave himself a *ransom for all*" the race, "to be testified in due time."—1 Tim. ii. 5, 6. When that ransom is made known, or "testified" to the ransomed, if rejected, death takes its course and holds its victim in its bondage; for, as there is but "one Mediator," so there is but one Redeemer; hence, if the testimony concerning him has come to the knowledge of those for whom the benefit is intended, and they despise or reject it, there remaineth no deliverer for them.

This rejection, however, can only take place after the Redeemer's presentation to them; or after he has been so presented to them that there can be no excuse for the unbeliever's rejection of him. Till then death cannot hold one of the race redeemed; they live again by virtue of the connection with "the *man* Christ Jesus, who gave himself a ransom for all" men, by the virtue and right of his kinsmanship.

ED.

### LETTERS RECEIVED TO MAY 28TH.

No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Thomas Scott, M. K. Chandler, Edwin Phelps, S. F. Bradley, Mrs. M. A. Battersby (both the previous were received), Mrs. P. A. Krise, N. D. Warren, L. D. Tanner, J. I. Collins, Dr. Everson for H. C. Malone, Harriet D. Collins, M. S. Higbee, W. H. Whitman.

### PARCELS SENT TO MAY 28TH.

Elder D. O. Hopkins, (EXAMINER or March, sent the third time: failed twice.)



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# Bible Examiner,

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



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The Bible Examiner is a Monthly Magazine. *Terms*, \$2.00 per year, in advance.

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Let all Correspondents be careful to address me as follows :

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

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If any subscriber has failed to receive a number of this volume please give me notice and I will forward it.

Any person having No. 8 (the May EXAMINER) that they have no further use for, I will be glad of its return to me, as I am short of that number.

TAKE NOTICE.—If delinquent subscribers, and others who intend to aid in completing this volume of the EXAMINER, do not send help immediately, the August and September Nos. will be delayed in their issue, as our funds are used up.

PERFECT sets of Vol. XXII. of the BIBLE EXAMINER will be furnished unbound for \$1, if any one prefers it to *bound* copies at \$2 ; but please let me know as early as possible if that is your wish.

"RESURRECTION."—I have received on the above subject a four-page tract from Austin Curtis, of Fidelity, Ohio, written and published by him—"If a man die, shall he live again?"—Job xiv. 14. It is well prepared and in a very condensed form. For sale by himself. Price, \$7.25 per thousand ; 40 copies for 50 cents ; 100 copies for \$1.00. Sent free of postage or express charges.

"*Beulah; or, Eden Restored in Immanuel's Land*, and the better, that is, the heavenly country, sought for by the Hebrew Fathers; also showing the manner of the future occupation of the Holy Land by the restored twelve tribes of Israel during the millennium and beyond ; and the true nature of the kingdom of Christ." By Geo. D. Wilson, 4 Oxford Street, Glasgow, Scotland.

No. 7 of the above-named magazine has just come to hand, after an interruption of several months. I have read it with much interest. It is an interesting work, published occasionally, containing 32 pages, at 20 cents per number to Americans. Agent, Mr. W. C. Taylor, 477 Washington St., Boston, Mass. No. 4 has failed to reach me. All the others, together with the *Atlas of prophetic maps*, have been received ; for which friend Wilson has my thanks.

S. BATTEY, Marion Center, Kansas, writes : BRO. STORRS—I am still in receipt of the BIBLE EXAMINER; it is a welcome monthly visitor, and I could not do without it ; it is the best of all books but the Bible: it brings light and consolation to the weary traveler who is trying to gain an entrance through the gates into the City of our God—"New Jerusalem"—that cometh down out of heaven from God our Heavenly Father. The fig-tree's tender branch is putting forth in all parts of the earth, showing the near approach of our blessed Saviour, when he will set up a kingdom under the whole heavens to reign over the children of men. In justice and righteousness will he reign over them from the river to the ends of the earth; for he must reign until he has put all enemies under his feet. The last enemy to be destroyed is death, when the saints of the Most High will take the kingdom under the whole heavens and possess it forever. Then shall we enter the new heavens and the new earth, wherein dwelleth righteousness, when all sorrow shall be done away and the last tear shall be wiped away with the soft hand of Infinite love.

Yours, in the bond of love.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

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No. 10.

## A RETROSPECT.

SEVERAL articles have appeared in the *World's Crisis* against what the writer calls "DUNNITES," because they so far agree with MR. DUNN, of England, as to maintain that such of the human family as have by unavoidable means been deprived of the knowledge of "the only true God and Jesus Christ" in this life will have that knowledge granted to them in a future life, and means necessary to secure an endless life before their final destiny is determined. The misrepresentations of the writer in the *Crisis* are of a character which should make him and the publisher blush. But I leave them with their own master. "Thou shalt not bear false witness against thy neighbor," is the divine command.

The first year of the revived EXAMINER, and of my presentation of a "VINDICATION" of the "DIVINE Government," as I now understand it, a friend in the West sent me an article which was published in Vol. XVI., with my response. As the writer put forth his strength—and he is a *strong* man—to overthrow what he called "Bro. Storrs' *new view*," it is thought best to give the whole a new insertion, as showing the methods employed by opposers and how they have been met.

No reply has ever been presented to my response. Opposers in general seem content to revile, instead of candidly replying to the views really held by "the ages to come" believers.

The name of the writer of the article now republished I shall omit, using instead the letter "A." The article is headed:

"THE WORK OF CHRIST."

By A.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."  
—Matt. xiii. 41.

In this passage we have a description of an important work to be done. This work is ascribed to the SON OF MAN.

It is not the work of the Father while the Son of man remains in heaven; but it is the work of Christ after he has returned from

heaven, having received for himself the kingdom. He now takes possession of his kingdom and sits upon the throne of his glory. He gathers all nations before him and executes upon them a righteous judgment. He shall be king over all the earth, and he must reign until all things shall be subdued unto him. He will have dominion over all people, nations and languages that they may serve him. It is the Son of man that will restore all things. He will send forth his angels, or messengers, and they shall gather out of his kingdom all things that offend.

## THE WORK TO BE DONE.

There are things in the kingdom that offend and those who do iniquity. In the parable it is called the field where the seed is sown. In the explanation of the parable it is called the world; and when the work of the Son of man is described it is called his kingdom. The field, the world and kingdom are the *same thing*. After Christ shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. At that time he designates the kingdom as the one prepared when the world was made.

The kingdom, then, out of which the Son of man will gather all things that offend is the kingdom prepared when the world was made, where all people, nations and languages under the whole heaven have ever dwelt, and which is to become Christ's at his second coming.

## THE OBJECT OF THIS WORK.

The object of this work is to so affect the condition of the kingdom that all the nations whom God has made may come and worship before him, and glorify his name, that at the name of Jesus Christ every knee should bow, and every tongue confess that he is Lord to the glory of God the Father; that the earth may be full of the knowledge of the Lord as the waters cover the sea; that all nations may serve him as long as the sun and moon endure.

The object of this work is that all the nations of the earth may be blessed instead of being cursed as now; that there may be no more sickness, or pain, or death, or curse, un-

der the whole heaven; that the will of God may be done in earth, or in this kingdom, as it is done in heaven.

Are the things I have written true? Is it true that Christ will do this work after he comes? Is it true that the work to be done by Christ is to gather *out* of his kingdom all things that offend? Is it true, that the kingdom out of which the things that offend are to be gathered, is the kingdom which was prepared when the world was made, and which was given to Nebuchadnezzar, and which, after becoming subject to the Medes and Persians, to the Grecians and to the Romans, is to be given to Christ, even the kingdom where the wheat and tares grew together until the harvest? If these things are so, then we have a very serious objection to Bro. Storrs' "new view."

The objection is this: that while Christ's work is to gather *out* of his kingdom things that offend and them that do iniquity, the "new view" requires him to bring into the kingdom a hundred times as many offences as there are in it now.

Every one who has died under sin was an offence in the kingdom and worthy of death. Who are they that are worthy of death, and not worthy to live?—1 John v. 19. The whole world lieth in wickedness—Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. After describing almost every kind of wickedness, the apostle said the judgment of God is that they which do such things are worthy of death. He also said, They are without excuse; and again, For all have sinned and come short of the glory of God, both Jews and Gentiles; they are all under sin. Now to bring *into* the kingdom all who have died in sin, all who have been an offence in the kingdom, is a very different work from that of gathering out of the kingdom the things that offend.

Could such a work be regarded as good news of the kingdom? Can we conceive of a greater injury than such a work would be to the kingdom? To raise up from the dead all the ignorant and degraded, and the vile and the selfish who have ever lived, with all their prejudices and their corrupted bias of mind, and give them another chance to develop themselves; I say, if this should be done, what possible good could come out of it? Judging from the past and what is revealed of the future, but few of them could be saved; the great mass of them must return to dust a second time.

In the parable of the Sower only one class out of four who heard the word furnished any who brought forth fruit unto perfection.

In the kingdom under the reign of Christ,

and after 1,000 years of experience under its benign influence upon the world, there will be a great rebellion; the number of those who engage in it will be as numerous as the sands of the sea. But the Lord will gather them out of his kingdom. Fire will come down from heaven and devour them. What better results could be expected from the proposed resurrection of the heathen?

The work of this new system is exactly opposed to the work of Christ. The work of Christ is to gather *out* of his kingdom all things that offend. But the work of this "*New View*" is to gather *into* the kingdom all the offences that have existed in it since the world was made. The work of Christ acknowledges the righteousness of the judgments of God in the past. The "*New View*" proposes an appeal from them for a second trial. The work of Christ is in harmony with all that the prophets have said. The "new view" is without a record in the Bible.

*Mich., February, 1872.*

#### RESPONSE BY THE EDITOR.

As our friend has called me by name and spoken his mind freely on what he calls my "new views," he doubtless expects a response, which I most cheerfully give him. I would have preferred that he should have taken up my *main* questions, viz.: 1. "Did God mean what the words express in the promise and oath to Abraham?" 2. Has that promise and oath had a fulfilment in the past?" These are the real questions at issue, and, as a rule, I shall decline controversy on other points till these are frankly met. Friend A. has chosen another route, doubtless intending to arrive at the answer of my standing questions.

In the first place, then, does the parable he has chosen for his text represent anything more than the *nominal* Church as it does now exist or has existed? It is the conclusion of the explanation of the parable of "the wheat and tares." The tares were sown "*among* the wheat," and "*both grew together*," showing that it is a class of sinners under the Gospel and possibly may refer especially to a class of *professors* of religion; as some commentators have said the original expression, translated *tares*, denote "*bastard* wheat"—a spurious grain looking like wheat and known only by its "*fruit*" when it is grown. Plenty of such "*bastard* wheat" has been *sown* in these last days, and they are ready to be bound, being already fast in *sectarian* "bundles." "In the end of this age," or dispensation, our Lord will fully separate the tares from the wheat; he will "gather out of his king-

dom all things that offend [all *scandals*—so the margin has it], and them which do iniquity; [all these hypocritical *professors*, represented by the tares, or bastard wheat], “and shall cast *them* into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father.”

If such is the true representation of the sentiments of the text, then it has no reference to any man who has not in some way been identified with the nominal church, and passed as one of its number, while practicing “iniquity” and spreading “scandals” to the injury of true piety; and hence does not relate to the kingdom proper at all.

The idea that the kingdom *proper* embraces the whole world, at its first commencement, appears to be an error. The general language of Scripture and its prophetic utterances seem to forbid such a conclusion. The kingdom and dominion are spoken of as distinct. When one like the Son of man came before the Ancient of Days, “There was given him dominion and glory, *and a kingdom*,” etc.—Dan. vii. 14. “His dominion” was universal; but was his kingdom equally so? The kingdom of “the Most High” is universal (verse 27); but it does not follow that the kingdom of the *Son of man* is so, though it may ultimately become so.

The kingdom of Israel never was universal; and David never had such a kingdom. The Lord sware unto David to set one on his throne who should maintain it forever, and repeated this promise by the mouth of the angel to Mary before the birth of Jesus, saying, “The Lord God shall give unto him the *throne* of his father David; and he shall reign over the house of Jacob forever, and of *his kingdom* there shall be no end.”—Luke i. 32, 33. And again, when the Lord God removed the diadem and took off the crown from the last king of Israel, he said, “It shall be no more till he come whose right it is, and I will give it to him.”—Ezk. xxi. 26, 27. Thus the kingdom proper is the same, and no more, at first, than his father David had. His dominion is another matter, and is to extend over the whole world, or habitable globe.

In further confirmation of this view, the language of Jesus to the unbelievers in his day may be contemplated. “I say unto you, That many shall come from the *east and west*, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven.”—Matt. viii. 11. If territorially the kingdom spoken

of embraces the whole habitable globe, where do these from “the *east and west*” come from? To my mind, these facts show that friend A. has made “a very serious” mistake in locating the *kingdom* of the Son of man; and this mistake shows his whole argument, so far as it affects my “view,” is of no value, and it might be passed without further remarks; yet I desire to treat respectfully what he has respectfully presented.

It will be seen that friend A.’s first objection to my views has no bearing on the question at issue; for the fact that evil things and persons are in his *dominions* does not involve their entrance into his *kingdom*; that is distinct. For, the kingdom proper commences as a “*Stone*,” and only by a process of development, or conquest, does it become “a great *mountain* and fill the whole earth.”—Dan. ii. 34, 35. Christ’s kingdom, territorially, is limited at first; but his rule will extend over all the earth. His kingdom, in all that pertains to its character and government, will be clear of all evil; and “the righteous” [who are “joint-heirs with Christ”] “will shine forth as the sun in the kingdom of their Father.”—Matt. xiii. 43.

Friend A. says: “Every one who has died under sin was an offence in the kingdom, and was worthy of death.” To prove this assertion he quotes texts which relate wholly to those who were living, not those who have “died”; and if his texts prove anything to his purpose, they prove the impossibility of salvation for any soul of man; for he proves “*all* have sinned,” and therefore all are “worthy of death.” His argument, therefore, goes to make salvation impossible for any man. But because a man is “worthy of death,” that does not prove his death is inevitable or irremediable; else all must inevitably die the death that is the wages of sin. The peculiarity of the grace of God is, that it has provided a way whereby those who are worthy of death may yet be delivered from the death which is the wages of sin; for where sin has abounded grace has *much more* abounded (Rom. v. 20); hence it does not follow that because a man goes out of this life under the law of sin that he is hopelessly lost, or that he has passed beyond the abounding grace of God; there is not a text in the Bible that affirms such a doctrine; certainly none of those quoted by my friend prove it.

The insinuation that my views “bring into the kingdom all who have died in sin” is an unfounded one. They may be brought under the *dominion* of the Son of man; whose mission is to “destroy death,” as well as “him

who had the power of death," and all his "works."—Heb. ii. 14; 1 Cor. xv. 26; 1 John iii. 8. Their being made alive from the dead for a real and true probation under God's remedial scheme for human redemption, and being brought "into the kingdom," is by no means one and the same thing. These are not "an offence in the kingdom," for they never were in the kingdom proper.

"Can we conceive of a greater injury than such a work would be to the kingdom?" asks my friend. What is the work that alarms him? He says, "To raise up from the dead all the ignorant, and degraded, and vile, and the selfish, who have ever lived, with all their prejudices and their corrupted bias of mind, and give them another chance to develop themselves." Does my friend really think such a work would be unlike God, whose "tender mercies are over all his works," and who is "long-suffering, not willing that any should perish," and who has "sworn by himself that he has no pleasure in the death of the sinner?" Such "ignorant and degraded" creatures are among those for whom Christ died; for "He gave himself a ransom for all, to be testified in due time." Will that "due time" never come? Surely it never has come to millions who have died under the law of sin which passed upon all men through Adam? Did God so love the world as to give His only begotten Son, that whosoever believeth in him should not perish; and yet leave millions on millions without the means of ever having any knowledge of that Son that they might believe on him? Does the thought that God will, somehow, at a future period, cause to be "testified" to them the boundless character of his love, and give these poor "ignorant and degraded" creatures a chance to be benefited by the "Good news," alarm the kind heart of my friend? Would he feel, like the elder son in the parable, "angry," and so "would not go in" to the kingdom, because the compassionate heart of the Father receives joyfully these "prodigals," who had "wasted all their substance in riotous living"; or rather had never learned before that there was mercy for them in the Father's heart? Friend A. is no such man as that; his generous soul would fly with wondrous swiftness to publish the wonders of God's love to these "ignorant, degraded, vile, selfish, prejudiced" beings, who then for the first time are brought into a state where they can hear the truth concerning the love of God their Maker, unpolluted by the traditions of men, and the corrupt representations of God's government over the creat-

ures he has made. Then the "Watchman shall see eye to eye," and no more corrupters of the truth will be tolerated.

But my friend asks, "If this should be done, what possible good could come out of it? Judging from the past, and what is revealed of the future, but few of them could be saved," etc. In this matter we are not to judge by the past; "and what is revealed of the future" is all in favor of a wonderful display of the power and grace of God when Christ and his saints shall take the kingdom, and God shall "pour out his Spirit upon all flesh," and "the knowledge of the Lord shall cover the earth as the waters do the sea," and his oath is fulfilled, "As truly as I live the whole earth shall be filled with the glory of the Lord." Yes, "all shall know the Lord from the least to the greatest." Before this glorious display of divine love and power the "ignorant" will find knowledge; the "degraded" will be exalted; the "vile" will turn from their vileness; the "selfish" will become liberal; "prejudice" will die in the sun-light of truth; the "corrupted bias of mind" will pass away, and no one will then say, tauntingly, "This man receiveth sinners and eateth with them." No: but there will be joy in heaven and earth to find the lost are found, and Christ's mission to the world "to seek and to save that which is lost" has had a glorious consummation.

In our friend's concluding remarks he has several assumptions which arise from his previous "views" of the kingdom. He assumes that, "In the kingdom, under the reign of Christ, and after 1,000 years, . . . there will be a great rebellion." Surely that does not look as if he had "gathered out of his kingdom all things that offend, and them which do iniquity," as my friend says Christ will do; and his text says, he will do it "in the end of *this* (aionos) age;" not after the end of the *next* age.

But, again: The rebellion is not "in the kingdom," but outside of it, and against the dominion or rule of the kingdom; the kingdom is untouched and unmoved by it.

Our friend stumbles at our "new views," as he calls them. He says, "The work of this new system is exactly opposed to the work of Christ. The work of Christ is to gather out of his kingdom all things that offend; but the work of this 'new view' is to gather into the kingdom all the offences that have existed in it since the world was made."

This is an entire mistake. Our friend's own view takes Christ a thousand years and an indefinite period "after" to "gather out of

his kingdom all things that offend and them that do iniquity;" while mine makes that work done immediately "in the end of *this* age," as Christ saith; showing my friend's view of the kingdom proper is a misapprehension of the subject. My view does not "gather *into* the kingdom" any others than such as "*possess* the kingdom," viz., Christ and his Body, the true Church, the "kings and priests." These are gathered into the kingdom of Christ's second advent; or the kingdom of Christ is then established forever, and the dominion of this kingdom extends over the whole earth; all its inhabitants, living or dead; for "Christ is Lord both of the dead and living" (Rom. xiv. 9); and he is the "judge of the living and the dead" (2 Tim. iv. 1); and the "Father judgeth no man, but hath committed all judgment unto the Son" (John v. 32); so that no man will receive his final judgment (till Christ passeth his decision in his case; and as Christ has "tasted death for every man, and gave himself a ransom for all, to be testified in due time," it may be safely affirmed no man can be holden by death unless the fact that Christ gave himself a ransom for him has been "testified" to him, and that man *wilfully* sins against that testimony by rejecting Christ as his Deliverer or LIFE-GIVER.

Our friend might have spared himself and me some of his closing insinuations. Take the following:

"The work of Christ acknowledges the righteousness of the judgments of God in the past; the 'new view' proposes an appeal from them for a second trial."

This statement is wholly groundless. The whole work of Christ in redemption is an acknowledgement of the righteousness of the judgments of God in the past. But where in the Bible is it stated there is no redemption from past judgments, from Adam to the end of the present age? The scheme of redemption is a *remedial* one. God has judged "all men worthy of death," our friend truly says. Is there, hence, no remedy? Did not God himself provide a remedy? and is not that remedy Christ, the LIFE-GIVER? and has not God given "him power over all flesh," the dead as well as the living? and that, too, for the very purpose of giving them "eternal life," if they will believe on him? and can they believe on him of whom they have never heard? and will God so defeat his own plan as to exclude unnumbered millions from ever *hearing* of his love to them in giving his only begotten Son to "give life to the world"? —John vi. 33. Is death, to which all men were subjected by God, "not willingly, but by

reason of him who had subjected them in hope" (Rom. viii. 20): I ask, is death so powerful that Christ cannot overcome it? and is death to be the victor, and Christ the defeated? Is there any *such* "record in the Bible"?

There is no "*second* trial" in my views of the dispensations; that is only an imagination of my friend. What is trial for? Is it not for eternal life, which Christ has power to give? Can a man be put on trial for a thing of which he has never heard? Is God a "hard master; reaping where he has not sown, and gathering where he has not *strewed*"? —Matt. xxv. 24. No man can be on trial till the matter and manner of his trial is made known to him. Millions of the human race have not and never have had any knowledge in these matters. Are they to be condemned to death eternal, not for the want of a "*second* trial," but without *any* trial? Believe it who will; I reject such an imputation on the divine government, and regard it as a high impeachment of both divine justice and grace.

#### "A KIND OF FIRST-FRUIT."

THIS is an inexhaustible theme. It is the basis of God's blessing to the world. Christ, and "they that are Christ's at his coming," (1 Cor. xv. 23), constitute the "first-fruits" of the harvest which is to follow. James, in speaking of believers, says: "The Father of lights . . . of his own will begat us with the word of truth, that we should be a kind of first-fruits of his creatures." —James i. 18. Believers gathered out of the ages past and present—having suffered with or for Christ—are the first-fruits and pledge of a harvest of God's "creatures," or the mass of the race. John saw these gathered believers in vision, and describes the scene thus:

"And I looked, and lo, a Lamb stood on Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written on their foreheads; and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne and before the four beasts" (vital beings), "and the elders; and no man could learn that song but the hundred and forty-four thousand, which were redeemed from the earth. These are they which were not defiled with women" (spiritual fornication); "for they are virgins" (unpolluted by the whoredoms of such corrupt organizations as the harlot woman and her daughters

were guilty of); "these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb."—Rev. xiv. 1-5.

Here is the pure "church of the first-born, which are written in heaven;" here is the "Mount Zion" to which believers of the past and present ages "are to come."—Heb. xii. 22, 23. After this gathering, what next takes place? Let John answer:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice" (which all men everywhere shall hear and understand), "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water."—Rev. xiv. 6, 7.

Here is the work of the hundred and forty-four thousand, who "are a kind of first-fruits of his creatures," whom God will employ, when glorified, to proclaim the pure Gospel to the rest of "his creatures" of the Adamic race. There will be no schism in their theology; for these "Watchmen shall lift up the voice; with the voice together shall they sing" (the song of Rev. xiv. 3): "for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah lii. 8. This is the time when the Gospel shall be proclaimed to "every creature" in its purity; "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 9. At that time when the immortal ones shall "fly in the midst of heaven having the everlasting Gospel to preach," God's promise and oath to Abraham and his seed will have its perfect fulfilment; for these messengers are commissioned to go "to every nation, kindred, tongue and people" with glad tidings—the Gospel.

But, says an objector, the proclamation is, "The hour of God's judgment is come." True; and what more joyful news ever was heard than that God's rule, by his own chosen King, has actually commenced, when ungodly rulers—civil and ecclesiastical—will be stripped of their power, and Christ "shall execute justice and judgment in the earth."—Jer. xxiii. 5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever."—Rev. xi. 15.

The hour of God's judgment is the hour or period of his reign, in the person of his Son.

When that begins, wickedness and oppression in all its forms will be made to cease, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 9. Then will the tidings of God's love to "the world" be made fully known; and the "due time" will have come when "every creature" shall understand that "Christ Jesus gave himself a ransom for all;" and such as have never before heard this good news, or have been by unavoidable means hindered from knowing that love of God, shall now be blessed with that knowledge which is "able to make wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

The hour of God's judgment will be the time in which the whole earth will be brought into subjection to Christ. It begins with the call to "all nations, kindred, tongue and people" to "Fear God, and give glory to him," and to "worship him." Impenitent oppressors, and all such as wilfully reject the reign of Christ, will be cut off or destroyed; but "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13); but none can call upon that name till they have first heard of it; for, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard."—Verse 14.

The great work of earth's redemption, then, is in "the ages to come" (Eph. ii. 7); and it is in those ages that "the unsearchable riches of Christ" will be fully manifested, and the innumerable company "which no man can number," who will "have washed their robes and made them white in the blood of the Lamb," shall then appear "before the throne, and before the Lamb," and triumphantly ascribe "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto God forever and ever." Such will be the *harvest* gathered by means of the FIRST-FRUITS:—EDITOR.

Though not always called upon to *condemn* ourselves, it is always safe to *suspect* ourselves.

Three great requisites for decision are within the reach of ordinary men as well as of the most learned and able. (1) A sincere desire to attain truth in order to regulate opinions and conduct by it alone; (2) pure moral principle; and (3) attentive study and calm inquiry. Do not be in a hurry to form an opinion, but do not unnecessarily put it off. Do not decide without inquiry, but do not, in order to avoid deciding, omit inquiry.

## "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of HENRY DUNN (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

### XV.

#### THE SECOND ADVENT.

##### PRELIMINARY.

EVANGELICAL Christians—constituting, probably, the vast majority of the visible Church—maintain that Scripture leads us to expect that, before the return of the Redeemer, a signal and unprecedented outpouring of the Spirit will be vouchsafed, in the power of which the world will be converted, and the principles of the Redeemer triumph in all lands. It is not, they say, till that period has passed away that the Lord will return in person to close the dispensation and to take his children to himself. Any other view is supposed to chill missionary enterprise, to foster carnal views of Christ's kingdom, and to promote fanatical expectations relative to the immediate future.

In reply to the argument that many texts of Scripture speak of the coming of the Lord as near, the advocates of the more popular view urge that such expressions must be interpreted by the fact that eighteen hundred years have already rolled away since these phrases were penned; that death is to each individual Christian the coming of Christ; and that, when viewed in relation to the world at large, they find their natural interpretation in those providential visitations from God which are in Scripture from time to time spoken of as his "coming."

The kind of interpretation to which this mode of viewing the matter leads will be best understood by examples. Men eminent for learning and piety, reading Scripture on this principle, tell us that the words of our Lord—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"—mean that Christ would, after the destruction of Jerusalem, send his ministers to preach the gospel; that they will lift up their voices like a trumpet, and so gather converts to the faith from the four quarters of the world.

Again, we are informed that what is said about the second coming of Christ refers to a figurative advent; that when, in vision, the redeemed sing, "We shall reign on the earth," it is but a prophetic declaration that the Church shall one day subdue the world and reign spiritually; that when the Thessalonians were led to believe that the day of Christ was

at hand, even at the doors, the prophecies which led them astray found their fulfilment when Christianity ascended the throne of the Cæsars; that the "first resurrection," spoken of in the Apocalypse, is a happy state of the Church which may well be called life from the dead, and that the statement, "The rest of the dead lived not again until the thousand years were finished," simply implies that the wicked shall not recover their power to disturb the peace of the world. Well might the late lamented Dean Alford say that if this kind of interpretation is to be sanctioned, "then there is an end of all definite significance in plain words, and Scripture or any other book may mean anything we please."—*Editor of the "Following After Truth."*

##### THE ADVENT.

Whatever opinion may be adopted by any of us regarding the second advent of Christ, it must be admitted by all candid persons that in the New Testament very striking prominence is given to this event. The expectation of it is continually brought forward as the great motive to holiness. Exhortations to repentance, faith, good works, purity, the mortification of evil affections, heavenly-mindedness, patience under trial, watchfulness and moderation are there all based on and sustained by the assurance that the Lord will return to earth.

A few instances may be given in illustration.

Repentance.—"Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, . . . whom the heavens must receive until the times of restitution of all things." Faith.—"And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." Good Works.—"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (written probably thirty years after the fall of Jerusalem). Purity.—"When he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Mortification of Evil.—"Denying ungodliness and worldly lusts; . . . looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Heavenly-mindedness.—"Set your affection on things above. . . . When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Patience under Trial.—"Be patient therefore, brethren, unto the coming of the Lord. . . .

For the coming of the Lord draweth nigh. For yet a litle while, and he that shall come will come, and will not tarry." Watchfulness.—"Watch therefore, for ye know not what hour your Lord doth come." Moderation.—"Let your moderation be known unto all men. The Lord is at hand." Further, it is "when the Chief Shepherd shall appear" that the crown of glory is to be given. Christians are to "judge nothing before the time, until the Lord come." Finally, in the Supper they are to "show forth the Lord's death till he come." These quotations might be multiplied. They are only some of the passages in which the motive to all excellence is found in the second coming of Christ.

It is not needful here to give any opinion as to the meaning of these apostolic expressions. Those who refuse to take them in their natural and obvious sense are bound to tell us, or at least are bound to satisfy themselves, that in rejecting them, or rather in explaining them away, they are justified by the general teaching of Scripture. I am simply desirous of calling the attention of Christians to them. And I do so the more earnestly because, whatever may be the reason, it is not usual in orthodox pulpits to hear these or similar phrases adduced when Christian virtues are enforced, or endeavors are made to stimulate men to goodness.—*Sunday Morning.*

#### FURTHER TESTIMONY.

Whatever may be the true decision in relation to the points on which Christians differ, it is certain that far more turns on the acceptance or rejection of a pre-millennial advent than is generally supposed. If, as is now commonly admitted, "these views appeared to the early Christians of the very essence of the gospel," and if their rejection is to carry with it—as it usually does—the conclusion that the apostles were, in regard to the nature of Christ's kingdom, utterly deceived; that our Lord permitted them to remain, and finally left them under so great a delusion; and that modern progress represents "the essential spirit and meaning of the gospel"—then we are quite sure the authority of Scripture will not long be regarded as paramount, and its claim as a divine revelation, to guide and control human thought, must be abandoned.

The *fact* that Christ *will* yet come again to earth is one which no believer in Divine revelation can allow himself to doubt. He can scarcely be a believer in Jesus at all who suffers himself to adopt the language of the scoffer, and say, "Where is the promise of his coming?" The differences which prevail

among real Christians in reference to this important topic relate exclusively to the *place* this great event is supposed to occupy in the world's history, and to the *character* it will assume.

The testimony of Scripture in relation to the second advent of Christ may probably be summed up thus:

It is *certain* as to the fact, but *uncertain* as to the time. The expectation of it is to be a constant motive to the exercise of watchfulness and holiness. It is to be preceded by the appearance of a man of sin; by the preaching of the Gospel as a witness to all nations; probably by an extended conversion of the Jews, and assuredly by remarkable calamities. It is to be accompanied by a resurrection of dead saints; by a change of living ones; by the judgment of believers; and by a visible manifestation of Christ in the clouds of heaven. Whether the conversion of the Jews will take place through the spectacle of the second advent, we dare not venture to assume. Some have supposed that the conversion of St. Paul by *the sight* of the Lord—the only instance on record of the kind—may be regarded, in its mode, as typical of that by which his countrymen will be won at the coming of Christ. It may be so; and some passages of Scripture certainly seem to favor such an idea, especially that in Zechariah—"They shall *look upon* me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first-born." This is not terror, but grief; not despair, but heartfelt sorrow.

The first text that directly announces the advent is in the form of a distinct declaration from the lips of Jesus himself—"The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."

A second declaration, also from his lips, without fixing any time for the advent, intimates what must precede the "coming." "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The third text, and a most remarkable one, is Christ's memorable reply to the high priest: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The exclamation of Caiaphas sufficiently indicates that Christ was *literally* understood. The high priest rent his clothes, saying, "He hath spoken blasphemy;" and the people respond, "He is guilty of death."

Such is the testimony of the Lord himself regarding his second coming, and it is impossible that it should have been more explicit. At last angels testify: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Need it be added that Christ invariably speaks of his return as the great and crowning event of the earth's history; the termination to which all other things point, and to which everything else is absolutely subservient?

How came it to pass, then—for it is a fact, explain it as we may—that many Christian men still, in their hearts, doubt or deny? The apostles certainly did not do so. They never neglect to urge the Lord's return upon their converts. Our chief error relating thereto is one which has always prevailed, and still prevails—an undue eagerness to get hold of something or other that may be regarded as pointing to the approximate period of the advent. Men are constantly forgetting that this is positively reserved, that it is a secret thing belonging only to God. Hence the theory of one party that a period of peace and spiritual prosperity, lasting at least a thousand years, *must* intervene before Christ's return, and, by reaction, that of another, to the effect that we ought to expect the great event every day—a notion as unreasonable and unreal as it would be to say that, because we know not the day of our own death, we ought to expect to die every day.

We have, in fact, no business to expect either the one or the other. Let us be content to know that God, for infinitely wise and good reasons, has concealed both. Let us, above all things, guard against the habit of looking upon the return of Christ to earth as something ridiculous, or of associating the thought with mere caricature, or with anything grotesque. A little consideration may, perhaps, lead us to see that *the return* is involved in the Incarnation.

The direct statements of the Lord are echoed, so to speak, both in his parables and in his conversations, and these reverberations of the doctrine show us how far the statements Jesus put forth relative to his second advent affected his general teaching, and what impression they left on the minds and hearts of his disciples.

Let us notice then, first of all, some of the parables that distinctly teach the fact of the Redeemer's return.

The first, I think, is that in which Jesus bids his disciples, as watchful servants, to wait, with their loins girt and their lamps burn-

ing, for their Lord's return from the wedding. His closing words are, "Be ye therefore ready; for the Son of man cometh at an hour when ye think not." That they understood him to imply that he would return in person may, I think, be safely assumed. To suppose, as many commentators have done, that he merely meant to teach that the hour of death was uncertain is simply ridiculous.

The second parable, which follows that of the ten virgins, and is apparently intended to illustrate it, represents the Lord, under the figure of an earthly prince, as one traveling into a far country, and returning "after a long time," to reckon with those to whom he had entrusted various talents, rewarding or depriving each of them according to their conduct. The lesson is, "Watch therefore, for ye know neither the day nor the hour"—neither the exact nor the approximate time—"wherein the Son of man cometh."

The third is that of the sheep and the goats, a judgment which it is said will take place "when the Son of man shall come in his glory, and all the holy angels with him." These instances will perhaps be sufficient to show to what an extent the doctrine of the second advent pervaded the parabolic discourses of the Lord.

His conversations are of the same character. Take the following as evidence that such was the case:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"—words to Nathanael which singularly correspond with those to Caiaphas. "As the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day." The "coming," whenever it takes place, will be visible, sudden, glorious and unexpected.\* "The powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn. Then shall they see the Son of man coming in the clouds of heaven with great power and glory! When these things come to pass, then look up and lift up your heads; for your redemption draweth nigh."

That the apostles taught the same truth is

\* I differ a little from this view. Mr. Dunn seems to overlook the *two aspects* of the advent: the first "as a thief" (Rev. xvi. 15,) to gather his elect; afterward as Mr. Dunn states.—ED. OF EXAMINER.

evident from the following passages: Paul to the Corinthians.—“Come behind in no gift; waiting for the coming of our Lord Jesus Christ.” And again, “Ye do show forth the Lord’s death till He come.” Paul to the Philippians.—“Our conversation is in Heaven, *from* whence also we look for the Saviour, the Lord Jesus Christ”—“the Lord is at hand.” Paul to Timothy.—Keep this commandment “until the *appearing* of our Lord Jesus Christ.” James to the Twelve Tribes.—“Be patient therefore, brethren, unto the coming of the Lord.” And again, “the coming of the Lord draweth nigh.” Peter to the Scattered.—“That the trial of your faith might be found unto praise and honor and glory, at the appearing of Jesus Christ.” John to the Seven Churches.—“Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.”

That in spite of declarations so plain and explicit as are those of Christ; in spite of parables and conversations from the mouth of the Redeemer himself; and in spite of all that has been written by the apostles in confirmation of the teaching, ministers of the Gospel should very rarely introduce it into their sermons, and that Christians generally should deny that any return of Christ to earth is either to be expected or desired, is one of those mysteries which I at least confess my inability to solve.—“*Destiny of the Race.*”

#### THE KING OF MEN.

It has been often said that any interpretation of Scripture must be a wrong one which sanctions the expectation that the Lord Jesus will ever return to earth to reign upon it as a king, since such an idea is quite inconsistent with the spirituality of the New Testament dispensation. Yet, if a reign on earth be denied, it is hard to see how numerous passages which fairly admit of no other interpretation can be properly understood.

So strongly has this been felt by many modern critics that even those who deny the authority of what is taught, feel obliged, in the exercise of common sense and common honesty, to avow their conviction that the future objective rule of Christ on earth is distinctly asserted in the Bible; that the eschatological element (the doctrine of the last things) in the New Testament must be received as an essential part of primitive Christianity, or its inspiration must be given up.

The gloss commonly put upon certain passages by commentators explains them thus:

“Christ’s kingdom is in the hearts of men. He is reigning now in the affections of his people, and He never will reign on earth in any other sense.” Paul himself, say they, came eventually to perceive that this was the true state of things, and therefore he writes to the Corinthians, “Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” The assumption is that Paul here admits he had once preached the second coming of Christ in a somewhat carnal fashion, but that now he had seen his error, and taught only a “life hid with Christ in God.”

Once, they tell us, he was waiting for the Son *from* heaven; later he is desirous to depart and to be with Christ *in* heaven. The fact that in the very same epistle—viz., to the Philippians—in which he writes about his approaching death and desire to be with his Lord, he also speaks more than once of the day of Christ as *coming*, and urges them to moderation in all things, on the ground that “the Lord is *at hand*,” is of course passed over; or, if that be impossible, the “coming” referred to is explained away as pointing only to the day of death. This is surely trifling with Scripture. Mr. Llewellyn Davies (no Millenarian) may well say: “If St. Paul was mistaken in his expectation of the day of the Lord, it is useless to pretend that he ever grew out of the mistake. It is the common mistake of our Lord and his apostles to the end of their lives.”

Leaving this, however, may it not fairly be asked, “If Christ is King only in the sense of ruling by the Holy Spirit in the hearts of the obedient, why was He made *flesh*? Was it merely that He might suffer, ‘the just for the unjust, to bring us to God’? Scripture does not say so. *There* the suffering is never separated from the glory. Was it then only that in addition to his death on the cross he might reveal God, and bring ‘life and immortality to light’?” On what ground do we venture to assume a right to confine the Incarnation within such narrow limits?

Finally, if Christ is never to do more than reign in the hearts of men invisibly, in what respect does such a rule differ from that which God has exercised from the beginning? How can Jesus be the second Adam, and as such the head of restored humanity, if he is nothing more to a redeemed man than God has been from the creation? Surely it will not be pretended that there was no pardoning love in God before Christ came, or that if he had not come “holy men of old” would all

have perished miserably? Some good men, indeed, talk as if by a sort of iron necessity, arising out of the nature of the Divine law, God *could not* in this case without violating his justice have saved any one from the eternal slavery of Satan. To them all the ends of the Incarnation are therefore answered in the fact that Christ died on Calvary. But this is not the teaching of Scripture.

That men, with the Bible in their hands, should fall under such delusions fills one with amazement; but they do so; and never will it be otherwise until the relationship which exists between Christ and humanity is more clearly and fully recognized; until it comes to be seen that mankind, whatever may be the nature of the resurrection body, will remain *human* forever; that men will no more become angels, or remain disembodied spirits, than angels will become men; that the one true King, Jesus Christ, the God-man, will reign over the earth he has redeemed.

It is because this human yet Divine kingdom has yet *to come* that so much importance is attached in Scripture to the resurrection of the body. For this reason it is that hints are found there, hard to be understood, but not to be neglected, relating to the future judgment of nations and of cities. For this reason it was that the Lord appeared to the disciples in the body after his resurrection; that on his ascension He took his human body with him to heaven; that the apostle bids us remember that our bodies are "temples of God," and that moderation becomes us in all that concerns animal necessities. The glowing descriptions given by the prophets of a state of things absolutely incompatible with earth *as it is*, yet in a high and noble sense intensely earthly, can only be explained, or indeed become intelligible, on the supposition that a reign of the Redeemer on earth is yet to be manifested.

That a "new earth, in which dwelleth righteousness," is one day to spring into existence, Scripture directly asserts and indirectly implies. The future reconstitution of humanity under a human though Divine King; the final perfection of the race, which is but the realization of God's original intention; the eventual triumph of grace and goodness, and the most complete satisfaction of the highest aspirations that human nature is capable of, are everywhere assumed. But none of these things can come to pass if Christ be not properly the King of men, if he does not one day visibly reign on earth over a restored creation.—*Sunday Morning*.

#### PREVAILING DOUBT.

It has been regarded by many as a most extraordinary omission at the Conference of Evangelical Christians, held some little time ago in New York, that no reference whatever should have been made to the doctrine of the second advent, since, if true, it would, one might naturally expect, take precedence of all others, both on account of its vast importance and practical character. Instead of this there was the entire absence of any allusion to that great event as a matter either to be anticipated or thought of. Nothing that passed at any of the meetings brought before the assembly for a single instant *even the possibility* of any return of Christ in the clouds of heaven.

The assembly consisted of godly men, Americans, English, French, Germans, Italians, Spaniards and Dutch; all, or very nearly all, of them ministers of the Gospel, of high standing and much experience; and yet not one of them seemed to believe that the return of the Redeemer was, in any sense whatever, the hope of the Church, or will be a response to the groans of a sin-stricken world.

Can this be accounted for except by the supposition that faith in the second advent of the Lord is dying out even among the children of God; that many who held the doctrine a few years ago do not hold it now; that even firm believers in Scripture have come to say, "Since the fathers fell asleep all things continue as they were from the foundation of the world."

A strange state of things without question; unaccountable, although predicted; mysterious, though foreseen.

Does it not teach us that hindrances have to be removed before this lamentable evil can be met? especially such as arise from our expectations being intermingled with doubtful propositions and speculations regarding the Millennium. "Why," it may well be asked, "should the great and all-important truth of the return of Christ be embarrassed by other questions with which it certainly has no necessary connection?"

My own conviction is, that until those who hold to the second advent consent to separate that hope from everything else, and unite, as one man, in maintaining it on the Lord's authority alone, they will never succeed in awakening the churches generally to a sense of its importance. What I consider to be needful is, a reconsideration of the doctrine of the second advent in the light of direct Scriptural teaching alone.

## MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

## EIGHTH ARTICLE.

## THE CONTRAST.

THE cry that the idea of unconsciousness in death is comfortless and gloomy has deterred not a few from allowing their convictions of the truth to settle down into faith that a future life is dependent on a resurrection from the dead; thus they have had their faith weakened or destroyed in the Scripture doctrine of a literal resurrection "at the last day."

We propose, therefore, to discuss, as fully as our space will permit, the Comparative Merits of the doctrines of the disembodied consciousness and human unconsciousness between the period of death and resurrection; from which it will be seen that the doctrine of human non-existence and, therefore, of necessary unconsciousness in death, is a doctrine *less gloomy* than that in which the popular faith so implicitly reposes.

By non-existence we do not mean to assert nor do we imply anything touching the respective destiny of the component parts of man's nature. All we mean is, that after the dissolution of death the conscious being, MAN, ceases to retain his consciousness. That this is a mystery, and a very great mystery, is readily acknowledged, but not such a mystery as cannot be believed. No less a mystery, certainly, is the popular opinion of the elimination of the human spirit as a distinct being from the material organization of man at the moment of death, but which, nevertheless, receives the faith of the great mass of Christian men. Of this latter opinion it may be said with truth that it is the greater mystery of the two, baffling every attempt at intelligent conception. The former—and which we maintain is the Scriptural view of the state of man in death—is supported by the phenomenon of death itself and of the preliminary circumstances of dying. The gradual decline of the expiring life—showing at every step of its progress a farther withdrawal from all external things, until at last all consciousness of what is beyond itself seems entirely to have ceased, even while the pulse continues its feeble vibrations—should encourage rather than forbid the conclusion, that death itself is a total cessation of the conscious being, and not a more complete retention and development of it.

How tenacious is the material organization of the life that animates it! And how, apparently at least, does the self-consciousness decline as life ebbs from its high mark. Even

before death self-consciousness is again and again destroyed, and in the case of the swoon and delirium, and *because* of disease and derangement *in the material organization*. Is it then reasonable to conclude, in the presence of such phenomena as these, that self-consciousness only seems to, but does not really, decline, until in death it actually expires? The phraseology and entire reasoning of the Bible bid us deny a condition of life for man *in* or during the continuance of death, and therefore the popular theory which maintains this doctrine ought to be prepared to show that it is more rational to accept than reject it. Moreover the mystery of absolute non-existence of the human consciousness in death is commended to our intelligent faith by the fact that, previous to our human birth, we had no conscious existence. There has been a time when we were not; why should there not be a time again when we shall not be conscious? What has been may be repeated. The doctrine of the soul's survivance as a separate being after death has neither reason, analogy nor Scripture for its support, unless it be again absurdly maintained, as some of the ancients held, that the human soul had a pre-existence.

That this doctrine is gloomy and repulsive arises not so much from the view we take of the state of man in death as the fact that the doctrine *concerns death itself*. The subject is necessarily a gloomy one in *itself*, and whichever view we take we cannot divest it of its essential gloominess. To our life-loving natures death must ever appear as the king of terrors; and it argues no little against the popular faith that they who believe that death is but a new and higher development of life have as strong an instinctive dread of it as those who deny this doctrine. They who regard death as the door of life, and who believe that death introduces immediately to the bliss of the heavenly world, ought to welcome rather than strive to shun it; and the fact that they do not so welcome its approach is a strong presumptive evidence against the truth of their opinion. The natural instincts give the lie to the artificial faith. We do not forget, indeed, that some have died in triumphant anticipation of a glory immediately following their decease; but this is no proof that their faith was right; all this fact proves is that death did not and could not destroy their hope in the future realization of immortality. It is true they were expecting it at the moment of death, but the *time* of possessing their reward was less the occasion of their dying joy than the *certainly* of possessing it. These happy deaths are, however, comparatively rare, which ought not to be the

case; they should be the rule, not the exception, where the popular faith is professed.

It should, therefore, be distinctly pointed out that those who believe in a state of life for the soul after death, and before the resurrection, view the fact of death with as much dread as those who regard the intermediate state as one of unconsciouness and non-existence. Like Hezekiah, they think it a greater blessing to live than to die—although they profess to believe that death removes them from a scene of suffering and sin to the presence of God and his Son and the companionship of the holy and blessed. They rejoice also in the recovery of their dying friends, and, like Paul of Epaphroditus' recovery, speak of it as an act of God's "mercy." Here are ample evidences that a deep instinctive dread of death exists in the human nature, and which, despite a false though fondly cherished faith, expresses itself on all suitable occasions. The instincts of humanity are against the dogmas of false religion. Facts, therefore, prove that even the *popular* doctrine of death is regarded as a *gloomy and repulsive* doctrine; so that there is no advantage enjoyed by the believer in the soul's separate life after death over the believer in a state of entire cessation of conscious existence. No accommodating theology can convert the curse of God into a confection! Death is the curse, "the wages of sin," which we can never treat as a guest, but must ever dread as an enemy. The Christian consolation which the Bible administers is the assurance to all who are in Christ Jesus that, though they die, they shall live again, when Christ, who is "the Resurrection and the Life," shall come to raise the dead saints and invest them with their "building of God"—their "house not made with hands, eternal in the heavens"—their "spiritual body" or perfect resurrection and incorruptible nature.

So far, then, the practical advantages of both theories are equal. The disciple of the one theory can be as hopeful and joyful in the hour of his mortality as the disciple of the other. Nor is the disadvantage greater in the one case than in the other, for both theories recognize the necessity of dying—of passing through the pains of dissolution—and of quitting this scene of things forever. Each theory has its coffin and its grave. In both corruption and the worm have their work to do. In these respects neither has the advantage of the other; both alike are gloomy; and from one as much as from the other our natures instinctively recoil. But beyond this point there is a difference in the respective

theories. According to one, the man has ceased to be; he is from this time the subject neither of hope nor fear; of pleasure nor pain; of satisfaction nor disappointment. The "shadow of death" has cast its, sable mantle over him, and the "gates of death" have opened to welcome him. He has gone down "into silence" (Psalms cxv. 17). His dwelling is "in the dark," in "the land of forgetfulness" (Psalms lxxxviii. 12). He is registered among "the congregation of the dead" (Prov. xxi. 16). He is where there is "no work, nor device, nor knowledge, nor wisdom" (Eccl. ix. 10), for "the dead know not anything" (Eccl. ix. 5). We are disposed, and naturally so, to turn away from this vision of death; we say it is cold and gloomy. It is so; but call it not the writer's theory, nor a human theory at all, for its description is given in the language—not of speculative man, but of the infallible Word. The language and imagery are from the Bible. Turn away, we may, after learning the solemn lesson of our guilt, to seek deliverance through him who is "the Resurrection and the Life"; but turn away to another theory we cannot without discrediting the revelation of God and reposing in a mere fond conceit. This, however, is not the place for entering upon the proof of our theory of death. We will keep to our professed purpose, which is not to discuss here the truth of the doctrine, but the comparative advantage of the two theories.

We have admitted, then, that our view of the state of man in death is most repellant to human feelings. But be it acknowledged that both theories stand on an equal footing up to a given point—the point of actual decease. Beyond this point, whatever repulsiveness may attach to our theory of death does not, let it be observed, affect him who is the subject of death, but only those who are living and may be contemplating it. To the deceased, who is deprived of consciousness, there can, of course, be no painful experience whatever. All the repulsiveness that is peculiar to this theory is in the aversion with which we contemplate the extinction of our being. The thought of not being is the painful thought—and the *whole sum* of the gloominess of this theory of death.

We turn now to the popular theory of a state of consciousness for man in death as a separate spiritual existence or soul. Of this condition of the human being we can form only a vague idea. It is beyond possibility for us to conceive of a condition of being apart from a material organization of some sort. To have an idea of personal existence

we must have both material and form. It may be of a texture as pure and impalpable as light, but a material there must be, however subtle, and of necessity our conception invests it with form and gives it locality. Of a pure immaterial essence we know nothing. They who believe, therefore, in the soul's separate state after death, as the human personality, conceive of it, we apprehend, in a human form—the express image of that possessed before death, but of a substance altogether different—ethereal. The common notion of an apparition is probably that which generally prevails with respect to disembodied souls. In this condition of existence, then, it is presumed that man passes after death. The human being becomes an apparition, a “shade,” as the poets represent. Will it be maintained that so far as this change of the mode of human existence is concerned the popular theory of the state of man in death has an advantage on its side? The *perpetuation of life* is an advantage, unquestionably (supposing it to be a fact), but is *such* a perpetuation of the living being an advantage? Without offering any opinion on the reality of apparitions or ghosts, we merely ask, does the expectation of becoming one of these mysterious beings after death invest the state of death with attractiveness? The popular theory holds out the prospect of an intermediate state in the society of shades or ghosts, into one of which we ourselves are to be transformed. This is a feature in the popular theory which does not belong to what we believe to be the Scriptural theory; is this feature, then, such as commends the popular theory of the state of man in death? Ours is condemned as gloomy—is this more inviting to human nature? If we may judge by our present views and feelings, we should be disposed to decide that such a prospective condition and companionship as the popular theory holds out is rather *against* than in favor of its doctrine of death. It is natural to us to have a fear of supernatural existences. The disciples, when they saw their Lord walking on the sea, felt as we should have felt under such circumstances: “They were troubled, saying, ‘It is a spirit’ (some have erroneously concluded that the word ‘spirit’ here means the disembodied human spirit. If the disciples had meant the spirit of Christ they would not have said ‘a spirit,’ but ‘his spirit.’ The meaning is, they supposed they saw a being of a different nature a spirit), and they cried out for fear.” With respect, therefore, to the *personal nature* and *society* of the intermediate state of conscious existence, the

popular doctrine rather loses than gains by the comparison. Our human sympathies pronouncing the judgment of this view of the comparison decide *in favor* of unconsciousness rather than *such an existence* of man between death and resurrection.

And if we examine the other characteristics of the popular representation of the intermediate state we shall be prepared to admit that the advantages are decidedly on the side of the unconscious state of man in this solemn interval in his history. The period between death and resurrection is of necessity—even according to the popular belief—a unique condition of existence—constituting a second estate, perfectly distinct from the first and last estate of the human existence. In religious phraseology it is termed “the intermediate or disembodied state.” During the continuance of this state—which must be long or short, according to the distance of the decease of any individual of the human family from the final consummation of all things—there is a complete separation, in the experience of the blessed dead, from all painful experience of the former life in the body; but no less separate and distinct is this intermediate condition from that which is to distinguish the life to come. While, therefore, this second condition of human existence is represented as a higher condition than the first, being exempt from all its painful contingencies, it is yet but an *imperfect* state, and awaits some unknown, distant period, when its condition shall be perfected. It is sometimes, in general discourse, called heaven and a state of glory; but when its teachers enter upon an explanation of their theory, they always, as they are compelled to do, admit that it is but an imperfect condition—not that perfect state of glorified existence which shall be introduced after the resurrection of the dead. As man carries with him into this new state of existence his characteristic nature as an intelligent and emotional being—which his organic change leaves unaffected—he must be still the subject of hope, desire and of all other emotions proper to him, as possessed of a mental and moral nature. By the aid of memory he can recall the past, and by the faculty of foresight he can anticipate the future.

Think of the patriarchs immured in this state—cherishing ardent hopes of the future bliss—through thousands of long years. Paul tells us that these ancient worthies “having obtained a good report, through faith, received not the promise: God having provided some better thing for us (in these last days), that they without us should not be made perfect.”

—Heb. ii. 40. Is such a state of hope deferred consistent with a state of blessedness? Since there must be a lapse of time for the accomplishment of the beneficent purposes of God concerning the human race, the consciousness of this long lapse of time, which is the vaunted quality of the popular doctrine of the intermediate state, is rather to be deprecated than desired. To the Divine Being "a thousand years are as one day," but not to the human being: to the latter it is the long, slow-moving series of ages, especially if a prospective good is at its farther end. This doctrine of a conscious state for a fractional part of man between death and resurrection is like all attempts at patching God's revelation—a most miserable mistake! Blessed it cannot be to live in a state of almost perpetual hope deferred; rather, "blessed are the dead which die in the Lord, for they rest"—in unconscious repose—"from their labors," awaiting "the crown of righteousness which the Lord, the righteous Judge, shall give" them "at that day"—the day of his appearing.

The popular doctrine of a state of consciousness for man between death and resurrection, when examined on its own professions, is evidently rather an evil than a good. To the doctrine of a cessation of consciousness in this interval, which the Scriptures most decidedly teach, must be given the ready choice of every rational mind. On this latter, and unpopular, yet Scriptural theory, the holy man who died five thousand years ago is at no greater advantage or disadvantage with respect to the future reward than the last man who shall die in this life. To borrow the words of Archbishop Whately, "The moment of our sinking into this state of unconsciousness will appear to us to be succeeded by that of our awaking from it, even though twenty centuries may have intervened; of which any one may convince himself by a few moment's reflection." On the theory we advocate, the moment of death is virtually the moment of resurrection and the instantaneous realization of the great reward. Not so on the popular theory. The moment of death is to dismiss the conscious being to an intermediate state of imperfection and discontentment, possessed of a nature, and destined to be the companion of natures, from which our human sympathies instinctively withdraw as both unnatural and undesirable. The state of glory, according to the popular doctrine, is far distant in the unknown future—waited for by the disembodied soul, but still disappointing its hopes and prolonging its patience.\* We leave it, therefore, with the can-

\*Some are led by this view to deny the resurrection altogether. See H. W. B.

did and intelligent reader to decide which, on its own independent merits, commends itself most to our approval as human beings—the popular theory of a state of consciousness or the unpopular theory of a state of unconsciousness for man, between the periods of death and resurrection.

From our "WATCH TOWER," we learn what is the State of Man in Death, and what the hope for the future is for him. A future life depends on the *return* of Christ from heaven, and the resurrection from the dead by him who is "the resurrection and the life." If there be no return of our Lord from heaven, and no revival into life by him, death holds eternal dominion, and the whole race of Adam perish, or cease from life eternally. But thanks be to God that in Christ there is hope: that hope is the *glad tidings* of revelation.—*Selected.*

## MUSINGS ON MORTALITY.\*

### II.—THE INFANT'S GRAVE.

"Suffer the little children to come unto me."—JESUS.

THERE is something peculiarly touching in an infant's grave. The green turf seems so lightly to cover the remains of one who but looked upon this sinful world, and then, as if distressed by its atmosphere, took flight to better and brighter scenes. The white stone that tells us of its brief existence seems to speak also of its innocence, and to remind us that while

"It died, for Adam sinned;  
It lives, for Jesus died."

Ought we then merely to think of this little stranger as a highly favored mortal, a young but happy voyager who has soon arrived at the haven of rest? Surely not. More profound reflections should be excited. The child has indeed escaped the stormy waves of a more lengthened life, but where will it find its needed discipline? It has apparently been accepted by God without any earthly probation, but can it enter the kingdom of heaven without even a trial?

That can scarcely be the case. Nor should we either imagine or wish that it might be so. We know not indeed what may be the precise position of this infant of days in the world of the future, but of this we may rest assured,

\*The following meditations, written some time ago by our lamented friend, the late Mr. Henry Dunn, will be read, we think, with a mournful interest now that he has been taken from us. There is reason to suppose that they were written after a ramble in Norwood Cemetery, where his mortal remains now rest.—W. MAUDE.

that whatever its position, the needful preparation for service will not be withheld.

That its training may be completed under happier circumstances than those in which we find ourselves is probable. It may have a gentler discipline, a less rude experience than many of us have had. It is likely that it will be so. But its character will have to be formed by some kind of trial, and its faculties will need to be developed by exercise, whatever may be the field in which they are ultimately exerted.

Vain indeed is it, in our ignorance, to let fancy moved by love dwell on these possibilities for our comfort, since knowledge we have none. But it is not in vain to rest satisfied in the thought that the little loved one is in the hands of the Heavenly Father; that he who on earth rebuked those who imagined that he would not be troubled by the presence of children now welcomes them to his bosom; or that the builder of the "many mansions" has a place and a palace for them.

Why, therefore, weeping parent, should you be disconsolate when the being around whom such large affections gathered and in whom so many hopes centred is, to short-sighted humanity, so prematurely called away?

Lament not, then, that the babe is withdrawn from sight. It *may* be that, as the infant and apparently lost Moses was again committed to his mother, *you* may be ordained, in other worlds, to perfect that work of education which you were not permitted to carry on upon earth.

If it should be so, what new joy will it occasion to have the opportunity of teaching such an one by the sad experiences of earth the evil of sin, the force of temptation and the necessity for entire dependence upon God; lessons which they who have sojourned below learned only amid many sorrows. What a privilege will it be to feel that in this particular you have suffered vicariously. What rapture to be, in this form, a co-worker with God in bringing the young spirit to himself.

Think, too, what the child may have escaped! What sufferings, what adversities, what snares, what sins—to what a large extent it has been taken away from the "evil to come."

Think again of the mournful possibility that the babe, now so safely housed and adorned with so much innocence, might, had it lived, have developed into a monster of wickedness, and have finally fallen crushed by the Divine displeasure, crushing in its fall the hearts that clung around it with natural but misplaced affection.

Think of the bitterness with which you would then have followed your child to the grave, and

with what a pierced heart you would have mourned over one whose early death would even to you have been one of the greatest of blessings. How would your distress be aggravated by the thought that instruction, example, prayer, had all apparently been in vain; that a worse than useless life had ended in a miserable death! Dry, then, fond mother, your tears. He who alone knows the end from the beginning has doubtless done well in permitting the event you so greatly deplore. What you know not now you shall know hereafter. Confide everything to the infinite wisdom and infinite love which directs all mortal affairs, and be glad that he should rule who alone is competent to determine what is or is not for the best.

"Leave all to God,  
Forsaken one, and stay thy tears;  
For the Highest knows thy pain,  
Sees thy sufferings and thy fears;  
Thou shalt not wait his help in vain,  
Leave all to God."

## II.—THE TOMB OF THE STRONG.

"Let not the strong man glory in his strength."—  
Jeremiah.

HERE lies one who suddenly and unexpectedly departed this life in the thirty-fifth year of his age, in the full bloom of health, strong, active, enterprising and successful. His sun is gone down at noon, and his days are cut short in the midst. Of the dead man we can know nothing. Perhaps he solaced himself for many days with the hope of a long and happy life. Perhaps he dwelt much on a continued series of earthly satisfactions. Perhaps, in imagination, he already grasped the wealth, the distinction, the world-wide prosperity for which his soul longed.

Perhaps it was otherwise. It may be—and we may hope it from what is recorded on the marble—that he was a wise and good man, and one who amid all his prosperity felt himself to be after all only a pilgrim and a stranger on the earth. Be that as it may, in an hour when he thought not the summons came.

Oh, how slight is the partition which separates this world from the next! How sudden may be the transition from time to eternity! How uncertain, at the best, are the plans and schemes of the children of men!

In imagination I behold the funeral procession approaching, and watch its progress. It reaches the grave. The weeping wife and children, stunned by the stroke, stand there full of amazement. Can it be, say they, that he who, so short a time ago, moved amongst us, exercising authority, imparting benefits,

guiding and controlling the industry of a multitude, is now no longer among the living, and will soon be but a handful of dust? Has he left us forever? Shall we no more hear his voice, no more profit by his counsel, no more partake of his pleasures, no more share his love? The thought is overwhelming. It crushes every hope and poisons every joy.

So mourners think. But God has determined otherwise. Time, change, anxieties, the necessary avocations of life, all combine to deliver the bereaved from memories which, if permanent, would be fatal.

The Christian has other and higher consolations. His life may be spent with grief and his years with sighing, but he knows and feels that this sadness is but the earnest of an inheritance. Grief, the lot alike of the sinner and the saint, is ever rising and swelling in human hearts, for in the school of sorrow man is mainly disciplined. But it is always more or less transitory and its results vary wonderfully. To one it is never more than a lamentation—an unheeded monster. To another it becomes a proof of the dignity which is in store for the children of God.

"Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." . . . "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more they shall not awaken nor be raised out of their sleep."

Meanwhile, "until the day break and the shadows flee away," the believer is "indissolubly one with those who have passed within the veil." And the voice that comforts him as he ponders on his pious dead is that voice from heaven which the beloved apostle heard saying unto him, "Write, From henceforth blessed are the dead which die in the Lord. Even so, saith the Spirit; for they rest from their labors and their works do follow them."

"I would go home! fain to my Father's house,  
Fain to my Father's heart!  
Far from the world's uproar and hollow vows,  
To silent peace, apart.  
With thousand hopes in life's gay dawn I ranged,  
Now homeward wend, with chastened heart and changed:  
Still to my soul one germ of hope is come—  
I would go home."

### III.—THE RESTING-PLACE OF THE AGED.

"Like as a shock of corn cometh in in his season."—  
Job, v. 26.

As I turned into one of the many side walks which relieve the monotony that would otherwise be painful, I came all at once upon a tomb distinguished among others by the rich-

ness of its appearance. It was lofty and imposing, and was evidently the memorial of one who in his day had made a figure in the world.

Who sleeps here? I said to myself as I drew near to inquire of the speaking marble. I found it to be the resting-place of a rich and aged man, of one who had died full of years, and apparently surrounded by every comfort and luxury that wealth could procure.

He had lived to be nearly ninety, and until that late period of existence would appear scarcely to have tasted of the labor and sorrow which is common to man.

But however long delayed, the day of change at length arrived. The keepers of the house began to tremble; fears were in the way; the grasshopper became a burden; desire failed; the silver cord was loosed; the golden bowl was broken; the dust returned to the earth as it was, and the spirit returned unto God who gave it.

All that remains of him is this splendid monument, covering but not staying the rapid decay of his remains. "Vanity of vanities, saith the Preacher, all is vanity."

How different, I thought, is the lot of different men? How varied their probation! And yet how uniform their end! How short a period will elapse before this merchant prince and the peasant that lies near him will alike crumble and be forgotten! A little while more, and this proud monument will perish too. Again a little while, and every relic will have passed away, every remembrance of the departed will have been altogether obliterated.

I gaze through the iron grate of the superb vault, and I behold, half concealed by shade, the coffins of a *family*. One by one they have gone before him who gave them birth, and now, after long dwelling in loneliness, he too has joined the company and in the silence of death reposes by their side.

How worthless, then, is the world at its highest and best! Of what small value are its glories! What can it now do for these breathless beings? Is it not as a dream that vanisheth away? Shorter than a span, lighter than a spark, a shadow which abideth not.

Let this reflection teach me to "number my days that I may apply my heart unto wisdom." Let me strive not for the honors of earth, but for the incorruptible crown.—Let me live as the heir of immortality.

My thoughts pass on to the resurrection morn. The trumpet sounds and the dead are raised. These "prisoners of hope" drop the mystic chain that has bound them so long, and rise to judgment or to joy according to that they have been while on earth. For in a

moment, in the twinkling of an eye, the soul, long dwelling in the invisible, is again clothed in humanity, and amid an innumerable multitude the resident of this tomb stands before the bar of Christ.

The books are opened. The secrets of all hearts are disclosed. The sons of God are manifested, and the children of the wicked one have their true characters disclosed. The heavens reveal their iniquities and the whole universe joins in their condemnation.

What astounding discoveries shall then be made! What marvelous disclosures! We shall all know then even as we are known. All our mistakes will be rectified. All our misjudgments corrected. All our uncharitableness put to shame. With what self-reproach shall we then recognize many of the honored ones whom we once thought far from the truth, and with what amazement shall we see some to whom we looked up as oracles of divine wisdom hiding their diminished heads and sinking into oblivion!

All hope worthy of the name hangs on the Resurrection. "If the evening of our days were not succeeded by a morning dawn, I cannot express," says Dr. Tholuck, "how poor and insignificant everything would appear to me."

"Oh, then, my Lord and my God, let me feel within my soul the power of that resurrection which has brought life and immortality to light. Give me at the open grave of Jesus a consciousness of victory and peace. Make me to feel that I am no longer in bondage through fear of death. Grant, O my God, that the peace of the resurrection morn may rest upon my whole life. So in his rest and in his great peacefulness shall I be blessed through eternity."

"Oh, 'tis sweet

To see the love of God transcending all,  
And in the very breast that harbored ill  
Building an habitation for himself!  
The chaff destroyed, no more appears in heaven,  
The grain is sown afresh on mountain slopes,  
And through eternity the harvest fields  
Whiten with joy, and liberty, and love!"

—*The Rainbow.*

HENRY DUNN.

### THE MARRIAGE OF THE LAMB.

BY ELDER S. W. BISHOP.—No. 1.

THAT an event is to transpire in the history of the divine development which will bring the Church into a union with Christ, represented as a marriage, is clearly revealed in the Scriptures of truth. That union is not consummated in this life. It lies beyond the destruction of the harlot of Rome. This is per-

fectly plain in the reading of Rev. xix. 1-7. It is plainly revealed in Matt. xxv. 1-10 that the marriage is subsequent to the second coming of Christ. The Church in this life is merely espoused to Christ. See 2 Cor. xi. 2. Does the use of such language in Scripture indicate anything? or is it without meaning? Who will attempt to so impeach the wisdom of God's Anointed as to urge that he uses language that is meaningless? If it means anything, how much does it mean? I answer: the main features of the accomplishment of the act of union that makes the man and the woman "one flesh" will find its counterpart in the marriage of Christ to the Church. The first act is the espousal. After the espousal the bride must get ready for the wedding. Is it thus with the bride of the Lamb? Most certainly. When are we espoused to Christ if not at conversion? You ask me, Is there a work to be accomplished in us after conversion to fit us for this exalted position? Most certainly. After conversion we are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii. 18. After we are converted, we are to "add to our faith" seven important graces, or qualifications, in order to attain to a perfectly safe position. See 2 Pet. i. 5-10. Anything short of these additions will not fit us for an abundant entrance into the kingdom of Jesus Christ. See verse 11. After we are converted we must be sanctified *wholly*. See 1 Thess. verse 23. It is for the purpose that the bride of Christ may have an opportunity to secure an *entire* preparation for the marriage that she is espoused *before* the marriage. The exact character of that prepared state is plainly marked in the Holy Scriptures. It is vain for any one to suppose that he or she will be received as a member of the bride of Christ without an *exact* Bible preparation for the marriage feast. When it is declared that "the marriage of the Lamb is come," it is also recorded, "His wife hath made herself ready." I shall attempt to show in what that readiness consists. Judging from the talk of some with whom I have come in contact, I am led to conclude that they, with many others, expect to attain unto this most closely-wrought union with Christ because they hold a certain set of religious views. On this point, doubtless, many are in an error that will shut them out of the kingship in the ages to come. We all know and acknowledge the great value of revealed truth; but a mere *intellectual* faith in revealed truth will not save us. There is a faith that, having no corresponding works, *is dead* (James ii. 20),

and surely a dead faith possesses no saving power. The devils believe (verse 19), but such faith as devils exercise will not bring either justification or sanctification. There is a faith that stands *only* in the wisdom of men, and there is its opposite, a faith that stands in the power of God.—1 Cor. ii. 5. The first-named is merely the acceptance of religious views from *men*, because these men preach "with enticing words of man's wisdom," and that kind of faith makes of those who receive it mere religious partisans. The second is the truth of God, spoken in demonstration of the Spirit and of power, and is written on the heart by the sealing power of the Spirit of God. "In whom, *after* that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. i. 13, 14. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ch. iv. 30. The above Scriptures teach emphatically the necessity that the sealing power of the Holy Spirit must attend the truth to the heart in order that the truth benefit us unto eternal salvation. I am told that we are sanctified through the truth. I most fully and most cordially admit it; but I do not believe that a bare intellectual believing of any or many principles of truth will sanctify any one.

There is such a position as holding the truth in unrighteousness, recognized by St. Paul. "For the wrath of God from heaven is revealed against all the iniquity and wickedness of men, who hold the truth in iniquity."—Rom. i. 18.—*Murdock*. The text in James assures us that men may have faith in the word of truth, but as that faith does not have corresponding works it is dead, and will not save the person possessing it. The means and mode of sanctification are plainly revealed in the Holy Scriptures. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Again: "Seeing ye have purified your souls in obeying the truth through the Spirit."—1 Peter i. 22. Thus we learn that the word of truth will do nothing whatever toward sanctifying us unless it be vitalized into a divine power in our hearts or minds by the Holy Spirit. It then becomes a real, a divine faith, the only faith that will justify, sanctify and save. Anything short of this amounts to nothing better than a dry, sectarian, selfish theory. Those who are satisfied with such

theories usually ignore the real work of the Spirit of God, and of necessity, therefore, are destitute of that love which is "shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 5. They have not a sufficiently clear perception of the divine character to know what is pleasing to our loving Father, and in the hardness of their unloving hearts they, like Saul the Pharisee, appear to think that they are doing God service when they attempt to forge in their ecclesiastical furnace handcuffs, fetters and thumb-screws with which they would gladly torture, cramp and cripple those who refuse to be stretched or shortened, as the case may require, to fit them to lie down contentedly on their iron bedstead. We have seen a great deal of this work among a particular class of religionists, and that, too, while they are constantly saying, "We must be sanctified through the truth." Such certainly *need* the sanctifying power of the truth of God. The recognized bride of Christ will know, in all its divine reality and power, that sanctification that is attained to by having the word of truth written in the heart by the Holy Spirit. When that work is accomplished, it will give her the following marked character: "For if any one be in Christ he is a new creation; the old things are passed away; behold they have become new."—1 Cor. *verse* 17. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Verse 22.

This is clean work. Do we wish to get rid of our carnality? Do we desire to cease serving sin? All that is necessary is to have the old man crucified with Christ. His death—for crucifixion always brings death—will *destroy* the body of sin, and we shall no longer serve sin, for the good reason that there is no body of sin in us to demand our service. If we wish to bear fruit unto holiness and gain the life of all the ages, we must be made *free from sin*.

If we desire that our works shall correspond with the requirements of the word of God, we must be "created in Christ Jesus *unto good works*."—Eph. ii. 10. When the Church has attained to this exalted position she will, at his appearing, be presented "a *chaste virgin* to Christ."—2 Cor. xi. 2.

When she is presented she will be found to possess a character of spotless, sinless purity. Here is the text: "Husbands, love your wives,

even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a *glorious Church, not having spot or wrinkle*, OR ANY SUCH THING; but that it should be holy and without blemish."—Eph. vs. 25-27.

This character must be secured in this life, or we shall have no part or lot with the bride of Christ when she is called to the marriage feast. This is "the wedding garment"—"the robe of fine linen, clean and white"—"the righteousness of saints"—in which the bride will be found arrayed when the Bridegroom comes. There will be no time given for *any* to make *that* preparation after he comes; and he will make no additions to the spotless company that composes the bride at his coming. All who are *ready* will go in when he comes, and all who are not ready will then be shut out, and never participate in the glorious fruitions and the exalted privileges of the bride of Christ in the endless ages.

The time that remains to the marriage feast is now very short. Almost six thousand years have passed since the work of gathering out a bride for the only Son of our Father commenced, and the last days of the time appointed for the nuptial feast are passing swiftly by, and if wholly ready we shall soon know how "blessed are all they that are called to the marriage supper of the Lamb." It may be "through suffering" that the readiness is wrought in us, but it will richly repay us for all if we may at the end of our trial "obtain *that age* and *that* resurrection out from among the dead ones," to be associated with Christ in his reign through endless years.

West Meriden, Conn.

### QUESTIONS.

1. Do the "new heavens and new earth," spoken of in Isa. lxxv. 17, refer to the second coming of Christ?
2. Do we get the idea that there will be mortal beings in the new earth, and that probation will be extended to them, or how are we to understand verses 20-25?
3. Are we to understand that the "thousand years" of Rev. xx. is yet in the future?
4. Will there be two literal resurrections?

R.

### RESPONSE BY THE EDITOR.

1. They seem to me to refer to the government and reign of Christ to be established at or soon after his return from heaven; for saith the Lord, "Behold I create Jerusalem a rejoicing, and her people a joy," verse 18.

The government then established I understand to be symbolized by a "new heavens and new earth"—a government unlike the changeable ones with which the world has hitherto been cursed. Jerusalem will then be the centre of power and authority; "for the law shall go forth of Zion, and the word of the Lord from Jerusalem: and he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks, . . . neither shall they learn war any more," etc.—Micah iv. 1-4.

2. I have no doubt "there will be mortal beings" under the government symbolized by the new heaven and new earth; and that they will have probation, or trial, for confirmation in life; which if misimproved will end in death, even if the "sinner be a hundred years old." Only with this view can I reconcile the language of verses 20 to 25.

3. I am satisfied that the thousand years (symbolical, it may be, of an indefinite period) are "yet in the future," to commence at the resurrection spoken of in Rev. xx. 4.

4. I am satisfied there will be at least *two* "literal resurrections"; for I long since gave up the idea that Rev. xx. 5 was an "interpolation." Prof. C. F. Hudson's article on that question—published some time before his death—satisfied me the text is genuine. The text says: "The rest of the dead lived not again until the thousand years were finished." It is not till then that the resurrection of the remaining dead ones will commence; nor is it certain that those to be raised, after that period, will all be raised at one time; but none of them will be raised till those thousand years are finished.

Let us all remember that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him the thousand years."—Rev. xx. 6. These "cannot die any more."—Luke xx. 36. Luke-warm Christians, who refuse to follow Christ through evil report as well as good, and who let "the cares of this life" and its vanity and show absorb their chief desires, will hardly come up in "the first resurrection;" if ever saved at all, it will be "so as by fire."—1 Corth. iii. 11-15. Let us all be stimulated to be "crucified unto the world and the world unto us," that we may gain a part among the highly honored ones who are to "live and reign with Christ" in subjecting the nations to his government, which is to be one of "righteousness and peace."—Jer. xxiii. 5, 6.

## ISHI.

*Thou shalt call me ISHI (my husband, etc.) And I will betroth thee unto me forever.*—Hosea ii: 16.

OH, my heart is full of laughter, and I'm very, very glad, For I have a precious treasure, such as princes never had.

Ishi! Ishi! is the jewel, mine He is while ages roll—Angels taste not of the glory, Holy Ishi of the soul.

All my love no tongue can utter, all its wondrous depths and power,  
Growing deeper, growing stronger, day by day, and hour by hour.

Ishi! Ishi! night and morning, from my lips that holy name,

All the while my soul exulting, in the self-same joyous strain.

Many beauteous names thou bearest, Brother, Shepherd, Friend and King;

But they none unto my spirit, such divine support can bring.

Other joys are short and fleeting; thou and I can never part—

Thou art altogether lovely, Ishi! Ishi! of my heart.

Earthly loves are very lovely, passing, passing fair they seem;

But they come and go before me, like some bright and happy dream.

Thou art a reality; from which, like dreams, I never wake.

These I cast aside as nothing, Ishi! Ishi! for thy sake.

In thy own fair realms of glory, in the Holiest above; Choirs of angels chant the story of thy wondrous, matchless love.

All my longings are contented, all my wanderings turn to thee,

Pole star of my restless spirit—Ishi! all in all to me.

When from heaven thou art coming, and thy head with glory crowned;

When with all thy holy angels, and the trumpet's joyful sound;

Then, oh Ishi! well beloved, I shall see thy glorious face;

Finding in thy loving bosom my eternal resting-place.

—Selected by POLLY G. PITTS.

## REQUISITES IN BIBLE STUDY.

IN the study of the Bible the first requisite is faith. Trust this book. Do not be ever trembling for it, still less even cavilling at it. In it is found the blessed presence of him whom, if you are a Christian, your soul loves above all things. He who is ever sitting at the feet of Jesus and learning, will be listening more to his blessed words than to idle voices that float around. The next requisite is intelligence: "Be ye not unwise, but understanding what the will of the Lord is." The Greek language possesses great capacities for expressing minute differences and fathoming profound depths of thought. Another requisite is honesty—a straightforward, candid spirit: Handle not the Word of God deceitfully. Every fact

is God's fact, sent to thee for thy good. Fear it not, face it, give it its due influence. It may seem unwelcome at first—a visitor whose speech jars on thy snug system of cherished home thoughts; but, depend upon it, thou wilt entertain an angel unawares. The last requisite I name is Charity: Oh, my brothers? we all speak and write too many hard and bitter words. We try to break, not to mend, the bruised reed. While we strive to be strong in faith let us not despise the faith of the weakest; for there will come a day to all of us, when in the giving way of the powers of nature, and the pouring in of the great water-floods, we shall grasp at something which may hold us up and carry us over. And then, not how much we have searched out and known, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ and imbibed of his spirit.—Dean Alford

## SYRIA AND THE EASTERN IMBROGLIO.

IN common with many students of prophecy, we have expressed a belief that the real centre of the Eastern Question lay considerably south of Constantinople, and that the exigencies—real or conceived—of international politics might any day precipitate the shifting of the world's interest to the locality indicated. A passage in the speech made by Lord Beaconsfield in the House of Lords on the 9th of April, seems an important addition to former signs pointing in the same direction. Speaking of the collapse of the Turkish independence and the reduction of the Sultan, by the treaty of San Stefano, to what he described as "a state of absolute subjugation to Russia," he said:

"The country in which these events were occurring is a country that has always been subject to strange and startling vicissitudes. In the East there is but one step between collapse and convulsion. It was impossible to say what might not occur. . . . We know very well—it is in the memory of many men who sit in your Lordship's house—that an army from Egypt marched *through Syria* almost without firing a shot, marched through Asia, and held Constantinople in the utmost terror. Why should not Russia march armies *in the same way* upon the Suez Canal and Egypt, and hold them in trepidation, as Constantinople and the Bosphorus were forty years ago?"

It is no concern of ours in these pages to balance the respective merits of rival political factions. The fears expressed by the Premier may be as "chimerical" as some of his opponents described them. We content ourselves by recording the fact that, in the estimation

of practical and responsible statesmen, Syria has already attained somewhat of that importance of situation which has been foreseen. For the time being the British Government considers it an outpost of their dominion.—*The Messenger, Glasgow.*

### “THE END OF THE WORLD.”

How few understand the phrase at the head of this article. To some it means Millerism; others find it nothing but the total destruction of the whole universe; or, as it is presented by one poet:

“The wreck of matter,  
And the crush of worlds.”

If, however, we turn to the Word of God we never get any impressions like those above expressed. The end of the world is not only a Bible idea, but it has a Bible significance. The word “world” does not express the full idea of the original. Neither is there any ground for the modern notion of a total wreck of our globe. The Bible tells us of the everlasting inheritance of the saints; of an eternal Kingdom and of a throne which shall stand forever. By a still closer examination of the Word we find that the inheritance is on the earth, under a righteous King, who is to rule the world forever, and from the throne of his power on earth he is to have an eternal Kingdom. Proofs of these points are abundant throughout the Word of Inspiration. See Dan. ii. 44, 45; Dan. vii. 13, 14, 25, 27; Ps. xxxvii. Is. lx. 20; Matt. v. 9, 10; Eccl. i. 4.

If the reader will examine the above proofs he will find that our earth is not to be annihilated. The earth has been given to Christ as a part of his royalty. See Ps. ii. 6-10; Acts iii. 18-20. It is, therefore, the very height of presumption to talk about the end of the world involving the destruction of the planet or of its being converted into a pandemonium.

The first man is of the *earth* and is *earthy*. He it is that is to be changed to spirit, but that spirit is a *spirit body* or a man under the laws of spirit, instead of flesh. Such a being must have a *place to live*. Hence the force of Jesus' words: “Blessed are the meek for they shall inherit the earth” (Matt. v. 5). No system of figures can do away with this plain Bible. If the reader will take the trouble, he will find that the phrase “The end of the world” merely means the end of an age, or of a dispensation. Jesus appeared in the *end of the world* to put away sin. See Heb. ix. 27-28.

The Gospel is to be preached to the end of the world, and when thus preached in all the

*Kosmos* the end is to come. That is, the end of the *aion* will come. But another, a greater and a more glorious *aion* will then be introduced. Messiah will then send forth *His* law and the nations will learn the ways of truth. The coming of Messiah is not the end of *all time*, but the end of the captivity and the end of the Gentile rule. But his coming is the beginning of a new, a brighter and a far more glorious world—even the “*World to come*,” which will be the age of victory and of the crown. We hope, therefore, when our readers meet with the expression, “End of the World” they will not associate therewith the destruction of our globe, but the *close* of the rebellion against God and the beginning of a new order of things, which shall continue until all things are one with the Father.—*Selected.*

MESSIAH'S NEAR APPROACH.—Is it not evident from events that are constantly occurring that the “times of the Gentiles” are fast drawing to a close? Truly it is, and the earnest desire of the true Christian is that they may speedily be accomplished, for then the long-prayed-for reign of Messiah will commence; then shall the long dark night through which the bridal Church has passed be succeeded by the radiance of eternal day; then shall the hidden face of Calvary's scarred One be seen 'mid heaven's clouds by eyes long trained to look for God's “Son from heaven.” And then shall a voice peal forth, sweeter than the mellow-toned harp of Israel, and deeper than Sinai's thunders, from lips once whispering the dying notes of anguish, saying, “Awake from death's dreamless sleep, ye sanctified throng! Leave your cold pillows and meet me ‘in the air,’ for I have come to redeem you!”—*Selected.*

JOHN “wept much” when no man was found worthy to open and read the Book seen in the hand of him who sat upon the Throne. He earnestly desired to know the things concerning the future. God has implanted that desire in all minds; and earnest research will be rewarded, and our tears be dried up. John could not be content to *see* the book; he earnestly desired to *know* its contents, and what was to be the destiny of men. His earnestness was rewarded by a vast increase of knowledge. Drones will make no progress.

SINCE the very purpose for which an infallible guide is supposed to be needed is the removal of all reasonable doubt, it is plain that if God had thought fit to provide us with such a guide, He would not have left it at all doubtful where we are to look for that guide.

THE PAPACY CONDEMNING THE TRUE  
DOCTRINE OF THE RESURRECTION:  
NAMELY, THE SPIRIT-BODY.

CONSIDERED BY H. BRITTAIN.

ON Monday, May 6th, of this year, I was looking over a Birmingham (England) newspaper when my attention was arrested by a paragraph which stated that the Index Expurgatorius of Rome had put on its list two works written by John Charles Earle, B.A. The titles of these works were, "The Spiritual Body," and "The Forty Days; or, Christ between the Resurrection and Ascension."

Knowing the general tendency of the Papacy to condemn anything not considered true according to its own idea of truth, I at once procured the work, "The Spiritual Body," and was excessively pleased to find that the truth as to the spiritual body was the same as held by myself, although I could not, nor do not, agree as to the time of its manifestation. I cannot do better than give in Mr. Earle's words the statement of his position. It is in the form of a sonnet, for Mr. Earle is a poet of no mean power:

"A TRUER TRUTH.

"The truth that Paul delivered is o'ergrown  
With rank tradition, but the hour is nigh  
When isles that in perennial summer lie,  
And icy tracts where arctic tempests moan,  
And bamboo plains within the torrid zone,  
And mission ships that in all waters ply,  
And darkling tribes that for the true faith sigh  
And aspirations after science own.  
A truer resurrection truth shall know—  
That death from death a double life will see,  
A body from the body will set free—  
That mortal sowers in the furrow sow  
The husk that mingles with earth, air and wave,  
But do 'not sow the body that shall be.'"

I wrote to the author expressing my gratification, and was honored by his sending me his two works, one on "The Forty Days," etc., and the other a work entitled "The Master's Field," a series of sonnets (100.).

From the second work I send seven sonnets I have selected for the readers of THE BIBLE EXAMINER." The quality of the rest may be easily deducted, bearing in mind what I state as to my difference afterward.

From the fly-leaf of the first ("The Forty Days," etc.) the following memoranda by Mr. Earle are taken:

"The main propositions of the 'Spiritual Body' and the 'Forty Days,' both now placed on the Index,\* are:

1. "That the natural body will never rise again in its natural condition.
2. "That the spiritual body rises from the natural body at the moment of death, and is identical with it but under altered conditions."

I agree with the first, and object to one word only in the second—namely, "death." For this word I would substitute "resurrection." Will your readers read No. 2, substituting "resurrection" in place of "death?"

The difference between myself and Mr. Earle resolves itself into a question as to the time this body will be manifest.

To the dead person the moment of death is immediately succeeded by the moment of resurrection. There is no time measurement only by the living. So that in this, as I consider it, the true sense, the moment of death is the moment of resurrection. The Papacy does not want a body at all, except its own. The disciple of Christ is persuaded that there is a natural body. The one must be so intimately connected with the other as that the identity of each one of us must be preserved, although under altered conditions.

I submit the following extract from "The Forty Days," endorsing the statements made in it:

"The Scriptures throughout presuppose two worlds existing side by side, related to each other and mutually interpenetrated—the world of men and the world of spirits. Those with whom this is an abiding conviction are evidently the more Scriptural in their mode of thought. While the mortal body of Christ was very rapidly etherealized, an angel of the Lord descended from heaven and came and rolled away the stone from the door of the sepulchre and sat upon it. His countenance was as lightning and his raiment white as snow. For fear of him the keepers quaked and became as dead men; and the angel spake to the women who had come to visit the tomb. Now, it would be superfluous to point out that the angel was clothed in a spirit-body, if the entire Christian Church had not fallen into forgetfulness and tacit doctrine of the spiritual body altogether. Yet it pervades every part of Scripture, and is as fundamental

\* The Roman Catholic censorship, prohibiting the "faithful" from reading the works.

as any dogma in the most ancient creeds. The angel of the Lord 'descended'; but locomotion is proper to bodies and to forms. He descended from 'heaven,' which is both a place and a state, and he came, therefore, from a region where bodies of an entirely different order from those to which our senses are accustomed exist and enjoy existence. He had a 'countenance,' which is not proper to an abstract spirit, and he had 'raiment' like almost all spirits whom men have been permitted to behold. He could be visible or invisible at will. He could terrify the Roman guard with the brightness of his appearing, and he could speak in the voice and language of men in words of the most thrilling gentleness and power."—(Pp. 8, 9, 10.)

And (p. 10): "Angels have each a personality as distinct as that of any human being, and that personality is inseparably connected with form."

In speaking of the appearances of the Lord afterward, Mr. Earle says (p. 25): "Can a spirit-body then be handled and subjected to sensible tests of identity? Can a spirit speak with a human tongue and eat and drink with a company of other human beings? It is even so."

And again (p. 26): "When risen from the dead, Christ became a representative of humanity, surviving death and putting on the garments of immortality."

I do not know whether the idea of the resurrection body being a tangible one is new to your readers, but it certainly is not new in the "New Testament" Scriptures. The apostle Paul declares, 1 Cor. xv:14, "There is a natural body and there is a spiritual body." The raised dead will each have a body. But it appears to me that the kind of body differs as we consider the position of the one raised.

The first man was made out of dust out of the earth. The second man was the Lord out of heaven. *How* the second man, the Lord, took upon Himself the nature of flesh and blood I know not. But, notwithstanding I know not the *how* of the matter, the fact remains true. It was necessary for our redemption that He should be made like unto us; yet without sin, that through death, death might be destroyed. He died, yet *His* flesh did not see corruption. Others do. As the first man is of the earth, so also they that are earthy; and as the heavenly, such they also that are heavenly.

Bear in mind that the Epistle to the Corinthians was written to those who had accepted the Christ as their head. Of them and to them alone could it be said, "the last Adam a quickening spirit." In so writing I do not wish to exceed either the bounds of truth or of love to all men. Nor do I think others will do so if they will put themselves in my place and consider this question with me for a time, or as it may for the continuance, from the same standpoint.

The Apostle Paul has been quoted as declaring that "there is a natural body and there is a spiritual body." By the first I understand that there is a body which is animated by the *psuche*, or the present life; by the second that there will be a body animated by the *pneuma*, or the Spirit.

The first is a matter of fact; the second a matter of faith. The power or principle animating the first is a perishing one, and ends in death. The power or principle animating the second is an imperishable one, and makes immortal.

In the resurrection the believer stands up with a body thoroughly animated by the Spirit of Christ and of God. Therefore the body in which he stands is in an altered condition. No liability to death, for the first animating power has been taken away, and in its place substituted a second power in which no decay can be found.

It is to these the epithet "*heirs*" can alone be applied. For "flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption." Flesh in connection with blood cannot inherit the kingdom of God. But flesh in connection with the Spirit can inherit the kingdom of God.

But heirs are not always heirs—they must come into the estate. The estate is the kingdom belonging to God. The earth is the Lord's, and the fulness thereof. Of his Son it has been said: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." His followers will be "heirs of God and joint heirs with Christ so that they may be glorified together." The whole earth is the estate. The point at which the reclaiming it on the earth begins is from Jerusalem. Therefore is it that so much is connected with the destiny of Israel and Israel on the earth.

When the Heir and joint heirs come into possession the estate will be the whole earth and its people its subjects. Here, then, comes out clear the distinction. In one class flesh

animated by deathlessness of power; in the other flesh animated by a power of death; and, I think, from Isaiah's statement, even in this second instance, greatly subjected though not permitted to be conquered. Here the conquered; there the conquerors.

The time in which this manifestation takes place is named "the age," the "future age," or "the resurrection." And the life shown forth in this age in the bodies or persons of the Christ and his Church is "*Eternal Life*." For the common idea attached to eternal life as a life that has simply no end appears to me incorrect. For flesh and blood might be placed under such conditions, ordained of God, as to be endless. Hence, I can understand that Adam and Eve were hindered from eating of the Tree of Life in Eden to prevent this from taking place, especially as by so doing they would have continued endless sinners. To repeat, eternal life to me is not simply eternal existence. Is not eternal life the manifestation of life in an incorruptible body, and this body the spirit-body?

The Body of Christ after his resurrection was capable of being seen, felt and heard. It was the model, so to speak, after which the body of all believers has to be formed. If, then, eternal life be what I state it will be, it follows that the Christ must have manifested this life. Nay, more, as we are only enabled to have this life in him and through him, that he must not be the source only, but *the Life itself*.

Hence, the apostle John is heard declaring *after* his resurrection, first Epistle, first chapter: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ."

Mark the parenthetical statement: "For the life was manifested, and we have seen and bear witness and show unto you that eternal life which was with the Father and with his Son Jesus Christ." Now turn to the statement of the apostle Peter, Acts x. 40 and 41: "Him God raised up the third day, and shewed him openly; not to all the people (Greek reads, God raised up on the third day, and gave or permitted him to become manifest, not to all the people), but unto witnesses chosen before of God, even to us, who did eat and drink with him *after* he rose from the dead." How the witnesses agree!

If God had not allowed Christ to have become manifest after his resurrection, how could the resurrection of the dead have been proved? And if he had not been raised with a body capable of being recognized by our present ordinary or natural senses, how could his identity be proved, and, therefore, ours?

"That eternal life" which John *saw* was no *principle*, but a *person*, *Jesus*, the Christ. The faith of John was built on a fact, not an opinion. The fact of being able to be known by sensible proof *after* his resurrection confirmed the words of Jesus *before* his resurrection, "I am the way, the truth and the life." He that hath the Son hath the life; he that hath not the Son hath not the life.

In the light (as I trust it is) of what I write, read the following passages, among many which might be chosen: 1 John iii. 2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." And Phil. iii. 20, 21—"For our conversation (our commonwealth, Greek) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (who will transform our body of humiliation, Greek) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Well may the Roman Church not like the teaching of the Scriptures concerning the body. Sorry am I to say that the majority of Protestant or non-conforming churches are on her side. With the *how* of the matter we have nothing to do. That belongs to the secret things of God. It is not a solitary mystery. From the mystery of the growth of a blade of grass to the mystery of the existence of the Creator himself, how great a gulf? Between either we are bounded as to finding the cause as to *why* it is so. Let us be content with acknowledging that which we know, and remember the words, "Blessed are they which have not seen, yet have believed." We have not seen the Spirit-body of him who pleadeth at the right hand of God the Father. But we believe he is there in possession of it. May the time soon come for which the apostle looked (Rom. viii. 23), when the body shall be redeemed and the creation itself be delivered from the bondage of corruption into the glorious liberty of the children of God.

HENRY BRITAIN.

57 Bradford Street, Birmingham, }  
England, May 18, 1878. }

## SELECTIONS.

## FREE DISCUSSION.

WHY wouldst thou close the wholesome lists of thought,  
 As if the chivalry of mind were o'er,  
 And beavered knight must break a lance no more,  
 Nor in the subtlety of strength be taught  
 The value of an armour finely wrought  
 And weapons highly tempered? Thus of yore  
 Did Christendom extend from shore to shore,  
 By soul with soul in blest collision brought.  
 Why fear the conflict upon Scripture ground,  
 If athletes to its truth alike consent,  
 And to the spouse of Christ continue real?  
 The energy of faith is not yet spent,  
 And many guerdon-truths may yet be found  
 By hearts empanoplied in burnished steel.

## "COGITO, ERGO SUM."

I HARDLY dare to say as much, Descartes;  
 I hardly dare to say "*I am*" like thee  
 "*Because I think.*" For what is it to be?  
 Can I have being while in every part,  
 Seen or unseen, I deviate and start  
 Upon a new existence? Swift as flee  
 Moments, I change. E'en my identity  
 Might yet be lost through some abysmal art.  
 I rather on the great "*I Am*" depend,  
 Nor for myself substantial being claim.  
 From him I sprung, in him shall be my end,  
 If e'er I end. He always is the same—  
 I never. 'Tis enough for me to tend  
 Toward being, he my only life and aim.

## IGNORANCE OF SCRIPTURE.

ABYSMAL ignorance of the word of God!  
 Oh, tell it not in Gath, nor publish it  
 In Askelon's streets, for it is most unfit  
 For clergy and the flocks which to their rod  
 Resort for pastoral succor. Can the clod  
 Yield any herb so pleasant to be bit,  
 Or any by which sense and soul are knit  
 So wholesomely together? Not thus trod  
 The shepherds of old time, who ranged the hills  
 And valleys and fair pastures of the Word,  
 Like Christians of Berea, night and day.  
 Ah, me! how many wander from this way,  
 And feed their hearts on daintiness absurd,  
 And quench their thirst from turbid, tainted rills!

## CONTINUOUS REVELATION.

You think God's revelation at an end?  
 It never ends; no, never. Every mind  
 Which graciously he visits to unblind,  
 Beholds a new apocalypse extend  
 Above him and around. His nearest friend  
 And likeliest to himself of all mankind  
 Sees otherwise, and, in his soul combined,  
 Pictures in other shapes and colors blend.  
 In none the heavenly vision was the same  
 Precisely with the visions seen before;  
 To none the gentle Breath creative came,  
 Dispensing the same measure of the store  
 Of gifts, but was in each a kindling flame  
 Of light on light—of God known more and more.

## IS FAITH OPPOSED TO REASON?

WHAT is the faith the Lord of thee requireth?  
 To close with that which reason doth repel?  
 No process so insane the truth inspireth,  
 The hackney'd answer is as false as hell.  
 Faith is the mind's assent to what, if well  
 Considered, is as clear as heart desireth—  
 More reasonable than the tongue can tell—  
 The very fact to which thy hope aspireth.  
 Faith could not be if Reason's voice said nay.  
 Faith is not difficult, but winged with ease;  
 Perplexing doubts are scattered off her way  
 By Reason's self, who sweeps as with a breeze  
 The cumbrous mists that round the objects lay,  
 Till faith their form with calm observance sees.

## THE SPIRITUAL WEALD.

O LORD, I seek Thee in another field  
 Which erst Thou hadst not opened to my view.  
 It is from eyes of unbelief concealed,  
 It is to eyes of faith as plain and true  
 As any solid thing sense pierces through—  
 The spiritual body's boundless weald,  
 Where unto thirst thirst's slaking showers accrue  
 And seven-sealed scrolls prophetic are unsealed.  
 The portal of that weald we call the grave;  
 For, as at noonday in the glowing skies  
 No star adorns the heavenly architrave,  
 The soul is dim until its daylight dies.  
 Go down, dear sun of life, beneath the wave,  
 And in thy place unnumbered suns shall rise!

## THE SPIRIT-BODY AND THE GLORIFIED BODY ONE.

WHEN Grace has rolled back Nature's swollen tide,  
 And spread the waters of salvation o'er  
 The renovated soul from shore to shore,  
 The Spirit-body is the glorified.  
 The glory is the supplement supplied  
 To that ethereal covering which before  
 And after death\* increases more and more  
 In likeness to the form of Him Who died  
 To ransom human nature from its sin.  
 And he who lives and dies estranged from grace  
 Is ever less and less like Him Whose face,  
 Once marred, is now refulgent in a place  
 Of spiritual brightness. Oh, the race,  
 That end in being like the Lord, to win.

*Selected by H. Brittain, Birmingham, England  
 from 100 Sonnets, entitled "The Master's Field," by  
 J. C. Earle, B.A., London, England.*

THOSE who are forgetful of the conditions  
 on which alone truth can advance in the world,  
 consider any disturbance of their cherished  
 opinions an unmitigated evil; they do not  
 like the labor of a re-examination of the  
 grounds of their present positions. They  
 seem unaware that everything in the Bible is  
 not yet known that is worth knowing; nor  
 that many things in that Book, most worthy of  
 our earnest investigation, are as yet only par-  
 tially understood.

\* "After" *Resurrection*: "after," made alive again.—EDITOR OF BIBLE EXAMINER.

## TWO SIDES TO THE QUESTION.

It is an undoubted truth that opposite views may be taken of almost any question. Hence it is important that all inquirers after truth should see that they do not allow theories previously adopted to sway their minds so as to make it impossible for them to abandon such, however palpably shown they are errors. Some, from the mere fear of being thought changeable, or bringing reproach on themselves for confessing an error, have remained fast in it all their days, thus becoming mere dwarfs in knowledge.

Let us all, then, in seeking for truth, conclude it is no worse to contradict our former selves than to contradict or controvert the theories of others. We are no more infallible than they; and why not be as willing to take shame to ourselves, if it be a shame not to know everything, for our past ignorance or errors, as to attempt to pour it on others for a similar misfortune? The first step toward advancement in knowledge is humility. The proud man is stationary, and changes not; he is too wise in his own conceit to think he can be taught beyond his past or present knowledge, and he does not wish to be "given to change." Oh, no, that is too mortifying!

There are certain great facts which stand out in the Bible which must and will hold their place in spite of all efforts to remove them. In the first place: "God has made of *one* blood all nations of men," etc.—Acts. xvii. 26. This includes the entire race of Adam, or all men. Second: Jesus Christ did, by the grace of God, taste death for *every man*: He "gave himself a ransom for all."—1 Tim. ii. 5, and Heb. ii. 9. Third: He gave command that his *Gospel* should be preached "to *every creature*."—Mark xvi. 15. Here is no exception of any man. If there were any of the race for whom Christ did not die, then there could be no Gospel for them; and to preach it to such would be to proclaim a lie. Christ, who is "*the Truth*," could not have commanded the proclamation of an untruth. Hence, there is no man nor class of men but what there is a Gospel for them; a Gospel that they can believe without believing a lie; else they could not be "damned"—*condemned* for not believing it, and this Gospel would bring them salvation by faith. The race is all of "*one* blood," and Christ partook of that; so that, if any are by natural generation "*the serpent's children*," Christ must have also been the same. This cannot be admitted for a moment. Hence, no man can be such a child by natural birth.

Again: If Christ partook of the "*one* blood," and "*tasted death for every man*," then all men were in God's plan of mercy and all were "*given to*" Christ; for God gave him "*power over all flesh*, that he should give eternal life to as many as the Father had given him."—John xvii. 2. "*All flesh*" embraces all men, unless an exception is manifestly made; and Christ "*gave himself a ransom for all*." If this proves that all men will ultimately "*be saved*," so be it. "*To the law and the testimony*; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

If all are to be raised from the dead whom the Father hath given to Christ, then no man will be left in death; but the fact that a man is raised from the dead is not proof that he cannot die again, or experience a "*second*" death. Such an assumption is contradicted by facts. A number were made alive from the dead both under the Old and New Testaments. The fact is, it depends, first, on the will of God in the matter; and second, it depends whether they are raised from the dead because they are "*worthy*" of eternal life.

As Christ has had "*power over all flesh given to him*" by the Father, so "*The Father judgeth no man, but hath committed all judgment to the Son*."—John v. 22. This being true, we must look for the law or principle by which that judgment is to be conducted. This is laid down in the commission given by Christ to his apostles: "*Go ye into all the world and preach the Gospel to every creature*: he that believeth and is baptized shall be saved, and he that believeth not shall be damned"—*condemned*.—Mark xvi. 15, 16.

To suppose that a part of the race included in this commission, as "*every*" man is, are at the same time debarred the possibility of receiving any benefit from it, either because they never can hear the message, or are the natural "*seed of the serpent*," though men, is irreconcilable with the principles of an honest administration of government, or of truth in the offer of mercy, which it was impossible ever to have secured.

Will Christ, as a righteous judge, ever condemn any man to death for not being or doing that which it never was possible for him to be or do? To my mind, such a supposition is impossible. Until it can be shown that there are some of the descendants of Eve who are not called men, and that Christ did *not* "*taste death for every man*," I am compelled to teach that the gospel of God's love

in Christ is for "every man;" and that it has been or will be proclaimed to "every creature" in a way and manner which shall enable them to secure life everlasting, unless they knowingly and wilfully reject such offer.—Ed.

### LETTERS AND EXTRACTS.

FROM EDWIN PHELPS.

BRO. STORRS: I sent the following communication to the *World's Crisis* in May last, with a request to publish it or immediately return it to me. It has neither been published nor returned. Five weeks have elapsed since I sent it.

Westfield, Mass., June 9, 1878.

#### "THE LITTLE HORN."

Were it not a subject of more serious consideration, it would be amusing to notice the conflicting expositions of the "little horn" of Daniel. In the *World's Crisis* of April 3, 1878, was a response to H. K. Choate's call for an explanation of Dan. viii. 8-12, by L. T. Cunningham, in which he says: "These several great features of this 'little horn,' as given in its prophetic sketch, perfectly agree with the history of Rome as a dual power; and they agree with no other power that has ever existed, or ever will exist again under heaven; and we challenge the most rigid scrutiny by any one to point out any essential defect in the application that we have made thus far that Rome is this little horn."

1. In reply I will ask, How it could be in the latter time of the four kingdoms of Grecia that this "little horn" came up, if Rome is the "little horn," when the "stone" is to smite the "image" upon the feet and toes and break in pieces the iron, brass, silver and the gold at the same time? Daniel says, also, that the "little horn" came up among the ten or divided state of the Roman kingdom and plucked up three of the ten by the roots.—Dan. vii. 8. This "little horn" does not become great until the dissolution of the fourth or Roman power. Christ says: "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Paul said this was after Rome became great; that there must come a "falling away first" before that man of sin could be revealed—"who opposeth and exalteth himself."—2 Thess. ii. 3, 4.

2. The writer says: "This horn magnified (or was arrogant) against the Prince of the Host, for Christ was put to death by its au-

thority." How does this compare with Paul's explanation? The writer in the *Crisis* says: "And from him (Rome) the daily was taken away, and the place of his sanctuary was cast down." "This," he says, "is an important statement; but it agrees perfectly with the history of Rome as a *dual* power, for Rome was both pagan and papal; and the pagan element called 'the daily' was certainly taken away from Rome." "This," he says, "was when a corrupt Christian element in the empire gained the ascendancy and put down the pagan element." Here he makes this "little horn," that "exalts himself above all that is called God," turn his armor against himself. Christ says, "Every city or house divided against itself shall not stand." "And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?"

Daniel says: "Yea, he magnified himself even to the Prince (Christ) of the Host, and (from him, mar.) (the prince) the daily was taken away, and the place of his (Christ's) sanctuary was cast down." "And an host was given him" (the beast) "against the daily by reason of transgression" (or falling away from the truth), "and it cast down the truth to the ground." He says again: "The place of his sanctuary (that) was cast down" relates to temples for pagan worship . . . which were converted into places of Christian worship." Thus he makes this "little horn" a good Christian. He further says: "A literal rendering of verse 12 reads thus: 'And a host was given over the daily in transgression,' etc. This refers to the suppression of paganism by the Christian hosts taking the sword in transgression of the laws of Christ."

Anti-age-to-come Adventists have a peculiar way of suiting prophecy to any condition, if it serves their purpose. In his closing-up remarks he says: "The powers seen in the vision are called the daily, and the transgression of desolation, and both combined tread under foot the sanctuary and the host for 2,300 years." We would like to have him give his authority for this statement. There is no Bible or history to prove it. Every attempt to fix dates by assuming the 2,300 days, (evening-morning, mar.) to be years, has failed and will fail to the end.

"God moves in a mysterious way His wonders to perform."

And when his time comes for the revelation of this "little-horn" power, then "they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they

behold the beast that was and is not, and yet is."

*Westfield, Mass., May, 1878.*

FROM ELDER JOHN FOORE.

BRO. STORRS: Many thanks for the glorious truths I have learned through the BIBLE EXAMINER by the editor, Bros. Bishop, Dunn and others. The EXAMINER has made the Bible a new book, it seems to me. What once was an entire mystery to me is now clear. I used to think the Bible contradicted itself. I thought there were two classes of Scripture at variance with each other—and so there were with the view a great many brethren held, especially that *this* age ends all probation, and that all who do not secure eternal life here will die in a hopeless state, or that God will burn up everybody except a few adventists—such as believe in the sleep of the dead, the kingdom to be set up on the earth, and have been baptized into the Christ after they believed all these.

Now, I would call attention to several portions of Scripture: 1 Tim. ix. 11, "This is a faithful saying and worthy of all acceptance: for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe. These things command and teach."

1 Tim. ii. 3-6, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."

1 John ii. 1, 2, "My little children, these things write I unto you, that ye sin not: but if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Now, when I see so many go down to dust without ever hearing of Christ, I feel as if some of the brethren either do not read the Bible or do not desire to know the truth, as plain as the Scriptures are with regard to the blessing of all nations through Abraham and his seed. Gen. xxii. 18—God's oath and covenant to father Abraham and his seed. The present time is only the special call for the one seed in which "all families, all nations, all kindreds" shall be blessed. But the blessing, in its fulness, will not begin while Abraham is sleeping in the cave of Machpelah;

not till Christ, the Head, and his "Body," the true Church, come together by the resurrection from the dead, which will be at the second advent of Christ.

May we be faithful till our Lord and Master returns "from heaven" (Phil. iii. 20, 21), that we "may be accounted worthy to stand before the Son of man."—Luke xxi. 36.

*Kansas, June, 1878.*

FROM GEORGE L. HART.

BRO. STORRS: I am sorry to find the EXAMINER is embarrassed for the lack of funds. I have enjoyed the reading of its pages, though differing somewhat in our views. The glorious doctrine of the ages, of the triumphant scheme of the Lord to fill our world with immortal fruit is absorbing, indeed.

I should like it if we had more time to spare to consider more than we do the promised glory. But we are poor, and labor we must until the Lord changes our lot. His blessed will be done! I feel in the bright beyond I shall have a share in the kingdom if I prove true. Oh! how few love to talk of these things! We are slandered and our motives impugned; but the Lord blesses us with his Holy Spirit. I trust I am led by that Spirit into truth. The triumphant work of Zion, as a polity, in its suffering and glorified work is being made more and more plain. I was led, not long since, to visit the City—the "Bride"—as Esdras was commanded; not in literality, of course; but, as John saw it, in the spirit in prospect, in its glory; so may we by hearing and seeing.

Oh! what language that expresses in these glowing colors and gems the structure of the government of Jehovah; whose Son Jesus, the chief Captain of the Host which has been trodden down so long, will be the central Light of this suffering creation; and the thought that it is so near when the triumph will begin is blessed. Truly, then, the golden avenue, with continued life, shall be accessible to all that will come; and more, the river of *immortality*, proceeding from the throne of God and the Lamb.

I have, I think, seen the true interpretation of the golden symbol throughout the Bible and its effect, if we are where it affects us. We have asked the Lord to lead us, and one by one we have it given—*holiness* is the only avenue to life—the gateway of pearl; the gem that man's art cannot increase in value; only in its golden settings, the righteousness of God through Jesus, the Anointed. He gave all he had, and purchased it to adorn his

Bride, that she also might be a pure City of refuge to the lost and erring ones of the left of the nations that shall bring to the holy mountain in Palestina's new-made Paradise an offering to the Lord.

The tradition of the antediluvian worshippers of gathering upon the mount, probably the Zion hill, emblem of the polity that is to come, is suggestive. I have found an old work in English, all extracts from the ancients, and written ninety-nine years ago, all about the Pyramid also; and while much seems imagination, yet the language is like the Scripture of God.

But the golden highway in the future, upon which the saved or ransomed walked, is what we are now most anxious about. Gold is the standard of values; so is *holiness*: God accepts us only as the pure gold is seen. Vessels of dishonor are used in the court and outside. But the Tabernacle within is honored with pure gold, especially the "Holy of Holies," that portion of the Sanctuary yet to appear on earth in its age to come. Now, even this first appointment, the place of the night, the candlestick apartment, is furnished with this precious metal: "Holiness in all things." But just over the Jordan we expect to see the Glory of the Day: no night, therefore no need of the candle: the worldly house dissolved—taken down, abolished, and salvation continued in the immortal house or sanctuary, in its own place, the land of Judah: the ark and cherubims, the working element evermore, until all is subdued.

The seventh trumpet gives us the open temple, the ark in its last act. Oh, how soon shall we, as in the passover at Jordan, behold the river of the nations' wrath divide, that the people may pass with the ark of God, the only thing that carries life for Israel—even the Saviour! Then shall we know in full, and the rebuke be taken away; and power to preach in demonstration will be given, and God's own ordained ones will preach; and such as are stumbling-blocks will be removed.

Then will be known why we were, in this age, left to suffer and die, that, like our Captain, we may know how to succor those who are tempted. The golden way of holiness is to have means to continue life. The veil will be removed which has been spread over all nations.—Isa. xxv. 7. The nations have been only in the candlestick-light. Then the Glory of God will go forth over all the earth—redemption eternal, JEHOVAH'S plan to finish Creation.

*East Bridgeport, Conn., June, 1878.*

FROM MRS. I. A. BERTHOLF.

BRO. STORRS: Three years ago last February I was very sick, and during my convalescence I heard that Bro. S. W. Bishop had an article in the BIBLE EXAMINER stating his belief in "The Ages to Come." Father had taken the BIBLE EXAMINER for years; and I remember picking one up, a long time ago, and trying to get interested in it, but could not. The Lord had not anointed my eyes with eye-salve. However, I had great respect for Bro. Bishop and his opinions; so I thought I would read what he had to say on the subject, as I was curious to know what could convert him to so *strange a doctrine* as I had heard the ages to come represented to be. I began by reading his article, and read that number through. I then procured the whole volume, and became deeply interested in Bro. Henry Dunn's "Destiny of the Human Race"; and from that time to this I have read every number issued with unabated interest, and am firmly established in the belief of the ages to come. I resolved then to become a Christian. I did not believe in joining any Church but the Divine, invisible one; and time glided along with me and my acquaintances as usual. I dreaded to be thought peculiar; and so, when, with my worldly friends, never spoke of religious matters, but could converse with believers, and liked to do so whenever we met.

I feel that the past three years have been wasted, as far as my growth in grace is concerned, and that *hiding* one's light under a bushel is very wicked. Also, that a mere belief in the truth without a vital union with Christ, our LIFE-GIVER, will effect an entrance for no one into the kingdom. I now publicly (and shall privately whenever opportunity occurs) confess Christ as my Saviour, and only hope for a future life. I also believe in the close proximity of the Second Advent, and that Christ and his Bride will reign on the earth through the "endless succession of ages." That I may become a faithful servant of the King of kings and keep myself unspotted from the world is my earnest prayer.

*Nyack, N. Y., May 28, 1878.*

#### LETTERS RECEIVED TO JUNE 24TH.

Robert Fowler, J. W. Maffit, Elder T. T. Jenks, H. Brittain, John Scott, Mrs. P. A. Krise, S. Battey, Seymour Kenney, J. B. Eggleston, Lucy E. Watson, D. B. Satter for himself and Wesley Sill.

#### PARCELS SENT TO JUNE 24TH.

Mrs. E. V. Bennett, S. Battey.



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Whole No. 335.



# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.



NEW YORK, AUGUST, 1878.

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## EDITORIAL NOTICES.

THE BIBLE EXAMINER.—By the kindness of friends at Bishop Hill, Ill., I am enabled to issue this number of the EXAMINER nearly on time. Many thanks to them for the generous aid given.

One number more completes this volume. As yet means are not in possession to meet the expense, but trust they will be. The EXAMINER will continue to be issued monthly, if the Lord pleases to give health and means. It is the *intention* of the EDITOR to go on with Vol. XXIII, commencing October next. I trust all its friends will rally at once to its support. Let me know at the earliest moment what you intend to do for its *continuance*.

TO DELINQUENT SUBSCRIBERS, ONCE MORE.—There are over sixty who have neither paid for *this* volume of the EXAMINER or sent an apology for not doing it. This does not include those to whom it is sent *gratis*—a class of about thirty. With the next number this volume closes. The deficiency arising from delinquents is seriously felt in settling our account at the end of the volume; and if no payment is made and no apology received, their names must cease to stand on our mail-book at the end of this volume. To send the EXAMINER to subscribers and ourself pay the postage—as I am obliged to do—and receive neither a remittance nor an apology, can hardly be expected to be continued, if the magazine is to live. To such of them as send me *three* dollars before October next, I will cancel past indebtedness and credit them in full for Vol. XXIII. Please respond in some way, that I may know on what to depend.

TO THOSE WHO RECEIVE THE EXAMINER GRATIS.—It has been a pleasure to send this magazine *gratis* to poor friends who are not able to pay anything. I am wholly dependent upon others for the means to supply such; and with most of them I am unacquainted personally. If any of them desire the EXAMINER continued, let them inform me and state their circumstances, otherwise it may be sent no more. The greatest economy is necessary to sustain this magazine.

THE *present* volume of the EXAMINER will be put in neat, plain binding as soon as the next number is issued. *Price*, \$2 per volume. In plain morocco, with gilt edges, \$3.25. Sent in either case free of postage. Those who desire a copy will please let the EDITOR know

immediately, if they wish to make sure of it. See also advertisement for previous volumes. ED.

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## LETTERS RECEIVED TO JULY 31.

John B. McIntire, John R. Scott, N. D. Wight, Elder J. A. Spafford, M. Tomkins, Elder H. Rockwell, Loyal Clement, George L. Hart, Mrs. Agnes R. Goddard, K. S. Pettibone, Mrs. Annie Boulton, P. S. Hartough, L. J. Wilcox (thank you), J. A. La Brant, D. Parmelee, Elder J. Blain, Abel Robinson.

## PARCELS SENT TO JULY 31.

H. Brittain, M. Tomkins, J. W. Stewart, Samuel Page.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II : 4-6.

VOL. XXII.

NEW YORK, AUGUST, 1878.

No. 11.

## AN AGREEABLE SURPRISE.

JUST as the EXAMINER for July went to press our friend, the Swedish Minister, Bro. Jonas Olson, with his wife, from Bishop Hill, Illinois, called on my family, having traveled eleven hundred miles to visit us. The interview, of four days, was one of the most agreeable character. Bro. Olson left his native country 30 years ago, having *twice* been fined a hundred dollars for reading the Bible in company with others. He sought an asylum from such persecution in America with many more of his countrymen. Eleven hundred came in all at that time. He has passed through many trials, but out of them the Lord has delivered him or sustained him in them. He is now seventy-five years old, but is strong and resolute in his purposes for doing good. He has been one of the firm supporters of the BIBLE EXAMINER, and is deeply interested in its prosperity.

Bro. Bishop was with us a day or two during the time Bro. Olson was present, and enjoyed the interview much.

I praise the Lord that he put it in our aged brother's heart to make us this visit; and I am thankful to learn that he and his wife arrived safely home (1100 miles) in "fifty hours after parting with us in Brooklyn." The Lord bless and reward them for all their kindness to me and my family. May we meet again. ED.

## A CURIOUS MARRIAGE.

ENGLAND and Turkey have accomplished a clandestine union, and Turkey has given her husband the Island of Cyprus for taking her to his bosom and promising her protection in her Asiatic possessions against all enemies! A heavy responsibility for England, truly; and a great sacrifice for Turkey, because it is an admission of her utter helplessness and a sure premonition of her entire loss of Palestine. Yet it will facilitate the return of the Jews to

their ancient inheritance, and shows that the prophetic time has arrived when Jerusalem shall be no longer "trodden down of the Gentiles." England is now virtually ruler of Palestine and the valley of the Euphrates, and the Jews from all nations will soon be seen flocking to their old home; and Israel—or the Anglo-Saxons—will not be long behind their brethren of Judah in re-peopling the land of their fathers; and it will be seen that God's word does "not return void," and that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi. 13); and that the fanciful idea of "conditional prophecy" was the offspring of "blindness in part" which "happened" to some professed expositors in relation to God's purposes in regard to his ancient people, Judah and Israel: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. xxx. 3. "And the whole valley of the dead bodies and the ashes, and all the fields unto the Brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more for ever."—Jer. xxxi. 40. "Conditional prophecy," is it? The man who affirms it is will see cause to repent of such a mistake ere long; and may he be forgiven.

On the union of England and Turkey I copy the following remarks by the editor of the *Restitution*, July 17th. ED.

"England and Turkey have made a treaty altogether disconnected with the matters discussed by the Berlin Congress. By the terms of this compact England stipulates to maintain the Asiatic dominions of the Sultan in their integrity, and to defend them against all invasions. To render this protectorate effectual the immediate occupation of Cyprus was granted to England to be at once placed under her military control. The possession of this island also places the entire land of Palestine and the important valley of the Euphrates in the power of England. To maintain and perpetuate this ascendancy, a line of railway is to be constructed. Asiatic Turkey is divided into

fifteen provinces. The Sultan is to appoint the governor of each, which appointment is, in every instance, to be approved by the Queen. Certain express provisions have been made concerning Jerusalem and the holy places, and while the interests of the Greek and Latin churches are carefully guarded, the immunities of the Hebrew inhabitants of the Holy City and its surrounding precincts are fully secured. This placing of the Holy Land under English protection not only improves the condition of the Jews residing there, but it also makes Palestine a desirable residence for the oppressed Jews of Russia, Poland, the Danubian principalities, and all other lands where their political and religious rights are denied them; and doubtless multitudes will, in consequence of this protectorate, leave those countries that grievously trample upon their rights and seek an asylum in the home of their fathers. As the long period for the sanctuary to be trodden under foot draws near its termination, Divine Providence mysteriously prepares the way for the complete fulfilment of the prophetic Word. As European Turkey is carved up into independent principalities and dependencies for the other great Powers, England grasps the lion's share in Asiatic Turkey. It will be demonstrated in the immediate future that England is destined to occupy a foremost place in the readjustment of affairs connected with the Eastern question. As the Crescent disappears from the political heavens we hail the rising of Israel's Star as the precursor of the Sun of Righteousness and dawning of the day of God."

#### TRUTH ADVANCING.

A GENTLEMAN living in the southern part of Illinois has written me as follows:

"DEAR SIR: I have recently been much interested in the doctrines taught in your magazine, the BIBLE EXAMINER, by reading Elder Blain's work—*Hope for our Race*. My mother had sent me a copy of this book some years ago, and it had lain upon my library shelves all this time unnoticed, and I may add despised; for my thoughts regarding it were that it was the offspring of a diseased mind and had no foundation in Scripture, for I had some way gotten an inkling of its purpose. But I never read it—passing it by time and again unnoticed.

"One Sabbath day recently I picked it up, and scanning it over carelessly commenced reading Mr. Dunn's letter to Mr. Constable, which caught my eye. His fine, clear style pleased me, and I soon found myself deeply

interested, and read the book through before dropping it. It seemed as though the morning had just dawned upon God's Word to me, and I saw God's purposes revealed in a new and glorious light, of which I had never dreamed, when I laid the book down. I am glad indeed that I read the book. I wrote at once to Elder Blain (who is an old friend of my mother) asking for more light on the subject. He sent me two copies of the EXAMINER and some tracts, which I have read eagerly. He sent me also your pamphlet upon God's promise to Abraham, which I have also read.

"I am still anxious for more light, and am now reading my Bible with very different ideas from those I formerly had in regard to it. These new thoughts are gradually crystalizing into convictions, and I feel myself already unable and unwilling to go back to my former conceptions of God's purposes toward our race.

"Will you be kind enough to let me know if it is possible to procure any of Mr. Dunn's works? To have them complete would be to possess a great treasure. He was surely a remarkable man, and I love him for his grand words and his fearless promulgation of the truth as he learned it from God's Word. If it is at all possible to secure his complete works I would sacrifice much to obtain them."

#### EDITOR'S REMARKS.

I regret that I am unable to give this friend the information he desires in regard to the possibility of obtaining the works he so much desires. But his letter is so cheering that he must pardon me for giving so large a share of it in the EXAMINER to cheer and comfort others; though I did not feel justified in attaching his name to the letter lest he might disapprove of my liberty with a private communication. Before I had received his letter I had prepared the following article:

#### "THE UNPREACHED GOSPEL."

UNDER the above title Henry Dunn published a pamphlet of 47 pages nearly 15 years since. That issue was only a sort of synopsis of a larger work. I saw it only once—ten years ago—and then rejected it, as many have since, without really understanding his position. It passed entirely out of mind, and I thought no more of it till after I had issued my "VINDICATION," seven years ago. Then I found myself, to my surprise, occupying nearly the same ground as Mr. Dunn.

As some persons have spoken out recently, as well as in time past, against his views, I

feel constrained to say I think that they misunderstand Mr. Dunn; for I am not willing to conclude they would misrepresent him willfully. They seem to think he teaches that the Gospel was never preached at all! Whereas he maintained that a *part* of it only is *now* preached and that another part is "*unpreached*": *that* part he calls attention to as neglected, or *not* preached. The subject of his remarks is specially founded on the language of the Apostle, 1 Tim. iv. 10: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

Here are *two* classes of the saved: 1. "All men"; 2. "Those that believe." The latter have a *special* salvation—*i. e.*, they are to be the "Royal Priesthood."—1 Pet. ii. 9. Chosen to teach and bless "all men."

The preaching of the Gospel for many centuries past has only been a *divided* Gospel—*i. e.*, it has been only for believers in the present life; while "*all*" other "men" are left to utter and hopeless ruin. They reject the idea that "the living God is the Saviour of all men" in any other sense than that of a "Preserver"; even in this sense their *theory* is as war.

Mr. Dunn maintained that the "specially" saved are designed of God to teach, bless and be the medium through which "*all men*" should ultimately be brought to the knowledge of the "only true God and Jesus Christ."—John xvii. But who among professed Christians have for generations past preached this Gospel? It has been an "unpreached Gospel." It is time it was revived and proclaimed to "all men"; and, praise the Lord, it will be, in spite of all opposition from whatever quarter it may come.

I propose to republish Mr. Dunn's pamphlet in the next volume of the BIBLE EXAMINER, the Lord willing. I will print a thousand copies *extra* of the EXAMINER containing it for distribution, if funds are furnished me; \$25, or something more, will be needed for that purpose. I am persuaded much good would be done by such an issue; nothing could be better at this time.

EDITOR.

#### MAN'S ORIGIN AND NATURE.

THE notion that man, by creation, is possessed of an immortal entity called *soul*, and that he was created *holy* originally, is the foundation of nearly all the theological errors and superstitions that have bewildered, blinded and made infidels of a large part of Christendom, or those where this corrupt theology has been promulgated.

The account of man's creation, as given by Moses, is very simple and easy of comprehension; and, when duly considered, commends itself as the only rational account of man's origin and nature; especially when we gaze on the facts in man's death or disorganization.

Man's origin is the same as that of any other of the animal creation. Compare Gen. ii. 7 and 19: "The Lord God formed man of the dust of the ground." . . . "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

Thus, it appears the origin of man is precisely the same as that of other living creatures on the earth. The only real difference is this: Man's organization made him capable of a higher *intellectual* development than any other of the animal creation; and for this reason he was placed at the head of all the others, and to have "dominion over" them.

As to holiness, there is no evidence in the Mosaic account that man was in possession of any such quality more than other animals. "God saw everything that he had made, and, behold, it was very good."—Gen. i. 31. All were alike good, but not a word of the holiness of any of them. Holiness is not a creation—it cannot be created—but it is a development. As such it can only be produced in a created being by trial. In order to its development there must be law to which the creature is required to yield obedience; and there must be intelligence sufficient to comprehend that law, without which no law can have any claim to active obedience. Where such intellectual capacity does not exist—whatever the nature of the life in possession—there can be no claim for moral obedience, and hence neither holiness nor sin has any existence in that being—the thing is impossible.

Man, of all the animal creation, alone, so far as we know, had intellectual capacity sufficient to understand law, requirement or prohibition—addressed to mind; or a capacity to determine from words addressed to his understanding what his course of conduct should be. This capacity was the basis or foundation for the development of a moral character above that of a mere animal. But such development could not be made without a law addressed to man's intellect; and that law must be adapted to his understanding or comprehension. As yet he is but an animal, and can only be approached as an animal man. Hence the law must relate to the action of his animal nature. In harmony with this fact we find his Creator thus approaching him, having

provided for the new formed creature "every tree that is pleasant to the sight and good for food." He placed man in the midst of these delights and bid him regale himself without restriction, with one exception. That one exception constituted the law—a law the highest of which man's nature was then capable, and yet the most trifling that it was possible to give. This law was addressed to man's intelligence, and related to the regulation of his animal appetites; or was addressed to him as an animal, such as he really was.

Hence he was tested, or tried *as an animal* for the development of a moral character; which trial, if man obeyed his Creator, would have raised him above a mere animal—or above the government of animal appetites—and would have constituted him holy. It would have developed a mind having a supreme regard to his Maker's will. This is holiness. Such a development would have—if persevered in—proved him worthy of continued life; hence would have secured him access to the "tree of life," and he would have "lived forever."

But a contrary development would unfit him for life by making him out of harmony with the Creator, preferring his own will to that of God's; hence the propriety of its being distinctly stated to the man that if he did show himself determined to make his own will supreme he would "surely die"—discord under the government of God could not be tolerated. Everything that has life must come into harmony with God, or discord be eternal. Hence, when Adam developed the fact that he chose to give the supremacy to himself, or to his animal being, rather than to his Creator, he, in fact, chose death rather than renounce animal gratification. Thus Adam had "life and death set before" him. He chose the latter—fell under his animal nature, and shared the fate of all other animals; but death was just as much more to be dreaded by him as his intellect was greater than theirs. Not, however, because he had any sufferings to endure "beyond the grave," for his Creator made no such communication to him. It was "*Dust thou art, and unto dust shalt thou return.*" So far as we have any inspired authority, such was to be the end of the *animal* man.

In the whole account man is spoken of, treated as, and his destiny decided as a unit: not a part mortal and a part immortal. Such a position is a pure, unfounded, unscriptural and mischievous assumption, and has filled Christendom with superstition, ghost-worshipers, worshiping the dead, spirit-rappers, doctrines of demons and infi-

delity; all the natural result and offspring of corrupting the Word of God in relation to man's origin, nature and destiny.

It will be seen that men are still dealt with as units, and as animal beings; naturally subject to mortality, corruption and death; the animal or flesh is to be mortified—made to keep its place as a servant, while the will of God is to be supreme, and the animal be made to give way wherever it sets up a plea opposed to the will of God as revealed in his Word of truth. Those who thus act during their probationary state are temples of the Holy Spirit, which dwelleth in them, and whereby they are sealed unto the day of redemption. See 1 Cor. vi. 19; 2 Tim. i. 14; Eph. iv. 30. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

The great work of redemption is to redeem or deliver men from sin—the dominion of the flesh or animal nature, and from corruption or death. To puzzle men with metaphysical and theological notions about immaterialism, immortal souls, undying souls, half alive and half dead, part in the grave and a part in heaven, or hell, or purgatory, and all such anti-scriptural fancies, is to "shut up the kingdom of heaven against men" by bewildering their minds and making the impression that religion is all fancy, about which the priest alone has any concern; and in the final result to land men in utter indifference to all religion. Shall men continue to be thus deceived by traditions? Ed.

#### THE ANNIHILATION OF THE WICKED.

"It is satisfactory to the wicked. One young man, dissipated and profligate, said, 'That doctrine just suits me.' And so it is. If the impenitent could really believe it, their impenitence would become a fixed fact. Could they but persuade themselves that they could continue in a life of dissipation and pleasure here, and then be blotted out of existence, they would scoff at the Bible and religion and give themselves up to lives of unbridled wickedness. Those who promulgate this doctrine lay a flattering unction to the souls of the wicked, and encourage them to continue in lives of impenitence and rebellion against God."—B.

THIS objection is made up of two parts: 1st, The effect of the doctrine on the wicked; and, 2d, The censure of those who preach it. Let us look at each part by itself. "B." says, "It is satisfactory to the wicked." What proof has he given of this assumption? "One young man said, 'That doctrine just suits me.'" But "B." forgets that it is by the mouth of at least "two or three witnesses"

every word is to be proved; yet he is satisfied with one. And that one may never have learned anything of the doctrine spoken of, except what he had heard by the misrepresentations of its enemies. Quite probable "B." had "garbled" the doctrine in giving the "young man" an idea of it, which drew out the expression spoken of. But suppose this young man had a correct idea of the doctrine and expressed himself as "B." says—what then? Does that prove the doctrine false, and not calculated to lead men to repentance? By no means. I have known intelligent persons who had rejected Christianity altogether from the representations of God, his character and designs by such men as "B.", who have been brought to acknowledge its truths, and been led to renounce sin and consecrate themselves to the service of God, and are now ministers of the gospel by means of the very doctrine which "B." says "if" they "could believe, their impenitence would become a fixed fact." Thus "B." is convicted of a false assumption.

Some of the dissipated may continue impenitent under the preaching of this doctrine; and what doctrine will not be abused or perverted by such characters? Does the doctrine of the natural immortality of the soul and endless torments lead all such to repentance? And do not "B." and his school teach that the punishment of the wicked is postponed to a future life and in another world? Has such a doctrine no tendency to encourage men in sin? If "B." says No, a greater than he has said, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 11. Does that prove the doctrine of judgment and punishment future is calculated to lead men "to continue in a life of dissipation and pleasure here"? The fact is, men of corrupt minds may abuse any truth; and some hold the truth in unrighteousness. "B.", then, should show, not by assumptions and mere declamation, that the doctrine, "all the wicked will God destroy" (Psa. cxlv. 20), is a doctrine "satisfactory to the wicked," and calculated to lead them to continue in sin and "scoff at the Bible and religion." I rather think the doctrine of inherent immortality and endless sin and suffering is that which hardens men in sin and leads them to "scoff at the Bible and religion." Many cases might be adduced where such is the result of his theory to "one" of his showing led to such a course by the doctrine of "the annihilation of the finally wicked." The question, however, is

not settled in this way. It is a question of, What does the Bible teach? Whether sinners are pleased or displeased with the doctrine presented settles nothing of its truth or falsehood; but what saith the Lord? That point determined, if sinners abuse his mercy and take liberty to continue in sin on that account, the teachers of that truth are not responsible for their stupidity and love of sensual gratification rather than eternal life and immortality. The truth will be a "savor of life unto life" to some, while it is a "savor of death unto death" to others. The fault in the latter case is not chargeable to the truth, but to men's perverting that truth and refusing obedience to its claims.

Multitudes who profess to believe the theory "B." advocates "give themselves up to lives of unbridled wickedness." His views, therefore, are not a sovereign remedy for sin and wickedness. So far from it, the probability is that the very "young man" of whom he speaks had become confirmed in his "dissipated and profligate" course under the preaching of "endless misery." It is not to be wondered at, then, that a "young man" lost in evil habits, and feeling that his case was hopeless, should say, "That doctrine just suits me." Unhappy youth! He had doubtless been driven to despair of the mercy of God by the savage representations of his Maker's character that "B." and his school had given him; and one ray of light thrown upon his mind, that God did not design eternally to torment him, did, doubtless, remove a burden from his heart, and in that sense did "just suit" him; and if anything on earth could melt his heart, such a discovery of the character of God contrasted with the hardening effects of the endless misery theory must have moved him to an effort to overcome his evil propensities and "lay hold on eternal life." Possibly it had that effect, for "B." seems not to have stopped to inquire in what sense the "young man" used the phrase, "just suits me," whether to encourage himself in sin, or as inspiring him with hope in God's mercy, which he never could have had under the horrible doctrine of endless sin and suffering. In the absence of evidence to the contrary, we may fairly conclude he had a hope, inspired in his heart by this milder view of the character of his Creator, that even he, wicked as he felt himself to be, might find mercy; while the savage theory of "B." had driven him to despair that had made him reckless of his character and doom.

The doctrine that "B." traduces has no tendency to lead men to give "themselves up to lives of unbridled wickedness"; it is a libel

on truth to affirm it. It is only by a misrepresentation of the doctrine, such as "B." and others of his faith are guilty of that the doctrine will lead to such a result, except in cases where no doctrine would affect the heart to lead the sinner to repentance. "The goodness of God leadeth thee to repentance," saith an apostle.—Rom. ii. 4. If that will not do it, men will go on, under any theory, to "treasure up wrath against the day of wrath."

I repel, then, the charge that "those who promulgate this doctrine lay a flattering unction to the souls of the wicked," etc. It is not so. "The Lord preserveth all them that love him, but all the wicked will he destroy," is the testimony of inspiration; and "the wicked shall perish: the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—See Psa. cxlv. 20 and xxxvii. 20. Such Bible testimony is not to be set aside by the mere declamation of such men as "B." The encouragement to continue in sin belongs to his theory, by representing God as a most merciless tyrant, who, having brought men into being without their knowledge or consent, is determined for the sins of this short life to perpetuate that being or existence, without interruption and without end, in the most unutterable and unmitigated anguish, and without hope! Such a representation of God is more fitting the savageism of heathenism than the character of the most merciful and compassionate God of the Bible, who saith, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. xxxiii. 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Thus the appeal to men is based on their love of life and God's love to them, and not on the savageism of endless torture and woe; which latter idea is well calculated to beget hatred to God and dislike for his service now; hence is almost universally, where it is proclaimed and believed, followed with a present neglect or contempt for his service, and procrastination in relation to the things of religion till just as they are "going to die"; and then a profession of submission often takes place merely to escape the savageism of the God they are taught claims their homage, without which they are to be the eternal objects of his "fiery indignation" and "incensed fury."

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## A MEDITATION.

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Such testimonies show that the prophecies of the Old Testament are not to be frittered away, or spoken of as if of little or no consequence, nor called "*conditional*."

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In this portion of Scripture our Lord speaks of things future relating to the Jews, their city, the Gentiles, signs to be witnessed, his own second coming, the redemption of his people, and concludes with solemn admonitions and cautions. To these things we "do well to take heed." A large portion of what our Lord here utters in prophecy has since become history. The fulfilment of so large a part makes it certain that whatever may remain unfulfilled will assuredly come to pass. This prophecy, in the part accomplished, is demonstration of the truth and divinity of our Lord's claim to be the Messiah, and establishes the truth of revelation beyond any attempt to overthrow it; and infidelity is as powerless for evil, to a sincere inquirer after truth, as the foaming waves dashing against the rocks of Gibraltar. Said the Saviour, "There shall be great distress in the land and wrath upon this people"—the Jews. Did it not happen exactly as prophesied? Will any one pretend to deny but that unparalleled distress fell upon that people? Let them read the history of the Jews, particularly from the time Jerusalem was "compassed about with armies," in A.D. 67, to the siege and fall of the fortress of Masada, A.D. 74.

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signs in the sun and moon are to be witnessed in those literal orbs, I am compelled to the belief that they are future. I suggest, however, a different interpretation, which, if not correct, is at least very remarkable.

We learn from Gen. i. 14-18 that the lights in the firmament of heaven were not only to divide the day from the night, but "for signs"; and that the sun was "to rule the day," and the moon and stars "to rule the night." Hence, in very early times the people of God used them as signs of authority and dominion. Thus we find Jacob interpreting Joseph's dream of the sun, moon and eleven stars making obeisance to him as an indication that the father, mother and their other sons were to do him homage, or become subject to Joseph. Whence this conclusion but from the well-known fact that these heavenly bodies were signs of power and authority? The sun was the sign or symbol of the highest authority which, in the case before us, pointed out Jacob, the head and supreme ruler of his house or tribe. The moon denoted the next in authority, viz., the mother of the family; then came the stars—the sons or rulers of an inferior class. This use of the sun, moon and stars is seen throughout the Jewish prophets, and we may, therefore, conclude such was the design of our Lord in the text before us.—Luke xxi.

I now proceed to an inquiry as to what ruling powers are denoted by these luminaries in this prophecy. I conclude we are to look for them in the Roman empire; and that which most naturally presents itself as symbolized by the sun is the imperial power of Rome, which was holding its sway at the time the prophecy before us was uttered. That the sun is used as a symbol of that power by the "faithful and true witness" (Rev. viii. 12) is admitted, so far as I know, by all commentators. This point established, then, in symbolical language, the darkening of the sun, or signs in the sun, will signify signs of its decay and extinction. Centuries ago there were signs of the decay of imperial Rome, but its extinction did not occur till the present century. That power was removed by Constantine to Constantinople. There it continued till 1453, when, in the Eastern empire, it gave place to the *moon* power, of which I shall soon speak. Before the imperial power was displaced in the East it had been restored in the West by Charlemagne, A.D. 800. In the Western Roman empire it continued down to the days of Napoleon Bonaparte. The earliest date that can be given for its extinction is 1806, when Bonaparte overthrew the Em-

peror of Germany, or Austria, in whom resided this power at that time. It may, however, be doubted whether that time is the proper point at which to date its extinction, as Napoleon claimed and exercised this power as "the successor of the Cæsars." If, then, it was continued in him, as seems most likely, it was not finally extinguished till the battle of Waterloo, 1815, which sealed the fate of Bonaparte and put an end forever to the imperial Roman power. The attempt of Napoleon III. to revive it was a miserable failure.

If this view of the subject be the true one, we have the first and most prominent sign of the times of the Gentiles being near an end directly before us and in our generation. Let it not be forgotten that the signs given us in this prophecy were to be marks of the end of Jerusalem's bondage to other nations, and the signal of the near approach and reign of David's Son on David's throne.

I now proceed to inquire after the power symbolized by "the moon." Let it be remembered it must be found in the old Roman earth, or land; and it must be second in magnitude to the Imperial. Thus situated, I am at no loss to designate the power, viz., the Mohammedan. It is remarkable that "Crescent"—the increasing moon—is the standard of that power; and further, that this power has held possession of Jerusalem ever since A. D. 636, with the exception of about one century that it was in the hands of the Crusaders. This power waxed stronger and stronger for a long period; but within the last century it has given "signs" of waning—and, what is remarkable, in about six years after the extinction of the Roman imperial power, in 1815, the Mohammedan, or Ottoman power began to wane and fall with a rapidity that made even her enemies afraid. From the commencement of the Greek revolution, 1821, a series of calamities fell upon this moon power that marked her certain and speedy downfall. She has lately given "signs" of being "turned to blood," or of having her light as a ruling power extinguished. Here, then, is another sign of the end of "the times of the Gentiles," and of the establishment of the kingdom of God.

Having thus prepared the way, I can have no hesitation in saying that the various monarchies of Europe are the powers symbolized by "the stars." Just prior to the times of the Gentiles ending, and the establishment of the kingdom of God on earth under the reign of David's Son on the throne of his father, there would be "signs in the stars"—or indications of these lesser monarchies being ex-

tinguished. Here I need hardly enter into any details. The convulsions in Europe, commencing in 1848, though they have seemed at times to be at an end, proclaim, with a trumpet tongue, that this part of the prophecy is being fulfilled before our eyes, which leaves us in no doubt as to the point in earth's history which we now occupy; and the recent events in "the East" go to confirm this view of the subject: though the powers who have been agitated on the difficulties that have arisen may fancy they have settled affairs that relate to the "moon" power and the stability of the strength of the "stars," or the governments of the other powers, so that they can say, "*Peace and safety*" (1 Thess. v. 3), it may indicate that "sudden destruction shall come upon them, and they shall not escape."

EDITOR.

### "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of HENRY DUNN (of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

#### XVI.

#### THE SECOND ADVENT.

##### REAL DIFFICULTIES.

THE first is the declaration made by our Lord in these words—"Ye shall not have gone over the cities of Israel till the Son of man be come." The second is like unto it—"Verily I say unto you, there be some standing here which [owing to lengthened life] shall not taste of death till they see the Son of man coming in his kingdom." How ought these words to be interpreted?

So far as I know, the advocates of the premillennial advent, of whom the late Dean Alford was a distinguished one, say, like their adversaries, that the passages in question refer to the destruction of Jerusalem, that event being regarded as typical of the final coming of the Lord; that in the passages quoted "Christ refers to the full manifestation of his kingdom by the annihilation of the Jewish polity." I cannot, however, but feel that this is a forced interpretation, and little better than a mere fancy, for it is quite unauthorized by Scripture. There the fall of Jerusalem is never spoken of either as a "coming" of Christ, or as typical of that event.

Nor, as a fact, did the fall of that city lead to the "full manifestation of the kingdom," either among Jews or Gentiles. All that it led to was the rapid development of errors and corruptions which prepared the way for the manifestation of the mystery of iniquity.

The Lord Jesus, in the twenty-fourth chapter of Matthew, does indeed predict the ruin of Jerusalem before that generation had quite passed away, and he speaks at the same time of his second advent. But he never connects the two events, or regards the one as typical of the other. His object rather seems to be to prevent the confusion of the two; to warn the disciples against the supposition—a very natural one—that the passing away of the Jewish dispensation was an indication that the end of all things was at hand.

The notion that the fall of Jerusalem was a coming of Christ would never, I am satisfied, have been entertained for a moment, had not the difficulty of interpreting the texts now under our notice pressed heavily on commentators.

Further, "what does this interpretation involve?" "what does it necessarily lead to?" Clearly this: If, in the instances referred to, the coming of the Lord in the glory of his Father with the holy angels may be understood figuratively, or "spiritually" as it is termed, the same principle in interpretation must, in common consistency, be applied to every text which speaks of the coming of Christ. And this has been done until the expectation of Christ's actual return in the clouds of heaven has all but died out.

Nothing to my mind can be clearer than that the first Christians, in these passages, understood the Lord to speak of his own *actual Advent*. The Thessalonians, in particular, were so persuaded of the imminence of that event, that Paul was obliged to warn them against being led into the error of supposing they might with impunity neglect present duty. Nevertheless they continued, like the apostle himself, and in common with the whole primitive Church, to dwell on "the coming" as their great hope, and they all died firmly believing that a few years would bring it about. Yet the Saviour came not, nor is he come yet, although eighteen hundred years have passed away.

May not, however, these difficulties be removed, if it can be shown, as I think it may, that the translation of the verses quoted is defective; that the words, "Till the Son of man be come," and the phrase, "*shall not taste of death*," ought to be read thus: the first, "Till the Son of man *may* come," and the second, *may not* taste of death—uncertainty being in both cases implied?

I accept this reading, partly because it is admitted by scholars that "in the Greek subjunctive there is ever lurking some sort of indeterminateness or contingency—that the subjunc-

tive mood implies contingency ;"\* and partly because it removes the painful idea that our Lord predicted anything of which he was ignorant, and which, therefore, did not come to pass.

The whole difficulty vanishes if only we are permitted to read his words as implying contingency, for they then simply associate uncertainty as to time with certainty as to the event. And they teach further the duty of Christians in relation to "the coming" to be always watchful and always waiting for it.

The same remark applies to another text which has been the subject of much controversy: "This generation† shall not pass till these things be fulfilled," words which are immediately followed by a declaration that "of that day and hour [exact or approximate time] knoweth no man, no, not the angels of heaven."

What we have always to keep in mind is that "the times and the seasons" God has reserved; a truth which, had it been remembered, would have preserved us from a host of idle speculations regarding the dates given in the Apocalypse, dates which are obviously given not to reveal what God has concealed, but to teach us that all things will come in their appointed order.—*Ibid.*

#### TIME OF THE ADVENT.

Nothing startles a careful observer more than the discovery of the fact that, in the eyes of all the Old Testament seers, the humiliation and the glorification of Messiah on the earth seem to touch each other. His advent is always regarded as the immediate harbinger of the world's subjection. Not a hint is given of delay; not a suspicion seems to have entered

\* "The subjunctive, says Donaldson was originally a determinate tense like the future, and signified the probable occurrence of something after the time of speaking." Elsewhere (p. 172) he freely renders the subjunctive *didō* I am likely to give. "In practice this determinable probability becomes an indeterminate contingency of whatever kind, to be gathered from context and circumstances." See *Introd. to Rotherham's New Testament*, newly translated.—*Bagster.*

† It is needless to go into the controversy which has arisen as to the precise meaning of the word *genea*. It certainly seems to be used somewhat vaguely, as, *e. g.*, Matt. xvii. 17, where our Lord speaks of his disciples as a "faithless and perverse generation." He could not *there* mean that they were such, as distinguished from any previous generation of men. Nor have we any reason to suppose that the Pharisees of that day were "a generation of vipers" in any sense which marked them out as worse than their predecessors. If we, colloquially speaking, say of the people around us, "They are a perverse generation," we do not mean to imply that those who lived thirty or fifty years before them were not so.

their minds that eighteen hundred years and more of struggle and persecution should intervene, at the end of which five-sixths of the human race should be found even historically unacquainted with the fact of Christ's existence.

Who can wonder then that the apostles should have expected the glory of Messiah to follow immediately on his humiliation, and ask, even at the last moment, "Wilt thou at this time restore the kingdom to Israel?" Who can wonder that, after the ascension of their Lord, both they and their followers should, for some years, have lived in daily expectation of his second and glorious coming in the clouds of heaven?

And yet they might have avoided the error if they had been mindful of the Lord's teaching when he sat upon the Mount of Olives and answered their question, "What shall be the sign of thy coming, and of the end of the world?" They ought to have remembered that while he was yet with them he said, "The end is not yet;" the "Gospel of the kingdom" must first be "preached in all the world for a witness unto all nations," and "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But they understood not these things, for they were as yet hidden from their eyes.

It was not, probably, till Paul received, by special revelation, a knowledge of "the mystery which in other ages was not made known unto the sons of men," that just views began to prevail relative to the true character of the dispensation under which they were placed.

Scripture distinctly teaches that the day and the hour of the Lord's coming is intentionally, and therefore effectually, hidden from mortal eye; but this is no reason for asserting either that he may be expected to-day or to-morrow, or, on the other hand, that he is not likely to come for five hundred or a thousand years.

It may or may not be true that the world is a very young world; but it is singular that while this opinion largely prevails, not a few thoughtful men have come to the conclusion that it is ere long likely to die of old age—that the race, in short, will soon die out. Robertson (of Brighton), in one of his sermons, says: "The wisest thinkers tell us that there are already on the globe traces of a demonstration that THE HUMAN RACE is drawing to its close. Each of the great human families has had its day—its infancy, its manhood, its decline. The two last races that have not been tried are on the stage of earth doing their work now.

There is no other to succeed them. The time is near when the bones of the last human being will be given to the dust. It is certain that before very long the race must be extinct." Dr. Arnold, when lecturing in Oxford, after taking a survey of modern history, was asked whether there were, in the existing resources of the nations of mankind, any materials for a new epoch, distinct from those which have gone before. And he answered, None. Dean Stanley, meditating on this conclusion, which he does not dispute, observes: "We cannot hesitate to say that if the Christian Church be drawing to its end, or if it continue to its end with no other objects than those which it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring, cut short in full view of the summer—a stately vessel, wrecked within the very sight of shore."

True it is that new empires are arising, new powers developing, new hopes springing up; that commerce is uniting nations too long severed by their mistakes; and that physical science is extending its benefits on every side, imparting to multitudes that material comfort without which moral growth is hopeless.

But it is equally true, as Archbishop Trench says in his University sermons, that while "there are gains in some directions, these are too surely compensated by losses in others; just as the sea, which advances upon one coast, recedes upon another. If vast regions are being subdued to the uses of civilized man, yet others, which were once the seat of civilization and of all the arts of life, are now desolate wildernesses, wandered over by wild beasts or wilder men." "How many," he adds, "were confident, and not further back than a few years, that the era of wasting wars and bloody battles had forever passed away; that railways and commerce, and men's better understanding of their material interests, had rendered these henceforward impossible! so that they met with a smile of superior scorn any suggestion that the root of bitterness, out of which such mischiefs grew, was still in the heart of man; and lo! as it were in very irony of these premature proclamations of a peace which was no peace, huger multitudes of men have never met to do the work of Cain—never has the mother earth drunk deeper of the blood of her children, violently slain, than during the last decade of the world's history."

While, therefore, I place no reliance whatever either on my own or on any other man's interpretation of *dates*, I am far from regarding

such numbers as are given us in Scripture to be unimportant. They may conceal rather than reveal the precise periods they are supposed to mark out; but they at least teach us this great lesson—that all the events of this dispensation have their limits fixed by God; that the time is short; that therefore nothing can justify us in saying that the world is yet in its infancy, or in protesting against "*dreaming*" of the coming of Christ at least during ~~this~~ <sup>the</sup> or the next century." I may be quite wrong, and therefore I wish to speak modestly, but I am fully persuaded that by far the most probable interpretation of events leads to the conclusion that the days of the "mystery of iniquity" are fast drawing to a close, and that this is coming about in connection with an order of events little thought of.—"*Reasons for Hope.*"

#### THE SIGN.

Men will, of course, differ as to the degree of importance which ought to be attached to the fact that under all previous dispensations, as well as under our own, a visible sign has preceded each of those great changes which have, so to speak, hitherto formed the stepping-stones of the Divine economy. Such was the building of the ark to the men of the old world: it was a sign or superhuman warning of the coming deluge. Such were the signs and wonders in the land of Egypt, both to Pharaoh and to Israel. Only after miraculous witness to the truth of the Divine message was judgment poured out upon that devoted land. The first advent of Christ was announced by a heavenly host, and by a meteor pointing out the place of his birth. The miracles wrought, whether by prophets or apostles, were signs both for them that believed and for them that believed not, "God bearing them witness with signs and wonders." Jerusalem fell not until, in the words of Josephus, "fearful sights and great signs from heaven" had given abundant warning of its coming doom. And, if I read Scripture aright, not till some great sign again appears will Christ come to take vengeance on his enemies and to bless and save his friends.

The QUESTION of the disciples to our Lord on the mount was not only, "*When shall these things be?*" but, "*What shall be the sign of thy coming, and [as they supposed] of the end of the world?*" or, as it is expressed by Mark, "*What shall be the sign when all these things shall be fulfilled?*" The REPLY (for the Lord does not object to answer this question), so far as it can be separated from those portions of the discourse which refer to the approaching destruction of Jerusalem, and from those which indicate a lengthened course of preparatory

events, is to this effect: After (or rather, in connection with) the darkening of the sun and moon, the falling of the stars and the shaking of the powers of heaven "shall appear the sign of the Son of man."

That the darkening of the heavenly bodies is sometimes used by the prophets poetically and figuratively to indicate approaching calamities is certain. Isaiah, Ezekiel, Amos and Joel all make use of this particular imagery. Isaiah describes a period of distinguished blessing and prosperity by saying, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." But it does not thence follow that familiar language may not, in narrative, be used colloquially to describe an actual event as it will appear to those who witness it. By far the most natural interpretation of our Lord's words is to understand by them the breaking in of the supernatural upon the ordinary course of things by a sign, visible in heaven, of such surpassing glory that it will, by its superior brightness, darken the sun and make the stars appear as if they were falling to the earth. At this great sight all the inhabitants of the earth, filled with terror, will mourn. A similar meaning must, I think, be attached to the language of Joel, as quoted by St. Peter, and to that of Luke when he says: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth [apparently as a consequence thereof] distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" also to that of the Apocalypse, both in the first chapter and in the sixth. I can scarcely conceive of a more graphic picture of what would appear to spectators, were some great sign to be seen in heaven, than that which is given in the Book of Revelation: "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

This interpretation is borne out by the universal dismay which is depicted, and occasioned apparently by a spectacle so terrible, that all classes, from the monarch to the slave, hide in dens and caves of the earth to avoid the sight; a conviction so intense that the wrath of the Lamb is about to be poured out, that the very rocks and mountains are by a bold image personified, and entreated by the terror-

stricken criminals to fall upon them, and to hide them from the face of him that sitteth upon the throne.

What permanent effect would be produced on mankind by such a sign I cannot say. In each case this would depend entirely on the moral condition of the man. After the withdrawal of the sight (for it would probably be of short continuance) the skeptic would doubtless satisfy himself with learned observations about unexplained phenomena. Rome would perceive in it God's threatenings against democracy, and a clear indication that Christ was about to appear on behalf of "his vicar." Blasphemers would only blaspheme the more. True Christians would in that day have their eyes opened. *Now* multitudes are to be found who "love the Lord," but do not "wait for his appearing." *Then* this state of mind will cease to be possible. The sign, given in forbearing mercy, will meet the case of those who, like the doubting apostle of old, are ever exclaiming, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Yet will it not be unaccompanied by the gentle rebuke, "Because thou hast *seen*, thou hast believed: blessed are they that have not seen, and yet have believed." Wickedness would be intensified by the sign and godliness would be deepened. The forces of good as well as of evil would draw their ranks closer; borderers would be obliged to choose their side; and love or hate, in relation to God, would be either enhanced or embittered.

While, therefore, I am quite clear as to the unscripturalness of any expectation of the return of the Redeemer before the full and complete development of the last form of Antichrist, and do not therefore anticipate Christ's coming either to-morrow or very soon, I hold firmly to the warrantable character of a hope to see "the sign of the Son of man in heaven" *any day*; and I do so for the following reasons:

(1) Because I observe that under all previous dispensations, as well as under our own, a *visible sign* has commonly, if not invariably, indicated the approach of each of those great changes which form, so to speak, the stepping-stones of the Divine economy, and because Scripture seems to teach that some time will elapse between the sign and the actual coming of the Lord.

(2) Because the imagery in which the revelation of this sign is clothed, whether in the gospels or in the Apocalypse, is precisely such as we might expect to be used in describing a supernatural appearance in the sky, so ter-

rible and glorious as to darken the heavenly bodies, and to fill the inhabitants of the earth with terror.

(3) Because I hold, with Archbishop Trenchard and many others, that Scripture plainly teaches that our world is not travelling on to a perfect order; that the law of progress is not constantly working; that it is folly to say, "Peace, when there is no peace;" that we do but indulge in idle illusions when we imagine that any of the moral forces now at work in the world will bring about that new and glorious birth to which we all agree it is one day to arrive; but that, on the contrary, the close of this dispensation will be in all but universal apostasy, in blood and in fire.

(4) Because the signs of the times, so far as they are to be seen in the world, all indicate the approach of the end; whether they be read in prophetic Scripture, in the growth of an atheistic materialism, in the birth of new and gigantic superstitions, or in the remarkable tendency of all modern discovery and thought to favor a universal empire, should the attempt to realize floating desires of this character ever be made by any man who might reasonably claim to be regarded as a representative of his age.

(5) Because of the rapid spread of skepticism in the Church, occasioning doubt as to the value of large portions of the Bible, feeble beliefs in relation to Divine truth generally, and an increasing disposition to say, in relation to the second advent, "Where is the promise of his coming?"

(6) Because of the strange misconceptions which now prevail as to the true *idea* of Christianity; the consequent narrowness of our popular theology; the gradual obliteration of all important distinctions between the Church and the world; the denial of any general "redemption," or redemption through Christ; and, as an effect thereof, the belief that the salvation of the world depends on the faith and service of the Church.

(7) Because I can find no reason whatever for supposing that Scripture leads us to expect that any prediction remains to be accomplished before we have a right to expect "the sign of the Son of man in heaven"; because I believe that all interpretations of ancient prophecy which support the notion of the universal triumph of the Gospel under the present dispensation are utterly groundless; and finally, because the tendency of "waiting" and "watching" for the Lord is to promote piety in the heart and "moderation" in the life; to favor the growth of a heavenly-minded superiority to the poor ambitions of

earth; and to lead to the happy enjoyment of that peculiarly Christian hope which, in all apostolic teaching, takes the place of death and the grave, whether regarded as a warning to the thoughtless or a motive to the godly. Without, therefore, assuming to have proved anything—for, as I have already said, the purposes of prophecy forbid demonstration—I have, I think, said enough to redeem from folly, and perhaps to justify as wisdom, the habit of daily realizing the blessed thought, "The Lord is at hand." Happy shall we be if the expectation leads to our "moderation" in relation to earthly desires becoming obvious unto all men.—*Ibid.*

## THE MARRIAGE OF THE LAMB.

BY ELDER S. W. BISHOP.

### No. II.

THERE must be something more than a mere flourish of words or figure of speech indicated in the statement of the Son of God that there shall a time come when he, the heavenly Bridegroom, shall claim his espoused bride and they shall be *married*. If we apply the language used as is indicated by the choice of the illustrative matrimonial union, all is plain. Let us look at that which is chosen as the resemblance. The first perfect pattern given is the union of the first Adam with his bride. There was one important consideration in the forming of this union. That purpose is revealed in the following language used by their Creator to the first pair: "And God said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. i. 28. This purpose has never been changed nor this commandment rescinded by divine disposal, and all efforts to neutralize it have brought their own punishment on all those who sin against the laws of life, which are the laws of God.

The world would never have been peopled if God had not given Adam "an help meet for him." God designed that the earth should be peopled, and he therefore provided the means. Whatever else Adam may have done, he did nothing whatever toward the accomplishment of this great design till his bride was prepared *for* and given to him. When she was given to Adam she was exactly adapted to an equal union with her husband for the carrying out of the one great design for which they were both created "in the image of God." Everything else alongside of this one great purpose could be reckoned in importance only as a help to the producing

of that one great effect. It did not matter so much what other circumstances might occur in the life of that first pair; the one great culminating point that God designed should be reached is, the earth shall be filled through the fruitfulness of this pair. God took the woman from the side of the man that it might be *literally* true that they twain are "one flesh." He did not take the woman from his head, that she might by that selection suppose that he intended her as his ruler; neither did he take her from his feet, to indicate that she should be downtrodden; but he took her from his side, indicating by the act that they twain, when God joins them together, are "one flesh."

Adam the first was a type of Christ. This is plainly taught in the Scriptures. See Rom. v. 14. Prof. Murdock translates this verse as follows: "Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the command by Adam, who was the type of him who was to come." This typical arrangement concerns the matter under consideration, viz., the peopling or the filling of the earth. As in the type, so also in antitype: there must be a bridegroom and a bride. They must both be fully qualified, adapted, prepared for the accomplishment of the work to which they are called by the divine appointment. Until both are fully fitted to the work, that work cannot be done. The bridegroom cannot accomplish it alone. The marriage must first take place, then the work of replenishing the earth begins. Here is where the Christian world is unconditionally mistaken. It is no part of the work of this or of past ages to people the earth with a holy race, to evangelize the world, or to bless the nations. "All that work lies beyond the present age. Everything that the first Adam and his bride have done in the past in themselves, or in after generations in their offspring—yea, all that has been done by the second Adam up to the present time, and all that will be done to the end of this age by all parties concerned, is only preparatory to the final work that is to be accomplished by the heavenly Bridegroom and his Bride after they are made "one" (immortal) flesh; after the marriage of the Lamb to his immortalized bride is an accomplished fact.

How often we have heard the text quoted and applied to the Church in this age that reads, "And the Spirit and the bride say, Come."—Rev. xxii. 17. This is a mistake. The Church is not now a bride. She is only espoused now. She is not yet presented or given away. Her presentation is when the Bride-

groom comes. "The bridegroom came, and they that were ready went in with him to the marriage."—Matt. xxv. 10.

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall *present* us with you."—2 Cor. iv. 4.

"Now unto him that is able to keep you from falling, and to *present* you faultless before the throne of his glory with exceeding joy, to God above, our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority, both now and throughout all the ages. Amen."—Jude, 24, 25. EM. DIA. When the Church is thus *presented* she is a virgin; she is not yet married. She is a *chaste* virgin. 2 Cor. xi. 2—"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

I have proved conclusively, in a previous article, that the marriage cannot take place this side of the coming of Christ. I affirm that the Bridegroom and Bride cannot be "one flesh" while the one is immortal and the other mortal. The Church must be made immortal before she can be married to her already immortalized spouse. Rev. xxii. 17 does not, therefore, belong in this age, but will become a universal proclamation beyond the marriage supper of the Lamb, and it will not be unfruitful in its glorious results. It will result in the accomplishment of all that was contemplated in the plan that was set forth in the figure, the union of the first pair in Eden, and will at last people the earth with a race who will walk in humble, perfect obedience to the law that shall "go forth out of Zion," and "the world of the Lord from Jerusalem."

Then all nations shall come and worship before God.—Rev. xv. 4. Then the nations shall walk in the light of the city of God.—Ch. xxi. 24.

Then the great multitude which no man could number, of all nations and kindreds, and people and tongues, will stand before the throne clothed in white robes, and palms in their hands; and they will cry, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And *all the angels* will join in the closing anthem of praise, saying, AMEN: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for the ages of the ages, when they see the mass of the race redeemed to an endless life.

Oh, what scenes are just before us! What wonderful events are about to transpire! Is it not consoling to know that we are to participate in these wondrous scenes? Yea, we are to be fully identified with, to act a first part

in, the most sublime of those glorious events that shall thrill angelic minds with wonder, love and praise. All this to those spotless ones who shall make up the Bride of Christ. What matter if we suffer here—suffer because of our blessed hope and faith; suffer by being cast out by our fellows; suffer by hunger and want; suffer by persecution and scorn: we will not mind it much, for already we can see glimpses of the dawning of the eternal ages. Yes, there are sure indications of the coming of the heavenly Bridegroom to welcome us to the marriage feast. We feel the assurance of the Spirit of God, coupled with a life wholly devoted to him, that we have on the wedding garment, and soon these troubles “on every side” will all be lost in the flood of the “eternal weight of glory” that will be wrought out for us by these momentary, these light afflictions. We will endure all things yet *a little longer*, and then ALL THINGS will be ours. AMEN, and AMEN.

*West Meriden, Conn.*

#### “CONDITIONAL IMMORTALITY.”

THE Bible teaching on this important subject is rapidly gaining ground in Europe. *The Rainbow* says:

In Switzerland, where the Calvinistic Malakoff has again and again been compelled to lower its flag at the summons of free thought, intolerance has still its cardinals and neoplatonism its lovers. Dr. Petavel, our distinguished friend and ally (he will pardon us for so terming him), whose praise should be in all the churches, and would be if the churches had but the wit to think for themselves, has still to fight a Sisyphean battle with the well-drilled captains of theology. It is true, he has repeatedly snapped their weapons in twain and cast them to the ground; but the weapons, though broken, are still good enough to harass a noble enemy withal, or, at least, to flourish in the sight of uninitiated spectators. Meanwhile, the true investigators of nature's secrets, the philosophers by pre-eminence, are not Dr. Petavel's opponents; and it is with reference to them that he opens his third campaign in the *Revue Theologique* of last year—the Essay, like its predecessors, bearing the title of “Conditional Immortality.” After a complimentary allusion to *L'Encyclopedie des sciences religieuses*, Dr. Petavel proceeds as follows—[in some few parts our translation is abbreviated and summarized]:

“We may say, at starting, that Conditional Immortality has awakened hardly any hostility

in the philosophical camp. M. Renouvier, the leader of French criticism, so far from denouncing our point of view, has given it his hearty accord, while the Editor of the *Critique Philosophique*, in his preliminary adjustment of the terms of debate, lays down, first, that the eschatology of Messieurs Lambert and Petavel is in perfect harmony with the condition which bases immortality, not upon the indestructible nature of the living substance, but upon the moral right in the direction of progress, and upon the inevitable action of conscience as postulated by that right, and secondly, that M. Petavel's treatment of the question, as one of exegesis, is abundantly justified if we keep in mind the place which the dogma of resurrection held both in Judaism and in primitive Christianity as the necessary condition of future life—a dogma which waxed weaker and weaker in proportion as the apostolic age receded from view and the idea of natural immortality gathered force.”\*

“A modern doctrine which alarms many believers is that of ascending evolution, the triumphant progress of which might place the name of Darwin by the side of those of Galileo and Newton. We do not say that the system has yet enlisted the unanimous assent of the learned, but, even though it should, conditional immortality will remain calmly undisturbed. Nay, ought we not rather to say that it will be recognized as the appropriate culmination of the system, and that the relation of science to revelation will be ratified accordingly? Such is the view also as set forth by Professor Goldwin Smith, of Oxford, in *Macmillan's Magazine* for January, 1877. The doctrine of evolution, he contends, does not banish from the action of a creating God the intervention of a formative influence in the various stages of his work. Darwinism, he adds, is consistent with itself in assigning to development a possible future as no less reasonable than a well-attested past. If man has passed successively, along with matter, from an inorganic to an organic state, from the condition of the animal to that of the savage, and eventually to that of civilized life, why should he not advance to the transfiguration and immortalization of his being? The arrest of finality is at war with the instinct which

\* How true this is may be seen in the declaration attributed to Origen by Hagenbach, in his *History of Christian Doctrine*, namely, that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained.—*Translator.*

refuses to regard nature as stationary. So, in theology, where the law of transformation is distinctly traceable, the best conditions survive; those which resist the law of progress perish. We would all like to be candidates of immortality; but he that sins voluntarily shuts himself out; the unregenerate will be the mastodons of the moral world; and God's election will be seen to be no other than a natural election where liberty has had ample play. These remarks, it is true, point to races rather than to individuals; yet, to many minds, they may furnish a physiological argument in favor of personal survival after death."

[But leaving evolution to take care of itself, and abstaining for the present from Scripture authority, M. Petavel proceeds, on the basis of what he calls 'Universal Analogy,' to ascertain the conditions of immortality by first apprehending the conditions of man's existence. This is largely dwelt upon; and, though we grieve to compress the thoughts of so luminous a writer, our remaining extracts must necessarily be fragmentary.—*Ed. of Rainbow.*]

"Seeing that the creation of man is a supreme good, his destruction cannot but be regarded as a superlative evil. Satan, as the type of evil, is, therefore, called by our Lord a man-slayer or a murderer. Evil, voluntarily committed, takes the name of sin, and is fatal to the conditions of the moral creature with himself, with God and with the world. To attempt to live in the violation of these fixed conditions is an insolent and foolish experiment. The law of progress being given, sin lies in the refusal to develop the higher elements of his nature, namely, reason and the religious sentiment. It is at this point that man commences suicide; he is falling back to animalism—a process not inaptly set forth by the mediæval artists when they equipped Satan with cloven feet, a caudal extremity and the horns of a goat. The penalty moreover, is in exact agreement with the evil wrought; sin chastises itself and slays the sinner. This law, to which the ancients gave the name of Nemesis, has been thus expanded by that father of orthodoxy, Athanasius, in his treatise on the Word made flesh."

"'Transgression,' says he, 'has caused man to fall backward toward his natural state, replunging him by a gradual destruction into that condition of nonentity where creation first found him. Now, this is quite just; for his natural state was simply one of non existence, and he would never have been summoned into existence but for the presence and the good-will of the Word. Is it not, therefore,

right that immortality should be refused to that man who refuses to know God and marches toward nonentity? For, in truth, evil has no substantial existence; it is only good, which positively exists, proceeding, as it does, from God. But the sinner having now become the prey of a dissolving power, and being mortal by his nature, remains dead and destroyed.' Athanasius then proceeds to exhibit what he regards as the great aim of the Incarnation, namely, to save man from relapsing into nonentity, and to render him immortal by renewing the divine image within him. Not less explicitly is the same view of the subject presented by Irenæus in the second century, by Nemesius in the fifth, and also by all the apostolic fathers and by the greater part of the apologist fathers."

"Indeed, so conformable is this conception to the very nature of things that it occasionally crops out even in the writings of those who dispute the position. In the recent florid work of M. Rougemont, for example, we have the following passage: 'That spirit which has resigned itself to the soft seductions of the flesh vegetates in a mortal impotence which would issue in its death and annihilation if it were not indestructible.' (*Un mystère de la Passion*, p. 397.) Nay, but this non-proven indestructibility, does it not seem to start into view at the end of his sentence, as the *Deus ex machina*, just to snatch from the author his rights as a logician?"

"Jealous for the conservation and restoration of his cherished creature, man, the paternal solicitude of the Creator has placed pain in the sombre passage leading to death. Pain is thus the vigilant sentinel warning him of danger; but the sinner, loth to accuse himself, curses that as evil which he ought rather to regard as the shepherd's staff reclaiming the wandering sheep."

"Pain always indicates the presence of evil. It is the commencement of death; and shows that destruction, either partial or total, is in course of accomplishment. But being in its essence symptomatic and preventive, it disappears either when recovery is complete, or as soon as the malady becomes hopeless. Sismondi, in his journal, tells us of an officer of his acquaintance, Major Besançon, who, at the battle of Wagram, was struck down by a sabre blow. For two hours, with a lacerated head, he rolled beneath the horses' feet; but, says he, the real sense of pain only commenced when he found himself in the tent and under the surgeon's hands. And Sismondi then adds: Providence has provided fainting as the relief of tragic agonies; and we hardly

suffer acutely till we have the fortitude to suffer ; that is to say, till recovery having set in, we make a struggle with ourselves to keep alive."—(*Fragments de son Journal*, 73.)

"And thus we may regard the office which suffering fulfills in the teachings of Revelation. Noteworthy is the fact that prolonged sufferings are quite foreign to Old Testament legislation. No state-executioner ever appears. Neither question by torture, nor impalement, dungeons, racks, nor wheels, nor any other of the odious punishments which have disgraced ancient and modern civilization, find their equivalent in the Sinitic code. Crucifixion we know to have been of Roman origin ; whereas in the Jewish punishment of stoning, the very first blow was directed to shatter the criminal's chest. In sacrifices, where the victim represents the sinner, if the execution were prolonged, the sacrifice was rejected ; and to this hour, if the smallest unnecessary pain result from the use of a defective weapon, the flesh is forbidden to the faithful. Even the burning of the victim was no symbol of suffering, for it came after immolation ; it rather set forth the annihilation which threatened the incorrigible offender. The flood, the fire, the sword—these have, in turn, overtaken the men of Noah's time, the inhabitants of Sodom and the abandoned Canaanites. Their fate was terrible, but it lasted not. Nothing can be more prompt than the thunderbolt ; and has not the thunderbolt, from time immemorial, symbolized the vengeance of heaven ? As Clement of Alexandria has said, 'Even chastisement reflects the Divine goodness ; for its primary design is to save the sinner ; and this failing, it issues in dissolution when salvation is no longer possible. The pity of the Great Parent, whose tender mercies are over all his works, is thus seen to occupy a domain from which traditional dogma and popular credulity have long time excluded it.'"

"But," contends Prof. Bonifas, 'chastisement implies suffering ; and suffering is not only an incentive to amendment, it is also a reparation due to God and to the majesty of law.' For our part, we can discover neither a rational nor a biblical basis for this worship of pain. It is an idolatry and a superstition fetched from Buddhism and Fetishism through a Romanist channel. To torture a murderer is surely not the means of restoring his victim to life. We will meet the chastising rod with resignation. We will strive above all things to merit it no longer. But worship it we will not. Do you seek to discover a veritable sanction of a broken law ? See it, then, amply

guaranteed in the unvarying covenant which sin makes with death, either partial or total. It is not written, 'The soul that sinneth shall suffer.' It is written, 'The soul that sinneth shall die,' death with all its fearful accessories, if you will ; but, after all, death is the sentence ; and the eternal silences will render to violated law the homage worthy of its eternal majesty. The crime which set the law at defiance has expired with the criminal. Dead is the serpent, dead the venom. The law, adequately avenged, survives and triumphs."

"It is now time that against the traditional doctrine we array the biblical dogma of immortality for the just and gradual destruction for the impenitent. But it prompts to suicide, says one. And the capital punishment of death, we rejoin, does this prompt to suicide ? If so, it is at least one of the arguments which the partisans for the abolition of capital punishment have altogether lost sight of. Who ever heard of reasoning such as the following : There are men who kill themselves ; consequently capital punishment has no alarms, and we must replace it by prolonged agonies ? No, on the contrary, it is because capital punishment appears to them too terribly severe that Victor Hugo, in *The Last Day of a Condemned*, and other philanthropists, have urged its suppression. Death staring us in the face withers the stoutest heart ; how much more, then, the prospect of the second death, which, to the horrors of physical dissolution adds those of a dark unknown !

"Do you tell us of suicide committed in pure gayety of heart, or from a thirst for oblivion ? Ah ! but before this point be reached there must have come over the victim a moral derangement or a deluge of woes. It is as true now as when the Epistle to the Hebrews was written, that the fear of death holds mankind in bondage. And frightful as death is, the second death will be doubly so. Only take care to exhibit it in its true colors. Show it to be at once logical, natural, manifest, inevitable, irremediable, infamous. Picture it in all its anguish, its loathsomeness, its rendings asunder, its terrors—as the most calamitous mischance that can possibly overtake a man ; as the loss of every good thing and the very consummation of evil. Some daring spirits, perchance, may cast defiance at it all, but the mass of your auditors will reflect and share your honest alarms.

"There are cases of mental aberration ; there are also cases of moral aberration—sons of perdition, whom the eloquence even of Jesus could not save ; consciences seared and souls so far sunk in corruption that the

very instinct of self-preservation seemed to exhale. At the same time, erratic manifestations of the will are present to attest the entire liberty of the human soul. Against such excesses no teaching exists which can offer an effectual restraint; and God permits suicide to take place in a spiritual sense as well as in a physical. He permits it, and he punishes it, not by eternal torments, but by the second death. Your body, said the apostle, is the temple of the Holy Spirit; but mark the alternative, 'Whoso destroyeth this temple, him will God destroy.'

"Possessing to the full all the beneficial agencies of the traditional scheme of Christianity, Conditional Immortality superadds a yet more potential influence. Life in Christ, love of the good, the beautiful and the true, the everlasting rapture of communion with God and his saints, the splendors of heaven, the pangs of Gehenna, everything which the most lively imagination can conceive short of the inconceivable infinite—to all these chords Conditional Immortality gives vibration. Sundry discordances meanwhile are banished from her keyboard, to be replaced by new-found harmonies.

"The ambassador of Conditional Immortality lingers by the pillow of the dying man whose furious blasphemies or whose sneers have discarded the traditional dogma; and having to some extent restored calmness, he thus addresses him: My friend, it is not my God who thus exasperates thee. Do but listen to the voice of affection. He loves thee now, and will love thee to the end, do what thou wilt. Thou mayest repel him, but hate him thou canst not with any show of reason. Death is not his work, supposing that he has no existence; but he does exist; and Jesus, his living image, reveals to thee in his own person a love divine without reserve. More than thyself, before thyself, and for thyself he hath suffered. God never chastises but with regret. He was under no obligation to impart thy present life. He now makes you the gratuitous offer of a better. If thou preferrest annihilation, he will respect thy liberty. If the prospect of eternal death be attractive, I will not dispute the sole consolation of thy misery. My tears will flow without offending thee. I shall cease to speak; but remember, that so long as a pulsation of life or a glimmer of personal conscience remain within thee, so long will the arms of the Heavenly Father be open to welcome thee—open will be the source of his life, open all the treasures with which he may yet enrich thee.

"If there are sinners whom an appeal such as this urges to suicide, they can belong, we imagine, only to the perishing class signalized in 2 Cor. ii. 15, for whom, says the apostle, the Gospel has but an odor of death. But this is no reason why we should refrain from preaching that Gospel. In fine, we declare that for our part we hold eternal life to be the sublimest good, eternal death the direst woe, and sin, the parent of death, the most revolting of all objects. What more need be said? The imagination cannot rationally take up a stronger position.

"In its aspect toward the converted sinner Conditional Immortality possesses a force which may be pronounced unique, carrying as it does the doctrine of the irreparability of evil. The traditional dogma is unphilosophic. It ignores gradations by attributing to faith the magical virtue of neutralizing all the consequences of evil. Salvation is either everything or it is nothing. In the case of a transgressor whose whole life has been the prey of his passions, let him at the last moment repent; and then not only is his lot among the saved (which is true enough), but it is equivalent to the lot of the man whose entire career has been one of struggle and prayer. Pardon thus becomes impunity; and following it out to the end, ritualism completes the fatal scheme by contravening all justice. A sacramental formula will save from Gehenna; a donation or a bequest to the Church will abridge the term of purgatory. Constantine may stain his hands in the blood of his offspring; for the baptism which he reserves for his last hour will give him space for repentance.

"Now, the biblical principle of life shatters these abuses. Sin is felt to be a gangrene—a dissolving fire—involving necessarily some amount of damage, some destruction, total or partial, local or general. You may arrest the action of the fire, or you may re-construct the ruined edifice; but you will never be able to say that damage or loss has not accrued. The healed cancer still leaves a lasting cicatrice. Greatly to have sinned is greatly to have suffered loss. Little sin—little loss. But in either case the loss is irreparable and eternal.

"This stern truth, without quenching grace, leaves room for justice. On each believer it bestows salvation, but it is a salvation in accordance with the works of each. It consoles us without steeping us in dangerous illusions. It holds in morals the adjusting power which the representation of minorities occupies in politics. It opposes to the passions of the sinner who fancies himself converted, and yet is but half so, a barrier all unknown to the tra-

ditional scheme. Thus to pour light on the irreparable nature of sin—is this to negative the terrible reality; is this to imperil the force of its conviction?

“It has been asserted by a writer in *Le Témoignage* that, viewed from our standpoint, the divinity of Jesus Christ may as well be dismissed. That writer is entirely mistaken. It is just here that the hope of our immortality reposes; the divinity of Jesus Christ being a far more essential element in our view than in that of the traditional scheme. For, in fact, while it is just possible to conceive of the self-sacrifice of some man or angel sufficing to quench our lasting woes and to procure healing for our souls and bodies, it is not possible to conceive of the communication of endless life to a perishing creature as other than the prerogative of him who alone hath immortality. If, therefore, we derive from Jesus this eternal life, Jesus can be to us no other than God manifested in the flesh. According to the biblical view of Conditional Immortality, there is no life of any kind apart from the Eternal Word of which Jesus is the incarnation. This creative Word animates at the same time that it enlightens every man that cometh into the world. Unconverted sinners apprehend only the twilight of Christ who is the Sun of souls but as yet below their horizon. To us Jesus is not only a somewhat, he is everything; and that strength of his which penetrates us becomes the most sustaining proof of his divinity.

“Prolonged reflection makes it more and more apparent that Conditional Immortality, no longer hostile to evangelical teaching, only reanimates it with youthful vigor. Among the primitive dogmas select one of the most discredited, namely, that of predestination. Who preaches it now, either in Calvin’s city or in Scotland? A forced immortality, irrevocably consigning evil doers to endless suffering, has stamped it with a hateful character. Eliminate this error, and election stands forth simply as the liberty exercised by the Divine Being in the distribution of his gifts—a like liberty reigning throughout nature, where none complain of a benefactor’s choice. Unequal portions indeed are indispensable for that variety which embellishes the universe. If the prerogatives conferred by God must needs become motives of jealousy, it had been better to limit creation to a single and unique individual. His bounty attaches infinite wealth to the right use of his gifts; but he will banish from his universe those who ungratefully refuse to accept the position assigned them; or rather, let us say, he will even-

tually leave them to the fatal consequences of their folly. Thus the predestination of the wicked can consist only in the determined will of the Creator not to force eternal existence on those who obstinately rush on death; and the predestination of the righteous will be the determined will and the promise to give eternal life to those who, by patient continuance in well-doing, seek for glory, honor and incorruption. These immutable designs leave untouched the liberty of the man—intelligent worm as he is, going and coming at will, in the narrow compass of his frail dwelling-place.

“Our task might here terminate had we no other adversary than the traditional doctrine; but possibly, under its flag, we may yet be assailed; in which case we are ready to launch anew the forces which have already reduced it to silence in England. In that country it may now be said to be standing at bay, unable to make any aggressive action in arrest of the second and third editions of Mr. Edward White’s book, or of the fifty thousand copies of a propagandist pamphlet. [*Report of Meeting at Cannon Street.*] We recently heard that the Primitive Methodists remain almost the sole defenders of eternal agonies. But lo! a new Proteus. The traditional dogma, when too hard pressed, suddenly transforms itself into Universalism. Without suspecting it, the orthodox teacher finds himself an Origenist. To us, indeed, the transition from the traditional dogma to Origenism appears no better than escaping from Charybdis to fall into Scylla. It is like abandoning the crumbling citadel only to take refuge in the ditch.”

#### PARDON IN ETERNITY.

BY ELDER N. H. PALMER.

THE so-called law of works was established for the innocent. Its first principle is, “The man which doeth these things shall live by them.”—Rom. x. 5.

“The law of faith,” which is but another name for the “Gospel of God,” was established for the benefit of sinners. It is couched in the Covenant of Grace, and is a permanent part of the Divine government, running parallel through eternity with the law of works. Its first principle is, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”—Rom. x. 9.

Faith is here shown to be essential to human salvation. In order to secure it the Covenant of Grace provides that God shall send preachers of the Gospel to all that be saved, that they may hear it, believe it and call upon

God, whether they be Jews having a revelation or Greeks having none.—Rom. x. 12-15.

In reference to the doctrine of the "knowledge of salvation by the remission of sins," we must distinctly bear in mind that the atonement, or the redeeming work of Christ, affords the only governmental reason we know of on which the Divine Governor acts in pardoning all that are of a pardonable character, at any time, even in the life to come.

To apply these principles we will now propose this question: Can the heathen, who have absolutely no definite information about Christ and the atonement, be pardoned and saved in the world to come? We reply, Yes; they can be saved with as much propriety as infants in Christendom can. Both are subjects of the atonement; the Spirit is no respecter of persons, and the absence of faith in both is from like causes. From the nature of the glorious Gospel it is adapted alike to all ages—the old and the young; and all conditions—the deplorably blind and the enlightened. Upon this foundation the Divine Sovereign continues to offer pardon and acceptance to all—"the ends of the earth"—whether they are in a condition to hear it or not, in that sense in which "faith cometh by hearing, and hearing by the word of God."

We observe, as one of the principal benefits of Christ's redeeming work, that the Spirit quickens all who have a natural capacity to be influenced by spiritual truths and moral motives; and this we call spiritual life. We find ample evidence of this spiritual life in the moral conduct of the heathen nations; yet they evince a lack of spiritual truth and motive for developing aright and perfecting their vitalized faculties.

They need divine light, truth, law, motive, assistance; they want a divine religion and its regenerating influence. In Christendom where the Gospel is preached it fully proclaims the love of God and the grace of Christ for sinners, and offers a full and free pardon to all who will come to God by him. In them that hear the Spirit works the love of the truth, bows the will in submission to God, becomes in them the witness of adoption, and they are thus seen to be of that character to which the Divine Governor promises pardon and salvation. Now that self-same Spirit is in the world convincing all men of "sin, and of righteousness, and of judgment." If the Spirit will (and who can or dare say he will not?) so far impart to a heathen's heart a love of truth, so far as he knows it, and the disposition to do unto others as he would have them do unto him, has he

not, substantially, that character to which God has proposed pardon and salvation?

This moral qualification of the heart in every case forms a pardonable character, and in every instance prepares the heart to agree to and accept of pardon, as soon as he hears of Christ and his work, barely and purely on account of the atonement, and just as it is offered by the Divine Governor, whether in this life or in the world to come.

This is in perfect harmony with the declaration—"There is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. Because that name is given and preached in the world whether men hear of it or not, and if the hearts of men are prepared for it, as was Cornelius, they will consent as he did to be pardoned upon Gospel conditions as soon as they hear the name of Jesus and apprehend his grace. If the event of natural death should put the hearing and the acceptance in abeyance for a time, is the purpose of God defeated thereby? and is he who has begun a good work in them not able to perform it? A foundation for faith in Christ is laid in the human heart by the Holy Spirit; and faith, as a principle of action, is either actual or latent in all men, and is not destroyed by death, but only by bringing the mind into such a state of nonconformity with the actual or the possible of true virtue, as results from great sensuality and moral corruption—from great wickedness of life!

We are wont to be much straitened in our views respecting the grace of the Gospel, limiting the Almighty to our own measures.

It is difficult in our hearts to encompass a Gospel that proclaims the Fatherhood of God and the brotherhood of men, and pledges to every one the forgiveness of sins on condition of reformation, obedience and trust; that offers to man's weakness the aid of an Almighty Spirit; assures them of the loving presence of "a Divinity that shapes their ends," that "underneath are the everlasting arms," lifting them up till they can take hold on the Infinite, and till the Spirit infuses into the soul an energy that new-shapes their whole external and social life.

He whose eyes are opened sees in this world the evidence of a divine, impartial Force that knows no caste or sex, and that seeks no aristocracy, but deposits its holiest trust even with the ignorant, the simple and the social outcast, and seeks to mould the world into its own lovely image and likeness.

The Gospel with its living Spirit reveals to honest and unperverted souls the supremacy of truth, and inspires a love of it which is

stronger than death. Its grace is not confined to forms nor symbols, but flows through all forms and methods, giving them at times a new and surprising efficiency; and the love of God and of his truth is often found to exist in souls before the conscious existence of what we persist in calling "a saving faith."

We have all along tried to treat this subject in the light of Peter's sermon to Israel, Acts, Chap. 3. "Repent ye and be converted," *now*, "and he shall send Jesus Christ which before was preached unto you," and "your sins may be blotted out when times of refreshing shall come from his presence," and at "the times of restitution of all things."

*Dalton, Ga., July, 1878.*

### DEFINITE TIME FOR THE SECOND ADVENT.

I HAVE often in the past thirty years expressed my mind decidedly against the idea that any prophetic period in the Bible gives the day, month, or year of the *second* advent of Christ. I have not felt disposed to denounce those who have held and promulgated an opposite view; yet I have felt grieved that any should bewilder themselves and others with labor to establish the idea that the exact *time* is revealed in the prophetic numbers for the advent of our Lord "from heaven," being fully persuaded that such efforts are labor lost, and will most assuredly end in disappointment to all concerned in them, if not ultimately leading them to undervalue the Scriptures themselves, from these repeated failures in searching for definite time.

I have ever endeavored to treat all kindly who were honestly believing in such a view of time; but with the light I have received, since such a movement in 1844, it would have been presumption in me to have taken any part in attempting to prove that any prophetic period in the Bible gives the definite time of Christ's return from heaven. If any think otherwise, I do not object to their expressing their opinion in the matter, provided it is done without making it a test of being prepared to meet our Redeemer on his return.

That prophetic periods give us the time of events which bring us *near* the advent, I have never doubted. I rejoice in all the light that can be shed on that subject. But it seems some persons cannot look at the prophetic periods without starting some definite time for the advent itself. That I consider a great mistake and an evil, as it tends to weaken confidence in all prophecy, and leads some to follow fancy and feeling rather than the word

itself. Those who have been leaders in these movements ought to have learned wisdom by their repeated failures. Some have, but others continue to assume they have found new data, and rush on as confident and as positive as if they had never failed! Alas, for the sheep who are fed by such shepherds! For one, I have no faith in such a course, and have had no sympathy in the latest effort in that direction; but have treated them with kindness, hoping that they would see, when their definite time should pass, that it is better not to seem to contradict the Saviour when he says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" and again, "Take ye heed, watch and pray: for ye know not when the *time* is." —Matt. xxv. 13, and Mark xiii. 33.

It is a settled fact, with me, that the Saviour will never come at any time fixed upon from the prophetic periods. The sooner, therefore, an end is made of this waste of time and money to find out by those periods the exact time of the event, the better it will be for the cause of *Truth*.

Let all remember it is *love* for the appearing of Jesus Christ that will constitute us heirs of *life* when he comes, and not the love or knowledge of the exact time of the event. Saith an apostle, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing." But nowhere does the Bible make the knowledge of the exact time—hour, day, month, or year—a condition of life eternal to any man; nor the profession of such knowledge a proof of being among "the wise," in respect to the second advent.

Let us all watch and pray, and be always in that state of mind, and in that employment that we would rejoice to have our Lord come.

So shall we be accepted of him in that day. "Come, Lord Jesus, come quickly." Ed.

### THE SEVEN CHURCHES.

BY H. BRITTAIN.

#### II.—SMYRNA.

SMYRNA. This church carries its meaning openly. (S)*myr*(na), myrrh, or bitterness. Myrrh was used for embalming the dead. Let us read Rev. iii. 8 to 11, and then note the expression. "These things saith the first and the last, which was dead and is alive,"—with the after one saith to the Church, "fear none of those things which thou shalt suffer—be thou faithful unto death, and I will give

thee a crown of life." The surpassing grace of the mention of his death when pointing to their's in his cause, and then the leading away to his own resurrection, and their's also. He was faithful unto death—so must they also be. "Be ye followers of me, as dear children."

The reign of unity in the Ephesian assembly is now followed by the reign of persecution against the Smyranean assembly. To this assembly belongs the honor of being the first Gentile assembly persecuted. Its trials were within and without. There were those who blasphemed, who said they were Jews, but were not, but were of the synagogue of Satan.

How fallen the Jews had become! The words of him who had mourned over their rejection of the Lord's prophets are now seen in realization. "Behold, your house is left unto you desolate."—Matt. xxiii. 37 to 39. The habitation had become empty, swept and garnished for the adversary of God. The Jews became foremost in the persecution of this church at Smyrna. The proof of this is to be found in the epistle which this church sent from Smyrna to its fellow churches. Among its martyrs the venerable Polycarp, disciple of John the beloved, found a place and a name which yet liveth and speaketh.

Its trials were without. "Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." The opponent of the Christ, who had offered to him all the kingdoms of the habitable—the prince of the power of the air—now brings sorrow and trial to the followers of the Christ. As the Master had borne his trials unto death, so also did they. The sincerity of their works was proved by the rich fruits which their lives bore amidst the tribulation which the Roman power brought to bear upon them, energized as it was by Satan.

To this particular church a special period was assigned—ten days of persecution. Maitland, in his work, *The Apostle's School of Prophetic Interpretation*, pp. 142 to 144, gives sufficient evidence to satisfy an unbiassed mind as to the limited period in which the Smyrniote, including Polycarp, suffered the fierce rage of their opponents. The persecution, once began, was not confined to Smyrna. Wherever Christians were to be found, there was persecution found also. For near 250 years the storm raged. The work began by the Son of God was too deeply rooted in the truth; and his followers were too nigh him to permit of either the work or the workers to be uprooted by any assailing power,

either of Satan or of man. Until the edict of Milan, A. D. 312, the record of the assembly of Christ is one of trial and of death.

The first death was all that could be inflicted on them. The safety lay in the reward set before them. "He that overcometh shall not be hurt of the second death."

Thus, the Smyranean period: the period in which the persecution of the followers of Christ is the prominent mark or sign, followed the Ephesian period.

Can we connect it with our own land? Yes. By A. D. 209, Tertullian testifies that "those parts of Britain into which the Roman arms had never penetrated, were become subject to Christ." Its isolated position preserved Britain from the fiery trials that ever and anon passed over the Roman Empire, among the Christian Churches, doubtless offering, as many have well surmised, a refuge to many from the continuous persecutions of the Roman Emperors. However the Church in Britain did not pass unscathed. Diocletian made a last savage attempt to crush out of existence the followers of Christ. It was the last, and, among his victims is ranked the name of the first British martyr of whom we have any record, Alban, of Verulamium, which town is named St. Albans to this day. The second phase passes away. "He that hath an ear let him hear what the Spirit saith unto the Churches."

57 Bradford Street, Birmingham, England,  
April, 1878.

### SOLILOQUY.

BY MRS. S. M. JUDSON.

WE are standing upon the verge of Eden restored; no sighs shall be wafted on the air of that clime; no moans shall be heard amid the rich notes of heaven's holy anthems; no destructive storm-clouds shall hover o'er those glorified fields of earth; no death shall enter the Paradise of God. Peace, eternal peace, and purity, is stamped upon every object in the Eden restored—the pearly gates, the golden streets, are all the work of him who never errs. The new Jerusalem, the glory-crowned city, emits forth the chrystal waters of eternal life, from underneath its throne, and on either side, the tree of life puts forth its "leaf" of healing power. The saints of the most high will come from the east, the west, the north, the south and be seated with Abraham and Isaac and Jacob in that blest abode. Yea, his loved ones will *all* meet on the glory-crowned plain of Eden restored; the angels too, the bright messengers of his presence, will be there to join

in anthems of praise for immortality and eternal life. "Then the sacred throng, that have come up through great tribulation and washed their robes and made them white in the blood of the Lamb, will swell the anthem louder still. No more shall earth's tyrants sway the scepter of oppression over them; no more shall the throbbing heart of humanity ache beneath oppression's unholy law, for "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."—Psa. xxii. 27, 28. Truly, this is the age of ages, and Jesus, the Son, the rightful heir, receives the diadem of royalty. Thus we see the triumph of God. The golden head of Babylon is no more. The silver breast of Medo-Persia is in the past, and the brazen Greece no longer leads her victorious armies to the field of slaughter, and Rome, poor Rome, slumbers beneath her seven hills. The new earth shines forth in majestic beauty, and the nations of the earth learn that the God of the Bible is the God of Love.

Courage, pilgrim, let the burden  
That is pressing on thy heart  
Yield to his divine assurance,  
Bid the weight of care depart.  
Look above; the same forever  
Is thy Maker, faithful, true,  
And to day (his love unchanging),  
As before, doth care for you.  
Yet a little longer, pilgrim,  
Struggle on, and there is rest;  
Freed from temptation's power,  
Thou shalt be supremely blest.  
'Tis a warfare fierce and long  
Till this mortal life is done,  
Yet press on a little longer,  
And the victory will be won.

Norwalk, Ohio.

MRS. S. M. JUDSON.

### IS THE IDENTITY LOST IN DEATH?

A CORRESPONDENT writes me: "I heard a sermon on the immortality of the soul, in which the preacher dwelt for some time on the point, If men die as a whole, then their *identity* would be lost; therefore, the righteous would have to be re-created." He asks if I cannot "give a condensed note of" my "views on that point."

I can. Such preachers "do err, not knowing the Scriptures, nor the power of God." If David could say, "I am fearfully and wonderfully made, . . . Thine eyes did see my substance, yet being imperfect: and in thy book all my members were written, which in continuance"—*yomeem*, days—"were fash-

ioned, when as yet there was none of them."—Psa. cxxxix. 14-16. Surely a Christian may say, Though men die as a whole, their identity would *not* "be lost": the identity is just as safe and secure in God's hands after death—if he pleases to preserve it—as before we came into life at first. Calling it a *re-creation* does not frighten me; nor does the cry of "absurd" or "impossible"; for I have learned "what God has promised he is *able* also to perform"; and he needs no scholastic dabbblers, with their inventions of worldly wisdom, to help him bring "again into existence" (Septuagint of Job xiv. 14.) those who "shall be accounted worthy to obtain that world, even the resurrection from the dead."—Luke xx. 35. It is really sickening to hear men who profess to believe God is infinite in wisdom and power talk as if they knew what he cannot do. They seem to think they must help him out of difficulty by furnishing a *soul* of some sort that does not or cannot die; so that infinite knowledge and power need not be overtaken to preserve the "identity." Alas! by worldly wisdom men never did and never will find out God. God has pledged himself to raise "the dead," and that is enough. If they were not "dead as a whole," then "as a whole" they need no resurrection and cannot have one. The identity of the righteous is that of members of Christ's body, and their life is hid in him, and when Christ, who is their life, shall appear, then shall ye also appear with him in glory. See Col. iii. 3, 4.

As to men who have died without the knowledge of "the only true God and Jesus Christ," whom "God sent into the world, not to destroy men's lives, but to save them"—(see Luke ix. 56 and John xvii. 2, 3), such will also be subjects of the resurrection from the dead, though not at the same time with such as "cannot die any more"; but their *identity* will be preserved, and in God's "due time" they will "come again into existence" and be taught the truth; for "God our Saviour *will have* all men to be saved" *from death*, "and to come unto the knowledge of the truth" (1 Tim. ii. 3, 4); and God has "given Christ power over all flesh" for this purpose, that all men may be brought into perfect knowledge of God's love for the world; so great that he gave his Son for their redemption, as says the apostle, "For, as by the offence of one (Adam) judgment came upon all men to condemnation (to death), *even so* by the righteousness of one (Christ, the second Adam) the free gift came upon all men unto justification of life."—Rom. v. 18.

"Christ has *abolished* (*annulled, abrogated*) death" (2 Tim. 1-10); so that none of the race can be held in that death which came by Adam; it is to be utterly destroyed. Without this a vast majority of the human race would utterly perish without ever having had an opportunity to secure the benefits contemplated in God's plan in creation and redemption. But every "creature shall be delivered from the bondage of corruption," to which they were "made subject, *not* willingly, but by reason of him who hath subjected them in hope."—Rom. viii. 20, 21.

There is *hope* for the whole race of living again from the dead in some of "the ages to come"; and they will not rise in utter despair, as some teach. No; there is no resurrection but of mercy and good-will to men, that each one, being "delivered from the bondage of corruption" brought on all through the offence of Adam, shall have a full and perfect opportunity to secure an endless life through Jesus Christ. If, *then*, they "sin wilfully," by rejecting him as their Redeemer and Lord, their utter and hopeless ruin follows; because there is "no other sacrifice for sin."—Heb. x. Their identity was restored, but now "ceases forever."—Psalms xlix. 8. Ed.

#### THE TRUE VINE AND ITS BRANCHES.

WHAT a beautiful symbol of the connection between Christ and true believers we have in the parable of the vine.—John xv. Jesus said, "I am the true vine." In the 5th verse, "I am the vine, and ye are the branches." Do we realize the full import of these words? Speaking of himself as "the true vine" indicates that there are others which are wild. Now, we know that by nature we are not branches of this true vine; we are branches of a wild one. In other words, we are branches or members of the family of Adam, which, by departing from the restraining influences of God's holy law, and running into all kinds of sin, has become wild and unfruitful, or incapable of bringing forth any good fruit in its present state. How, then, do we become branches of the true vine? In Romans, chap. xi., the apostle speaks of two olive trees, one which is good, and one which is wild by nature, and shows that branches of the wild olive are "grafted" into the good tree. In the grafting process the husbandman takes branches of the same kind as the tree, although one is wild and the other is not. We, as branches, are of the same kind, in being of flesh and blood, as was Christ.

Let us look at the process. In severing the

branches from their natural stem, the pruning knife is required, and where the knife is used it indicates pain, sharp cutting pain. Who among us has not experienced this, in being severed by the great Husbandman, Jehovah, from all that was formerly dear to us? Old hopes, old associations have had to be given up, and all that was natural to us, before we were in a fit state to be grafted into Christ. And all this is a sharp cutting process, which cuts to the heart, but yet it is something which must be done, and must be borne, before we can be united to that vine which is contrary to nature. But the husbandman does not cut and wound more than is necessary; he is careful not to hurt and wound the branch in a manner which would damage it in the future and prevent its bearing fruit. So it is with our heavenly Father. He does not cut and wound in such a manner as that those wounds shall remain open and let out the spiritual life from the branches, after being united to Christ.

Again, in grafting into a vine, the husbandman must cut open its side, and so wound that, or there can be no union between them; and this again gives pain and suffering, although not more than is necessary, but for all that it is very acute. In wounding or cutting the side of the vine, it allows the sap or the blood to flow; but the husbandman will insert the branch, and bind up the wound as soon as possible, so that the sap may flow into the inserted branch instead of escaping. So with Christ, there could have been no union with him for us had he not been wounded. He was wounded for our transgression, and by his stripes we are healed. The wounding of Christ and bruising him for our iniquities, caused agony most intense. He was thrust through the side with a spear, and the blood came out, and it is only in consequence of his blood being shed that we can be brought into union with him, but after three days he was healed of his wound, so that his branches might be partakers of his life-giving power. And as with the branch of the vine, so with the true believer. When old associations and hopes and friendships have been cast off, the mind is not left an empty void, but new hopes and friendships with higher aspirations come in, which so far exceed the old that the sorrow and pain are but momentary, and are lost in the contemplation of what then lies before him. The believer can then see that the past was a barren and unfruitful life; but now, drawing his life and strength and vigor from Christ, so long as he abides in him, the future will not be unfruitful, but will be a joy to himself and

a blessing to others, as the fruit-bearing branch which has become united to a good tree.

But there is another side to this figure which must not be overlooked. It is only by abiding in the good tree that the branch can bear good fruit, and it is only by abiding in Christ that the believer can bring forth fruit.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." How true is this, that if the believer does not daily draw strength and nourishment from the wholesome words of the Lord Jesus, he becomes a barren and unfruitful branch. And let these words sound in our ears: "Every branch in me that beareth not fruit, he taketh away." But on the contrary: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." As it is with the branches of a vine, all do not bear the same quantity of fruit; so it is with the believers in Christ. And where is the branch that can say it has brought forth as much fruit as possible? Nowhere. But we do see that some bear more than others. So, then, the weaker ones may see that there is a higher standard to which they have not yet attained, and those that bring forth more fruit may see that purging is necessary that they may bring forth still more. Then let none complain when they are being purged, but see to it that the purifying process does not produce spiritual death in their case, but greater vigor, and make them more Christlike and more fruitful than before; for Christ himself has said, "Herein is my Father glorified, that ye bear much fruit." Let none be discouraged because their place is not at the top of the vine, for all branches of the vine cannot occupy the most prominent place; but some of those which are in a modest position bear more fruit than some which are more conspicuous.

Let everyone remember that becoming branches of the true vine does not ensure ever remaining there. As the branches may be exposed to wind and storm, they may, by having grown into a somewhat isolated position, and having to depend to some extent on their own strength, succumb to the fury of the storm, and be broken off. So may we, if we do not keep close by the stem to which we are united, and rely upon that for strength and shelter, we may succumb to the storms of life, and eventually be broken off as unfruitful branches. Let us always remember that our becoming grafted into the true vine cost too much pain and sorrow on our part, and too

much suffering on the part of our Saviour, to lightly sever such a hallowed connection. But let us hold fast to the word of life, the only source of strength, and by the strength which we derive from it, endeavor to bring forth more and more fruit, which shall redound to the glory and honor of our heavenly Father. —M. WHEELER, in the *London Messenger*.

## THE FUTURE OF GREECE.

BY H. BRITTAIN.

IN this vision of the he-goat the king of Grecia, long before his existence, has his great power described—his sudden death—and the uprising of four kingdoms as a consequence in the place of his one kingdom. Then follows a description of a little horn, or king of fierce countenance, in the latter time of their kingdom, or, as stated in the 17th and 19th verses, at *the time of the end*; for the vision is *to or at the time of the end*. Is there any proof that the time of the end has met with any fulfilment in the history of the past?

The he-goat being the king of Grecia, and the four horns four kingdoms which sprang up in his stead, it follows that the territory belonging to the one king and then to the four kingdoms is also the same territory from which the little horn or king is to come out; or this king will spring out of the territory which was enclosed within the limits of the ancient Grecian empire.

If the visions of the image, the ten-horned fourth beast and the ram and he-goat, be carefully studied and compared, the following conclusion I think will be obtained.

The little horn will spring out of that portion of the Roman empire previously possessed by the four kingdoms which sprang out of the ancient Grecian empire. As the end approaches, those mighty forces which have affected empires and races so enduringly will again lift themselves up in their ancient seats for a final effort to obtain the supremacy of the human race. The roots of commerce, learning and skill lie in the East, and in the East must they be laid bare. What so likely then, as one of the first signs, as that Greece should again claim to be heard among the nations; to be reinstated in somewhat of its old position? The elements are already in existence—a kingdom, religion and desire among its present people for enlargement. Are not Greek villages scattered now among the Turkish territory? The hour will soon be, and then the man will appear.

The prophet Zechariah (chap. ix. 13-16) thus speaks to us: "*When I have bent Judah*

for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man, and the Lord shall be seen over them and His arrow shall go forth as the lightning; the Lord of hosts shall defend them; and the Lord their God shall save them in that day as the stock of His people; for they shall be as the stones of a crown, lifted up, as an ensign upon His land."

The name Greece (or Javan) will be found in Isaiah lxvi. 19; Ezek. xxvii. 13-19; Dan. viii. 21, x. 20, xi. 2, and is applied to the country known as Greece. And we find, in this ninth chapter of Zechariah, "sons of Zion" arrayed against "sons of Greece"; the Lord of hosts interfering as of old. His right hand and His marvelous arm gaining for His people the victory.

I know of no evidence that can be produced that will prove fulfilment of this prophecy. If not, what a future, near also it may be, awaits Greece! Arrayed in opposition to Jehovah! Note that, as Ephraim and Zion and Judah are joined together in 13th verse, so also, in 9th and 10th verses, Zion, Jerusalem and Ephraim are in unison. The same who came riding in lowly state into Jerusalem, as described in the 9th verse, is the same who, in the 10th verse, is to speak peace unto the heathen; and His dominion—from sea to sea and from the river to the ends of the earth. From the time He rode into Jerusalem to the time when chariot and horse disappear from Ephraim and Jerusalem, and peace is established by His power and will, Judah and Ephraim are scattered among the nations. As their punishment has been of a double character, so their restoration will be of a double character. (Compare Jeremiah xvi. 18 with Isaiah lxi. 7.)

The declaration, it will be perceived, runs thus: "Even to-day do I declare I will render double unto thee;" the term "to-day" carrying with it comfort to all who wait for the consolation of Israel. The promise given during the first restoration from the Babylonish captivity carries the understanding heart forward to the great restoration of ALL ISRAEL to the service of the living God, the present promise united with the future hope. But when shall this be? "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece." But this "when" is still future.

The prophet Isaiah (lxvi. 19) says, after mentioning the gathering of all nations and tongues together: "I will send those that escape of them unto the nations, to Tarshish.

Pul, and Lud, that draw the bow, to Tubal and Javan." But "Javan" is the same Hebrew word rendered "Greece" elsewhere, and is evidently in this passage classed with those nations who are arrayed against *the Lord*. Javan may be written Ivan or Yvan. The founder of the Russian power was Ivan of Moscow. The head of the Russian power is the head of the Greek Church. But the Russian is the Meshech or Muscovite or Moscow power mentioned by Ezekiel (chap. xxxviii). Serious thoughts are caused by these combinations of truth. So also is Togarmah (Turkey) by the same prophet (Ezek. xxxviii). Russia, Turkey and Greece, as well as others, all united at the last! History repeats itself. Men have tried to do without God in times past, but failed. As it was, so it will be.

*Birmingham, England.*

### THE ALABASTER BOX OF OINTMENT.

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—Mark xiv. 3-9. Read also Matthew xxvi. 6-13.

THERE were at least two, some think three, occasions when women showed their love to our Lord in the manner related here. It is not my intention at present, however, to enter on the consideration of such points.

There are three parties in the description before us who claim our attention—Jesus, the woman, and those who were indignant at her prodigality.

First: *Jesus*, the guest of a man named Simon the leper—no doubt cured of his leprosy, probably by Jesus himself.

Second: A woman enters the room while the company sat at meat, having an alabaster box of very precious ointment in her hand, and she breaks the box open and pours the ointment on the head of Jesus. It is no uncommon thing in the East for a person to enter a house uninvited, during meals, take a seat apart from the table, and even join in the conversation. This woman does not seem to

have spoken a word, but, silently coming up behind the Lord while he reclined at table, she poured the costly ointment on his head.

Third: Some of the company—Matt. xxvi. 8 tells us they were disciples of Jesus—were indignant at the woman's profuseness, "and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence (£9 7s. 6d.) and given to the poor."

We should, in judging of the complaint, remember that the woman might have used the ointment for her own adornment; and probably had she done so they would have found no fault with her, but, on the contrary, might have defended her action on the ground that she had a right to do what she liked with her own, and that it was nobody's business, etc. Instances of such accusations and defense sometimes happen in our day. Very mindful of the poor, when they see money spent for the Lord's sake, the same parties are lavish of expenditure in the adornment of their own persons with glittering ornaments and costly attire. The Lord, however, did not find fault with the woman; but commended her action, and predicted for her a world-wide fame. "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Yet Jesus cared much for the poor. While he defended the woman for her generous action to himself, he reminded the fault-finders that they had ample opportunities of helping the poor, "You have the poor with you always, and whensoever you *will ye may* do them good." He preached the gospel to the poor, and exhorted that the guests at their feasts should be "the poor, the maimed, the lame and the blind"—those who are ill able to provide feasts for themselves or return the invitations. Can the absence of this class from *our* "parties" be pleasing to the Lord?

The Lord cared far more for the poor than they who found fault with the woman. Yet he defended her action in anointing his head with the costly oil. He knew her heart—he appreciated the motive. She had done it for the Master's glory.

Do we never feel toward the Lord as this woman did? It was not food she gave, nor water to refresh his weary feet, nor clothing to protect him from the winter's cold, but costly ointment to adorn his head. She did it for the Master's glory! But what can we do for him who is seated "higher than the heavens"? We can "tell of his mighty love—mighty to save." The world knows him

not; and many who do love him know not half what we know of the riches of his glory. The character of God our Father is grossly misunderstood and misrepresented; so also is that of his Son, our Lord. We can honor the Lord by telling what holy prophets and apostles have spoken of him. We can do so by the press and living voice. All cannot write or speak for the public eye and ear; but some can do this, and the rest can help them with encouraging sympathy and prayer and willing contributions to pay necessary expense.

We may seek to disseminate the gospel, as we understand it, from various motives.

First: To increase the number of our associates. This is indeed very desirable to all of us; for there are few encouragements that have a more cheering effect than to be associated with a goodly company of kindred spirits and to see others continually joining our ranks. Few can be more susceptible of this influence than the writer of these lines. Yet this motive, however strong and warrantable, is different from that of acting "for the Master's glory." It is, indeed, acting for our *own* glory, and, in character, essentially the same as that which moves to action the various political and ecclesiastical parties around us; and it is astonishing to witness the amount of self-sacrifice that men are constantly making for the increase and strength of their party or denomination. It is possible for us to be zealous in publishing the doctrines of Christ and his apostles through such a motive without thinking of the honor of our Lord.

Second: Again, we may be moved to disseminate the gospel of Christ that sinners may be saved. This is a truly right motive, because in harmony with that which moved Jehovah to send his only begotten Son into the world. Our Lord himself declared that he came to seek and to save the lost. The Apostle Paul declares his intense anxiety that "by any means he might save some." Truly, the consideration that the great mass of the population of our country is on the broad way that leads to destruction may well stir us up to call their attention to the means of escape. Still we may do so out of pure pity for the sinner, without any view to the Master's glory.

Third: But in addition to these motives we may, and we ought to make known the truth as it is in Jesus for the honor of his name. This is the highest motive we possibly can have, and it is powerful at all times. Keeping this out of sight, we are apt to become discouraged and to cease from effort to bear witness for God and his Son. The response is so poor; our message is not listened to, or,

if heard, is treated as an idle tale. We are apt to feel our efforts are of no use; men seem bent on destruction, and we feel often inclined to let them alone. With the higher motive before our minds, we would never grow faint; whether men will hear or forbear, we would not cease to speak of the goodness and mercy of God in Christ Jesus. And knowing that his truth is perverted, and his purposes regarding our race misunderstood, and loving him who first loved us, let us bear witness for him continually, and by all means, till he appear in his glory, and, in his own person, vindicate and claim the honor of his name.—W. LAING, in *The Messenger*.

### LETTERS AND EXTRACTS.

FROM GEORGE L. HART.

BRO. STORRS: I have been seeking to know more of the truth; and, as the Pyramid was being considered, I became interested in those measurements commencing at the exodus of Israel from Egypt. A very remarkable connection, allowing the Pyramid inches to be correct, is found in Josephus. He gives us 1130 years from the building of the temple to its destruction in A.D. 70 by Titus. Eleven hundred and thirty years and odd months, which would carry us into A.D. From the 1131 years deduct 70, and we have 1061 years to the birth of the Saviour. In 1 Kings vi. 1 we find in the 480th year after they came out from the land of Egypt Solomon began the foundations of the temple; add the year of the exode and we have 481 years, which, added to 1061, give us exactly 1542 years to the birth of Christ, which is the duration of the Mosaic dispensation according to the Pyramid measurement of inches for years. A careful examination of Bible history shows that Josephus is correct for the 1130 years of the time, at least.

Blessed be the Lord who so guideth us into light! Amidst the shades of surrounding skepticism we have a witness. Are we not just being tried to test our faithfulness? have not our disappointments purified and made white the waiting Bride—separating the truth from error, until we begin to apprehend? Yes; only take hold of the glorious plan of the mystery hidden to the lost of Israel, broken and yet to be healed when from "Zion, the perfection of beauty," the "Deliverer shall come and turn ungodliness from Jacob." It is too cruel, for such as have the means to do, that the light of the EXAMINER should become obscured by lack of funds; but the cry of the sectarian adventists is now, above all others,

heard warning against Bro. Storrs and his magazine. We know a little of that spirit that characterized many in the endeavor to silence our aged brother; but we can see that wilful ignorance is vice, and that those who suppose they are rich may be poor and naked when the bridal morn shall come. How many talk of the coming of Jesus who show no fruit of such a faith—just as uncharitable as ever; the time even set just far enough away so that excuse to continue in worldliness is apparent? We can see how that excuse may exist if darkness has not been dispelled by truth's pure light—the Word of God. It is remarkable how some will trample over and destroy the Prophetic word, and the "conditional prophecy," as they call it, is superabundant. Aye, nearly all but that, to Gentile believers, now is vain. But none are so blind as those that will not see. The Bridegroom is coming; surely he is at the door. Are we looking up? We have an illustration of this figure in the story of one lost in the forests, where so many cross-paths had been worn that it seemed impossible to tell which was right by the ground track; but when the road was first cut through the trees were cut away, so that the light from above appeared, and a road in the sky appeared by which the traveler was able to continue. So is the prophetic word sure until the day-dawn and the phosphor of morning appears. The road was cut long ago, but the track below has had too many wild beasts treading upon it to have the earthly tradition plain; but the heavenly, by the Spirit, is yet remaining. Job and Isaiah saw the holy avenue. No vulture's eye, though it may be very sharp to see dead carcasses, could see the glory; no ravenous beast to watch along to prey upon the helpless, as priest-craft has ever done. *Itself* must be supported if the innocent die! But "light is sown for the righteous, and gladness for the upright in heart."

Who cannot see that the cloud, like the hand, is enlarging yonder? Eastern horizon lights with the prophetic glow; the bundles of tares in the land of Jacob are being gathered; the kingdom must be cleansed and the armies that are gathering will ere long do all His will: the tribes are being raised up, "Thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about; behold all these gather themselves and come to thee! As I live, saith the Lord, thou shalt clothe thee with them all as an ornament and bind them on thee as a bride doeth. For thy waste and desolate places and the land of thy destruction shall be too narrow by reason of

the inhabitants, and they that swallowed thee up shall be far away."—Isa. xlix. The oath of God is here to perform. No "conditional prophecy," but the Gentiles shall "bring the preserved of Israel to their own border." I expect to be there with the elect by this ordained method, even if skeptics laugh; even "Adventists." The "going-to-heaven" theory, we believe, is soon to be ventilated, and the heathen theory of a "melted globe," and many of the monstrous ideas so sensual that it may at once be seen, by the light of truth, as error, and man will, ere long, be known as he is; the sins of a lifetime appear in all but those that have been washed in the blood of the Lamb. We must have our mind so pure that we are ready at all times to have a world gaze upon every wish and will. Yes, and Christ also; and if we would think how every thought is manifest even now, how careful we should be! "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Earth may shake with the whirlwind of the angry nations; yet, as David said, "Say to the heathen, The Lord reigneth; the earth shall be established that it shall not be moved."

Silently earth now awaiteth the closing drama of her kings:

From Europa's mountain summit hear the voice of Judah's angel rings,

"Stop those four destroying angels; hold the tempest of those wings!"

See at the altar, where Jew and Christian martyrs cried,  
The peer of England's lords standing; will his will be now denied?

Smoking incense is ascending; faith of Israel long;  
Prayers of saints, of all ages, rise before the golden throne.

See the fire to earth descending, where the Papal hierarch reigned;

Deliverance to Judah's captives; Christian martyrs cry,  
"Amen!"

Fire of everlasting ages cleansing earth from all sin;  
Ceasing not its burning until Justice reigns supreme.  
Desolate, despised Zion; Canaanites within thee stand—  
Fearfulness will soon surprise them; they shall not see the land:

They despise thee, in thy watching, seeking only gain—  
Oppression's hand, sectarian bribery looking bold in sins;

Hide behind the ragged boulders when the strife begins.  
But the ark of rest and comfort bearing thee above the flood,

Even where the Master sitteth, giving manna—Life of God!

Brethren, the EXAMINER will be continued if we all do our duty. Give up all non-essentials for the truth. "The Judge standeth at the door."

Yours, in truth and Christian love,

GEORGE L. HART.

East Bridgeport, Conn, July, 1878.

J. S. HATCH, Crawfordsville, Ind., writes: I am very poor in this world's goods, but am rich in faith. I am unable to pay for my papers, as I wish I was. I was very happy in reading your article on "Election"; it opened to my mind the subject in a new light, and I have preached it in several places and it gives general satisfaction. It is stripped of all that hateful aspect as presented by the old Calvinistic doctrine; and, in the words of John, "God is love." That could not be true if the old theory is true. I returned from Kentucky in June; was in that State forty-two days; had some good meetings. I am very thankful for the EXAMINER and for your sending it so long. Yours, in love of truth.

D. PARMELEE, Washington Territory, July 15, writes: I feel that the BIBLE EXAMINER ought to be better sustained. I would not forget your long labor of love in battling for the truth. I rejoiced much in reading the last EXAMINER. I seemed to have a better understanding of what was written,—more joyful in hope, more familiar with our Father in heaven and the great pleasure He has in blessing the world. Yours, in the blessed hope.

#### REMARKS BY THE EDITOR.

Bro. Parmelee is 70 years old, or more, I think. He has been for the last thirty years one of my best friends, and has aided me in years past in my darkest days financially, and his heart and hands are still open. He has been for several years far away on the Pacific coast. May the Lord preserve him from all evil in these times of trouble!

AGNES R. GODDARD, Illinois, writes: I cannot well do without the BIBLE EXAMINER, as there is not one person in the place where I live that holds the ages-to-come views. I belong to the Methodist Episcopal Church, but I have no sectarianism in my heart; therefore I am considered fanatic or insane. Yours, in hope of the coming of the Lord Jesus and the restitution of all things, or the ages upon ages of glory and of life purchased by our Redeemer's blood.

JOHN B. MCINTYRE, Western New York, writes: Through the generosity of a friend I have been a reader of your EXAMINER for a year or more. It has opened up many new ideas to me, and led me to ask, "Have all been going astray, and are all the Churches teaching false doctrine?" It would seem so; for the more I have examined the doctrine of the immortality of the soul the more I am con-

vinced it is not according to the Scriptures. You have thrown much light on it in the state of the dead, and cleared up many passages which were dark to me before. I find that in the eyes of orthodoxy one who does not believe in the immortality of the soul is considered worse than a heathen. Please send me the EXAMINER; I wish the articles on the state of the dead entire.

LUCY E. WATSON, writing from Pittsfield, N. H., says: My mother prizes the EXAMINER next to her Bible; and my sister would not part with it at all. They love to read and compare Scripture with Scripture. I am more interested in it than any other periodical, for it shows God to be a God of love and justice. I am glad the Lord showed me light on his Word; for it does not seem to me that with my nature I could love a being that I thought would torment me eternally. If I served such a being it would be a slavish fear; but when I saw that He loved *me* and gave his Son to die for my salvation, my heart was won, and, with the apostle, I feel that the love of God constraineth me, for truly "I love Him because He first loved me." Oh, what a wonderful plan is that of redemption! With the poet I can say, "*Wonderful Saviour!*" And the more we know of Him the better we shall love him and the more faithfully we shall serve Him. It is my prayer that I may keep all of His commands; for when the faithful of every age and clime are gathered, I do want to be found with those that have clean hands and a pure heart. Pray for me that I may be *all ready* to hail the Master when He comes.

FROM ELDER N. H. PALMER.

BRO. STORRS: Vol. XXII. of the EXAMINER is nearly completed, and as this may be the last I shall write till the time shall expire, permit me to say it is always full of interest, energy and point, and unflaggingly maintains its *advanced position*. Among the agencies that are now so terribly shaking the elements of the religious world it occupies no inconsiderable part; and when it will have ceased to stir it may be that, as the wintry forces have prepared the earth for fruitfulness, that it may crown the year with gladness, so the present agitation may be succeeded by the spring-time of a new moral world, whose sun shall no more go down, and where none shall say, "I am sick!" Shall I be there? This is my expectation and my desire. Then I may be permitted personally to greet *you* and to grasp the kind hand that has ministered to my ne-

cessities, and that has directed and supported me amid the darkness and afflictions of this life. But ere this bliss is ours we must pass our change. God has this season blessed me with an increase of strength, and I have been able to assist my children in their crop. My wife has been very feeble this season. May God continue to bless you and yours, and as your days so may your strength be!

Your much obliged brother in Christ.

Dalton, Ga., July 6, 1878.

ELDER J. LEWIS, Grafton, Ill., writes, June 10th: This day is my 78th birthday. I never was more thankful and happy than now in hope of living to see the Redeemer come to reign on David's throne. Praise the Lord for the light that is shining in the sure Word of prophecy. I know not how to express my gratitude to our Father in heaven for the BIBLE EXAMINER. May it and its Editor live till the LIFE-GIVER comes!

K. S. PETTIBONE, Grand Rapids, Mich., writes: Take good care of thyself a little longer. Time is not far distant when the EXAMINER will not be needed in its present form. Until then we cannot very well do without it. Great Britain taking possession of Cyprus is going to dry up the Euphrates and make way for "the Kings of the East." The treading down of Jerusalem is about to be brought to the ending. Then, "when we see all these things in the past, look up, for your redemption draweth nigh." Oh, happy day! Christ is coming to reign and redeem all the Father gave him.

L. J. WILCOX, Mass., writes: Feeling and knowing that you have the truth, I send you this (\$—), hoping it will help a little to spread the glorious truth which is so soon to be realized by the righteous.

Some men are zealous for truth, provided it be truth brought to light by themselves.

Each part of our nature should be duly controlled, and kept within its own proper province; and the whole "brought into subjection to Christ," and dedicated to Him. But there is no real Christian humility—though there be debasement—in renouncing the exercise of human reason, to follow the dictates of human feeling. The Apostle's precept is, "in malice be ye children, but in understanding be men."

# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, SEPTEMBER, 1878.

All Communications should be addressed to No. 72 HICKS STEET, BROOKLYN, N.Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.

## EDITORIAL NOTICES.

**SPECIAL.**—To subscribers of two or more years' standing, who have paid up to the end of this volume, the EXAMINER will be *continued*, unless they inform me immediately that they wish a discontinuance.

To subscribers who have taken only the volume now closed the EXAMINER will *not* be continued, unless they give notice by a remittance, or otherwise, of their desire to continue.

*Single* subscribers who have paid only one dollar for the volume now closed will no longer receive the EXAMINER unless they remit *two* dollars; in which case they shall have the next volume without further charge.

Subscribers who have *not* paid anything on *this* volume shall have their past indebtedness cancelled and receive the next volume if they remit three dollars soon.

Subscribers who have taken the EXAMINER in "*Clubs*" should renew immediately if they wish to continue it in that manner.

TO THOSE WHO RECEIVE THE EXAMINER GRATIS.—It has been a pleasure to send this magazine *gratis* to poor friends who are not able to pay anything. I am wholly dependent upon others for the means to supply such; and with most of them I am unacquainted personally. If any of them desire the EXAMINER continued, let them inform me and state their circumstances, otherwise it may be sent no more. The greatest economy is necessary to sustain this magazine.

Any paying subscriber who has failed to receive a number of this volume shall have it supplied if I am informed soon.

Any person wishing either volume of the EXAMINER in sheets—that is, *unbound*—shall have it on the receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21 and 22; only a few, however, of volume 20.

**BOUND VOLUMES.**—The BIBLE EXAMINER *bound* can now be furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

**REMITTANCES.**—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends

on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, carefully sealed and properly directed, without registering as with.

The next best thing to a "*Postal Money Order*" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

The Bible Examiner is a Monthly Magazine. *Terms*, \$2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "*Postal Money Orders*" sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the followings terms:

Two copies, to one address,	\$3.
Four " " "	5.
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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

## LETTERS RECEIVED TO AUG. 28.

No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Lucretia B. Lamb, Mrs. M. A. Battersby, David McBride, J. H. Burington, J. S. Hatch, Israel Putnam, James Lesslie, Esq., Geo. W. Ficks, E. Wolcott, J. B. Eggleston, Wilbur A. Hart, Eld. J. Parry, Geo. P. Blackwell, Fanny M. Young, A. Logan, Mrs. A. M. Sappington.

## PARCELS SENT TO AUG. 28.

David McBride, J. H. Burington, S. T. Blessing, Mm. S. Davis.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II : 4-6.

VOL. XXII.

NEW YORK, SEPTEMBER, 1878.

No. 12.

## THE BIBLE EXAMINER AND ITS EDITOR.

THIS periodical was commenced in 1842. Geo. Storrs had been a minister in the Methodist Episcopal Church from 1825 to 1840, and filled some of the first appointments in the Conference of which he was a member, but withdrew from said Church in 1840, because his liberty to teach and labor according to his convictions of truth could not be allowed in his relation to that Church.

From 1840 to the present time he has never been connected with any humanly organized body called a "Church," because he would not be trammelled in his search for truth. For five years he published occasionally the BIBLE EXAMINER till 1847; then it became a regular monthly, with an interval of two and a half years, till the fall of 1863, when its influence had been so extensive that its friends called for a *weekly* paper, and invited Geo. Storrs to become its Editor. To comply with this request he *suspended* the EXAMINER, and for eight years acted as Editor of the weekly. At the end of that time, or in 1871, he had advanced doctrinally to his present position in regard to the purposes of God respecting the human race. Those called "The Board of Managers" of the weekly paper refused to allow him to publish his advanced views in their periodical; as a consequence, Mr. Storrs withdrew altogether from their service and connection, and revived the BIBLE EXAMINER in September, 1871.

In the No. for October, or No. 2 of Vol. XVI., the following short article appeared :

"WHAT THEY SAY. —It is said, 'The Board of Managers should have control of the Editor; for, what if the Editor should become a Universalist?' To this we simply reply, What if the Board of Managers should all, or a majority, 'become Universalists,' or something worse? which is quite as likely as the other; at any rate, it is not impossible. But the plea is a sectarian one. It amounts to just this: 'Our Editor must publish what we now believe and be sure to give us no advanced ideas; thus contravening the words of Jesus: 'Every scribe instructed into the kingdom of heaven is like a householder, which bringeth forth out

of his treasures things *new* and old.'—Matt. xiii. 52.

"He cannot sustain the BIBLE EXAMINER: he has no funds.' So say some of our late associates. Well, we know *that* as truly as they do; but we have ventured on the Lord in times past, when we 'had no funds,' and have found that the 'gold and silver are the Lord's.'

"We confess ourself a poor man, so far as personal funds are concerned; but we adopt the language of Paul: 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' We have a 'Father' who has the 'funds' and knows how to use them. We shall ask him to give us just as much as he sees best for us and his cause, and he will do it."

Thus the Editor testified his belief that, "It is better to trust in the Lord than to put confidence in *man*: it is better to trust in the Lord than to put confidence in *princes*."—Psa. cxviii. 8, 9. Nor has he been disappointed. Though he revived this magazine without any financial means of his own, our covenant God has opened the way for its continuance for the past seven years, nor suffered the work to cease for lack of financial aid. For this the Editor gives thanks to our Heavenly Father, and to such as have had it put into their hearts to help on the work, which he has never doubted he was called of God to do. Blessed be his name forever! Though the cloud sometimes looked dark, the light has broken through. "Praise ye the Lord." The names of the helpers might be given; but it is certain they have not helped "to be seen of men." Our Father in heaven will reward them "in due time."

With this number the EXAMINER closes Vol. XXII., or the *seventh* since its revival in 1871. All its friends will be rejoiced to know it is free from debt, except the debt of gratitude due to our covenant God and to such as have helped to bring about this result.

Vol. XXIII. will be commenced next month, and the Editor trusts will be sustained as the previous ones have been. Please respond to this announcement without delay.

## THE JEW AND THE ANTICHRIST; OR, LORD BEACONSFIELD'S POLICY.

BEACONSFIELD is a Jew—formerly known as “Disraeli”—Prime Minister of England, and also a “novel” writer.

Much has been said of the policy of this British lord, who stands next to the Queen in the English Government. That he is a “*schemer*” no one need doubt; but I am only now to speak of his policy or “*scheme*” to unite three religious bodies, viz., the Romish, the Greek and the Anglican, in one body, making Jerusalem the seat of power for it. I need not go into the particulars of this scheme, so much has been published in both secular and religious periodicals on the subject; it is, briefly, to unite these nominal churches into one, with the Romish Pope for the first head, he to be succeeded by a Pope chosen from the Greek division, next from the Anglican, giving (the united body) Palestine into their hands to govern; all the European powers guaranteeing the security of that government. That would constitute the Papal government a “*beast*” in Scripture language and fulfil the prophecy of Rev. xvii. 17, which speaks of some rulers who will “*agree*, and give their kingdom unto the beast until the words of God shall be fulfilled.” This *she* beast would, when seated in Jerusalem, with the uncontrolled power over Palestine, be ruler over the kings who had given such power into her hands. But I design now only to show briefly how matters look to me if the scheme is carried out.

Lord Beaconsfield is said to be a “Christian.” It may be so; but his scheme does not look to me of that character; it rather savors the speedy advent of “*The Antichrist*,” which is yet to be developed. I said, months ago, it was my conviction that the Pope would yet have his seat in Jerusalem, and would claim to be the true Christ; and that the Jews would accept him as such and form a league with him; then the words of our Redeemer would have a fulfilment, viz.: “I am come in my Father’s name, and ye receive me not; if another shall come in his *own name*, HIM ye will receive.”—John v: 43.

This prophecy of the conduct of the Jews at a future period will have its fulfilment before the true Christ “appears in his glory”; and, as I believe, is about to take place. If Beaconsfield’s scheme succeeds, he will probably be the first to “bow the knee” to the Pope as their long-looked-for Messiah; and the apostle’s language will have a fulfilment, viz.: “Who opposeth and exalteth himself above

all that is called God or that is worshiped; so that he as God sitteth in the *temple* of God showing himself that he is God.” This Paul calls “That Man of sin” to “be revealed, the Son of perdition.”—2 Thess. ii: 3, 4.

The league to be formed with that power would be, probably, for seven years; but in the midst of that time would be broken and the Jews reap the bitter fruits of their unbelief in the true Christ, and of having accepted one who came “in his own name,” claiming the title of “*God upon earth*”; a title once before claimed by a Pope.

The Jews will return to Palestine; but it will be in unbelief of the truth of Jesus as the Christ, and they will accept “The Antichrist” and suffer terribly thereby; and when their sufferings are at their height the true Christ will appear; and then will the prophecy of Zechariah xii. be fulfilled; and God “will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon ME whom they have pierced, and they shall mourn for HIM, as one mourneth for his only son, and shall be in bitterness for HIM, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart,” etc.—Vs. 10-14.

I have thrown out these suggestions for the consideration of the thoughtful ones who are watching for “the signs of the times,” and leave the subject for the present. EDITOR.

## AN APPEAL FOR THE BIBLE EXAMINER.

BY ELDER S. W. BISHOP.

BRO. STORRS: As we near the close of another volume of our dear BIBLE EXAMINER I feel very thankful to our loving Father first, and to our dear brethren and sisters also, that through God’s preserving care, goodness and mercy, the great message of peace on earth and good-will to our race has been borne to the scattered ones another year. There are a few of our brethren, whose names I am not at liberty to call, who have put their shoulders to the wheel with a will; a few who, if they had withheld their support, unless God had raised up others to fill their places, must have doomed our dearly loved, and most highly-prized EXAMINER to cease its visits of comfort and cheer to those who read with hungry souls its words of glorious truth. I feel impressed to write what I know hundreds would say if they would speak their minds in this public manner, and

say it perhaps much better than I can say it, but certainly not more sincerely from the heart, to our dear brethren who have stood up so nobly and so kindly by the side of our venerable Editor, your deeds of love, and your manifest regard for the good of the holy cause of truth in which we are all so earnestly and so lovingly engaged, are fully appreciated, and many hearts go out in thanksgiving that by giving your means the table has up to now been furnished with the rich repast that comes monthly to our homes; and while they thank God, and you, for the good things that have come to us all in the past through the medium of our monthly preacher, we all are earnestly praying that our Father will still move, by this mighty power, on your hearts and on the hearts of all, that your offerings may continue to be consecrated on the altar of God and truth till the dawning of the eternal ages, which dawning cannot be far away.

There are, to my mind, clear indications that stirring events will soon transpire in the land promised to Abraham and his Seed that will convince all who are walking in the light of truth that we shall very soon be "called to the marriage supper of the Lamb."

I am full of courage that our dear brother Storrs, who has devoted all the energies of a long life to pioneer work in the great cause of truth and right, will live to see the last great step forward vindicated, and that most fully, at the glorious appearing of Him who is "the way, the truth and the life." It is the most earnest desire of every reader of the EXAMINER that his life, health and strength may be so preserved that he will continue to minister in holy things through our medium of thought, as its Editor, till Jesus comes and calls us to enter on a more exalted, more glorious and a far more effectual work of holy ministration, that will continue all along the endless years of the eternal ages. Let us all, dear brethren and sisters, as far as we can, endeavor to lighten the burden that rests upon Bro. Storrs; lighten it by speaking words of cheer, words so kind as to make him feel and know that the warmest sympathies of all our people are fully his; and not in word only, but especially in deeds, tell him that we feel that his arduous labors for more than half a century have not been in vain in the Lord. Let every son and daughter of the Lord Almighty who reads this number of the EXAMINER, decide at once that, by the will of God, our magazine shall live and prosper till the last day of the present age.

If this decision is fully made in the fear of God, and with a reliance upon divine

help, there will be no difficulty attending the effort to make it live and prosper.

There is not an individual that has read the EXAMINER since its last revival, but would feel sad indeed if they supposed that it would stop for lack of means. All we need is for every one of us to make this feeling practical by sending the means necessary to make the enterprise a success. Don't let your sympathies, or your money be turned into channels of doubtful disputations; but make all tell for the good of the one great cause in which we are engaged. When you send money send it in a way that it will go safe. Evil persons have stolen sums of money designed for the EXAMINER. In love to the household of God.

West Meriden, Conn., August, 1878.

### TOO NARROW VIEWS.

SOME "age to come" friends seem to be almost as much alarmed at some of my views as are the opponents of a future age. What is the matter? They are quite willing the promise and oath of God should have its fulfillment in those "left of the nations" after the second advent; but seem quite unwilling that it should cover the millions on millions who have in the past lived and died in utter ignorance of God's mercy and love in providing a remedy for the perishing in the seed of the woman who is to bruise the serpent's head and destroy the works of the devil, *i. e.*, all works of evil introduced by the one transgression of Adam; the main one of which is death. Death, which has come on unnumbered millions who have died in ignorance of God's remedy, these friends seem to suppose shuts them out from the benefit of the Edenic promise, confirmed by an oath to Abraham.

Saith Paul, "He must reign till he hath put all enemies under his feet."—1 Cor. xv. 25. This must, of course, refer to his mediatorial reign, for "He shall sit and rule upon his throne and he shall be a Priest upon his throne."—Zech. vi. 13. To put "all enemies under his feet" certainly does not imply that all enemies will be destroyed in the sense of being killed or annihilated. There is one enemy that will be so destroyed, that is death; which Paul calls "the last enemy"; this destruction annuls the power of that death which came into the world by "one man's sin;" so that no descendant of Adam can now be held in that death except by a personal and wilful rejection of the Deliverer.

To put under a Conqueror's feet, was not to kill them. The expression is taken from the

ancient custom of conquerors putting their feet on their vanquished and prostrate enemies, to signify their total defeat and subordination to the power of the victor, and is used by the apostle to represent a like subjection of all enemies to Christ and under his reign of conquest, which commences at his second advent. It is not an act of triumph over dead enemies, nor by killing living ones, but of subjection to his government and rule.

Are we to suppose that this subjection relates only to such as may be left alive after the second advent? Why then add, "The last enemy shall be destroyed—death?" All enemies are put under his feet—are subjected to him—but "The last enemy (introduced by Adam's sin) shall be destroyed," viz., "death." That destruction shows that the "Adamic death," as some call it, holds none of the race, of necessity; no death can hold any man in its dominion unless it is the result of his own wilful rejection of the LIFE-GIVER; and such rejection cannot take place till that LIFE-GIVER has first been proclaimed to him.

How does the idea of the subjection of the "left of the nations" after the advent make good the Edenic and Abrahamic promise, and the testimony of Paul that all enemies shall be put under his feet? Can it in truth be said that Christ has thus subjected them if all the myriads who have lived and died in ignorance of the Deliverer *between* the creation and "the age to come" are never to hear of him and death is never to be destroyed? Christ came "to destroy the works of the devil" (1 John iii. 8); and death is the main work of the evil which afflicts the race; and that Adamic "death shall be destroyed"; and it shall never be said that any man remains in death or is dead because Adam sinned. "The son shall not bear the iniquity of the father."—Ezek. xviii. 20. "The soul that sinneth *it* shall die."—Verse 4.

The perfect work of Christ, the second Adam, will be accomplished when he has bruised the serpent's head—eradicated all the evil from the race which the first Adam brought upon it, and every man, woman and child of that race has been placed in as good and favorable a condition as Adam was at creation; yea, they shall be placed in a more favorable condition, for "Where sin abounded, grace did *much more* abound."—Rom. v. 20.

The great DELIVERER will perform no such stinted work as Adventists and Life believers generally teach and preach; their views in these matters are only a modified form of the old heresy of eternal torment of all who do not now believe in the Christ, whether they

have ever heard of him or not. Such views are quite too narrow for the heart filled with the knowledge and love of God. ED.

#### THE "NON-RESURRECTION" THEORY.

THAT theory is simply this, viz.: "No one of Adam's race will ever be revived from the dead except those who have formed a spiritual union with Christ, by faith, in this present life or prior to death." Of necessity this view excludes from a future life all adults who never heard of Christ, however unavoidable their ignorance, and all those who die in infancy or prior to a capacity to exercise faith.

Such is that *theory*. Is it true? I once thought it was, and know on what basis it stands. It is the result of a misunderstanding of the character and government of God, brought into life by the absurd idea, almost universal in Christendom, that the entire race will have a resurrection from the dead; but the unregenerate only to suffer a hopeless punishment with no possibility of mercy ever being extended to any of them. Such an idea was so revolting to the sense of an enlightened and kind heart, that many were led to another theory less so, and far more honorable to the CREATOR and his government. It gave relief from the horrible idea of a useless and hopeless torture of helpless creatures in the world to come.

The theory was sustained by many plausible explanations of texts of Scripture; but it never did and never can make a harmony of the Bible, as a whole, nor vindicate the government of a CREATOR, infinite in wisdom, knowledge, power, justice and love. To suppose such a BEING should of his own will bring into existence such a race as the human family, and profess love to them all so great as to give his only begotten Son for "the world," and that Son gave "himself a ransom for all"—"taste death for every man"—and yet only a very few ever to have any knowledge of these facts or any benefit of them because of unavoidable circumstances, over which most of the race never had any control, and were no more accountable for them than for their birth into this world: I say, to suppose such a system of administration could exist by the will of a CREATOR, possessed of the perfections above named, is a tax on credulity too great long to be submitted to; nor can it be accounted for that any should continue involved in such a theory, except the fact that men having moved from a previous revolting theory and feeling a rest in the new idea, and having,

as they think, defended their present theory against the attacks of opposers, they settle down in the thought that no improvement can go beyond their stand-point.

Such a thought is an unfortunate one, because it assumes an infallibility that precludes a growth in knowledge, and must result in a sectarian spirit which destroys true Christian fellowship, and prevents a maturity in knowledge, grace and love, so important to a meetness for the kingdom of God, or to constitute them "joint heirs with Christ" to that kingly inheritance.

The advocates of the non-resurrection theory, or, as they call it, "No Life out of Christ," make John vi. one of their strongholds; perhaps it ought to be said their strongest in defense of their position. On this chapter they insist on a very literal understanding of the language in certain verses, and insist that because Jesus says of the believer, "I will raise him up at the last day," all others are excluded from any revival into life for any purpose whatever. Their argument on that chapter has passed with themselves as unanswered and unanswerable; but a critical examination of the chapter as a whole will most likely shake the confidence of those who earnestly desire truth for the truth's sake, and who do not wish to sustain a theory at all hazards.

This chapter opens with a description of Jesus' compassion on a "great multitude" who came to hear his teaching, and because of his healing the "diseased." He fed this multitude by a miracle that astonished his own disciples. The multitude, when they had seen the miracle that Jesus had done, said, "This is of a truth that prophet that should come into the world;" and it seems they were disposed to "take him by force to make him a king," but Jesus seeing this "departed again into a mountain himself alone." This fact disproves an oft-repeated assertion that Jesus would have had the throne of David at his first advent if the Jews had received him. No, he refuses to accept it at that advent, for the plain reason the prophetic time had not arrived for that event, and it was not his Father's will to give it to him till he had first made "his soul an offering for sin."—Isa. liii: 10.

During the dark night which followed Jesus' retreat to the mountain alone He came to his disciples walking on a boisterous sea. The people who had seen the miracle of the multitudes fed sought for him in vain on this side the sea, took shipping and went over to Capernaum seeking him; and when they had

found him the conversation took place so much relied on to prove that *only* believers who have a spiritual union with Christ will ever be raised from the dead. Almost at the first of that interview Jesus said, "The bread of God is he which cometh down from heaven and *giveth life to the world.*" . . . "I am the bread of life."—Verses 33-35.

Here is a broad assertion of life to all men; not to a few only, which few are to have life in a "special" sense; for "The living God is the Saviour of *all* men, *special*ly of those that believe."—1 Tim. iv. 10. Here is the same distinction that Jesus makes in John vi. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me."—Ver. 38.

The next two verses express a truth which has been only in part understood. It is not to be supposed they are mere tautology. The first great truth is thus expressed: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again (*en*) in the last day." Who has the Father given to Christ? Answer: "Thou hast given him power over all flesh."—John xvii. 2. "Jesus Christ gave himself a ransom for all"—"tasted death for every man," and "hath abolished death"; hence, death cannot hold a soul of man by any binding power in itself; and so far as death came by Adam it is annulled by Christ, and this is "the Father's will" that Christ should "destroy" that "death," so that no man is *lost* by or in consequence of it. In this sense Christ had given him by his Father the entire race; and by that death he will not lose a single one of them; but will "raise it (the race) up again in the last day." "This," he tells us, "is the Father's will." Thus briefly is stated the Father's will concerning the race, or "*all* men," for whom "Christ gave himself a ransom."

To suppose that our Lord, in John vi., taught the doctrine that none would ever have a revival from death except such as had formed a spiritual union with him previous to dying is to say he contradicts his own statement in the preceding chapter, where he says, "All that are in the graves shall hear his voice and come forth," etc. To teach, in the very next discourse, that only a *few* shall "come forth," sets his consistency in a light not very favorable; for he not only would contradict himself, but contradict the testimony of God by the prophet Hosea, which reads, "I will ransom them from the power of the grave (*sheol*): I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruc-

tion: repentance shall be hid from mine eyes."—xiii. 14. Nor will Christ's work ever have anything like a completion till he has "destroyed" this "last enemy—death" (1 Cor. xv. 26), which came into the world by the sin of "one man," Adam; and it will be destroyed by "one man," Christ. Thus will the serpent's head be bruised, or "the works of the devil be destroyed." This salvation from the death by Adam is universal; and is that embraced in the apostle's declaration that the "living God is the Saviour of all men." But there is a *special* salvation. This is something more or far greater than a mere living again from the dead. Of this greater salvation our Lord speaks in the next verse, John vi. 40.

The previous verse presents Christ, by "the Father's will," as "the Saviour of *all men*;" this verse presents him, by the same *will*, as a "special Saviour" of those who "see the Son and believe on him." The difference in the two verses is marked and palpable. Verse 39 teaches the deliverance of all men from the death to which they were subjected by the act of another and not by their own sins. The 40th verse teaches that such as have or do see the Son and believe on him will have a permanent or everlasting life by their resurrection; while verse 39 gives no such assurance to the mass of the raised ones; but their final destiny is to be decided after they "*see the Son*." If then they "*believe on him*," they live on and have access to the tree of life (Rev. xxii. 2) and live forever, as Adam would have done if he had had continued access to that tree.—Gen. iii. 22.

"Are they to be converted, or be led to believe, by sight?" some will inquire. I answer—Yes; why not? Were none ever converted by sight? Did any of the apostles believe in Jesus without seeing him? Nay, did they not all refuse to believe in his resurrection till they had seen him? And poor Thomas was determined he would not believe unless he could not only see him but thrust his hand into his side and put his finger into the wounds in his hands. This unbelieving disciple had the privilege of doing all that he demanded; then he believed. Now mark Jesus' language to Thomas after he believed: "Because thou hast *seen* Me, thou hast believed; blessed are they that have not seen, and have believed."—John xx. 29.

From this language it seems that it is more blessed to believe without seeing Jesus than with it; yet it is indicated in the text (John vi. 40) that no man will have a final condemnation for unbelief till he has seen Jesus. The Saviour saith "every one that *seeth* the Son,

and believeth on him," etc. Seeing him is one of the methods God in his love uses to produce faith; though, as a general rule, those will have a greater blessing who believe without sight. Peter speaking of such, says: "Whom having *not seen* ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls."—1 Peter i. 8, 9. Such persons receive a *present* salvation—they find Christ a "special" Saviour, and are assured their resurrection at the last day will be to a deathless state—to immortality, eternal life.

Others, or the mass of the race, will be raised up *in* the last day, but not immortal: they shall *see* Jesus; for "every eye shall see him."—Rev. i. 7. Then, also, "he that seeth the Son and believeth on him" will live on "forever," like as Adam would have done if he had been obedient; not by being made so that they "*cannot die any more*," but by access to the tree of life. They are not "sons of God by the resurrection," but are blessed under the government of "the sons of God," whose "manifestation" they had "waited for" (Rom. viii. 19), though unconscious of the precise method of their deliverance till it is accomplished. Then "the groaning creation" will see the manifold wisdom and love of God in having "subjected it to vanity," though, on their part, "not willingly, but by reason of him who subjected the same in hope."

In the matter of being converted by seeing, I might also have spoken of the case of Saul of Tarsus. He calls himself "the chief of sinners"; but he "saw the Lord Jesus," and was thereby convinced of his wickedness and immediately abandoned it. He tells us, "I obtained mercy, because I did it ignorantly" (that is, blasphemed and persecuted), "in unbelief." "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should *hereafter* believe on him to life everlasting."—1 Tim. i. 13-16. Do any doubt Paul's veracity? Then he anticipated a salvation by the sight of Jesus of other sinners after the "pattern" of his own conversion, manifesting the "all long-suffering" of the glorified Jesus. Such "a pattern is useless if this short life with all the unavoidable ignorance attending it is to fix the mass of the race in eternal death, for none have ever yet been converted after the "pattern" of Paul's conversion; but there will be. See Zech. xii. 6-10.

Ed.

## "FOLLOWING AFTER TRUTH."

*Being Extracts from the Published Writings of  
HENRY DUNN (of England), from 1856 to 1875.  
With Additional Papers and Editorial Notes.*

## XVII.

## THE APOCALYPSE.

## PRELIMINARY.

"ALL Scripture is given by inspiration of God"; and the Apocalypse of John, "the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies, celebrating in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his Church," is surely no exception. It is profitable—

I. *For the confirmation of faith*, by the evidence its prophecies afford of the Divine prescience being engaged in its composition. The history of the rise and fall of the papal Antichrist is in itself an invaluable addition to the volume of evidence by which the sacred writings are sustained.

II. *It illustrates the sovereignty of God* in the disposal of all things relating to his Church. Here the eternal purposes of God are seen moving on undisturbed, without any interference with the free agency of the creature. The pride and passion, the ambitious schemes and execrable atrocities of ten thousand times ten thousand rational but guilty creatures, independent of each other and freed from compulsory influence, are beheld wonderfully harmonizing with the prayers and efforts of the multitudes of the redeemed in bringing about the exact fulfilment of prophecy; all tending, as if by some law more subtle and mysterious than that of gravitation, at the exact hour, to the exact point at which from all eternity Jehovah has resolved they should arrive.

III. *It exalts Christ*. To the divinity of the Saviour it bears unceasing testimony. The man Christ Jesus is again and again seen invested with the glory of the Godhead: at one time he appears as the High Priest of his people; at another he is identified with the Alpha and Omega, King of kings, and Lord of lords, receiving the prayers and praises of all the intelligent universe.

IV. *It asserts the doctrine of the Atonement*. The slain Lamb—the "sea of glass" spread before the throne—the robes washed white in blood, all indicate the unfailing value of that sacrifice which was once offered for sin, and cry in language which cannot be mistaken

that "without shedding of blood there is no remission."

V. *It is a word of warning*. It opens with solemn messages from Christ; it indicates throughout all vengeance as proceeding from a rejected Saviour; and in the concluding intimation which it affords of an antichrist yet to come, and a falling away greater than any that has yet desolated the Church, it teaches us to mingle with our joy at the nearer approach of the Saviour a holy fear and jealousy lest there should be in us or in our schemes anything which, in future, may develop itself as the deadly enemy of Christ and of his truth. We know not how soon the mystery of iniquity may begin to work.

With these great practical results before us, as reasonably to be expected from a careful and prayerful study of the book of Revelation, let us fly the region of political excitement before we venture to meditate on this splendid prophecy. The newspaper and the annual register, with their imperfect detail of the transactions of a day or a year, are ill fitted to expound the progress of his purposes, with whom "one day is as a thousand years, and a thousand years as one day."—*Editor of the "Following After Truth."*

## THE REVELATION.

The Apocalypse of St. John presents what may almost be termed a prophetic history of the fortunes of the Church during the period that is to intervene between the first and second advents of the Redeemer.

If, as seems most probable, the dispensation under which we live is only one of grace to the Gentiles, and not final; if it be a dispensation the peculiar and lengthened character of which was completely concealed from the Old Testament prophets; if the only indications of the future of Christianity in the world, prior to this apostolic revelation, were to be found in our Lord's discourse on the Mount of Olives; and if our era is to be followed by another, called "the dispensation of the fulness of times," then, as it appears to me, light is thrown on the purposes of the Apocalypse, which, if rightly used, may serve to give us at least some clue to its interpretation.

For then it but takes up and expands in prophetic outline the hints which lie scattered in the writings of the apostle Paul, and illustrates more at large the prophetic discourse of the Saviour on the Mount of Olives; its purpose being, not, as some would tell us, to conceal the future until time, the great interpreter, should expound its meaning, but to make known to the children of men future events

just so far and no farther than such a revelation may be necessary to prepare Christians for their approach, and to preserve them from the errors and dangers into which they are likely to fall if they take up the notion that no further changes await the Church, but that it is to go on "conquering and to conquer," until all nations are subdued to the Redeemer.

The Apocalypse thus becomes to the Christian what Old Testament prophecy was to the Jew—a "light," though "shining in a dark place," and a fresh illustration of the inspired declaration, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Regarded thus, its prophecy becomes as much the interpreter of ecclesiastical history as ecclesiastical history is the interpreter of prophecy; yet in each case testing the moral condition of those to whom it is presented, and becoming silent or eloquent according as that condition may be. To the flippant, the skeptical and the prejudiced prophecy is dumb; to the froward it shows itself froward; to the lowly and meek alone is it comfort and strength.

If this view be a true one, what we have to look for in the book of Revelation is, first, additional prophetic intimations regarding the Church of a character harmonizing with, and corresponding in order and significance to, the declarations of the Lord; and, secondly, such references to the history and character of the "mystery of iniquity" as were likely to be useful in warning men of its approaches, and in delivering them from its seductions.

And this is precisely what we do find enshrined in the magnificent imagery of St. John.

We are not here about to enter on the dangers incident to minute interpretation; yet we cannot refrain from drawing attention to at least the general outline of this splendid prophecy in its relation to the latter days, in order to show—whether dimly or clearly we say not—that it shadows forth a course of events to the character and order of which it is well that we should "take heed."

Under the figure of the unfolding of seven successive sheets of a pictorial roll, each presenting hieroglyphic symbols, we note, first, a representation of the early and peaceful conquests of the Gospel under the emblem of a kingly rider on a white horse; next, the bloody persecutions to which its followers were to be exposed represented by a shedder of blood on a red horse; then gloom and decay under the emblems of famine; then mortal sickness and dissolution under the figure of Death on the pale or ghastly horse.

Such are the first four seals, which are distinguished from those that follow by two peculiarities: first, by the introduction of a war horse, which is, in Scripture, everywhere the symbol of military power, and here probably of the Roman Empire—the field on which the work goes on. Secondly, a rider, which we presume must, in each case, be regarded as a personification of the prevailing or ruling influence of the period represented. For we regard "the seals" in each case as representing eras. It is arbitrary beyond measure to make, as some do, the first seal to symbolize an era—that of the Church's peaceful prosperity, and the sixth seal an event—whether that event be, in the estimation of such expositors, the overthrow of paganism in the Roman Empire or the day of judgment.

The fifth seal seems to indicate a period of martyrdom—not at the hands of the pagan power of Rome, for the war horse now disappears, but for "the Word of God and for the testimony." Apparently, therefore, it is persecution for upholding the teachings of the Bible and for witnessing to its supreme authority.

The sixth shadows forth a time of overthrow and universal change under the figure of a raging whirlwind; ending, not with the coming, but with "the sign of the Son of man in heaven."

The seventh seal, preceded (under the sixth) by the sealing of the elect, is obviously the era of judgments and of miracle, ending with the declaration that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

So far—as we should have anticipated—we have a course of prediction illustrating that of the Lord as recorded in the twenty-fourth chapter of St. Matthew.

But now a new series of visions commences, and in them we trace the rise, progress and fall, first of the "mystery of iniquity," and then of the "man of sin," spoken of by Paul and Peter.

The Church, under the image of a woman pregnant with the kingly rule of Christ, cherishes, as the early Christians did, the false expectation that the reign of the Redeemer would immediately begin; that Christ would immediately come; that Christians would now be kings on earth; and that universal empire would be the dower of the new faith. For the realization of this hope the woman cries to God, as one "travailing in birth and pained to be delivered." Here we have the first rudiment of the apostasy.

Instead, however, of this expectation finding

a fulfilment, a persecuting power appears under the emblem of a seven-headed dragon, while the hope of rule over all nations (the new-born kingly child) is withdrawn to heaven until the fullness of time shall come. The true Church, in consequence of increasing corruption, now flees into the wilderness (becomes an invisible church), and is there fed of God. In the meantime a long struggle ends in the downfall of paganism; and then "a flood" (of barbarians) having failed to sweep away the Church, in consequence of "the earth" (the worldly admixture of Christianity and paganism which then had rule) helping "the woman" by receiving into her bosom the barbaric hosts, the enmity of Satan centres on the spiritual few "which keep the commandments of God and have the testimony of Jesus Christ."

The "mystery of iniquity" is now briefly foreshadowed under the figure of a seven-headed mystic beast (or power) rising out of the flood of waters (the incursions of the barbarians), crowned, and bearing the name of blasphemy; it receives royal power; it is wounded to death (by Mohammedan incursions), yet wonderfully healed; it claims and secures universal homage; it talks boastfully and blasphemously; it overcomes all opposition; it falls by the hands of its own children (as it may be now doing), and is succeeded by a new form of evil—the man of sin—another power, coming up like a lamb, but (soon) speaking like a dragon; attaining universal empire; supported by evil spirits, deceiving by false miracles and reviving the outward form (the image) of the former beast; persecuting to the death; and embodied in an individual.

Divine judgments now approach. The "harvest" (of saints) is gathered in by the heavenly reaper, and the "vintage" (of wrath) is trodden. The seven last plagues (vials of wrath), corresponding to the seven trumpets and following judgments, are poured out; the ruin of both the foregoing forms of Antichrist follows; and then, after severe judgments on opposers, Satan is bound, the "first resurrection" is accomplished and the martyrs are seen on thrones, but whether on earth or in the invisible world is not stated. After a given period Satan is loosed and a rebellion takes place, which ends in the destruction of the rebels by fire from heaven, and the casting of the devil, the beast, and the false prophet into the burning lake.

The great judgment day now approaches. All the dead stand before God; Death and Hades are no more; the unwritten in the book of life are cast into the fire; the New

Jerusalem descends from heaven, and the elect dwell there with Christ forever.

A striking symbolic description of "the bride, the Lamb's wife," is then given under the figure of a glorious city, and "saved nations," not in the city—into which nothing can enter that defileth—but walking "in the light of it," and healed by the leaves of a tree growing within it, unite with the "kings of the earth" (whoever they may be) in "bringing glory and honor" into it. With warnings and exhortations the book concludes.

The result is a conviction that it is intended to depict, at least in outline, the leading events and general character of this dispensation; that it is intended to be to us what Old Testament prophecy was to the Jew—clear in outline, obscure as to dates and details; that our insight into its meaning will depend upon our freedom from preconceived notions, and on the amount of moral sympathy we may have with the Divine purposes; and that so far from its study being either unprofitable or unpractical, it is eminently adapted to lessen in our eyes the force of this world's attractions; to strengthen bright and blessed hopes of future usefulness as well as joy; and to enable us to discern, through all the dark mysteries of God's government, the sunshine that reigns behind and the glory that shall never be eclipsed.—*"Destiny of the Race."*

#### THE ANTICHRIST.

The Antichrist, which St Paul denominates the "man of sin" and "son of perdition"—the "adversary to all that is called God"—is clearly a person quite distinct from the false Christs spoken of by our Lord, from the antichrists of St. John's epistles, and from that form of evil described in the Epistle to the Thessalonians as the "mystery of iniquity" then working. He is evidently an individual, not to be revealed until the time of, or rather till after the time of the "falling away" (*apostasias*.)

The peculiar characteristics of this "man of sin," as distinguished from the Papal apostasy, are that he succeeds it in order of time; that he bears a pretended resemblance to the Saviour—he has "horns like a lamb"—sitting in the temple of God as absolute ruler, and there "showing himself that he is God"; that he is a counterfeit Messiah, called the false prophet from his opposition to our Lord, who is the prophet (*ô prophète*); and that he is a persecutor. It is this Antichrist who is to combine the forces of infidelity and superstition, and to persecute, even unto death, all faithful believers, "until Christ himself again

appears, to vindicate the cause of truth and liberty and religion."

With regard to the approach of this last Antichrist, it may be enough to say that, after making all possible deductions from statements which may be supposed to represent only the opinions of an individual or a party, enough remains to prove to every candid mind, first, that pantheistic socialism prevails to a very great extent throughout Europe; and secondly, that it is steadily spreading among the youth of the various countries of the Continent.

If this state of things should continue, and ever become general, society will one day inevitably become disorganized and anarchical, in which case nothing remains for the world but a Conqueror. In such a state of society there is no escape from the rule of one man governing by a force in harmony with the opinions and delusions of the age.

Further, as pantheism, like Buddhism, involves the worship of the human intellect, regarding it as a divine thing though diffused among many persons, it must have, in one form or other, its Grand Lama—its central manifestation. And safely may it be asserted that whenever men, forsaking God, the living and the true, for self-worship, so far impoverish themselves as to need such a centre and governor, Satan will take care that he shall appear upon the scene. Such, in all probability, will be the Antichrist of the last days. Again we shall have, as if in mockery of truth, a priest upon a throne.

Rejecting the Christian doctrine that "He in whom the priesthood of the universe rests is the Son of God, that he took human nature, united it to God, endued it with that spirit which dwelt without measure in himself, and made it the head of many members, through each of which, so long as it abides in him, the same life-blood is transmitted," the pantheist (having a true and deep feeling that there must be a centre, or that there can be no fellowship) is obliged first to assume the centre, and then to demand for it implicit faith. What can he do, but endow a human being like himself with divine attributes, call him a God, and bow down before his false and fraudulent priesthood?

It has already been observed that the dominion of Antichrist will be marked by a revival, not indeed of the Papacy, but of its image, by which I understand its priestly system centering as hitherto in a personal head at Rome; and it is equally clear that his end will be in Palestine.

In looking for the probable agency by which

these things may be accomplished in an age of anarchy and infidelity, the mind involuntarily turns toward the Jesuit, who, although everywhere denounced as the enemy of progress, the great foe of liberty, is always seen riding on the common wave. What precise part "the Society of Jesus" may take in the commotions of the future it would be folly to predict; but this at least is certain—the Jesuits will not die for Rome papal! Mr. Isaac Taylor, in his *Life of Loyola* puts this very forcibly:

"Jesuitism," he says, "may outlive Romanism; or it may be wholly severed from it, and yet may live and grow. Often as the society has been seen prostrate at the foot of the sovereign Pontiff, venting itself in vehement professions of loyalty, it has in fact always hung loose upon ecclesiastical Catholicism, and has shown itself to be organically independent, living by its own sap, drawn from the soil by its own root and fibres. Jesuitism has its own purposes to secure, and its own law of self-preservation; and should the day come when it could not save both itself and the Church, or could save herself only by conspiring against her, its past history would warrant the belief that the Papacy might, at such a conjuncture, fall—set upon by its own friends, and with Cæsar's last words on its lips, while it looks to 'the society.'"

"The sole aim of Jesuitism is the accomplishment of a grand, universal, all-grasping absolutism, like that which it is predicted will be realized by the Antichrist of the last days. It intends nothing that is partial or circumscribed; its very purport is universality; it is absolutism carried out until it has embraced the human family, and has brought every human spirit under its toils. While the monastery was, for the most part, the asylum of men whose withdrawal from the duties and service of active life seldom involved any very serious loss to the world, the Jesuit Institute is framed for no purpose more evidently than that of sifting the mass of society, so that it may take to itself the choicest samples of energy, intelligence, and devotedness.

"It would be by no means difficult to sketch the outlines of a new faith well adapted to the prevailing notions and habits of Continental communities. Such a faith would retain everything belonging to Romanism that is sensuous and imaginative; everything of costume and ceremonial that does not offend good taste or draw upon itself sarcasm; it would retain, moreover, a shadowy, though not a dogmatic, orthodoxy; it might perhaps permit a Nicene profession to be 'sung,' but

would never allow it to be 'said.' In a rude age the Church, always wise in her day, became flagrantly polytheistic; in a philosophic, or rather a scientific age the same Church, equally wise, will become pantheistic."

My own conviction has long been that the period of the sixth seal will be a time of shaking among the nations, of universal change, of great dismay; that the fountains of the great deep of civil and ecclesiastical rule are then to be broken up; the society is to be resolved into its original elements, and that this state of solution will be a period of great terror.

Popery, as it now exists, will go into captivity—that is, get into disrepute; it is to be eventually slain by the same sword (the civil power) by means of which it had persecuted the saints, but it will only make way for its revival in a new and more malignant form, as the fitting instrument of the last Antichrist. —*Delta, on the Revelation.*

#### THE MILLENNIUM.

In noticing this period, the first thing to be observed is its introduction by what it is called "the first resurrection." St. Paul seems to refer to this when, writing to the Philippians, he says: "If by any means I might attain unto the resurrection of the dead."

Is it possible to imagine that the apostle only refers here to that resurrection which is common to all? Is it reasonable indeed to separate this from what has been said to the Thessalonians about that prior judgment of saints which is to take place before the rest of the dead are raised, and which is so closely associated with their taking part in the judgment of the world; a judgement which is not to decide whether they (the saints) are Christ's or not, but to allot to them rewards or deprivations, "according to their works"? It seems impossible to doubt that the resurrection to which St. Paul aspired was one which implied, to him, the reception of the unfading crown.

Alford remarks justly that Scripture assures us of two resurrections; the first, of the dead in Christ, to meet him and to reign with him, and hold judgment over the world; the second, of all the dead, to be judged according to their works. In this he agrees with Olshausen and Stier.

The "dead in Christ," then, being all "raised," and the living saints "changed," the "rest of the dead," we are told, live not again until the thousand years are finished." In the meantime we have every reason to

suppose the occupations of earth will go on as usual, the severity of human probation being, however, modified by the binding of Satan, and by the consequent absence of his temptations. The result—for a brief reference to the end of this period informs us of it—is, that, notwithstanding the absence of superhuman seduction, the enmity of the unrenewed heart remains the same, and, consequently, when Satan is again loosed, those who remain unconverted—"the nations"—are deceived as readily as ever, and, vainly supposing they can destroy the saints, are themselves destroyed by fire which comes down from God out of heaven. The objection sometimes made to this view is, that since Satan's temptations are the chief cause of man's ruin, the binding of the great enemy will be all but equivalent to the cessation of moral evil. But this is unreasonable. Such a notion supposes that man has no native tendency to self-will and to departure from God; that he is, in fact, never "drawn away of his own lust, and enticed"—a doctrine utterly opposed to the Bible. Far from probable is it, as has been suggested by Mr. Birks, that "the moral purpose of the binding of Satan is specially intended to destroy this secret delusion by which men excuse their sins; and to bring out in full relief the fact that man is prone to forsake God, even without any external temptation."

We fully admit that the moral trial of man will, under the circumstances supposed, be much less severe than it now is. We imagine that God intends it should be so. The race now is for a kingly crown—the prize of a high calling in Christ Jesus; for this is the day of the ingathering of the Church; and the struggle is, unquestionably, a fearful one—hopeless, indeed, but for the great Captain under whom we fight. The race then will be simply for the ordinary privileges of a divine citizenship for the Church, before the Millennium, is complete with its Lord—the probation, therefore, is reduced accordingly.

We regard the *Millennial* period then—from all that is revealed about it—to be neither more nor less than the appointed period during which Christ rules the world as a conqueror, and with "the rod of iron." It is the period when all outward and violent manifestations of wickedness are to be repressed by force; but there is nothing whatever to show that it is a period during which the world is inhabited exclusively or mainly by renewed men. On the contrary, the readiness with which "the nations" (evidently put for the great masses of mankind) listen to the seduc-

tions of Satan the moment he is loosed but too plainly indicates that their hearts were not given to God.

We do not mean to exclude moral and spiritual influences, but simply to say that the "binding of Satan" implies mainly repression; the absolute hindrance, not only of persecution, but of rapine and violence—the putting down of all war, whether between individuals or nations. In that day will men cast their "idols of silver" and their "idols of gold, which they had made each one for himself to worship, to the moles and to the bats." But it will be under the influence of terror; not as a consequence of their conversion, but "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Then will the peoples "beat their swords into plough-shares, and their spears into pruning-hooks." Then will the universal peace that prevails justify the language of the prophet, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together." But again we say, this will come to pass, not because all men have come under the influence of the Gospel, but because the Lord will then reprove iniquity by smiting "the earth with the rod of his mouth," and "with the breath of his lips" slaying the wicked.

From the testimony of Scripture we cannot but conclude that the Millennium is the season when Christ is to rule "in the midst of his enemies;" that it forms the intermediate link between this dispensation and the resurrection; and that it should be regarded as winding up the mediatorial economy, and being the immediate precursor of the last judgment.

Solemn indeed is the thought (whatever view we may take of details) that, as a fact, we ourselves are this moment living in the midst of an undeveloped scheme; that amid all the activities and ambitions of the world it is hasting to its end; and happy indeed is he who, pausing amid the many occupations and excitements of daily life, takes time to remember that whatever may be the nature or the extent of the differences that exist among Christian men relative to the time or the manner in which these great events will occur, their certainty is scarcely a matter of dispute.—"*Destiny of the Race.*"

#### ORDER OF EVENTS.

The events which take place before the "coming" of the Lord are recorded in the Apocalypse in the following order, viz.: (1)

The development of the last Antichrist and a consequent bloody persecution. (2) The "sealing," or separation of what would seem to be elect Jews. (3) The appearance before God of the martyrs of the last "great tribulation." (4) The general preaching of the Gospel as a testimony by persecuted saints, symbolized by the flight of the angel. The advent and slaughter of the witnesses. Then follows the "coming" of the Lord and the rapture of the Church; leading to the judgments of heaven being poured out upon Antichrist and his adherents.—*Ibid.*

#### "THINGS WHICH MUST SHORTLY COME TO PASS."

##### REVELATION I. 1.

NOT more important is readiness for the rapture of "those who are alive and remain," than for the departure hence of those who sleep in death, when viewed in the light of the first resurrection. If, "in the place where the tree falleth there it shall lie" in resurrection, and "the dead know not anything," for "there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go," so that change in our state Godward there can be none between death and resurrection, then is it all-important to live in readiness that we may die in readiness, and so share a glorious part in the first resurrection. If this be not so, we fail to understand the earnestness expressed by the apostle (Phil. iii. 8, 11): "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection from among the dead." (See *Emphatic Diaglott*). Why, if the apostle entertained the thought of growth and development between death and resurrection, was he concerned to finish his course with joy? But life ending here was to him a finished course, and hence his exultant song in departing: "I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. i. 12; iv. 6, 7, 8.

From all which we see the faith of the apostle transferring his hope from the present moment of suffering and death to that day when in resurrection he, together with all who love the appearing, should receive the overcomer's crown.

Whereupon we conclude that not more surely will the changed ones be an election from among the righteous living than that the first resurrection will be an election from among the righteous dead. Hence we read, "Blessed and holy is he that hath part in the first resurrection," which, to our understanding, reads, "He that hath part in the first resurrection is especially blessed and holy." True it is that every believer is blessed and holy in proportion to the spirit of faith that is in him; but faith is a grace of degree, and only that degree which giveth the victory over the world comprises the blessedness and holiness here commended, and constitutes its possessors overcomers. After the same manner are they pronounced specially blessed who are called to the marriage supper of the Lamb. (See Rev. xix. 9.)

The Apostle to the Hebrews, in speaking of the rest, or keeping of Sabbath to the people of God, suggests a possibility of coming short of it, and however the rest of faith may here be implied, the rest of millennial glory, the creation's Sabbath, the seventh thousand years of its history, is the rest here spoken of "that remaineth to the people of God."—Heb. iv. 9. And if these words inspire hope, not less do those teach wholesome fear where we read "Take heed, brethren, *lest*; Exhort one another, daily, *lest*; We are made partakers of Christ (that is, of his glory) *if*; Let us therefore fear, *lest*; Let us labor therefore to enter into that rest, *lest*." Indeed, the whole tenor of these third and fourth chapters of the Epistle to the Hebrews suggests possibility of failure and gives warning against it. Not of final salvation, but of the prize of our high and holy calling, a part with him in his kingdom and glory. Here also we come to see a fullness of meaning in the words: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him," and "The dead in Christ shall rise first." Now the dead in Christ are those who have lived in Christ; but do all believers live in Christ? All the believers living and dying in the faith of Christ shall rise to live eternally with him, but the object of the present inquiry is that order of rising and living with Christ which will ensure reigning with him. Every queen shares the throne with the king, and their time of crowning is one. So we read the Bride is to share the throne

with the Bridegroom when he shall come in his own glory and his Father's.—Rev. iii. 21. But only if we be dead with him now shall we live with him then; only if we suffer with him now shall we reign with him then; "for, if we believe not, he abideth faithful, he cannot deny himself." So persuaded were the believers in the early Church of this truth that, with a view to reigning with Christ, martyrdom was even coveted and sought rather than avoided. Not necessarily, however, need overcomers be martyrs of the order described in Heb. xi. 35–38; but those who have carried a cross for Christ, those who have put off the old man with his deeds, have crucified the flesh with the affections and lusts, have suffered shame and disrepute for the truth's sake, having bought the truth at great cost, and refused to sell it again even to recover a lost reputation with the world or their brethren. Such as, being cast out for the truth's sake, having found consolation in the words understood by so few: "Your brethren that hated you, and that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed" (Isa. lxvi. 5); for the same thing that has been going on from the beginning continues still, and shall to the end.

But it may yet be asked by some, Upon what special Scriptures do you rely for a first resurrection? We answer, first, upon the apostle's anxiety already quoted from Phil. iii. 11, noting especially the right reading, "from among the dead;" second, his language to the Thessalonians, 1 Ep. iv. 16; and third, John's testimony in Rev. xx. 5, 6, than which we can conceive of nothing more definite; and this we must consider part and parcel of the first thing that shall shortly come to pass, seeing that the change of the living and the raising of the dead are to happen simultaneously, in the twinkling of an eye, the briefest point of time that can be expressed—and for participation in either of which readiness is enjoined.

Then Abel, the first to lose his life for righteousness; and Enoch, the seventh from Adam, who walked with God, and was not, for God took him as a type of all who should on that account become translated that they should not see death; together with all the happy succession of witnesses, down to the saint who latest fell asleep, wakened from their long sleep of death and, together with those who are alive and remain, will be caught away to meet the Lord in the air. We will here just hazard the expression of a thought we have entertained for years on this matter, for which we

have indeed no express revelation, but which in the very nature of things appears to us not only feasible, but likely; that, whenever the time draws near—say within a year, two, or three—the Lord may spare his loved ones the pain of dying by detaining them on the earth to partake at length in the rapture of the living and the changed saints. Where he has seen an earnest (perhaps life-long) looking and longing for his appearing, coupled with a hope to escape the last enemy, we think it not improbable that his love toward them may be shown after this order; and surely the thought that such might be should prove an additional incentive to entertain the lively hope and expectation.

But some will say, Does not Romans viii. 17 say, "If children then heirs, heirs of God and joint heirs with Christ"? What more than new birth is needed? Yes; but it adds, "If so be that we suffer with him, that we may be also glorified together." And just before it says, "They that are in the flesh cannot please God, but as many as are led by the Spirit of God they are the sons of God." Observe, too, that all sons are not heirs. Abraham, the father of the faithful, "had two sons, the one by a bondmaid, the other by a free woman; but he who was of the bondwoman was born after the flesh, but he of the free woman was by promise; which things are an allegory." In Abram's household Eliezer was heir for a while—Gen. xv. 3—until Ishmael was born. Then Ishmael was heir until Isaac was born, and Sarah is found saying, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir."—Gen. xxi. 10. Eliezer was a faithful servant, and had reward according to her service doubtless, but no part in the inheritance which was to come by promise. Ishmael was a son, and although cast out at first with only bread and water, the prayer of faith was not unanswered; he became a nation, twelve princes his sons came to be, having towns and castles according to their nations; but no part in the inheritance which was to come by promise. And why? Because the children of promise are counted for the seed. First, the inheritance is given to Abraham by promise (Gen. xii. 7), and then a seed is given to him by promise (Gen. xv. 5), a promised inheritance for a promised seed. And who are the children of promise? Those who, seeing the promised inheritance afar off, are persuaded of the promises, and embrace them, and confess that they are strangers and pilgrims on the earth, and they that say such things declare plainly that they seek a country. Those who, walking

in the steps of the faith of their father Abraham, become Isaacs—offered ones—and Israels, as princes to have power with God and with men to prevail. The promise was to Abraham and those of his seed who should walk in the steps of his faith. Not the Ishmaels who mock—and let any of our readers who see not with us, and are disposed to treat lightly, if not to ridicule, our hope, beware how they class themselves with the mocker of Isaac—not the Esaus who love sport in the field, and take to themselves many wives of the daughters of Canaan and Heth; and, weary in the pursuit of pleasure, despise their birth-right and sell it for a mess of pottage. But the Isaacs who are offered ones, whose habit of life is to pitch their tent by the well Lahai-roi (Thou God seest me!) and build their altar and call upon the name of the Lord in the land wherein they are strangers (Gen. xxvi. 25). And the Jacobs, too, who, after sending their flocks and herds, their wives and children across the brook, are left alone with God to gain the name of Israel. Abraham, the man of faith, could afford to give Lot his choice of country, knowing that, wherever he went, he would build his altar and call upon the name of the Lord, whether his neighbors approved of it or not. But Lot, the man of sense—albeit he was a righteous man—chose the well-watered plains, pitched his tent toward Sodom, and presently was found in Sodom, which well-nigh cost him his life; and, as it was, his sun went down behind a cloud. Will he share in the first resurrection? We think not. For then it will be shown to whom the present mess of pottage has been more than the future glory of a kingdom, who has brought the blind and the lame and the halt—what could be spared—for sacrifice; and who has placed his all upon the altar that the Lord might take what pleased him, who has given grudgingly to the Lord his tenth; and who, giving heed to the words of the apostle: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap," And again, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully," having learned that not theirs only, but their own selves must be given to the Lord.

That the Epistle of James was written to the Church is apparent from the frequent repetition of the term "My brethren." But can we for a moment think that those among them who needed such sharp reproof and solemn warning as the fourth chapter and the first six verses of the fifth chapter present, if they

died as they lived when thus addressed by the apostles—can we think that such will share a glorious part in the first resurrection? If we mistake not, we have known the believers who have so lived and so died for aught the world or their brethren have known to the contrary.

And, without indulging too censorious a spirit, we think we know, alas, too many to whom the complaints made to the Churches in Asia might be well repeated in the Churches of Europe or America. For, let it not be overlooked nor forgotten that to one class in the Churches it is said, "I have somewhat against thee, because thou hast left thy first love; remember, therefore, from whence thou art fallen and repent." And again, "Repent, or I will come unto thee quickly and fight against them with the sword of my mouth." And again, "Be watchful and strengthen the things that are ready to die, for I have not found thy works perfect before God; remember, therefore, how thou hast received, and hold fast, and repent." "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (What evidence we have in this that these messages to the Churches of Asia were written for all time!) And again, to some who were neither cold nor hot, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

While to another class in the same Churches it is said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And again: "He that overcometh and keepeth my works unto the end, to him I will give power over the nations." And again: "He that overcometh, the same shall be clothed in white raiment, and I will confess his name before my Father, and before the angels." And again: "He that overcometh will I make a pillar in the temple of my God, and I will write upon him my new name." And again: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Those that have wandered out of the way of understanding (although believers, and found in Church association to the end of their days) shall remain in the congregation of the dead, while those that continue in the way of understanding to the end shall share in the first resurrection. When those shall arise from the dead, and what their portion then shall be, we must reserve for a future paper; but to this distinction of classes in the Church

of the past we call attention as bearing upon resurrection, and in the Church of the present as bearing upon the change at his coming.

But it is time we passed on to the second of the "Things that must shortly come to pass," viz.: "The great tribulation wherein many shall be purified and made white and tried, but the wicked will do wickedly, and none of the wicked shall understand, but the wise shall understand."—Daniel xii. 10.

We have seen the foolish virgins "shut out," which to our understanding means, in the case of the dead—not raised—in the case of the living—not changed—but left behind to seek what sooner they ought to have found, "oil in their vessels with their lamps." Some will doubtless seek it at once by "going to them that sell," having recourse to means of grace ordinary and extraordinary, turning to the Lord with weeping and supplication, repentance and confession, crying, "Lord, Lord, open to us," hoping that he might grant them a second rapture. But no, the door is shut, that day of grace is past, that degree of acceptance and approval is lost; but they may yet attain unto the second degree if then they keep the faith, and overcome the beast, his image, his mark, and the number of his name, which must then presently rise out of the sea of trouble, called the tribulation the great one. Then will be better understood than hitherto Luke xxi. 36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Their brethren comprising the little flock, or flock of little ones, the flock of slaughter, that have gone up, have been accounted worthy to escape, and will be then standing before the Son of man in his revealed glory. Those who have had their life for the most part in the earth must remain on the earth, while those who have found their life in him and lived it shall be caught away to meet him, having, it may be, seen this to be the hope of their calling, and followed after it, if they might apprehend that for which they had been apprehended of Christ Jesus, and so pressed toward the mark for the prize of their high calling of God in Christ Jesus, even to sit down with Abraham, Isaac and Jacob as the bride of Christ at the marriage supper of the Lamb.—N. STARKEY, in *The Rainbow*.

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Controversy, though always an evil in itself, is sometimes a necessary evil.

## THOUGHTS ON NOAH.

OF the many things "written aforetime for our learning," the history and character of Noah are certainly not the least instructive.

After the lamentable end of that state of pristine bliss which had obtained in Eden, a process of gradual yet rapid moral deterioration set in and spread until the whole human family had come under its baneful influence, and this was the state of matters about the time Noah was born. At this period, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Gen. vi. 11 and 12.

In the midst of this wide-spread moral depravity, however, stands out one figure dissimilar to all the rest. "Noah found grace in the eyes of the Lord. Noah was a just man and perfect in his generations, and Noah walked with God" (vi. 8, 9).

Now herein is conspicuous his faithfulness or faith, the trait for which the Scriptures hold him up to us as an ensample to be imitated, and in the last cited passage is contained a eulogy on his character of no mean merit. Ponder shortly on the circumstances in which he found himself. "Iron sharpeneth iron: so a man sharpeneth the face of his friend," is a principal recognized by all. Where one is situated among companions of a kindred spirit there is an incitement to continue in one's course through their example and influence; in fact, one so circumstanced has little incitement to act otherwise than his associates act. How was it with Noah? Not only was he utterly devoid of all human sympathy and example to spur him on to a life of holiness, but he was, on the contrary, surrounded by a wicked and profligate generation, steeped in iniquity, whose very thoughts and imaginations were continually evil, given up wholly to every lust and violence, and who no doubt would, by every means in their power, try to seduce from his allegiance the patriarch, who was not the only one who feared God and did his will with a pure heart. The presence of this man must have been a standing rebuke to them; his customs and morals were so different from and so superior to theirs that, galled by his position, they would try everything to corrupt and undermine his standing.

Now, considering that all his surroundings were calculated to have the effect desired by his enemies, is it not wonderful and no mean measure of praise which is awarded him: "He

was a just man and perfect in his generations; Noah walked with God"? Two references (Ezekiel xiv. 14 and 20) will show in what estimation this trait of righteous Noah was held by God himself, and we think no one will dispute that his character deserved it.

Now, what a lesson is here for us! We are in no way so extremely situated as was Noah. We are not beset at every turn or tempted from rectitude on every side as he was; we have the solace of one another's company and exhortation. We may indeed walk uprightly and still in large measure pull *with* the stream; for, in these days, conforming to the manners of those around us is not always equivalent to a deviation from the path of duty. True, there are many many things which seek to allure us into sin, and we would not underestimate their power; but they are few in comparison with the persistent attacks of the enemy which Noah had to withstand; therefore is there the less excuse for us if we fall away. But with greater privileges than he had, let us take courage from the noble example of Noah, and make all the more bold a stand for the truth and the right—for the God of righteousness. Let us, therefore, be faithful to the command, "Let every one that nameth the name of Christ depart from all iniquity," and exercise ourselves unto godliness in the midst of a godless generation.

Now, to take another view of the patriarch's faithfulness. We find him in that roll of men of strong faith in Heb. xi. (verse 7). "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Now when God foretold to him the flood, he virtually imposed on him a condition of salvation in giving him instructions to build the ark. As yet such an event as the deluge appeared very improbable, nothing similar had before occurred in human experience, the things were as yet unseen: yet Noah believed God, the proof of which was his building of the ark; fear was excited in him by the divine warning—he believed, therefore he obeyed.

We may rightly imagine that while Noah was engaged on his gigantic work, the bystanders would ridicule his useless labor, the report would go abroad as to his foolish employment, and many, no doubt, would come to see with their own eyes the daily toil of this (in their eyes) madman. And when he warned them of impending judgment, adjuring them to flee from approaching wrath, did they not receive it all as an idle tale? What mockings and

railleries, what witty jests would it not be his lot to listen to and to bear with? Yet in spite of these taunts, his faith in the word of Jehovah remained steadfast; he was convinced of the reality of those things not yet seen: all the scoffs of the licentious multitude shook not his confidence, and when the "things not seen" emerged from the region of prophecy into that of historical fact, this his faith saved him. His enemies and revilers, on the other hand, now found to their cost the penalty of slighting the Divine warning; now they were forced to feel that there were other realities beyond those to which they had given credence and had so attached themselves.

Now, want of faith of the type of Noah appears to me to be one of the besetting evils of the present day. Men are now so fond of criticising the Almighty and his doings, rejecting at the same time as unworthy of belief everything beyond the domain of their experience, or beyond their comprehension, as if, forsooth, either were so extensive that they are the only tribunal before which everything must be brought, ere it can be stamped or recognized as worthy of the name of *truth*. If we point our fellow mortals to God's revealed truth and show them his merciful plan of redemption from sin through the blood of Christ shed for us, and the proffered gift of immortality to perishing men through his rising from the dead, we are told that it is not reasonable to believe in the divine inspiration or the Scriptures, or the atonement effected through the sacrifice of Christ, and the blessings held out to us they treat as old wives' fables. They have advanced beyond such things—superstitions, they call them—and now place their faith either in what they call "rational religion" (thereby implying, of course, that to believe the doctrines before mentioned would not be rational), or in the presumed teachings of science founded on investigation into nature.

It is indeed hard to get one nowadays to place implicit reliance on the unseen, and therefore to a certain extent, unknown and mysterious, but none the less true and rational. Our Lord, however, leads us to anticipate a repetition of the faithfulness and godlessness of Noah's time; "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be," etc.—Matthew xxiv. 37-39. Cast your eyes around and say whether things are not ripen-

ing into a state such as it is here predicted shall immediately precede the advent of our Lord. Careless, ease-loving, lovers of pleasure, lovers of self more than lovers of God, are not such the characteristics of the present day, forced on one's notice as palpably as if at every turn there were shrines in the thoroughfares to the god of self? And while this is so, men are lulled into that (as it shall prove to many) fatal dream, "my Lord delayeth His coming," the majority seeming to think little of this event, or mentally putting it off to a yet remote period. What can be more striking than the utter absence, in the calculations for the future, not only of political but also of religious bodies, of any consideration of an abrupt ending of all their schemes by the sudden appearance of Him who has purchased the earth with His own blood? Plans are laid down for all time to come, but the coming kingdom and its king seem not to weigh much in their balances. Thus are they lured on to their destruction, for it shall be that "when they say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."—1. Thes. v. 3.

Now, all this springs out of unbelief in one form or another. Had Noah doubted, and deferred the construction of the ark on the plea that he did not understand how the world could be flooded—it was a physical impossibility—or what was the use of the deluge, if the earth was corrupt, could it not be purified in some other way? or if he had refused to believe the word of the Lord till he knew somewhat more of the method of its accomplishment, would he have been saved? Nay, verily, but while he still doubted the waters would have been upon him, and he should have perished as the rest. Yet would he have been as much justified in being skeptical then as any are now excused in withholding belief in the Word of God. Nay, I advance a step further, and make bold to say that in these latter days we can far less palliate such skepticism, because it is in our day pre-eminently that, side by side with rank unbelief in the Divine origin of the Bible, its authorship has been most abundantly and incontestably vindicated. Many circumstances which for ages lay hid, and which indeed it required the slow march of centuries to develop, have now been unveiled to the eyes of the whole world, putting to the rout modern skepticism. What of Nineveh? What of Petra? Let them tell their testimony to the credibility of this volume. Fifty years ago, more or less, these places were unknown, and skeptics, ever willing to use a tool against the

beloved book, boldly asserted that the whole Bible history of them was apocryphal, for such places had never existed! Where is the skeptic who would dare take the same ground now? What, too, of the giant cities of Bashan (Deut. iii.) only recently discovered? In fact who can withstand the silent but overwhelming testimony of the whole land of Israel? The Book has been put through the fire, but from day to day evidence accumulates that it is indeed the Word of our God.

That spirit which withholds acceptance of or belief in a thing until every nook and cranny has been examined is not of faith; nor, on the other hand, is faith necessarily a blind, unreasoning belief in everything presented to one. But our faith rests on a good and solid basis, the word of the Eternal; like Paul, we know in whom we have trusted. Oh, then for more of the faith of Noah, that simple trust and obedience as a child, which he exhibited, for assuredly in following his example we shall not be put to shame, but shall save our own souls, when faith shall have its fruition in the verities of the future life, and thus shall we most honor Him who is faithful and true. But not only have we in our day, as there were in Noah's, the unbelieving in the simple sense of the word, but we have also the ungodly, wicked and profligate. Oh, that a word could awaken these! Oh, that they would consider that once in similar circumstances men were warned of impending destruction, but giving no heed, they were cut off! And now men are again warned of wrath approaching, but all heed not the voice. "For this they willingly are ignorant of, that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 5-7.

The limits of an article prevents reference to many points suggested by Noah's history, but one I shall notice shortly in conclusion. The preservation of the patriarch when he alone, out of all mankind was found righteous, and *when the earth was filled with violence*, is a very remarkable and a ground of strong encouragement and consolation to us. Scarcely could man be placed in a situation of greater danger, yet not a hair of his head was touched and he was saved out of the midst of his enemies. This was the Lord's doing, the work of Him who changeth not; still He shall show

Himself to be "the hope (place or harbor of refuge) of His people."—Joel iii. 16. There shall be a burning up of chaff e'er the inauguration of a new era, but although the two may grow together just now, He shall be careful to separate the wheat from the chaff and from the tares, that it may not share in their doom. If we are His, then blessed are we, for we can take to ourselves this comfort, "The foundation of God standeth sure, having this seal. The Lord knoweth them that are His."—2 Timothy ii. 19.—*Selected.*

[The following article is taken from a pamphlet, sent me some months since by James Lesslie, Esq., Toronto, Canada, supposed to be written by himself. I had intended to insert it at an earlier date, but by some means it was left out till now.—EDITOR.]

## THE GREAT WARFARE BETWEEN TRUTH AND ERROR.

### DIVINE REVELATION AND HUMAN TRADITIONS.

"Ye are bought with a price; be ye not the servants of men."—1st. Cor., vii. 23.

THIS mental and spiritual conflict is not confined to one or two sections of the professed Church of Christ, but prevails almost universally, and will doubtless increase with the progress of Scriptural knowledge. The glorious end, however, of perfect peace will not be realized until the Prince of Peace shall return again to make all things new, or until "the Lord shall be king over all the earth."—Zech. xiv. 9.

The spirit of intolerance and persecution was lamentably displayed in the Presbyterian Church of Canada about twenty-five or thirty years ago in the case of the Rev. Mr. Peden, of Amherstburg, an intelligent and devout minister of that denomination, and has been of late in the case of the Rev. Mr. Macdonnell, of Toronto. In the course of his ministry Mr. Peden discovered the truth that "Christ died for all men" (1 Tim. ii. 5, 6; 1 John ii. 2), while the teaching of the Confession of Faith was that he died only for the Elect; and he faithfully followed the counsel of God and taught this important truth. For this he was arraigned, tried as a heretic, condemned and excommunicated from that Church! When brought before the Synod for trial, in Toronto, the good man, with Bible in hand, meekly stood up to make his defense, but was told by the Moderator, "Mr. Peden, you are not to be tried by the Bible, but by the Confession of Faith!" In vain did this servant of God refer to the Scriptures of the Old and New Testa-

ment as his guide, which, by the Confession of Faith itself, are declared to be "*the only rule of faith and manners*"; yet he was ignominiously excluded from the body! The spirit of this decision was virtually that of the Romish Inquisition, while the Word of God was virtually ignored and Christ dishonored in the person of one of his brethren. (John xv. 20, 21.)

The late case of Mr. Macdonnell, of Toronto, although not terminating in exclusion, comes within the same category. The unscriptural dogma found in "The Confession of Faith," concerning the eternal torment of the finally impenitent, he, in common with multitudes of the most intelligent and devout expounders of God's Word, repudiated, while he freely accepted the teaching of that Word concerning "the eternity of the future punishment of the wicked." His persecutors in the Presbytery and General Assembly labored long and tenaciously to force him into the mould of the heathen dogma of "eternal torment," but, failing in this, they finally accepted his views as expressed in his last communication of May 1, 1877, which were in reality the same as in his first, delivered about a year before. He then stated that the language of the Confession, "eternal torment," he set aside as unscriptural, but received with reverence the testimony of God as found in Matt. xxv. 46: "These shall go away into everlasting punishment." To the sincere and intelligent student of the Bible, the correct understanding of this language depends upon the answer to the question, "What is the punishment God has pronounced against sin?" It is "Thou shalt surely die."—Gen. ii. 17. "The wages of sin is death."—Rom. vi. 23. Ordinary intelligence and sincerity will receive this language as literal, theologians too generally and unwarrantably make it figurative. The eminent philosopher, John Locke, in his work on "The Reasonableness of Christianity," referring to this subject, remarks: "By death some men understand endless torments in hell-fire; but it seems a strange way of understanding a law which requires the plainest and directest words that by death should be meant eternal life in misery!" Can any one be supposed to mean by a law which says for felony thou shalt surely die—not that he shall lose his life, but be kept in exquisite and perpetual torment? And would any one think himself fairly dealt with who was so used? The late eminent minister of the Presbyterian Church, Dr. Norman Macleod, thus characterizes the heathenism involved in our modern orthodoxy: "The common notion of the punishment of hell-fire, and for all eternity; the punishment of all those who have not been

elected, and have for Adam's sin been justly left dead without an atonement; the atonement itself as explained by hyper-Calvinists; the utter impossibility of any teaching or salvation after death (how we may not see); these, and the whole complicated system of sacerdotalism and popery, seem to me a thousand times doomed." This heathen dogma of eternal misery springs from the assumed essential immortality of our race, but there is not to be found in the Word of God a single passage to uphold the opinion. It forms also the basis for the most ruinous delusions—viz., the fiction of the Romish purgatory and the destructive errors of spiritualism. Matthew Henry, in his Commentary on Gen. iii. 19, says: "God entrusted Adam with a spark of immortality; he foolishly blew it out by sin." Thomas Scott says: "Adam forfeited the blessing of immortality." Were the sinner deathless his misery would necessarily be perpetual; but it is not so, for after resurrection and judgment there is the awful suffering of a second death to the incorrigible rejector of the Gospel, from which there is no revealed promise of a resurrection. (See Malachi iv. 1.)

#### IMMORTALITY AS TAUGHT IN THE BIBLE.

The following series of facts are presented from the Bible for the consideration of every sincere lover of truth:

First, the Apostle Paul is the only writer in the whole Bible who makes use of the words "Immortal" or "Immortality." Second, he never applies it to sinners. Third, he never applies it to the righteous or wicked in this world. Fourth, he never applies it to men's souls at all, either before or after death. Fifth, he speaks of it as an attribute of the King Eternal. (1 Tim. i. 17.) Sixth, he is only the possessor of it. (1 Tim. vi. 16.) Seventh, he presents it as an object which men are to seek after by patient continuance in well doing. (Rom. ii. 7.) Eighth, he speaks of it as revealed or brought to light, not in heathen philosophy, but in the Gospel of the Son of God. (2 Tim. i. 10.) Ninth, he defines the period when it shall be "put on" by the saints of God, and fixes it at the Resurrection, when Christ, who is our life, shall appear. (1 Cor. xv. 51-54.) Tenth, therefore he never taught the immortality of the soul as it is now taught; and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned or devoured by fire, he did so without any "mental reservation," or "theological definition"—in other words, "that he said what he meant, and meant what he said."

The Confession of Faith and orthodox creeds generally ignore these facts. We need not, therefore, be surprised at the prevalence of error concerning the future state of man. Neither may we be surprised at the tenacity with which cultivated but mentally creed-fettered theologians and teachers cling to the assumed dogma of natural or essential immortality, for it ministers to the pride of position—the temptation of the Adversary, who said, “Ye shall not surely die.” . . . “Ye shall be as gods.”

If language has any meaning, that contained in Genesis iii. 22-24 demonstrates that sinful man is not immortal. It declares that God “placed cherubims and a flaming sword which turned every way to keep the way of the tree of life,” lest man, “should put forth his hand and take also of that tree, and eat, and live for ever.” The love and pity of God thus guarded his creature from being immortal in sin and misery, but the means of obtaining eternal life, or immortality, are brought to light through the gospel of our Lord and Saviour Jesus Christ. There is no immortality for man aside from scriptural holiness, which springs from a living faith in Jesus. (Rom. ii. 7.) “He that hath the Son hath life; and he that hath not the Son of God hath not life.”—I. John v. 12.

#### THE EVILS WHICH SPRING FROM AUTHORITATIVE HUMAN CREEDS.

The honest but often erroneous opinions of good, uninspired men are, as a gem, crystallized in creeds, confessions or articles of faith. Error is thus consolidated and perpetuated, being handed down from generation to generation as precious authoritative expositions of the Divine Word; but practically, in every case of church discipline, they take the place of the Word of God and invalidate its authority. It becomes, therefore, an all-important question for every lover of truth to inquire whether the Bible gives any sanction whatever for imposing an authoritative creed upon any religious community? Although we may search the inspired Scriptures with scrupulous care, we will not find either precept or example for imposing any authoritative synopsis of doctrines upon the early churches of Christ. All creeds are, therefore, but a weak and unwise invention of man, to secure unity of opinion. They assume that progress in Scriptural knowledge is impossible, although required as an important duty on the part of every believer, and thus present an impediment to the free and salutary investigation of Divine truth. They are, in reality, only human expedients

to uphold denominational tenets and interests. The Word of God, however, is not given merely to sustain the power and authority of religious teachers and church courts, but to make all men, “the common people,” and even children (2 Tim. iii. 15), “Wise unto salvation through faith which is in Christ Jesus.”

The conditions prescribed by apostolic teaching in order to be recognized as a Christian were not belief in any system of doctrines, such as we find embodied in our orthodox creeds, but simply “repentance toward God and faith toward our Lord Jesus Christ,” followed by a life of consistent obedience, “walking worthy of the vocation” wherewith they were called. Entire unity of opinion, aimed at by creeds, is both impossible and undesirable. We admire not only the living beauty, but also the variety in the physical creation; then why not in the moral and spiritual?

The case of Mr. Macdonnell, of Toronto, has brought these questions prominently before the public, and it is well they should be investigated in the light of divine revelation. Prof. George Paxton Young, of the University of Toronto, referring to this case in a published letter, remarks: “The subscription to the Confession of Faith which is required as a condition of ordination in the Presbyterian Church of Canada is by no means understood to imply that all the ministers in that Church believe every doctrinal statement contained in the Confession.” . . . “It is no longer understood to be necessary.” At the late General Council in Edinburgh, Professor Milligan, of Aberdeen, also expressed his objection to sign the Confession of Faith with all its minute definitions.

Mr. Macdonnell acted under this conviction when ordained, and when questioned as to his belief in the doctrines of the “Confession,” it is said, answered: “Yes, with qualifications expressed in the Confession of Faith itself, chap. 31, paragraphs 3rd and 4th.”

Chapter 31st, paragraph 3rd declares: “It belongs to Synods and Councils, ministerially, to determine controversies of faith, etc., etc., ‘if consonant with the Word of God.’” Paragraph 4th declares: “All Synods and Councils since the apostolic times, whether general, or particular, may err, and many have erred: therefore, they are not to be made the rule of faith and practice, but to be used as a help to both.” This advice is, in reality, “follow the infallible light of the Word of God, not the dubious counsel of the Confession,” which therefore may with propriety be set aside as a dark relic of the past. We want no Taper with the light of the Sun.

The principal barrier to the progress of religious truth among its avowed teachers, and the abrogation of stereotyped error, is office, with its emoluments, its restraints and fears. "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe." Proverbs xxix. 25.

In Scotland there is considerable agitation over the proposed revision of the Westminster Confession of Faith. The Rev. Mr. Macrae, of Greenock, made a severe attack on the way in which the Confession sets forth the doctrines of predestination and everlasting burning in the fires of hell. He said that "for the non-elect, young or old, it has no fate but the unending and unspeakable torments of hell. I ask the fathers of this Presbytery to say honestly if this is the theology they preach?"

He also affirmed that the Confession of a Church (so far as its theology is concerned) is the expression of its knowledge of God. If our knowledge advances, so should our Creed; and I commit no one else when I express my belief that our own Confession demands revision to make it an honest expression of our faith and a fair representation of what we now believe the Scriptures to teach. Some are for letting things alone. Some would have peace at any price, forgetting the Scripture that says, "First pure" and only then "Peaceable." Some say, "Why should we have disturbance?" If you or any one else cannot endorse the Westminster standards, why not leave the Church? My answer is that the Church is not based on the Westminster standards, but on the Word of God. I entered the Church and remain in the Church while I may, because it professes to be a Church of God, and I believe in God; because it professes to be a Church of Christ, and I believe in Christ; because it professes to be a Church of the Bible, and I believe in the Bible. The formula of our Church points to the Bible (not to the Confession) as the supreme rule of faith and practice. . . . Truth in all ages is the same, but not our acquaintance with it. God is the same, but we are called to grow in our knowledge of him. . . . Let us not be afraid of change, if it be in the interests of honesty and truth. Let us not dishonor God by supposing that his cause has no chance if it keep not the shelter of the Westminster standards.

#### LITERAL FULFILMENT OF PROPHECY.

MORE than thirty years ago, in studying the Word of God, I adopted the view of the *literal* fulfilment of prophecy; and no efforts of spiritualizers, nor labored arguments to prove

prophecy *conditional*, have ever caused me for a moment to waver in my position from the first. I have for near forty years maintained that Judah and Israel would be restored to the land of Palestine and become *one nation*, as in the days of Solomon and David his father.

Now that day is dawning. The day-star is rising. The events in the East show that God is moving for the literal fulfilment of the prophetic utterances of the prophets whom he raised up to proclaim his purposes two and three thousand years ago. The following exhibition of prophetic utterances were, in substance, published by me many years since, and I repeat them now.

Let it be recollected that whatever may be said of the return of Judah or the Jews from Babylon, Israel, or the ten tribes, never did return from their captivity in Assyria.

See Jer. xxiii. 5-8: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS! Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Here is a prophecy, so far as it respects the "reign" of that "King" and "Judah and Israel," which never has had a fulfilment. Faith says it must have its literal accomplishment; but unbelief will doubtless seek some other course to hide its want of confidence in God's disposition or ability to do what it cannot see how it is to be effected.

Again, Jer. xvi. 15, 16: "But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes in the rocks." The days never have "come" yet when this has been said, or could have been said, with truth. It remains then to be fulfilled. Also Jer. xxx. 3, 4: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people

Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning *Israel* and concerning *Judah*." Here the prophecy is very particular to mark both nations. Again, verse 10: "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid." Also vs. 18-20, "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children shall also be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." This cannot apply to anything that has ever yet been done for them. Their "palace" built after the captivity in Babylon did *not* "remain."

Again, Jer. xxxi. 4-8: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Samaria belonged to the ten tribes or nation of Israel. They have never since that prophecy was uttered "planted vines upon the mountains of Samaria"; but the day shall come when they will do it. This gathering is not of the immortal saints, for, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and

Ephraim is my first-born." That is not the way the immortal saints are to be gathered; they are to be "caught up, to meet the Lord in the air": and this will be with shouting, not "weeping." I would here remark that "Ephraim" is a general name for the ten tribes, of which it was the principal, chief, or "first."

Once more, Jer. xxxiii. 7: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." This language is too explicit to be misunderstood. Here are "Judah and Israel," and they are not only to "return" but to be "built as at the first." That never has been done; and it cannot be applied to the gathering of Christians into the new earth, or anywhere else. It can, therefore, only have a fulfilment, as the language clearly shows, in the building again of Judah and Israel into one nation.

Let us look at Zeph. iii. 13, 19, 20: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Compare this with Amos ix. 14, 15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord thy God."

Let us now turn to Isa. xi. 11-16; a portion of Scripture on which as much labor has been expended to remove it out of the way of a literal return of Judah and Israel as Bunyan represents was done to fill up the "slough of despond" to prevent Christians from falling into it, and with as little effect; for there stands Isa. xi. still, ever in the way of "spiritualism," or no "restoration of Judah and Israel," and the "conditional prophecy" advocates. In fact, the more attempts that are made to fill up this "slough" of spiritualizers the more visible it becomes—the more clearly it appears that all attempts to explain it, ex-

cept in a literal manner, as relating to Judah and Israel, are vain and futile.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria [there was where the tribes were carried, and where a 'remnant' of them are found at this day], and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel [a phrase which always, I believe, means the ten tribes; they were called 'outcasts,' not 'dispersed,' as Judah was: these outcasts are to be 'assembled'] and gather together the dispersed of Judah from the four corners of the earth." From everywhere that they have been scattered. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Let it be remembered that the two nations, Judah and Ephraim, before the captivity and carrying away of the latter to Assyria, were almost always at war. This spirit of strife is to cease when their restoration occurs. "They shall fly (implying swiftness) upon the shoulders (or *borders*, as the original signifies) of the Philistines toward the west. They shall spoil them of the East together." As Israel spoiled the Egyptians when recovered the *first* time from captivity, so when "the Lord shall set his hand *again* the *second* time to recover the remnant of his people, which shall be left from Assyria," "they shall spoil them of the East." "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." It is a little remarkable that these are the same countries that "escape out of the hand" of the "overflowing king."—Daniel xi. 40-41. Having escaped the judgment from that king, their minds may be prepared to aid Israel at that time. "And the Lord shall utterly destroy the tongue of Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Mark the language—"the *remnant*—from Assyria:" from there, especially, there will be a gathering. What is meant by "the tongue of the Egyptian sea" the event must, perhaps, determine. It may mean one of the forks of the Red Sea, or the

entire sea itself. "The river," I think, is the river Euphrates, which will then be literally smitten at or near its several mouths. It is said the original will admit of this translation—"Shall shake his hand over the river and smite it *into seven streams*." If so, it seems the meaning is, that in that day God will make the river Euphrates the means of watering and refreshing what is now the "desert" of Arabia, which, in that day, is to be made "like the garden of the Lord." See Isa. li. 3. That desert is included in the territory given to the posterity of Jacob. See Gen. xv. 18, and Ex. xxxiii. 31. In this view all is harmony, beauty, order, and God-like. In any other view all is fancy, unsatisfying and confusion  
ED.

#### GOD'S PURPOSE BY A FIRST-BORN.

By a first-born it was God's purpose to bless and save the later-born. This fact is the substance of the Gospel; but, like all God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of the bruising the head of the serpent evil by the woman's seed (Gen. ii. 15), but it shines more clearly in the promise and oath of God to Abraham, confirmed to Isaac and Jacob, "In thy seed shall all the families of the earth be blessed" (Gen. xxii. 16-18, xxvi. 3-4, xxviii. 14), and the seed, in whom all the families of the earth are to be blessed, is distinct from and must be blessed prior to its blessing others, or becoming a blessing according to God's purpose. The blessing is to come on all families of the earth "in due time" (1. Tim. ii. 6), which is God's time, and which he has kept and still keeps "in his own power" (Acts i. 7), but shall be made manifest ultimately in the best way to the very letter of the promise.

This purpose of blessing all the families of the earth by a first-born is further revealed and confirmed in the law of the first-fruits and the first-born (Rom. xi. 16), though here the veil of type and shadow hides from most persons the face of Moses. But in Christ the purpose is unveiled, and the mystery by the first-born to save others is, by the Holy Spirit, made more fully manifest. Christ, says the apostle, is the promised seed (Gal. iii. 16); the first-born (Col. i. 18); and in and through him blessings shall flow down on the later-born.

Christ, as Paul shows, is first-born in a double sense. He is first-born from above, first out of life, for he is the only-begotten Son of God, begotten of the Father before all

worlds; "the first-born of every creature," for by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist."—Col. i. 15-17. He is more than this, for he is also "first-born from the dead," first out of death, "that in all things he might have the pre-eminence" (Col. i. 18), and it is in this relation, as first-born from the dead, that he is Head of the Church and first-fruits of the creature. All things are indeed of God, but it is no less true also that all things are by man, as it is written, "since by man came death, by man came also the resurrection of the dead."—1 Cor. xv. 21. Therefore, as by one first-born death came into the world, so by another first-born shall death be overthrown. Herein is love indeed, that the whole remedy for sin shall come through man, even as the sin did. Thus, not only is there salvation for man, but by man, for the Son of God is also Son of man; who by a birth in the flesh has come in to our lot, that by another birth out of the grave he might also be the first-born from the dead; and it is in virtue of this relation that he fulfils for us all those offices which are included in the word Redeemer.

What does the law of Moses teach us of this first-born from the dead? Be it observed, it is ever the first-born from the grave that the law speaks of, and therefore the woman's, not the man's, first-born, "the male which first openeth the womb" (Numb. iii. 12-13), who might also, though not necessarily, be the father's first-born. For the law, as made for sinners only (1 Tim. i. 9), needed not to speak of the first-born as proceeding out of God, but as only of the first-born as raised up by him out of the grave and barren womb of this present fallen and unclean nature.

According to the law, the first-born had the right (though it might be lost) of being priest and king—that is, of interceding for and ruling over their younger brethren; and on him devolved the duty of *Goel* or Redeemer, to redeem a brother who had waxen poor and sold himself unto a stranger; to avenge his blood, to raise up seed to the dead; and to redeem the inheritance if at any time it was lost or alienated.—Lev. xxv. 47, 48. To sustain these duties God gave him a double portion.—Deut. xxi. 17. Does not Christ fulfil these particulars? First out of the grave, that "barren womb, which cries, give, give."—Prov. xxx. 15, 16. He is the first-born through whom the blessing reaches us. In this respect no Chris-

tian doubts that God's purpose is by the first-born from the dead to bless and save a later-born.

Those who, like Abraham, in the present and past ages have become by faith "joint heirs with Christ" (Rom. viii. 17) are also of the first-born or first-fruits; and when Christ and his *body* are glorified together, and thus the head and body are perfected, it is most manifest; it is then that the blessing of "all the families of the earth" commences in its perfection, and "later-born" may be expected to share in the blessing of the offices belonging to the first-born as set forth in the types and shadows of the law. The righteous "shall shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43), and shine on "multitudes which no man can number."—Rev. vii. 9. The work of the first-born will then be understood.—*Selected.*

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I am truly glad in the Lord, and have been growing so for some time, and I had been praying that the BIBLE EXAMINER for August might be filled with the living truth as it is in Jesus. And now it is received. Oh, how glad it has made me! and I can truly feel the truth of the saying, "Light is sown for the righteous, and gladness for the upright in heart." And it was the grace of God, through our Lord Jesus Christ, that sowed the light and the gladness. I bless God for furnishing you with the contents of the EXAMINER. The article, "A Curious Marriage," rejoiced my heart greatly, so that I had to exclaim while reading it, "Bless the Lord! yes, Bless the Lord forever!" Thanks be to His glorious name for the light that it threw on His blessed Word and on our past experience, and far ahead, even to the day of God. Oh, how blessed to live now and see the goodness of the Lord, and to see His purposes ripening every hour, throwing a glorious light on the near coming of our Lord and the great restitution of all things, spoken of by all the holy prophets since the ages began! Oh, bless the Lord! "They that be planted in the *house* of the Lord shall," yes, *shall* "flourish in the courts of our God; they shall bring forth fruit in old age; their leaf shall be green." Again, Bless the Lord! But are there not powerful sufferings, trials and chastenings, till we often feel, like Job, to exclaim, "As for my *hope*, who shall see it?" Yes, I *know* it well. But the Captain of our salvation was made perfect through sufferings. And "if we suffer with Him, we

shall reign with Him." Like Paul, I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Oh, may the gracious God, by His Spirit and Word, help us to know assuredly that *we do suffer with Christ*; that our sufferings are like His; and know assuredly that we are or have been planted in the house of the Lord, and the fruit that we bring forth is unto holiness!

Looking at the startling news of England's espousing the cause of Turkey, for a moment I was surprised that she should take such a responsibility on her. Bless the Lord, it was but for a moment; to me the hand of the Lord was in it; to me it was an overwhelming evidence that the Anglo-Saxons are Israel. And God is opening wide the way for the return of Judah, or Jews, to their own land. Oh! who would not be glad to live now that has any interest in God or his Christ, or his eternal, immutable promises in his holy Word, or his kingdom that is to come when his will is done on earth as it is in heaven? Yes, who? If what God is now doing in the world does not make our hope like an *anchor* to our souls, that is embedded in Christ Jesus, the Rock of ages, and increase our faith in God and his Word, we have reason to fear.

I have been looking for many years at things transpiring in the East, especially since I began to look for our Lord to come the second time. I have been astonished at the position that England has taken, at times, since the war began in Turkey. But I feel that our God rules in the kingdoms of men, and that he appointeth over them whomsoever he will. England waited till she saw that Russia had gained the day—was triumphant, and Turkey, like a wilful, whipped child, unable to help itself; and by espousing its cause she has secured to herself a splendid broad way to her Indian possessions, and almost supreme power over Asiatic Turkey. When I look at these things and the short work the Lord is doing in the earth, I can but rejoice. Just look at Isaiah, xlix. After speaking of whom and by whom and for whom God's great plan of salvation is consummated, the prophet in glowing words of comfort tells what God is going to do for Zion. And He is now doing it before our eyes. Verse 11: "And I will make *all* my mountains a way and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and west, and these from the land of Sinim." Who shall come? Let us see. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains;

for the Lord hath comforted his people, and will (future time) have mercy on his afflicted." Amen, so be it. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Oh, the condescension of our God, who in love and mercy reasons thus with his suffering, erring children! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold"—i. e., look, see, give attention, hear what thy God saith—"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste *shall go forth of thee*." Bless the Lord, the heavy tread of the Gentile foot is being lifted, growing lighter every day. "Lift up thine eyes round about and behold; all these gather themselves together and come" (who shall come? Ans. The children) "to thee. *As I live*, saith the Lord, thou (Zion) shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth." Oh, how abundantly willing is our God to show unto the heirs of glory and all that flee unto him for refuge the immutability of his word, to confirm it with an oath? Do I believe it? Yes, with all my being.

The prophet goes on to say: "For thy waste and thy desolate places, and the land of thy destruction, shall even *now* be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the others shall say *again* in thine ears, The place is too strait for me; give place to me that I may dwell. Then thou shalt say in thine heart, Who hath begotten me these, seeing I had lost my children, and am desolate, a captive, removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" Oh, let us bless God for the glorious answer to "Where had they been?" "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers." Oh, say not that God is not doing a great work in the world to-day, and fulfilling his promises to Abraham, Isaac and Jacob! Who would have thought six months ago that the Queen of England would hold a sceptre (in one sense) in Palestine to-day, or in Asiatic Turkey? Is not her word

law as much as the Sultan's, especially in the appointment of the governors over the fifteen provinces? No doubt she will be a motherly queen and the oppressed will feel her influence. Yes, they are all ready to come. The gold is ready, the silver and the cattle upon a thousand hills are the Lord's. How soon could our God fill Palestine till they would say: "Give place for us to dwell;" *it is too narrow!* A thousand prophecies crowd each other for development, and soon the land may be covered with villages without bars or gates, and dwellers dwelling at ease; and Russia only have time before she "thinks an evil thought" to gather up her scattered implements of war, go home and get ready for the great battle of Armageddon. Yes, as a result of *the evil thought*, "come from her north quarters a great company with thee, a mighty army as a cloud to cover the land in these last or latter days. Yes, O Gog, our God will bring thee against the land of Israel, and thou shalt fall upon the mountains of Israel; thou and *all* thy bands, and the many people that are with thee, for he (our God) will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. I will call for a sword against him throughout all *my* mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known" (bless the Lord, whom to know aright is life eternal) "in the eyes of many *nations*, and *they shall know that I am the LORD*. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more" (Amen, glory to our God): "and the heathens or Gentiles *shall know that I am the LORD, the Holy One of Israel.*" The knowledge of the Lord shall cover the earth as the waters cover the sea. For this bless the Lord, O my soul.

Dear brethren, truly our God is making his *Church* the *espoused* to Christ, the *pillar* and ground of the *truth*. I say, he is making *it* the light of the world and the salt of the earth. Let no one say, again, that the *wise* shall not understand; for they shall understand what our God is doing, so that they can truly lift up their heads and rejoice, "*knowing*" that their redemption draws nigh. Oh, let us begin anew the battle of the Lord, dear brethren, knowing that our God can save by a few

as well as by many; and by the weak things of the world as by the mighty. I think God will assuredly hold up the EXAMINER, for it is his own instrument to spread the light on his word; and he will put it into the heart of his people to hold it up, for they are his sword and his battle-axe.

Your sister in the Lord, hoping, watching, waiting, God grant that it may be *patiently*, for our Lord.

Fredericksburg, Iowa, Aug. 16, 1878.

RECEIPT OF VARIOUS WORKS.—My friend JAMES LESSLIE, Esq., of Toronto, Canada, will accept my thanks for a pamphlet, entitled "*The Regal Advent and the Resurrection of the Past*," a Sermon, by Rev. Thomas Rattray, of Toronto. Brother Lesslie says of the author: "Formerly a minister among the Wesleyans, but now unconnected with any denomination, he is a devoted Christian and a firm believer in and advocate of Conditional Immortality. His pamphlet broaches a new theory as to the Second Advent and the resurrection of the righteous."

I have not had time to examine it before the issue of the September EXAMINER.

JOHN CHARLES EARLE, B.A., of London, Eng., will please accept my thanks for the works of his recently received, viz.: "THE SPIRITUAL BODY," a book of 200 pages; a pamphlet of forty-five pages, entitled "*The Forty Days; or, Christ between His Resurrection and Ascension*"; also another of similar form and size, entitled "*The Master's Field: A Series of Sonnets.*"

If life and health are granted me and the BIBLE EXAMINER continues to live, my intention is to give these works an examination and suitable notice hereafter.

Mr. EARLE's letter accompanying these works is necessarily laid over for future consideration.

DEATH YET REIGNS.—THOMAS J. HARRIS, of Harrisburg, Pa., fell asleep in death August 10th.

This brother was with us, at my house, at the Passover, or "Lord's Supper," in April last, having come near 200 miles for that purpose. I am not informed as to his age, but think it was 80 years, if not more. He was one of my long-tried friends. For near 40 years I have had intercourse with him. He was a quiet and sincere Christian, and a true friend to me. I trust he "sleeps in Jesus" and will awake at His voice on our Lord's return "*from heaven.*"—Phil. iii : 20.—

EDITOR.

# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.  
MISS HATTIE W. STORRS, ASSISTANT.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, OCTOBER, 1878.

All Communications should be addressed to No. 72 HICKS STREET, BROOKLYN, N. Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.

## EDITORIAL NOTICES.

PAMPHLETS.—The question may be asked, Why do you not advertise your pamphlets as in times past? I answer, Because I have not the means to publish them. Pecuniarily they never were of any help to me. I had for years been accumulating stereotype plates to the cost of near or quite a thousand dollars' worth. With the exception of the ones for the "DIVINE DISPENSATIONS" and the small tracts, they had been kept in the "safety vault" of John J. Reed, who had done most of the printing with them. Some two years since Mr. Reed died. As the business was still carried on by another man I supposed my plates were safe. It was some months before I had occasion to use them; then not one of them could be found: a total sweep had been made of the entire lot, and I could find no trace of them; so I have to suffer the loss of all and cannot furnish any more.

"The DIVINE DISPENSATIONS" I can still furnish, but shall be under the necessity of advancing the price to 15 cents per copy; \$1.25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, carefully sealed and properly directed, without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

The Bible Examiner is a Monthly Magazine. *Terms*, \$2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the followings terms:

Two copies, to one address,	\$3.
Four " " " "	5.
Ten " " " "	10.

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

"THE LORD'S POOR."—Several of my old friends have written me, lamenting their inability to pay for the EXAMINER, and asking to have it discontinued till they can get the means to renew. Such will please accept the Magazine without charge till the Lord shall give them *other* means. "The Lord will provide."  
EDITOR.

## LETTERS RECEIVED TO OCT. 1.

Dr. F. Bruns, A. F. Cressy, Hattie N. Hazard, Wm. B. Putnam, Lottie E. Benton, Isaac Fonday, Ann Storey, J. M. Judson, Mrs. John Shafer, Mrs. S. C. Webster, Daniel Hawks, Sally Dillingham, Dr. W. K. Everson, Eliphallet Nye, P. S. Hartough, Geo. Adams, Jr., Mrs. L. H. Buxton, Mrs. L. H. Whitney, John Rink, A. McCord, Mary A. Beasley, Mrs. Sarah Kent, E. S. Diman, Margaret Smith, Mrs. P. A. Krise, Sarah C. Macomber, J. N. Jerome, Charles A. Hastings, Henry Dunbar, J. A. Salin, Mary C. Benhem (thank you), Martha A. Hause, Daniel Wells, Wm. Lindsay, M. Tomkins, N. L. Thayer, M. W. Blodgett, H. Lowe, Mrs. Austin Andrews, S. Balley, G. B. Martin, E. D. Adams, Chas. Swift, T. W. Wright, Orville Jones, Mrs. I. G. Maltby, Daniel Westervelt, J. S. Lawver, Norman McRae, Lottie Hermes, Geo. L. Hart, N. B. Stuart, Dr. E. Perkins, Ann M. Dickinson, Rev. Wm. Owens, Sen., Amy Cobb, Nathan Tefft, Mrs. Daniel Bush, James W. Stewart, A. Pennell, Wm. H. Smith, John Bigwood.

## PARCELS SENT TO OCT. 1.

Jacob Shafer (a book), Dr. F. Bruns, Mrs. R. P. Freeman (bound EXAMINERS by express); also, by mail, to each of the following persons, viz., Danforth Parmelee, Rev. Jonas Olson, J. B. Eggleston, O. A. Fairchild, J. B. Johnson, and Elder J. S. Lawver (bound EXAMINERS, Vol. xxii.), M. Tomkins, Elder J. S. Lawver, Mrs. M. D. Morrow, Rev. Wm. Owens (two parcels).

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.

NEW YORK, OCTOBER, 1878.

No. 1.

## THE BIBLE EXAMINER.

SEVEN years have now passed since this Magazine was revived from an eight years' slumber, and revived for the express purpose of vindicating the character and government of the CREATOR and REDEEMER in his administration over the human family. That one object the EDITOR has endeavored to keep constantly in view. How far he may have succeeded or failed others may determine: he knows what *his object* has been. He has endeavored to avoid all uncharitable feelings and expressions toward such as differ from his views of the subject, while he has presented his own faithfully and fearlessly, regardless of consequences to himself. He thanks those who have stood by him in the conflict, and trusts they will be abundantly rewarded by our Father in heaven, whose honor and glory may we ever seek in all we do or say.

As to the character of the work designed to be accomplished by this Magazine, the EDITOR, in addressing its "friends" a year ago, made the following remarks and here repeats them, hoping they may make a deep and lasting impression on all our minds, and stimulate us to continued exertions in the great and glorious work our God and Redeemer has intrusted us to do for the promotion of his cause, and the consolation of sincere souls that have been overwhelmed by the awful representations of the Divine character and government over the children of men.

The light we seek on the character and government of "Our Father in heaven" is, indeed, only to be found in the Bible. In the periodicals of all sects and parties the light we look for is excluded, or only shines through thick veils.

We wish to know what is God's purpose concerning *the race—the world*—that he "so loved" that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did he in-

tend that vast millions should *perish* without the knowledge of his love, and without any opportunity to accept the benefits to be derived from it? If so—and nearly all Christendom *virtually* maintain that the Creator did so determine—then what becomes of truth, honesty, or any other attribute said to belong to God, who made us, and who is said to give his Son to be "the propitiation for the sins of the whole world"? 1 John ii. 2. What becomes of his "Oath" to Abraham, that in him "and his seed all families, nations and kindreds of the earth shall be blessed"? Yea, what becomes of that God who *swore* by himself, "I have no pleasure in the death of him that dieth"? if he so ordereth his administration of the Government of "the world" that innumerable millions die without any knowledge of "the only true God and Jesus Christ," whom he "sent into the world to be the Light of the world."

To impute such an administration to the CREATOR, which makes his "ways unequal," and his testimony of "*love* to the world" a palpable falsehood, is "Atheism" itself: though we may pray for such teachers, "Father forgive them, for they know not what they do."

Shall the *first* and *chief* periodical in America that spoke and still speaks out boldly on this question be compelled to suffer and be crippled for want of funds, after having lived so long in spite of all the attempts of falsehood and misrepresentation to strangle it? It must not be, and it will not be if God is on its side, as hitherto he has been, beyond a doubt in my mind. But if he says, "Thy work is done for *this* Age," I hope to respond, *Amen*: but give me a part in the glorious work of "the ages to come."  
GEO. STORRS.

## AN APPEAL FOR THE BIBLE EXAMINER.

BY A RECENT CONVERT TO ITS TEACHING.\*

BRO. STORRS: Permit me to say a few words upon a subject very near and dear to the hearts of all your readers—the continued pub-

\*See EXAMINER for August, page 323, "TRUTH ADVANCING."—ED.

lication of the BIBLE EXAMINER. I am sure every one to whom it comes monthly as a welcome visitor, bringing comfort, instruction, exhortation and, above all, ever-enlarging views of God's love and mercy toward our fallen race, would joyfully sacrifice much to maintain it. But many who love and prize it are denied privilege of aiding it beyond payment of the subscription price; while others cannot do even that. As there is no organized Society to support it, and no advertisements to create a revenue for it (and it is purer and more independent without either), we who love it, and are able, must see that it is maintained. Let the strong bear the burdens of the weak; let the young and vigorous see that the aged, infirm and poor of God's flock are not denied this comfort and joy in their declining years. Surely the Elect of this dispensation should gladly make this sacrifice.

Since my introduction to the EXAMINER (so recent and sudden) I have noticed that not only its EDITOR but many of its contributors and supporters are far advanced in years; and this fact has caused me to feel at times like a young and impulsive traveller who has come unexpectedly upon a camp of aged and reverend pilgrims bound heavenward; and I wonder at the providence which impelled me forward from the caravan of the orthodox, toiling on so slowly in the fixed twilight of traditional belief, into this goodly company of patriarchs, who have journeyed so far into the land of truth that the bright rays of its rising sun are warming their hearts and lighting up their pathway. Surely I, and such as I, should rejoice and be sincerely thankful for this blessed deliverance. And while we enjoy companionship with the wise, and learn lessons of wisdom and prudence from their experience, we should gladly take from their shoulders the burdens they carry and cheer their hearts with words of hope and love.

Let us all, then, make it a matter of duty and of conscience to aid Brother Storrs in his work, holding up his hands by substantial contributions, as the Lord may prosper us.

JAS. W. STEWART.

Cairo, Ill., Sept. 21, 1878.

#### LUKE XX. 36 CONSIDERED.

THE opponents of the view that the "Promise and oath of God" secures the preaching of the "Gospel to every creature," suppose that the above text is a refutation of my position. Say they, "It cannot be preached to those who have died without the knowledge of it, unless they are raised from the dead; and

Luke xx. 36 affirms such cannot die any more, and are the children of God, being the children of the resurrection. Hence, all the resurrected are immortal."

A careful examination of the text and context may serve to lessen confidence in its supposed teaching in relation to a future life. That there are at least *two* resurrections of dead ones seems clearly taught in Rev. xx., and more or less clearly taught in many other passages of Scripture. But Luke xx. relates mainly to the "*first* resurrection," or the resurrection of the saints who have become such in this life. The case put by the Sadducees supposes all the persons presented by them were righteous, because they had strictly conformed to the law; and hence, if there is any resurrection, marriages must take place; and whose wife of the seven husbands shall she be?

Our Lord manifestly accepts their supposition that the whole eight persons were righteous, or of "the just;" and hence would come into that class in "the resurrection of the just." Luke xiv. 14. That resurrection occurs at the second advent of Jesus, at the end of this age: at which time none but "the just" will be revived from the dead; such of the dead and they only, as will "be counted worthy to obtain that (*aionos*) age"—the next age following the present—the age of "the kingdom of God," or personal reign of Christ on earth, with his saints made immortal, and sitting with him on his *throne*. Rev. ii. 26, 27; iii. 21; v. 9, 10; and xx. 4. The "thousand years" in the text last mentioned, whether literal or symbolical, gives the duration of the next age to follow "the resurrection of the just."

Saith our Lord to the Sadducees, "The children of this (*aionos*) age marry and are given in marriage: but they which shall be accounted worthy to obtain *that* (*aionos*) age, and the resurrection from (*ek*-out from) the dead, neither marry nor are given in marriage: neither can they die any more; for they are . . . the children of God, being the children of the resurrection."

Our Lord then shows that Abraham, Isaac and Jacob are samples of the persons who shall be accounted worthy to obtain that honorable and distinctive resurrection, pertaining to the next *aionos* age. All such will "sit on thrones" and "reign with Christ the thousand years: but the rest of the dead lived not again until the thousand years were finished. Rev. xx. 4, 5.

Thus Luke xx. and Rev. xx. throw light on each other; and both together show the nature and order of the resurrection. "Blessed and

holy is he that hath part in the first resurrection: on such the second death hath no power, ["they cannot die any more" Luke xx.]; "they shall be priests of God and of Christ, and shall reign with him the thousand years" (Rev. xx. 6, and ii. 11.), and "shall not be hurt of the second death."

The whole character and structure of these portions of scripture show that there are two resurrections: the "first" embracing only such as have obtained, in this life, a worthiness to be made undying by a resurrection, and to be associated with Christ in his reign and glory; while others will be left to a later resurrection and be liable to the second death, and will experience it if they wilfully reject the LIFE-GIVER when he is clearly offered for their acceptance.

No one of the human race will be raised from the dead in a hopeless condition, or in a worse condition than that he was in before his death. All resurrection is of grace, and not of wrath. The "*first*" resurrection, among other things, is a preparation to bless the subjects of the future one; so that none shall finally become subjects of "the second death" for lack of knowledge or instruction which shall enable them to become worthy to have access to the "tree of life and live forever."

On the subject of the genuineness of the text (Rev. xx. 5) I have not dared to doubt since publishing the article of Prof. C. F. Hudson, a short time before his death, though I had previously thought it an interpolation; but, when convinced of an error, I abandon it; and "GEO. STORRS" is no more in my way of doing so than any other man. *Truth*, and not our past theories, is what every Christian's heart will seek, if actuated simply by the love of truth. The fear of reproach if we give up former positions, or modify them, is an unworthy motive of action and shows that we "love the praise of men more than the praise of God." John xii. 43.

ED.

#### DOES THE SPIRIT LIVE WHEN MAN IS DEAD?

I NEVER expect to satisfy those who, like the Sadducees, think a resurrection impossible because they cannot comprehend "*how* the dead" are "raised up." As to the state the spirit of man is in while dead it is in vain to speculate; and we can know nothing about it further than God has been pleased to make known. The offence with our opponents is, that we maintain the dead are unconscious—that there is "no knowledge in *sheol*"—the state of the dead.

This is what strikes the death-blow to their natural immortal-soul theory.

The idea that because consciousness may cease in this present state and yet the spirit be alive, therefore the spirit may be alive, though unconscious, after the man is dead, is not well founded. A *fact* is undeniable. While the man is alive the signs of life are evident; but when the man is dead there is no sign of life, and therefore no evidence of the spirit being exempt from death; to pass beyond that point, looking for life still existing, is to launch into an unknown land. That the *identity* of the man is maintained by the power of his Creator I have never doubted, and have always contended. But that *life* is essential to maintain that identity is what lacks proof. And to assume that if the life of the entire man is suspended God cannot restore the same life, is a palpable denial of the resurrection of the dead; it is an error that originates in "ignorance of the Scriptures and the power of God." It has been said that the identity of the body depends not upon the same particles of matter of which the body was composed, but "upon organization." The same identical organization must of necessity, when made alive, develop the same identical mind, and we have no occasion to suppose the mind or spirit had been kept alive to re-inhabit a house built for it. Not to philosophize about this matter, I regard the objection that if the whole man dies, then to resurrect would be to create anew, which cannot be the same thing, just as I would the objection of an unbeliever in the days of Abraham who might have said to that Patriarch when about to offer up his son as a *burnt-offering*—"Abraham, if you thus sacrifice your son, the promise of a multitudinous posterity through him can never be realized; for if God raise him up from the dead as you say, it will not be your Isaac—it will only be one *like* him; and you can never know certain that it is Isaac that God promised should 'come forth out of thine own bowels;' surely it will not be *that* Isaac, and God's promise will fail after all."

The truth is, unbelief is never satisfied, and never can be. All we have to enquire is, What has God said? Has he said he will raise *the dead*? Has he told us that any part of man is exempt from death? Has he said, that in order to enable him to raise the dead, man must be only *half* dead? If so, there is to be only half a resurrection; for that which is not dead cannot be raised to life.

The expression "breath of lives" (Gen. ii. 7) is not expressive of a "double life." The original is *ha'yim*, and is the same in Gen. vii.

22, where, in speaking of the death by the flood, "of fowl, of cattle, beasts and every creeping thing, and every man," it is added, "all in whose nostrils was the breath of *ha'yim*." The expression (Gen. ii. 7), therefore, imports nothing more than that man was made to live by the same breath which was common to fowls, beasts and creeping things. It was the breath of *all lives*, or of every living creature as well as man. Many examples of this truth might be urged from the Scriptures, but I think this is sufficient.

As to the text, Job xxxiv. 14-15, I think it is God's Spirit, and God's breath that is there spoken of. In the previous chapter, verse 4, Elihu had said, "The Spirit of God hath made me, and the *breath* of the Almighty hath given me life"; thus showing how we are created and by what means man lives. Then, in the same discourse, he says, "If he (God) set his heart upon man, if he (God) gather unto himself *his* spirit and *his* breath," [by which man was "made" and had "life," what would be the result]? "all flesh shall perish together and *man* shall turn again unto dust." That would be man's destiny if God withdrew *his* spirit and breath from man. This text, therefore, I regard as decidedly against the idea of a "double life" in man. The same explanation is applicable to Isa. xlii. 5, as to that by Elihu.

The text (Zech. xii. 1) has a rational exposition without resorting to the preposterous idea that there is a man within the man formed of the dust of the ground, or a distinct entity, called spirit or soul. The Mosaic account of man's creation gives no countenance to such an idea.

The term "spirit," Zech. xii. 1, is *ruach*. Turn to Prov. xxix. 11, and we find the same word translated *mind*: "A fool uttereth all his mind—*ruach*—but a wise man keepeth it till afterward." Does a fool utter—*yotso*, *bring out*—all his internal *entity* when he speaks? Again: God saith, Hab. i. 11, of the Chaldean—"Then shall his mind—*ruach*—change?" Did the Chaldean's "second" or internal "entity" change?

To assume that the mind—*ruach*—is a distinct entity, and so constituted as to form a second man, which may live independent of the man formed of the dust of the ground, is an unfounded assumption.

The text (Zech. xii. 1) means no more than that God formed an *intelligent* being with mind—a mind of a higher order than other animals.

The text (Job xxxii. 8) expresses the fact that there is a spirit—*ruach*—mind "in man," in

consequence of which he is capable of receiving "the inspiration of the Almighty," and so obtain "understanding"; but proves nothing of a distinct entity or real being in man called a spirit. The very idea, to me, is a palpable absurdity. Man is *man*, and not *two* men. This notion has filled the theological world with confusion. "The spirit of man within him" is the *mind*, and not an entity. "Our spirit," with which "the Spirit bears witness," is our mind. "Understanding and knowledge are ascribed to" man *as man*. If there is in us an entity, called a spirit, that is capable of receiving "understanding and knowledge" independent of our organization, let it be proved. It never has been proved, though it has been and still is often assumed. Again I say, man is man—he is a unit; when, therefore, it is said, "the Spirit beareth witness with our spirit," it is but saying, that its testimony is in agreement with our own consciousness of the fact.

The text Eccl. iii. 21, taken with its context, proves that men and beasts "all have one breath"—*ruach*—spirit, or breath, "so that man hath [in death] no pre-eminence above a beast, . . . all go to one place." Surely, in the very next verse he does not contradict himself! A foolish man might, but a man wise as Solomon did not do it; hence he did not affirm (verse 21) what is so often alleged, viz.: that man's spirit goes up and a beast's down at death? No; the verse is an affirmation of the truth of what he had just said, "Man hath no pre-eminence above a beast" [in death]; "all go to one place." He then challenges any man to produce the knowledge in evidence that the spirit of the one goeth upward and the other downward at death. The verse is a question and challenge. "Who knoweth the reverse of what I have just stated?" That this is the sense is obvious from the context, and also from the 9th chapter, where he affirms "there is no knowledge in *sheol*"—in the state of the dead.

On Eccl. xii. 7, the same remarks are applicable that I have made on Job xxxiv. 14-15. "The Spirit" may be understood of the Spirit of God, by which man was made of the dust of the ground, which, when God resumes or withdraws to himself, "who gave it," *man* shall return to the dust as he was. I am further confirmed in this view from the language of Solomon in Eccl. viii. 8, "No *man* hath power over the spirit to retain the spirit . . . in the day of death." Here the man is one and the Spirit is another. The man cannot control the Spirit. It leaves *the*

man—God withdraws his Spirit—man dies; and unless God again “sendeth forth” his “Spirit,” they will remain dead.—See *Psa. civ. 29 30.*

“Her spirit came again,” *Luke viii. 55,* evidently means no more than the spirit of *life; i. e.,* she revived. In this sense the term *spirit* is often used. Thus it is said of Samson, when he was fainting with thirst, *Jud. xv. 19,* “when he had drunk his *spirit came again,* and he revived.” Also, *1 Saml. xxx. 12,* it is said of a man who was found faint in the field, that they made him drink water and gave him figs and raisins to eat, “and when he had eaten his spirit came again to him:” *i. e.,* his vitality or vital energy was restored. So in *Luke viii. 55,* Jesus said, “Maid, arise,” and her vital energy returned and she arose straightway.

The “grain of wheat,” *1 Cor. xv. 36, 37,* to my mind, teaches an actual death; and that whole chapter is a clear statement of no future life without a resurrection; and that the first Adam was *not spiritual,* (verse 46), but was of the earth, earthy (*v. 47*), and such are they also who are only of the first Adam (*v. 48*). I do not question but what there is a “germ” from which God will bring up the resurrection man; but admitting that to be a fact, it does not prove that germ is a living spirit; it is quite as likely the germ is to be found in some portion of the bodily organization, which the power and omniscience of God preserves till the time it shall come forth at the call of the Son of God, quickened once more by the life-giving Spirit of God.

“Your life is hid with Christ in God,” *Col. iii. 4,* has no bearing on the subject to favor the view of the spirit of man being alive when the man is dead, as I can see. Paul was addressing Christians who were living; not talking about “disembodied spirits.” The life of these living saints, to whom he wrote, was *then* “hid with Christ in God”; hence, he adds, “When Christ, who is our life”—the author of that life of which he spake—“shall appear, then shall ye also appear with him in glory.” Christ never did—and we have no authority for supposing he ever will—appear a “disembodied spirit.” The Christian’s life spoken of in this text is clearly that eternal life of which Christ is the author, and which he is coming again to bestow on those who now “die unto sin.” This “life exists when the” man is dead, who dies united to Christ. To say, simply, it “exists when the body is dead,” it seems to me falls short of the truth.

To say “these spirits will God bring with him”—Christ is not speaking as the oracles of

God. God brought *Christ* “from the dead” (*Heb. xiii. 20*), and Paul assures the Thessalonians that so certain as “Jesus died and rose again, even so *them* also that sleep in Jesus will God bring with him”—from the dead, of course; for that was the place from which “God brought that great Shepherd of the sheep.” The apostle teaches us that this work is a work of resurrection; for, saith he, “the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the *dead* in Christ [not the *alive*] shall rise first, then *we* who are alive, and remain—unto the coming of the Lord—shall be caught up together with *them* [the resurrected ones] to meet the Lord in the air.” Their spirits did not come down from heaven with Christ; but the dead saints are “brought again from the dead” at the voice of Christ and by the power of that Eternal Spirit which brought Christ from thence. Thus, when Christ returns from heaven, “whether we wake or sleep,” *i. e.,* dead or living, *then* shall “we live *together* with him;” *i. e.,* when he returns—not before; for the life spoken of is eternal life—“Christ dieth no more,” and “they who are accounted worthy to attain that age, *and* the resurrection from the dead, cannot die any more.” *Luke xx. 35, 36; Rom. vi. 9; 1 Thess. iv. 14, 16, 17.*

Having said this much on the subject suggested, I leave it for each one to satisfy his own mind as to what is truth on the topic; feeling assured that nothing is gained to the cause of truth by an admission of a spirit entity in man, and those who do it will find our opponents will give them no rest by such admissions. They will find it is only an apology for their unbelief and lack of knowledge of the *power* of God; and it will be used by them to push the admission that the spirit lives when men are dead, to an acknowledgment that it is also conscious. I could very easily believe the latter if admitting the first. But I firmly believe *the man* is dead; in other words, the entire life of the man is suspended; and if there is no resurrection there is no future life.

Ed.

### WHAT IS DEATH?

CRUDEN, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity:

“Death,” he says, “signifies the separation of the soul from the body—this is *temporal death*. A separation of soul and body from God’s favor in this life, which is the state of all unregenerated

and unrenewed persons, who are without the light of knowledge, and the quickening power of grace—this is *spiritual death*. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever with the devil and his angels—this is the second death, or *eternal death*. To all these kinds of death Adam made himself and his posterity liable by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the Scripture word *death*, is that which is generally held by modern Christian teachers. Can such extravagances fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasm of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the Scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he, by the grace of God, should taste death for every man."—Heb. ii. 9.

According therefore to the definition given by Cruden, Christ must have suffered this threefold death. 1. Temporal Death, or the separation of soul and body. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented forever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *threefold* death which satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God!

Modern theologians and Scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz.: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirit of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of modern theology, which begat the "bondage" of which the text speaks. ED.

IMMORTALITY as an offered benefit, through Jesus Christ, is the most powerful motive to a life of holiness and devotion to God that can be thought of. This motive the notion of inherent immortality entirely removes from man, and thus deprives him of a mighty influence for good. This consideration writes condemnation on the popular view of immortality, and makes it justly chargeable with being the betrayer and destroyer of men. It wrests from their hands the most powerful engine that infinite wisdom has provided to lead men to "*seek for* honor, glory, immortality, eternal life." Can any reflecting mind believe that God is the author of a doctrine whose legitimate result is to abrogate all the promises of an endless life? Can we believe that God has sworn by himself that he has "no pleasure in the death of the wicked," and yet has so constituted man that his death is an impossibility? What mockery thus to address man, if he is, by his constitution, deathless. Let the truth be proclaimed that deathlessness is an object to be secured and that it can only be secured through Jesus; and hence a union with him is essential to this end, which end is only arrived at by having our "fruit unto holiness." Such is God's order to arrive at immortality. Let men beware of all attempts to "climb up" some other way to an endless life. ED.

## GOSPEL BENEFITS.

BY THE EDITOR OF "BIBLE EXAMINER."

"God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. ii. 6. 7.

My object in the remarks I make upon this text will be to examine the nature or character of this cluster of benefits presented for our attainment, and then point out the means by which we may make them our own.

## I. THE NATURE OR CHARACTER OF THE BENEFITS PRESENTED IN OUR TEXT.

1. "*Glory*."—Greek, *Doxan*. The term glory is one often used, and generally includes the ideas of excellence and happiness, or something splendid connected with much enjoyment. As the glory spoken of in the text is something to be obtained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

I regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz., the resurrection of the just. Paul informs us, 1 Cor. xv. 43, "They are sown in dishonor, they arise in glory."—*Syriac*.

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful, i. e., glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away from our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii. 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "*from* heaven," and that then he shall change our vile body (or, body of our abasement—*Syriac*) that it may be fashioned like unto his glorious body (or, the body of his glory—*Syriac*). But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery.—2 Peter i. 16–18. Peter says—"We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my be-

loved Son, in whom I am well pleased; and this voice which came from heaven we heard when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says: "We beheld his glory, the glory as of the only begotten of the Father."—John i. 14.

Let us now turn to the manifestations of that glory as recorded by Matthew, chapter xvii. 1: "Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them (*Syriac*, was changed before them), and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which Paul tells us "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it, in vision, made Peter say, "Lord, it is good for us to be here." Oh, how satisfying the sight, and how much more so the realization, when "vision" will be swallowed up in the reality! Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2. "*Honor*"—Greek, *Timeen*. "A state of honor, dignity; a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood"; to be "kings and priests unto God and the Lamb," to "reign on the earth and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."—Rev. iii. 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven" who is "like the Son of man;" and he "came to the Ancient of days, . . . and there was given him dominion and glory and a kingdom, that all people, nations and tongues shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall be not destroyed."—Dan. vii. 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share; and "judgment" is to be "given to the saints of the Most High" when the time has come "that the saints possess the

kingdom," verse 22; then "the kingdom and dominion, and the greatness of the kingdom (or, the greatness of the kings—*Septuagint*), under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Such is the royal honor presented to our faith as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor"; and to occupy some important post of trust where their honor can be conspicuous is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die before even that short period terminates; while the honor proffered the followers of Christ is an honor never to pass away nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors and presidents could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that of one saint who shall become a king in the empire of Jesus Christ! Let, then, the men of earth, or worldly men, seek their dying honors, which so soon fade away; the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him if found possessing the required characteristics. Here, then, is motive sufficient to stimulate the most desponding child of God. Take courage, brother; you are shortly to wear a kingly crown, and wear it forever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

3. "Immortality"—Greek, *Aphtharsian*, "Incorruptibility"; a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state proffered in my text is essential to confirm us in the glory and honor previously noticed. Without this that glory might fade away—that honor might have an end. With this they are both made eternal.

The apostle here clearly shows that men are not possessed of immortality by creation or birth; and he shows also that it is a favor to be conferred on those only who pursue a de-

fined course. He had stated in the previous chapter that "men professing themselves wise became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," etc. Little did he then know of the folly which was to be developed in after times by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshiped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now men affirm that they are "immortal"—incorruptible, like God! True, they admit their bodies will die, but the essential man, they affirm, is "immortal, and can never die," thus making "void the word through their tradition."

Man is not inherently immortal or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God—and on the action of him who shall partake of it. Paul informs us when it will be conferred and how, viz., "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian*; the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 52-54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality and the time when it will be attained. Let all remember this, and lay aside that pride which possesses men's hearts from a fancied notion of inherent immortality.

4. "Eternal life," *zoe aionion*—"life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man most of all needs is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

I understand life here, in its most obvious sense of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, I regard as a corruption of the word of God—a making void the testimony of the faithful

and true Witness, who saith, "I am come that they might have life," John x. 10; and who furthermore declares, "I am the way, the truth, and the life," John xiv. 6; all of which is confirmed by John, who saith, "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given unto us eternal life, and this life is in his Son"; not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language when presenting the great crowning benefit of the work and mediation of the Son of God is a position of fearful presumption and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal-soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi*, *makarismos*, as Paul does, Rom. vi. 6, 7, 8, 9, where these words are translated "blessed" and "blessedness," and have the proper signification of happy and happiness. But *zoe* is the emphatic term selected by the Holy Spirit as expressive of that glorious reward God has promised to those who obey him. This fact is sufficient to condemn forever the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoe* life; not merely *makarismos*—happiness; though, having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God cease making "God a liar" by saying he does not mean *zoe*, but *makarismos*, when he uniformly employs the former term in presenting the great climax of proffered benefits for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoe aionion*—"life eternal." Let the simplicity in which the gospel approaches us with its offered benefits stand in all its purity and plainness, and darken no longer the counsel of God by perverting his word and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the gospel salutes our ears. Joyful sound to dying men! Let them heed it.

Having presented, as clearly as my limits will allow, the glorious cluster of benefits

presented by our text, I proceed to notice,

## II. THE MEANS BY WHICH WE MAKE THE BENEFITS OUR OWN.

This I shall do only so far as suggested by the text. That teaches us they are to be sought for, and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is, to acquire by labor or work. It is not an idle wish that will give us possession of those glorious benefits, but earnest application, which leads us to notice,

2. How we are to seek for them. (1) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort; it is working "the work of God," or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is "to believe on him whom God hath sent," viz., Jesus—John vi. 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which all our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of the age. Their faith is, in fact, a do-nothing faith; a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study to possess the mind of Christ—walking as he also walked—who spent his life in doing good, and for the joy that was set before him endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men, not as the cant is—"to their souls"; but to men as men. Their present wants and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men by instructing them and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing," or doing the work God demands of us, and to which the proffered benefits are promised.

(2) There must be a "continuance in well-doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as

it were, action? No; a dead body may show signs of life under the action of a galvanic battery, but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well doing.

(3) But there must be a "*patient* continuance in well-doing" to secure the proffered benefits—a disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure or sensual gratification, and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory and honor and immortality, eternal life, remains behind to do good, even though left of all, and though tempted with the strong current that has passed him to join in their pursuits. Yes, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice he remains behind the multitude to do the work of God, that he may be Christ-like, and so attain the proffered glory. Worldly-minded professed Christians and sensualists may count him a fool, but he has learned "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterizes his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perseveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails I can conceive no other which would be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality and endless life to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! Oh, what a prize is here! Stop, poor, dying, care-worn and disappointed man: stop and contemplate this boon which high Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are the honors and treasures of earth which now

so command your energies, compared with the glory, honor, immortality, eternal life, I have endeavored to set before you on God's authority. Stop, poor disappointed worldling, stop and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? Oh, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents and our energies in doing the Work of God; and now, especially, when the prize is manifestly so near. A few days, or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits, and life's toils, trials, sufferings and woes will all be passed, and glory, honor, immortality, eternal life, be entered upon by you! Oh! how comforting, how invigorating the thought while we are yet struggling in the mighty conflict! "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

#### THE HOPE OF THE CHURCH.

WHILE one of the Cæsars was reigning with iron force over the world a distinguished Syrian nobleman was called to Rome to receive a vassal kingdom. Before he departed to the seat of imperial honor and glory he gathered his friends and dependents and put his immense estate into their hands, allotting to each his work and promising great reward for faithful service and continual remembrance. In the midst of much weeping, and many vows and benedictions the nobleman started on his long journey. For a short time there was great labor on the estate, and many earnest prayers for the return of the master. In fact it beame marked that those who were most distinguished by conscientiousness, honesty and manliness had their deep life nourished by the prospect of his return. The brightness of his eye was upon them, the gladness of his countenance kindled them into power and animation.

It came to pass that while he tarried many long days some began to say that he never would return, and some bolder ones that he had never been here. Some said that he had forsaken the estate and it belonged to them in absolute possession—and others that he had only dreamed of a kingdom and could give no rewards. Hence, they concluded to seek power, splendor and privilege in the present, leaving the future of which they knew nothing to soothsayers and Chaldeans. In the long run

they began to revile and beat each other and had alternate seasons of revelry and violence, passions of evil were let loose and blood ran freely as rain in winter. The parable is not obscure.

In the fullness of the time there appeared one who had all the moral and supernatural power to establish grandeur of a King, and he claimed the right and the power to establish the kingdom of prophecy. The unsullied sancity of his character, the wondrous majesty of his works, the profound wisdom of his teaching, the open recognition of the Father from heaven, all combined in declaring him to be the Son of God and the Prince of life. His ambassadors—forbidden to enter into any Samaritan or Gentile city—went through all the coasts of Israel with one cry, That the kingdom of God was at hand. Nigh it must have been when the King himself was present and the powers of the world to come were revealed in such affluence. The kingdom had descended upon them and the King was seeking by all the charming attractions of heaven, to gather the people under the sheltering wings of his love and his life. No one will deny a manifest change in his final aspect toward them when it became manifest that he was rejected by the nation. He taught them that they would die in their sins, that their house would be left to them desolate, and that they would never see him again until they could say, "Blessed is he that cometh in the name of the Lord." Nor did he leave the early teaching without distinct and explicit correction. For, when in the midst of the triumphal procession, some began to think that the kingdom of God would immediately appear, he taught them that the noble man must go into a far country to seek for himself a kingdom and to return. Whatever differences there may be among us as to the nature of that moral dominion which he did establish, it is beyond all controversy that the kingdom which he went to receive in the far country cannot come into manifestation until his return.

The apostles and their fellow-laborers all lived and taught as if the day of the Lord and the kingdom of glory were at hand, and their most forcible and impassioned appeals have their spring and roots in such ground. It will not be denied by any one grounded in Church history that the great leading men of the early Church made the coming of our Lord and the kingdom of prophecy, as the Gospel hope, exceedingly prominent, though the interval was wide and the descent very great from the sobriety and dignity of Paul,

Peter and John, to that presentation of the truth which may be found in Irenæus, Justin Martyr and Lactantius. Such allegorists as Dionysius did mischief in confounding some simple people; but the chief ruin came when Constantine avowed himself a Christian and took the Church under his imperial wings of darkness. The divinest realities which had lived through storm and bloodshed perished in court favor, only lingering in a few solitary hearts which were not debauched by political influences. When the bishops became companions and councillors of royalty, and persecuting rage was not only arrested, but succeeded by great benefaction in the power, honor and glory of this world, they seemed to think that the sublime kingdom of prophecy had become a reality and they lived and intrigued and caballed in accordance with the growing darkness and degradation. How rapid and how appalling the corruption which followed! The constellations disappeared. One star after another went out. Sacerdotalism became intense and arrogant. Idolatry followed hard with worship of rags, relics, images and, overshadowing all, the worship of a woman. It was the morning star which was blotted out when saintly mediators and Mary substantially displaced the *One* Mediator. Then came transubstantiation, purgatory, indulgences, priestly celibacy and all the manifold falsehoods which gradually darkened into glooms of the middle ages. The Lutheran trumpet blast was to a large extent political, though not without gracious spiritual consequences. But the Reformation of the sixteenth century was a very partial work, and the fogs and miasma of the Pontine marshes are still heavy upon us. The Lutheran theology mainly dwelt with a present salvation, the justification of the sinner before God. One-half of the Lord's work, his redemption of nature, was almost entirely ignored. The great adoption, the manifestation of the Sons of God in their immortal beauty and sovereign power never received any earnest treatment, and that exceeding glory toward which the whole creation moves and for which every creature sighs, was scarcely in the field of contemplation. The old papal concept still seemed to rule and reign, of getting into glory one by one and enjoying in ghost condition the vision of God and the blessedness.

The volcanic storm of the French Revolution was not long in following the Lutheran revolt, and the hard black frost of German rationalism was close upon the French eruption.

Such periods of death and convulsion did not seem likely periods for the revival of any

ancient hope. Yet it was really in the midst of such dread moral scenery that many devout souls began to say, as they did in Israel, "Why speak ye no word about bringing back the King?" After long bad ages of blasphemy, sin and rebuke, after a terrible night of evil dreams and evil deeds, tremendous periods of superstition and moral darkness, a cry began to arise—"Behold the bridegroom cometh. The nobleman has received the kingdom and is coming for its manifestation." When this cry went forth old passages in the document of life which had seemed without meaning began to glow with wonderful significance. They speak of waiting, watching, fasting, praying, looking and desiring; and those who began to read and understand began to rise on tiptoe with loins girded and lamps burning.

A man of some mark as a scientist takes in hand occasionally to mock us and our hope; but, alas! he has nothing to offer. He says we are all melting away into the infinite azure; hence, the professor is nothing better than the gas he plays with in the laboratory.

We do not admire the melting process nor the result. We would rather see all the orient crimsoned and glorified by the splendor of his appearing who hath life in himself and likewise the power of giving it freely as eternal possession.

On the coming of our Lord we have a few words which we trust may be profitable to all believers in the Son of God.

When the disciples were to be left as a trunk bleeding at every pore, the departing Head gave such consolation as was fitting. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also."

—John xiv. 1-3. A poor simple child, who has got somewhat muddled among divines and skeptics, says: "How sweet that reads! But is he really coming personally?" Personally! The Lord be gracious to us! In what other way could he come? It is quite possible that the apostles, notwithstanding all their explicit teaching, were straining their eyes as if they would never see him again and sobbing as if their hearts would break. "Men of Galilee, why stand ye gazing up into heaven? the same Jesus now taken from you will so come in like manner as ye have seen him go into heaven."—Acts i. 10, 11. This has the ring of the true metal.

Young man—looking for the return of an absent mother who is your very ideal of grace and loveliness—do you want her back in figure and shadow? Is it a ghost or a true, sweet woman you are looking for? Wife, whose husband—long away in a foreign country—is the embodiment of all your belief and trust in the noble and heroic, in truth and tenderness, in purity and valor, is it the man you are looking for or a phantom?

Not a shadow do you desire; you have seen too many in the long separation; but you long for the true personal man in the grace and glory of his manhood.

Holy Scripture gives no countenance to gnostic dreaming. The verities of Christianity are not so much phantasmagoria or shadows on the walls of time. They are, from Incarnation to Second Advent, all great and supreme realities. Our Lord is indeed a true Person, and must be revealed as such, Son of Man and Son of God. Son of Man! the true, the perfect, the immaculate Man, the first-born of the new creation, and as such God's ideal of what humanity should be. Son of God, first-born of all creation, born in eternity as well as in time, and declared to be the Son of God with power by the resurrection from the dead; still further to be declared when he appears with the ancient name written upon him, and we see with finer vision all the clustering glories which belong to his nature and rank, to his office and his work.

It is surely Jesus the anointed that we want. We know something of the promises. A country glorified by renovation, every curse repealed, until the desert blossoms like the rose and the healing rivers run with life; a city so sacred that it needs no temple, and so bright that it needs no luminary; where the streets are shining gold and the blessed river runs from the throne of power, on the banks of which the tree of life blooms with fruit unfading; and immortal companies of saints and angels in glory beyond all speech! The accessories are all wonderful and all comely in the proportion of fine keeping. But it is the anointed and holy One for whom we sigh, as the spring, well-head and centre of all the glories. We want the One who loved us with love stronger than death, who descended so low for our recovery and washed our sins away by his precious blood, and gave us the charter of life eternal by his resurrection from the dead. The forests of eternity may be grand, the fields and rivers may be transcendent in favor and beauty undefiled; but the face of our Lord will be the true glory and charm

of every landscape, and all things bright and fair will gather splendor and grace from his countenance. His face gives strength to the archangel, his voice awakens the dead, his presence secures the everlasting harmonies and the never-fading bloom.

We read some time ago an article by a learned but not a wise man, who said, concerning our Lord, "he came providentially at such a time, he came spiritually at another time, he came figuratively at another time." Such men would turn the blood of atonement into a figure, and the truth of God into a fable. We never got quit of the heartache after the infliction until we turned to a magnificent passage in Hebrews, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . And unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. How welcome such a clear, authentic voice from the source of authority? The dreamer may tell his dream, surely, but what is the chaff to the wheat? The word of the Lord is a fire and a hammer to break the rock in pieces.

Once in the confluence of the ages, or in the completion of the periods, he appeared to put away sin. Others, of slender human force, had tried to diminish the sum of that great burden and horror which is the shame, the anguish and the ruin; but at last there came one of Divine force, strong enough, both to *put away* sin and to *abolish* death. They may linger yet a season, but the iron has stricken into them, and in the end they will be thrust from the universe. Once he came, and in the mysterious sacrifice of love purged away our sins; and to them that look for him shall he appear a second time, apart from sin, unto the great salvation; that salvation concerning which a great Christian thinker once wrote, after he had long enjoyed the life divine in close communion with God, "Now is our salvation nearer than when we believed." The passage is exceedingly comprehensive; for, while death and judgment are declared as solemn verities, the Lord delivers his people from the fear of both. He has taken away the sin which gave death a sting, in his first appearing, and in his second appearing he comes for the glory and salvation of the ransomed; hence, judgment has no terror to those who, from mortality or death, are to shine in incorruption.

There is a passage in the letter of Paul to Titus which will repay a little consideration: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, de-

nying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Chap. ii. 11-13.

When the ages or periods, which were not formless spectres of an atheistic dream, but missionaries from God, had delivered their messages and accomplished their work, there appeared the favor of God providing salvation for all men. "The day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death." One who was waiting for the consolation of Israel said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 29-32. We learn from John i. that the Logos had been, through all former ages, the light in the darkness. Lights of nature, providence or supernaturalism; lights of reason, conscience, imagination or love; lights of sun, moon or star; lights of old tradition, stone table or human constitution; there was no lamp burning in the heavens or on the earth which he had not kindled and fed with his divine fire. But the darkness apprehended it not. So the Logos, or Word of God, took human shape and appeared to men with a richer and warmer revelation. No man hath seen God at any time, but the only begotten Son from the bosom of the Father he hath declared him. Surely the life was manifested, the eternal life, that men might get into communion with God the Father and with his divine and honorable Son. It is just at this point that human records begin to glow with divine significance, that we get a true philosophy of history, and from a living centre distinguish gracious plan in the past and glorious promise in the future.

Between the two advents—the appearing in grace, and the appearing in glory—we are taught, or put under training, that we may live soberly, righteously and godly while looking for the blessed Hope. Soberly marks the dignity of men who escape from the frivolous pursuit of trifles and unrealities, to live with high purpose and resolute endeavor. Righteously determines the justice and equity which must mark all our transactions with the Jew, the Gentile, or the Church of God. Godly signifies such a flooding of the human with the divine that we become distinguished by the love which distinguishes God. We no longer

look on nature and humanity with the narrow vision or half-blind eyes of the flesh, but with the large eyes of gods who are made partakers of the divine nature. Once he appeared in grace to bring us home to sin-pardoning and life-giving God, to open our eyes and turn us from darkness to light, and give us an inheritance among the sanctified. A second time he will appear with the salvation of power, that we may shine out in immortality and hear the triumphal music of the kingdom. A peculiar and disciplined people find the power, glory and blessedness for which they have been aspiring and working under divine influences and the leading of the Holy Spirit. Many things in Christianity can be, and have been vulgarised, but immortality cannot be vulgarised, it is the reality of comely proportion, of grandeur, of supreme desire. That man, with his regal intellect, his mysterious conscience, and his almost divine force of will, should inherit the same corruption as the brutes is surely a miserable ending. Such a goal has a lameness about it which revolts, as well as a horror which no language may declare.

The philosophers who, in the rejection of Christianity, lose all hope or prospect of continuance or resurrection, have for some time been trying to make the horror presentable. They miserably fail. They can only promise a grand funeral, and draperies of gold and purple as curtains round the couch of everlasting darkness. What glory is it to the dead, who can neither see nor hear, that roses should blow and nightingales sing over the graves, or the southern wind linger over sepulchres after rifling spice fields on the way? We might as well have the gloom of midnight and eclipse, the north wind howling and roaring forever, and all elemental forces of wrath and ruin making grim play with the bones and the dust of the dead. It is life and joy to know that our citizenship is in heaven, from whence we look for the divine One, who will change the body of our humiliation and fashion it like unto his own by the energy of his all-subduing power. The divine life which belongs to us is wisely veiled for a season, hid with Christ in God; but when he who is our life shall appear, then shall we also appear with him in glory.

"The Spirit and the bride say, Come." Their combined voices call the Lord back from the seat of his priesthood to the throne of his royal power. And surely the nations of the world in their inarticulate fashion call as loudly as martyrs under the altar or Church in the wilderness. They are either getting into con-

vulsion or getting into ghastly fear, on account of the things which are coming on the earth. And he, the God-man, who once, in Palestine, spake peace to wind and wave, is the only one who can control the wilder storm which agitates a deeper sea, and bring the vessel of humanity to the shores of eternal rest.—DR. LEASK, *Editor of the Rainbow*.

#### A FEW MORE WORDS ON THEOLOGY.

I HAVE read with interest the paper "On Theology" which appeared in the *Rainbow* of this month. With the *conclusions* of the writer I am not disposed to differ. With his *definition* of what he justly terms "the science" of theology I do. If this be so mischievous a thing as he supposes it to be, and I am not inclined to dispute that it *is* so, it must be something *more* than "the study of divine things," whether through the intellect or through the heart; it *must* be something above and beyond Scripture, something human and not divine, or it could not be, under any circumstances, the source of "cruelties and horrors unspeakable."

If I were asked to define what I understand by theology I should say it is the deduction of *supposed* truth from *revealed* truth—a purely human process—and therefore necessarily mixed with defect and error. Scripture is of God. Theology is of man. It is man reasoning and dogmatising, and attempting to systematise that which God has not been pleased to reveal *as a system*. When the result of his reasoning and systematising is made, as it always is made, *a test* of the reality and rightness of a man's belief, it necessarily alters at once both the nature and the grounds of faith. Faith, says St. Paul, is believing *with the heart* unto righteousness. Faith, says the consistent theologian, is *not only* this, it is the right intellectual conception of the truth professed to be believed, which can only be arrived at by systematising what God has revealed, and so viewing each separate truth in its relation to the rest. Hence, the orthodox theologian, not content with the simple acceptance of a revealed truth as it stands in Scripture, is always restless and unhappy until he has made it *fit in* with that particular system which he regards as alone consistent with the moral character of God.

Dr. Angus, than whom a more competent expositor of the term can scarcely be found, defines theology as "that *methodical interpretation* of Scripture, the result of which is systematic divinity." The late Professor Rogers entitles it "a systematised view of the facts respecting God and our relations to him, ob-

tained by induction of the substantial contents of Revelation." These definitions, which are given by two eminent divines, when anxious to contract the functions of theology as much as possible, are perhaps as unobjectionable as any that can be found. Both, however, speak of theology as something *more* and different from the mere study of Scripture. The one says it is essentially *interpretation*, "the methodical interpretation of Scripture." The other affirms it to be a view of facts *obtained by induction*, which is again the human interpretation of Scripture, and therefore fallible. Need it then excite wonder that whenever these human processes are regarded as infallible, placed side by side with divine revelation, and enforced, "cruelties and horrors unspeakable" must be the consequence—a consequence which could never follow the mere "study of divine things" through the intellect alone. Rightly, therefore, is it affirmed that, "Not until men learn to throw off the authority of human theology and to trust themselves as it were, to God and his Word alone, will bright and hopeful views take possession of their hearts."

But how is this to be brought about? For, although it is clear as daylight that Christianity is not a theology, that the Scriptures were never constructed with a view to the preparation of one, yet is it equally clear that if Christianity was planted in the world *as a society* rather than an individual influence, a theology is indispensable. Churches of whatever kind, the simplest as well as the most hierarchial, are necessarily founded on a theology. They could not exist without it. What are called churches in the New Testament did indeed do so, because of the miraculous conditions under which they were formed, taught and governed; but no church since the decease of the apostles has ever existed, or can by any possibility exist without a theology, by which I mean without *something more* than the possession of the Scriptures, without a common view expressed or understood—to borrow Professor Rogers' language—of such "facts respecting God and our relation to him as can be obtained *by induction* of the substantial contents of Revelation;" in other words, by a *human interpretation* of that which is divine.

How are we to get out of this? If theology be mischievous, churches must be also. If churches of *any kind* be of God, theology must be so likewise, and the only question for us to consider is whether a *given theology* is or is not the true Church? We must in attempting to decide this start by assuming as almost all Christians now do, with or with-

out evidence that *some* form or other of Church organization, and *some* system or other of theology is essential to the spread and permanence of a faith which rests on the revelations of a Book singularly *unadapted* to the formation of any tabulated system of truth, distinguished by "almost entire absence of anything approaching to scientific accuracy," all "its statements of doctrine if we except some of the apostolic epistles, being thrown together without order or exact definition."

My own belief is that churches, like their varying theologies, are of *man*, and not of God; and will, therefore, before the coming of the Lord be "plucked up," like everything else that is not of God's planting. But I am open to correction, and invite remark.—H. DUNN, in the *Rainbow*.

#### ON SILENT WORSHIP.

DEVOTION, considered simply in itself, is an intercourse betwixt us and God—betwixt the supreme, self-existent, inconceivable Spirit, which formed and preserves the universe, and that particular mind with which he has animated a portion of matter upon the earth that we call man.

It is a silent act, in which the mind divests itself of outward things, flees into heaven, and pours forth all its wants, wishes, hopes, fears, guilt or pleasures into the bosom of an Almighty Friend. Although this devotion in its first stages may be a wearisome or insipid exercise, yet this arises merely from the depravity (weakness) of nature and of our passions. A little habit will overcome this reluctance. When you have fairly entered upon your journey the ways of this wisdom will be "ways of pleasantness, and all its paths peace." True devotion doubtless requires a considerable degree of abstraction from the world. Hence, modern Christians treat it as a vision: hence, many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the Fathers; it burned in an Austin, and in many others of the persecuted martyrs. That we hear but little of it is not wonderful. It makes no noise in the circle of the learned or of the elegant. Under a heap of worldly cares we smother the lovely infant and will not let it breathe. Vanity, pleasure, ambition, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began writers have been amusing us only with shadows of this piety instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrim-

ages, persecutions, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world instead of the engaging child of Reason and of Truth, while the lukewarm have rested in a few outward duties, which have had no vigor, and, as they spring not from the heart, never enter the Temple of the Most High.

Real piety is of a very different and of a much more animated nature. It looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, in all seasons and upon all occasions. It is theory vivified by experience; it is faith substantiated by mental enjoyment; it is heaven transplanted in the human bosom; it is the radiance of the divinity warming and encircling man; it is a spiritual sense gratified by spiritual sensations. Without this all ceremonies are inefficacious; books, prayers, sacraments and meditations are but a body without life, or a statue without animation.

That man is capable of such an intercourse with his Maker there are many living witnesses to prove. Without having recourse to the visions of fanatics or the dreams of enthusiasts, it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind. Bodies can have intercourse, so can minds. When minds are in an assimilating state of purity they have union with their Maker. This was the bliss of Paradise. Sin interrupted it and holiness must restore it. To a soul thus disposed the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dews, but not less refreshing to its secret powers than that is to vegetation. The primitive saints speak of this when they are describing their transports. David felt it when he longed for God, as the hart panteth after the water brooks. St. Paul experienced it when he gloried in his tribulations. It was embodied in him when he was carried up into the third heaven and heard things impossible to be uttered. St. Stephen was filled with it when he saw the heavens opened and prayed for his murderers. By it martyrs were supported when they were stoned and sawed asunder, and until we feel it in ourselves we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction you will at once have made your future for eternity. It will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life; prosperity or adversity, health or sickness, honor or disgrace, a

cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your minds to God, and in his greatness and perfections you will insensibly lose the littleness, the glare and tinsel of all human things. If I wished only to set off your persons to the greatest advantage, I would recommend this true, sublime religion. It gives a pleasing serenity to the countenance and a cheerfulness to the spirits beyond the reach of art or the power of affectation. It communicates a real transport to the mind which dissipation mimics only for a moment; a sweetness to the disposition and a lustre to the manners which all the airs of modern politeness study in vain. Easy in yourself, it will make you in perfect good humor with the world, and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. This devotion, however, though essentially a silent intercourse betwixt the heart and God, yet to creatures, consisting of matter as well as mind, may be nourished by external forms. Let it strike the senses in order to awaken the imagination.—*Selected.*

### “GOOD FRIDAY.”

[THE above-named day was kept this year (1878) as usual, by a great part of nominal Christians as the anniversary of our Saviour's crucifixion. It happened this year April 19th. The same day there appeared the following editorial in the *New York Tribune*, which contains so good a moral that I transfer it to the columns of the BIBLE EXAMINER for the benefit of the “lovers of this present evil world,” and as a caution to all not to *imitate* Judas.—ED.]

### THIRTY PIECES OF SILVER.

The great sacrifice made on this day on Calvary has blotted out in our minds all other events of which it is the anniversary. Yet it is worth while for us to remember that on this same day, ages ago, died the most unfortunate of all human beings, a man on whom fell a fate so unspeakable in horror that his memory has come down through time guarded by a strange and terrible silence. It is that Hebrew, that friend and follower of Jesus, who gave him up to death. Men have shown a keen interest in dissecting the motives and characters of all other moral monsters. They have, apparently, not even curiosity about Judas. Nero and the Borgia had their analysts; even Satan himself is not without his apologists. But from this man humanity has

turned away without a word. His name has become the synonym for treachery. For his sake his whole nation has been held accursed for generations.

Yet Judas, like the rest of us, was a baby once upon his mother's knee; a boy with boyish impulses and affections. There is no record of any abnormal development of vice or cruelty in him while he was the daily companion of the Lord and his friends. He had, as far as we can learn, but one besetting sin—the *greed for money*. He was neither sensualist, murderer nor brutal—he was a thief. He held the bag as they journeyed, and the fingerings of the few poor coins had the effect upon him of that deadly poison the touch of which kills by paralysis. He was benumbed in heart and soul. He rose up and sat down with the Spirit of all good, and he thought only of his bag. He touched every hour the Elder Brother of mankind. He saw the multitudes crowding about him, moved by a mighty faith; the blind saw, the dying were healed, and the dead brought back from the grave. The whole world stood waiting to know if this were the Saviour for whom it had tarried so many ages; and this poor creature turned his back on it all—to count his money. The man must have known he would die some day. The most vicious of us know that, and struggle madly for a vague chance of existence hereafter. Beside Judas, visible, tangible, stood the Divine Helper—the way to unending life; a word from His lips would have made certain eternity for this his follower. For thirty coins he gave up this chance forever; he put out this light which shone for him and for the world. When the Son of God hung upon the cross, when the earth shook and the sun hid its face, and the dead rose in horror from their graves, this Hebrew began to see the real value of his money. He understood now the misuse he had made of his mean life and creeping outside of the darkened city over which lay the shadow from Calvary, he put an end to it. Where he has gone no curious eye can follow. Near Jerusalem to this day is shown a ghastly gray abyss—the Potter's Field—heaped for ages with the bones of the dead. It seems fitting that the thirty pieces of silver should be thus sunk into eternal decay and corruption.

Now, there is no man living to-day so vicious that his worst enemy would accuse him of a likeness to Judas. And yet is not the Saviour alive and at work in the streets of New York this morning as then in Jerusalem? Who is the Helper now of the lame, the blind, the dying? Who calls our dead

out of the grave to life again? When we go to church this morning, or sit in our own house or office, is not the spirit of all good, of honor, truth, love, the guide to sure high life beyond death, beside us, close at hand? The very miracle of the spring, the rain, the sun tell us of his presence. Since we were children, have we not heard his secret voice begging us to come to him? We are blind and deaf and indifferent to it. Why? The stocks, the fee, the invoice of goods to which we give our waking thoughts—what are they but the money which Judas made his god? We, too, carry the bag. We finger the coins greedily. Let God go on with his miracles, let the poor crowd about him; the bag is our business. We, being disciples, see that our Master is being thrust out of the Church, out of society, out of literature. We pay him formal homage in church and go out to barter honor and honesty for the thirty pieces of silver on which we have set our hopes. Judas also did not forget to kiss the Master before he betrayed him to his enemies.

### THE EASTERN QUESTION SOLVED.

BY DR. EDWARD PERKINS.

*First.* The great dominion of territory given by Jehovah to the Patriarchs and their seed for an everlasting possession is in the possession of the seed of Esau (the Ottoman Supremacy), the twin brother of the Patriarch Jacob.

*Second.* The fourth kingdom in Daniel's prophecy is not applicable to Rome, but to Syria and to Turkey, Syria's descendant.

*Third.* That the Romans are the descendants of Ishmael, the illegitimate son of Abraham, and are the robbers of the Jews, not their protectors.—Dan. xi. 14.

*Fourth.* The Seventh Seal (Rev. viii.) was opened when Nebuchadnezzar, king of Babylon, invaded Palestine and carried the Jews into captivity.

*Fifth.* That the four angels in that chapter represent the four universal kingdoms who should rule over Jerusalem during the indignation (Dan. viii. 19) or throughout the seventh sealing time which closes with this dispensation. These kingdoms are Babylon, Persia, Grecia and Syria.

*Sixth.* The falling of a great star (Rev. ix.) represents the downfall of the old Syrian Dynasty, after reigning over Jerusalem about 264 years, when Rome steps in and reigns in her stead; afterwards Turkey subverts Con-

stantinople, regains Jerusalem and yet possesses it as the fourth universal Empire.

*Seventh.* The ten lost tribes of Israel, the settlers of Western Europe, never possessed the promised territories which Turkey now claims; but the great battle of Armageddon will settle the long vexed Eastern question before the inauguration of the fifth universal Empire.

*Eighth.* The time of the Second Advent—how known.

#### INTRODUCTION.—REV. xvii.

##### *The lewd Woman of Babylon.—An Enigma.*

The apostle, at the end of this chapter, says the woman here referred to is a symbol of a great popular and wicked city, which reigns over many kingdoms, nations, peoples and multitudes of tongues of different languages on the earth, and is being brought to judgment to answer for the trust, as a Trustee of God's appointment over his ancient church in Jerusalem.

This mysterious subject, which is one of very many, should be carefully examined, as it is propounded after the mode the Oriental nations penned much of their writings. Thus Samson's riddle to the Philistines is one of these remarkable embarrassments or puzzles.—Jud. xiv. 12. Another is recorded as Nathan's parable to king David (ii. Samuel xii.) and a great number of others abound throughout the Old and New Testaments; and they all contain great and important events: information of facts to individuals, to communities and nations, for weal or woe.

The inconsistent and trifling exposition never could make these dove-tailed subjects fit, any more than the base absurdity of trying to turn a lewd harlot woman into a (Roman Catholic) bachelor priest; but, by applying a harem city to the category, we would have met a harmonious result, which heretofore has always been a failure, owing to incorrect exegesis, for in nowise in the Scripture can the ten horns be applied to Roman Catholicism, or to the Romans nationally. This position I have held a long time, and still maintain, while public remonstrance remains silent.

And true it is, the mind that can follow critically these *most* important enigmas seeking to realise an answer, and obtain it, will, in the end, say with Mr. Cowper, "God moves in a mysterious way his wonders to perform."

#### THE TURKISH GOVERNMENT—THE SCARLET-COLORED BEAST.

Rev. xvii. 1, 2.—"And there came one of the seven angels which had the seven vials, and

talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

In the twelfth century, when Richard Cœur de Lion, king of England, was near the Black Sea on his tour to Palestine, standing on an eminence, and overlooking a great city, he exclaimed to his courtiers, "Constantinople holds the keys of the world." Hence, centuries before Constantinople, great kings and cities, were near located. Her impregnable situation on many waters makes her a desired locality. Constantine, Emperor of Rome, founded it, and after it had been occupied about a thousand years it was subverted by the Turks. She stands in what is known as Turkey in Europe, a territory containing 196,770 square miles; divided into ten states, with a population of nearly seventeen millions of inhabitants, besides her extensive dominions in Asia and Africa. Commencing at the Atlantic Ocean and continuing through these two continents to the Pacific Sea, she absorbs millions of miles of territory and its inhabitants.

These kings of the earth are the Sultans and kings and other subordinates under Constantinople governmental power throughout all these vast dominions (Dan. xi. 5), all worshippers of Mohammed, the Sultan of Constantinople being their chief and only prophet.

Verse 3.—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

The woman here brought to view is a representative of a great city. The question is what city is it? We answer, there is no known city on the earth that will answer every item in general comprising the whole so well as the city referred to, viz., Constantinople; and the beast on which she rides, with its colored clothing and blasphemous names, is a true symbol of the Ottoman supremacy; with all its vile, filthy vices of whoredom and fornication, blood-shedding and murder, and an indignity offered to Jehovah in their worship of prayer and praise. Furthermore, her governmental power and administration of her laws and penalties have been proverbial for cruelty,

and her former pedigree for injustice has been unequalled.

The rich location of her city, with its site of seven hills denoted by the seven heads, and that under protection by her forts and waters, have been extraordinary barricades of safety. The ten horns denoting her ten states of territory in European Turkey, contiguous to her city, and tributary thereto, comprising 196,770 square miles, containing 17,000,000 of inhabitants, and are probably the clay-iron toes referred in Daniel ii., to which we shall refer in its place.

Verse 5.—“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

It appears from all information obtained this has been a dark passage for exegesis through Rome. Ever since the dawn of Christendom the Church has been blindfolded. At the close of the vision the apostle is informed by the angel that this woman represents a great city which is being brought to judgment, to give an account of her responsibility to God for the maladministration as the chief magistrate and governor of a great estate committed to her charge. “Babylon the Great” was written on her forehead. The Prophet Daniel, in his second chapter, in explaining the image dream says, “Four responsible nations represented by God, silver, brass and iron were appointed by God as trustees to have charge of the land of Palestine, Jerusalem, his Church and people during the seventh sealing time which commenced with Revelation, chap. viii. Babylon was the seat of government of these four responsible nations, who in succession were to rule over Judea, etc., collectively or otherwise. The first was the Chaldean, the second was the Persian, the third the Grecian, the fourth was the Syrian. These kingdoms all reigned in Babylon. The three first died in Babylon. Seleucus Nicator I. succeeded them as the fourth kingdom and reigned in Babylon, and while there built him a new city, naming it after himself, Seleucia, removing his seat of government there; very soon after Babylon was destroyed, and in the following years this Syrian seat of government had several removals, and eventually run out and became oblivious.

It is needful to keep in mind that what is recorded under the seventh seal is relative to Jerusalem and her people only, with the Gentile nations appointed to care for and protect them. Hence this mysterious city here represented by this lewd woman is this new

Babylon, a resurrected city in place of old Babylon destroyed, and becomes a seat of universal empire for the fourth delegated power, which fell into the bottomless pit—a rich figure of Syria's downfall.

Verse 6.—“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration” or astonishment.

That Turkey is the subject of this prophecy, and that Constantinople is this great city is becoming questionless to thinking, reflective minds, and that their forerunner, Syria the Edomite, is severely criticised by Obadiah for Esau's persecutions and slaughter of Jacob's posterity, which took place under Antiochus Epiphanes, and the Syrian Dynasty of Kings who were the descendants of Esau when they ruled over Judea before she fell into the hands of the Romans. Likewise, up to this present time, Turkey's history abounds with direful reports of their persecutions, tortures, imprisonments and death of Christians wherever found, and all non-adherents of Mohammed, Jew or Gentile. The apostle was when he had the vision a Roman prisoner in the Isle of Patmos. But the blood of the saints and of the martyrs seemed to far transcend anything he had witnessed.

Verse 7.—“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her which hath the seven heads and ten horns.”

If it was such a marvelous sight to the apostle to look upon this mysterious beast and its rider, making such destructive havoc with the Church of God, that the angel explains how he may know “the mystery of the woman and the beast that carrieth her, with seven heads and ten horns,” we shall here discover that the key to this enigma was lost when Rome became the usurper over Palestine, obtaining the governing power, thus hiding the key under her own authority and dissemblance.

#### THE INTRODUCTION OF THE OTTOMAN POWER.

Verse 8.—“And the beast that thou sawest *was*, and *is not*, and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that *was*, and *is not*, and yet *is*.”

In following after truth experience teaches us we must set aside all our old preconceived notions and tautology about Rome being of

God's appointment, having the Scriptures committed to her charge and the founder of his Church. Although she abounds in many errors, yet she has the Scriptures and some good precepts, but the subject under consideration takes very small notice of her, viz., filling up the time of Syria's silence over Judea, a hinted recapitulation of her conduct and of her fall, as contained in Revelation xii., where her Scripture history ends. Thus, the beast that *was*, is the old Syrian kingdom. She is *not* while she lay silent in the abyss (bottomless pit). The prophet Daniel says of her, (chap. xi. 19), "He shall turn his face toward the fort of his own land, but he shall stumble and fall and not be found. About the year B. C. 64, the Syrian kingdom fell, and was lost to the world, laying (obsolete) entirely unknown during many centuries. The Revelator, in chapter ix., says he "saw a star fall from heaven unto the earth; to him was given the key of the bottomless pit, and he opened the bottomless pit." This star is a figure of a great personage or dynasty of rulers; the Restorer of the old Syrian kingdom into life: the kingdom that *was* and *is not*, and *yet is*. A resurrection from the bottomless pit into life, under a new cognizance—Syrio-Turkey.

#### THE LITTLE HORN.

Dan. vii. 7.—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and break in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn before whom three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

The three first beasts here referred to, Babylon, Persia and Greece, differ much from the fourth beast in its form and strength and dreadful savage cruelty. What it did not need, after satisfying its own wants, it brake in pieces, destroying the remainder. And on its dreadful looking head it had ten horns; which led the prophet to contemplate their usefulness; and while so doing, he saw another little horn come up *amongst them* after the former ten horns were full grown and matured. This little horn, with a man's head and mouth, grows up after them and amongst them.

This monstrous beast is a symbol of the

old Syrian governmental power which ruled over Judea and the Jews about 264 years, when Rome disannulled her power, and she fell as we have just considered above.

The ten horns are synonymous with the Revelator's ten horns, and with the ten clay-iron toes, which we shall consider in their place; and with the three horns plucked up by their roots, in their connection.

There is wisdom in searching and in finding on this subject, by the hills on which Constantinople is built; but much ambiguity on Rome. So when a literary person becomes lost and weary on the subject he calls there for help and information, and he obtains neither; he remains lost in disappointment and mystery.

#### THE SEVEN BABYLONIAN KINGS.

Verse 10.—"And there are seven kings: five are fallen and one *is* and the other is *not yet come*; and when he cometh he must continue a short space, and the beast that *was* and *is not*, even he is the *eighth* and is of the *seventh* and goeth into perdition."

The seven kings were: 1st, Babylon; 2d, Persia; 3rd, Grecia; 4th, Syria; 5th, Thrace; 6th, Macedonia; 7th, Egypt. The first four kings reigned in Babylon. The first three died there. Syria, the fourth, reigned there; and Thrace, Macedonia and Egypt received their commission in Babylon to their kingdoms at the time the four divisions of Alexander's kingdom took place. The five fallen kings were Babylon, Persia, Greece, Thrace, Egypt and one (*that*) *is*, that is Macedon, and the other (*that*) is not yet come is *Turkey*; and when he cometh he must continue a short space. That short space is five months—prophetic time; *i. e.*, 150 years. The time commencing in the year 1299 to their final settlement in Constantinople was 154 years (the four years occupied preparing for war), when, under Mahommed II., Constantinople became the seat of the Ottoman supremacy in Europe. Thus Turkey is the eighth head or king, and is of the seventh; that is, he comes out of Syria and reigns in succession as Syria restored.

"And they that dwell on earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not, and yet is."

In Arabia, one of the Syrian colonies, after the Crusade with the Saracens had subsided, and Christianity, Judaism and Moslemism had caused much strife and tumult, with a continued disquietude under different factions,

Governor Ottoman, of one of her disturbed districts, and said to be a descendant of Qquz, a Tartar Prince, did on July 27, A. D., 1299, ascend the throne at Adrianople as Ottoman I., King of Syro-Turkey. The foundation of the Ottoman supremacy, and the commencement of the 150 years.—Chap. ix. 5.

Hence, when at the coronation the Syrian population saw the flag waving in the breeze with their ensigns of royalty emblazoned thereon, there was wonder and admiration at the resurrection or restoration of their old governmental power, which Rome had, by forecasting evil devices against them, inveigled them thereof, reigning in Jerusalem and over Syria, imposing upon them heavy annual tributes. We understand by the phrase "whose names were not written in the book of life from the foundation of the world" it was neither Jew nor Christian that was interested in this wonderment, as there were no favors in view for them; the whole being a Mohammedan movement establishing an hierarchy of persecuting power.

"And here is the mind which hath wisdom." It really appears this clause was put in as a caution to the Church or to writers more generally, not to use these subjects deceitfully or incautiously. Discernment and sagacity were used undoubtedly; but *prudence* had hid herself. Hence so much inconsistency and division have been maintained among Christians. "The seven heads are seven mountains on which the woman sitteth."

#### THE TEN HORNS.

These ten horns, or nations, have no affinity with Western Europe, but are situated in European Turkey, and are known as Romelia, Bulgaria, Wallachia, Moldavia, Servia, Croatia, Bosnia, Herzegovina, Albania and Thessaly. They were subjects of Grecia many centuries before the little horn came; he came *up after them*, and amongst them, in what is now known as Turkey. The successors of Ottoman, the Osman family, resided in Thrace. Orchan, an abdicated Sultan, and his brother Amurath II. resided in Adrianople. Mahommed II. was born there in 1430, about 130 miles west of Constantinople, which is good evidence that they were not strangers in Europe, and for aught to the contrary they may have been descendants of old Syria, who conquered Thrace and Macedonia, and added these provinces or principalities to his dominions, and in after years recovered them under Mahommed II. in 1453.

When I penned the last few lines, I had not consulted Dan. vii. 24. The whole of this

chapter is altogether in unison with Rev. xvii. on the judgment of the little horn. That these ten kings shall arise and another king shall arise after them, that should differ from Babylon, Persia and Grecia; and he should subdue three kings. This will not apply to any other kingdom but to old Syria only, which did rule over the Greeks in these ten states or principalities as long back as B. C. 70, to over 200 years.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put it into their hearts to fulfill his will, and to agree and give their kingdom unto the beast until the word of God shall be fulfilled."

#### THE THREE HORNS PLUCKED UP BY THE ROOTS.

After the division of Alexander's dominions, Thrace and Macedon, the two kingdoms, a division of his first territory he reigned over before he went on his great expedition, then known as the Byzantium Greek nations, and their city of governmental power, of the same name as its capitol, was the allotment of these two nations, and may now be known on Mitchell's Atlas as Thrace and Macedon, converted into the State of Romelia, in European Turkey.

The other two divisions of Alexander's territory or dominion were Syria, called the king of the North, and Egypt, known as the king of the South. These two nations, though blood relations, were bitter enemies of each other for more than two centuries.

Soon after they were settled in their kingdoms jealousies and animosities led to war; Syria subverted Thrace and Macedonia, and ceded their territories to his crown, which plucked up these two first horns or kingdoms by their roots.

The broils and wars between Syria and Egypt continued many years, when Rome interferes, silences Syria, wars with Egypt, fights the great battle of Pharsalto, in Egypt, subduing Egypt, henceforward taking possession of all Alexander's territory occupied by these four kingdoms. Thus Syria was silenced into the abyss, and Egypt plucked up by the roots. Rome now becomes conqueror of the East, and settles in Palestine a monarchy ruled by Romans, but eventually removes her own imperial government to Thracia and settles in old Bysantium, the capitol of the old Grecian monarchy, rebuilding a new city, calling it after his own name—Constantinople.

The introduction of the governmental power of Moslem into these states, with her iron legs of discipline, was a severe blow to the Greek Church, although they were themselves very far from obeying the pure principles of the Bible. Nevertheless, the doctrines of the Mohammedist they depised, rejecting their precepts and examples, for which they were often admonished and punished; fulfilling the prophecy (Dan. ii.) that the clay-iron toes could not form a compact and strong governmental power altogether, no more than iron and clay would stick or cohere together. Hence these two religious factions passed lives of strife, hatred, punishment and war. Herzegovina, on the Adriatic, at one time was a dukedom, and for over 200 years was the battle-field or battle-ground of the contestants, all in connection or cognition of the Eastern question. Hence they, with the assistance of their great High Priest, the Czar of Russia—that is these multitudes of peoples, nations and tongues have become free from the Turkish yoke, and herself existing only by suffrage, represented as desolate and naked and burned with fire, losing its power or a division of European Turkey, partly strong and partly broken; taking away his power and dominion to consume (as by fire) and to destroy it unto the end. A large sample of the whole was the ceding of his Eastern territory to Great Britain a year ago, or in the year 1876, which is only a copy of what is to follow.

These ten horns are entirely crownless, having received no kingdom as yet. They were under Turkey, not as a confederacy. For centuries ago, as Grecian states, they were subjects to Alexander the Great before his Eastern expedition; and after his death they fell in the succession of his generals by conquests from Syria down to Turkey, and were always ruled by a federal head. In the Scripture connections of these horns they speak only of multitudes, nations and tongues, but not as kings until the ONE hour with the beast, which is nigh at hand to come.

Verse 17.—“For God hath put it into their hearts to fulfill his will, and to agree and give their kingdom unto the beast until the word of God shall be fulfilled.”

Although Turkey is down, as the cry runs abroad, *she* is not *utterly abolished*. For, in the early future, general national circumstances, by many unforeseen, may take place; among which these states or provinces will be led to make a league with the Porte, and eventually will crown them kings as his allies, for his own and their protection and safety, which

is of short duration; for great disquietude and the sound of war pervades all nations.

Verse 14.—“These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings.”

Only a few short years will have passed away when the two banners of these two great nations were floating over these principalities in deadly feud, warring for delivery from the iron yoke of Moselmism. Now the two banners, the crescent (Babylon) and the cross (Greece) stand together in unison, hand in hand, the insignia of royalty of the two little horns, presenting themselves in battle array against the banner of the *Lamb*; or, as the prophet so beautifully predicts of that day, “when I have bent Judah for me”; *i. e.*, when the Jews are returned and settled in Jerusalem, “and Ephraim,” the Gentiles’ bow or armies “are prepared with the sons of Zion,” the Church, and Greece comes with all his mighty power against them with his aids to recover their lost principalities and kingdoms.

“Then the Lord is seen over them with the whirlwinds of the South, for he is LORD of lords and KING of kings, and they that are with him are called and chosen and faithful. The LORD of Hosts (of armies) shall defend them, and save them as the flock of his people; for as the stones of a crown shall they be lighted up as an ensign.” Henceforth a stone smites the iron, the clay, the brass, the silver and the gold, and brakes them to pieces together, and they become like the chaff of the summer threshing floors, and the wind carrieth them away that no place is found for them.

### THE COMING THRONE.

BY D. T. TAYLOR.

A VACANCY. Since B. C. 588 there has been a vacant throne in our world. A kingdom of heavenly rule, a throne called the Lord’s, tumbled down, and was subverted for want of a suitable king. First, a theocracy became obsolete (1 Sam. 8:7), then a throne became perpetually vacant. Ezek. xxi. 25-27. This throne has been without a lawful occupant for 2465 years. Since Zedekiah, not another king has ruled in it. Where is the rightful King? Ans.: On God’s throne. Rev. iii: 21. Who is he? Ans.: One Jesus. He is the King in David’s line, of Israel’s stock, of Judah’s lineage and of God’s begetting. He is the sole, the only, the true heir to the vacant throne. “I will give it him,” says the Almighty. “I am David’s offspring,” replies the King. “He

shall occupy David's throne," shouts the Angel. Luke i: 32. Will he do it? Who believes the promise to day? What is meant by this promise? And how and when is it to be fulfilled?

**THE THRONE.** From the Greek *thronos* we have throne—a royal word indeed. It is used sixty-one times, is rendered "seat" seven times, and "throne" fifty-four times. In every place it should be translated throne. Forty-eight times it refers to the throne of God, six times to the thrones of the elders and apostles, and three times to the throne of Satan. The throne of Jesus is referred to as "the throne of his father David," "the throne of his glory," "the throne of the Lamb," "my throne," etc. A true throne is a high, royal seat, a chair. In classical works "the throne" meant the king's estate, or dignity; it is always a seat and centre of power, and the word alone stands as a symbol and synonym of rule, authority and dominion. A princely order of angels is in Col. i. 16 termed "thrones." Compare Dan. x., where Michael and Gabriel are called princes, being celestial potentates, or archangels. Regal sovereignty and supreme power centre in the throne. It is a magnificently sounding word. It savors of dignity and splendor. Of God it is written, "His throne is in the heavens," and again, "Heaven is my throne." His is the seat and centre of absolute, unlimited power. Might and protection reign on God's throne.

**THE ANCIENT THRONES.** God, enthroned in heaven, was once King of Israel. 1 Sam. viii. 6, 7. This divine rule was theocratic and supreme. Deity himself reigned. Then Israel said, "Give us a king." And God "gave them a king in his anger, and took him [Saul] away in his wrath." Hosea xiii. 10, 11. Then David was divinely chosen. He was anointed as king long years previous to his taking the throne, and then again at his inauguration. He reigned forty years over an undivided nation, *i. e.*, Israel and Judah, or "the whole house of Israel." 2 Sam. v. 5. His throne, first named in 2 Sam. iii. 10, is not described. The circumstances of its erection, kind, or quality, are not revealed. He had two capitals—Hebron first, then Zion, the city of David, afterward called Jerusalem. God proposed and decreed the perpetuity of David's throne: "Thy throne shall be established forever." 2 Sam. vii. 16; 1 Kings ii. 4; viii. 25; ix. 5; 2 Chron. vi. 16; Jer. xxxiii. 17.

As surely as are the laws and ordinances that govern the heavenly bodies, so surely some son of David in direct line shall sit on David's throne and inherit David's sovereignty.

The eternity of the throne was also pledged to David's son, Solomon. 2 Sam. vii. 13. The territory reigned over in David's day extended from Dan to Beersheba. 2 Sam. iii. 10. In Solomon's day its extent was from the river Euphrates to the border of Egypt. The rule of these two kings was not limited to the *same territory*, nor to the *same persons*. There was also a difference in the royal seat of this father and son. The thrones of David and Solomon differed in material, shape, and splendor. The two were not identical, neither were the subjects wholly identical. Nevertheless, the sovereignty was the same. Solomon was instant successor to the throne, the crown and kingdom of David. This shows that when we come to the kingdom of him who styled himself "greater than Solomon," we are not compelled to suppose he is limited to the area of territory, identical subjects, royal seat, or royal city of David and Solomon, though truly their lawful successor. Let this fact be borne in mind. The Lord made Solomon's throne "greater" than David's. 1 Kings i. 37. He will make Christ's throne greater than Solomon's. Unprecedented "royal majesty" engirded Solomon's throne; grander by far will be the throne of Jesus—the Coming Throne. 1 Chron. xix. 23-25; Matt. xxv. 31

**A THRONE PLEDGED.** He who had God for his father, and Mary for his mother, is sole and rightful heir to the Davidic throne. (1) A God-man was decreed for this throne. Ps. cxxxii. 11. Mark the words, "Of the fruit of thy body will I set upon thy throne." The occupant was to be the offspring of David, but he was to be God, or out from God. (2) Jesus was born and given for this object, and he alone can fulfill this decree. "The Lord God shall give him the throne of his father David." Luke i. 32. (3) The angel called David our Lord's "Father," and Jesus took the title of "the son of David." Matt. xxii. 42. He is called "the seed of David" twice, and "the son of David" fifteen times, by the sacred writers. And now, while in heaven on God's throne, Christ calls himself "the root and offspring of David." Rev. xxii. 16. He has also "the key of David." Rev. iii. 7. Post-millennialists may ignore and forget it, but Jesus never forgets his pledged heirship and sacred right to the Davidic throne. (4) It was for this purpose that Christ was resurrected. God swore with an oath to David "that of the fruit of his loins he would raise up Christ to sit on his [David's] throne," and David, "seeing this before, spake of the resurrection of Christ." Acts ii. 30-32. "This

Jesus hath God raised up." For what? Answer: To sit on David's throne. Nothing but the most subtle infidelity, the most pernicious interpretation of a text, the most outrageous dealing with God's words, can erase the promise of God concerning Christ. The proof is unanswerable, and the promise absolute and imperishable.

JESUS TO-DAY. Rev. iii. 21 opens to view two thrones. Christ sits to-day and all through this age on his Father's throne. His own throne is in prospect; he is waiting for it. It is not the upper throne, the Father's throne that is promised to the overcomer; it is the coming throne, the Davidic throne, the throne of Jesus Christ. Jesus is the heir-expectant of a crown, a throne, a kingdom and dominion in our planet. At present this throne is vacated by God's decree. The royal seat is unoccupied, the King "whose right it is" has not come. For his coming the earth groans, and all faithful souls sigh and pray. The Lord yearns to come again. His coming is his own hope, it is the hope of the pious dead, it is the hope of the righteous living, it is the hope of a marred universe.—*Selected.*

The following article, bearing upon the duty of religious teachers in these times, is commended to the serious consideration both of teachers and hearers:

### THE ENGLISH PULPIT.

2 TIM. IV. 1-5.

THE interests of truth, the honor of God and the highest welfare of the people alike demand, and at all times demand, fidelity on the part of the pulpit. But the intensity of thought which marks the present time gives unusual emphasis to the demand for faithfulness to the divine record in the case of our public teachers. Two remarkable facts which, seem at first sight irreconcilable, characterize the Sunday congregations of England. The first is that, as a rule, places of worship are more largely attended than heretofore. There is a strong desire to hear what the pulpit has to say, springing no doubt from the universal conviction that the world is nearing some extraordinary crisis, which, whatever may be the essential character or mode of development, will remove some of the landmarks of our venerable theology and introduce great changes into human thought on almost every subject.

The second fact is that this ardent wish to receive light from the accredited leaders of religious thought is not, generally speaking, gratified. The *intelligent* occupants of the pew—and these are far more numerous than

the pulpit imagines—are tired of fine essays or eloquent orations on some sentence or half sentence, quoted from psalmist, prophet or apostle, upon which the essayist or orator builds his argument and shows what *he* can do in elaborating some principle or doctrine which may be both good and true in itself, but which utterly fails to shed light upon the awful and glorious realities of the impending crisis. The people want to hear what God has said concerning these last days; they wish for expositions of the divine Word, readings from the inspired prophets of both Testaments and clear unfoldings of Christ's teachings respecting his return for his Church and to his inheritance—the world. Men are wearied of theological wranglings and hair-splittings; of Calvinistic and Arminian "doctrines," of creeds and catechisms; and not before time. They want light, food, strength, the air of heaven to breathe, the will of heaven to guide. There is a deep and a true conviction on many minds that there are truths in the Bible which have not yet been brought before our congregations generally.

The fierce falsehood of eternal torments is now abandoned by most men as an intolerable horror, which has no place whatever in the Word of God.

Some men are slow of apprehension, and with a praiseworthy sense of the sacredness of what they have been taught as religious truth are reluctant to part with any notion, however incredible or awful in itself, which is supposed to be a part of "the faith." This conservative feeling springs from a good motive, and is, therefore, and so far only, worthy of respect. But it will not bear a moment's criticism; for that which is incredible or awful *in itself* cannot be an integral part of a system which avowedly and confessedly had its origin in the love of God to man; and the more valuable a thing is the more anxious should its friends be to keep it clean from the dust and bright from the rust which are so common in the world. The feeling which will not endure a speck of mildew on the sacred parchment, or a mob of chaffering money-changers in the Father's temple, is intellectually nobler and morally more beautiful than that which timidly shrinks from the removal of a hoary falsehood as if it were a buttress to eternal truth. Among the other false things which have darkened the story of man, a false piety has been none of the least. Intelligent loyalty is not reckless, but it is always fearless, and it does *not* mean to undermine the building when it puts forth a strong hand to tear away the parasites, that the mar-

ble and gold of the glorious erection may flash back the light of the noon-day sun.

But there are other men who are quick in apprehending logical results, who see as it were by inspiration, or intuition—if you prefer the word—what must be the ultimate issue of a given doctrine. A long process of reasoning is not required in their case. They *can* reason, and that most rigidly, but while you are slowly piling up your scholastic argument with “this” and “that” and “therefore,” they have reached the goal and are calmly sitting with folded arms smiling at your needless toil. The remarkable fact is that these men are almost always right. Careful subsequent examination proves that the conclusion reached is in harmony with Scripture. The reason is not difficult to find. The quick perception was really the effect of Scripture truth lodged in the mind, and perhaps long lodged there, although the rapid thinker may not have been conscious of the fact at the time. These are the men whose disagreeable lot it is to be misunderstood, and misrepresented, and evil spoken of in our churches. As a general rule this is what they get for heralding any great reformation, or bringing to the light of resurrection some long-buried truth, that is to say, until they die, and then the empty compliment of having been before the age is paid to their dust.

Between these two types of mind there are many intermediate links which it would be a waste of time to particularize by characteristic epithets, even if it could be done correctly. Nor is it in the least needful to attempt this, as every one knows the fact. Indeed, it is questionable whether anything short of a miracle could make all men think alike, and then it would speedily become questionable whether such a miracle could be a blessing. We are certain that it could not, and for that very reason equally certain that it will never be wrought. Heaven’s miracles contemplate infinitely higher objects than a level uniformity of thought among men, which would make conversation a sleepy absurdity, discussion an impossibility and pulpit ministration superfluous.

But does all this imply that there is any insuperable difficulty in ascertaining the meaning of Scripture respecting the nature of man, the character of God in Christ, the significance of redemption and the future of the world and the Church? No, it implies just the contrary. We have the truth of God declared to us on the points named. The lines of thought along which different minds travel in relation to these points will be different;

but where there is an honest desire to accept revealed truth untarnished by the defiling touch of pagan philosophy, mediæval tradition or science falsely so called there is not the slightest doubt but that revealed truth will come home to the mind and the heart as a sublime and joyful reality. What the pulpit, therefore, has to do, ought to do and must do, if it would discharge its duty to God and man in view of the supreme crisis to which all things are tending, is clear enough. I must lay aside with holy and resolute determination the Westminster Confession of Faith, the Thirty-nine Articles of the Episcopal Church and all the other creeds of Christendom—that is to say, lay them aside, so far as the *slightest idea of doctrinal* AUTHORITY is concerned—and accept and teach the plain declarations of Scripture concerning life and death, the coming of Christ, the extinction of evil and the glorious future, when, in a cleansed and happy universe, without sin or sorrow, “God will be all in all.”

The question, however, may be asked, Supposing the pulpit clothed with the moral strength necessary for this fearless testimony, would the pew endure it? We reply, undoubtedly, certainly! The devout and thoughtful in our assemblies would not only “endure” this heroic surrender of mediæval dimness for cloudless apostolic light, but would exceedingly rejoice in it. This is not a supposition founded on the fact that, sooner or later, truth commends itself to all its friends but on actual experience. At first the timid and the ill-instructed—the men who “need that some one teach them again the first principles of the oracles of God”—take the alarm and depart to some congenial fold where the orthodox echoes of many generations form the pleasant lullaby of somnolent folks; but those who are alive to the responsibilities of moral life, and are consequently anxious to be living witnesses to God and his truth, will “prove all things, and hold fast to that which is good.”

Of course there are men in some of our pulpits who are mentally incapable of realizing the grandeur of an effort to return to apostolic doctrine at all hazards; men who, unconsciously to themselves, reveal the narrow limits of their vision by alluding contemptuously to the glorious truths of the second advent and immortality only in Christ; and men from whom, therefore, it is absurd to expect anything in the battle which is now being waged between truth and error. But is a fact that intelligent hearers of such men are perfectly weary of the infliction. They go to “church” or “chapel” from a mere sense of

duty and to set a good example to others, but as for life or joy in the service, the thing is unknown. We say, therefore, with all emphasis, that if our ministers would become teachers and rise to the height of the great argument which the divine Book places before them; if they would throw their moral and mental strength, consecrated by the Holy Spirit, into the splendid battle for a divine immortality and the pre-millennial return of our Lord; and if, to facilitate their acquaintance with these sublime doctrines of Scripture, they would cast aside misleading formularies, they would find the best men and women of their congregations standing heartily by their side. Let the pulpit be true to God, and the pew will be true to it.—*Selected.*

### CANON FARRAR'S PROTEST AGAINST THE POPULAR BELIEF OF DIVINE RETRIBUTION.

Extracts from a sermon preached in Westminster Abbey, Dec. 5, 1867.

WHAT the popular notion of hell is you, my brethren, are all aware. Many of us were scared with it in our childhood. It is that the moment a human being dies, at whatever age, under whatever disadvantages, his fate is sealed hopelessly and forever; and that, if he die in unrepented sin, that fate is a never-ending agony, amid physical tortures the most frightful that can be imagined; so that, when we think of the future of the human race we must conceive of a vast and burning prison in which the lost souls of millions writhe and shriek forever, tormented in a flame that never will be quenched. You have only to read the manuals—you have only to look at the pictures—of the Roman Catholics on the one hand and of Nonconformists on the other, to see that such has been and is the common belief of Christendom. . . . I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition.

If St. Paul again and again flings from him with a "God forbid" the conclusions of an apparently irresistible logic, we, surely, who have no irresistible logic of any kind against us in this matter, but only, in great part, spiritual selfishness and impenetrable tradition, do we not, in the high name of the outraged conscience—of humanity—nay, in the far higher name of the God who loves us, of the Saviour who died for us, of the Holy Spirit

who enlightens us; do we not hurl from us representations so cruel of a doctrine so horrible that every nerve and fibre of our intellectual, moral and spiritual life revolts at it? Ignorance may, if it will, make a fetish of such a doctrine; Pharisaism may write it broad upon its philacteries; hatred may inscribe it instead of holiness to the Lord; instead of all the sacerdotalism in which it simulates and degrades the name of love; but here, in the presence of so many living, and in this vast mausoleum of the glorious dead—here, amid the silent memorials of the men of fame and the fathers who begat us, of whom many, though not saints, were yet noble though erring men; and whom, though they and we alike shall certainly suffer, and suffer bitterly both here and hereafter the penalty of unrepented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible decrees. I repudiate these crude and ghastly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love. More acceptable, I am very sure, than the rigidest and most uncompromising orthodoxy of all the Pharisees who have ever judged their brethren since time began—more acceptable by far to him who, on his cross, prayed for his murderers; and who died that we might live—more acceptable, I say, than the delight which, amid a deluge of ruin, hugs the plank on which itself alone is saved, would be the noble and trembling pity which made St. Paul declare himself ready to be anathema from Christ for the sake of his brethren—which made Moses cry to God at Sinai, "Oh, this people have sinned a great sin; yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."

But I would ask you to believe, my brethren, that I speak now not with natural passion, but with most accurate theological precision, when I say that, though texts may be quoted which give *prima facie* plausibility to such modes of teaching, yet, to say nothing of the fact that the light and love which God Himself has kindled within us recoil from them, those texts are, in the first place, alien to the broad, unifying principles of Scripture; that, in the next place, they are founded on interpretations demonstrably groundless; and, in the third place, that, for every one so quoted, two can be adduced on the other side. There is an old, sensible, admitted rule of theology

—*Theologia parabolica non est demonstrativa*— in other words, that phrases which belong to metaphor, to imagery, to poetry, to emotion, are not to be formulated into necessary dogmas, or crystallized into rigid creeds. If this rule be used to test them, nine-tenths of the phrases on which these views are built fall utterly to the ground. But even were it otherwise, once more, in the name of Christian light and Christian liberty—once more, in the name of Christ's promised Spirit, I protest against the ignorant tyranny of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the most corrupted Church. Ignorance has engraved texts upon her sword, and oppression has carved them upon her fetters, and cruelty has tied texts about her fagots; and ignorance again has set knowledge at defiance with texts woven on her flag. Gin-drinking has been defended out of Timothy, and slavery has made a stronghold of the Epistle to Philemon. The devil, you know, can quote Scripture for his purpose, and quoted texts against Christ himself; and when St. Paul fought the great battle of Christian freedom against the curse of the law, he was anathematized with a whole Pentateuch of texts. But, my brethren, we live under the dispensation of the Holy Spirit, and our guide is the Scriptures of God in their broad outlines—the revelation of God in its glorious unity, the books of God in their eternal simplicity, read by the illumination of that Spirit of Christ which dwelleth in us except we be reprobates. . . . You must take words and you must interpret words in their proper and historical significance, not in that sense which makes them convey to you a thousand notions which did not originally belong to them.

Now, I ask you, my brethren, very solemnly, where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the words "damnation" and "hell"? Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and of my Saviour, those words ought not to stand any longer in our English Bibles, and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their duty. . . . I shake off the hideous incubus of atrocious conceptions attached

by false theology to the doctrine of final retribution.

P.S.—CANON FARRAR wrote to the London *Guardian*, in respect to misrepresentations of his views as follows: "Sir: Since many complete misrepresentations of the language and purport of a sermon which I recently preached in Westminster Abbey have found their way to public notice, I am reluctantly compelled to trespass upon your courtesy. I will, however, confine myself to the correction of one erroneous statement. To say, as these reports have done, that I "denounced the doctrine of eternal punishment," or expressed a hope that the word eternal might not appear in the revised translation, is, as most of your readers will have seen at a glance, utter nonsense. The object of my sermon was to prove that the word eternal did not necessarily connote endlessness; and at the same time to vindicate that faith in the possible effects of Christ's infinite redemption even beyond the grave, which seems to be most expressly stated in the text from which I preached (1 Peter iv. 6). Neither the Anglican nor even (I believe) the Romish Church has dogmatically decided against the permissibility of such a hope; and, as known to all students of Church history, it has been widely held in different ages, both by very eminent fathers and theologians, and by some of the holiest of the saints of God."

#### A CRITICISM ON H. DUNN.

BY DR. F. BRUNS.

BRO. STORRS:—Will you kindly grant me a few comments on Henry Dunn's *Real Difficulties*, in Vol. xxii., page 335; of our beloved BIBLE EXAMINER. I am sorry to say anything about the writings of such a learned and clear-headed scholar, one you and myself respect and honor so much.

No doubt, if the sayings and teachings of our Lord are brought in contact with "may and may not," as Bro. Dunn thought, the "yea and amen" in him are doubtful. I think the Lord referred in the first of the "real difficulties" to his transfiguration; and in the second instance to the generation which will see the wonders and signs predicted (Matt. xxiv).

My first position is backed by 1 Peter, "We saw"; and my second by "Shall not pass." So far as I understand the language, "shall" does not imply any "may or may not" in any sense. Christ knew more about his second coming in glory than we do to-day; and he knew even more about the duration of this

age than Bengel, Miller and Barbor did or do to-day. I could be almost persuaded to call Bro. Dunn's comparison of Christ's knowledge in regard to his return, with the misapprehension of his disciples in this matter, a libel on our Lord. His words are "yea and amen" to me, and therefore my warm indignation. There are no real difficulties for me at all.

#### REMARKS BY THE EDITOR.

I agree with my friend in the application of the text referred to; and do not accept friend Dunn's suggestion on it; but may he not be justified in the suggestion of the word "*may*"; for there were some things, at least *one*, that Jesus did *not* know in his humiliation; and that "*one thing*" is the very thing of which Mr. Dunn was speaking, viz., the *time* of his second advent. Our Lord Jesus said of that event "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father*" (Mark xiii: 32).

This looks as though the Saviour spake of his knowledge as the "Son of man" previous to his glorification. That while he was in the state of humiliation he "increased in wisdom" is affirmed (Luke ii: 52). It seems, therefore, as "the Son of man" he might *not* have known everything in the future; and Mr. Dunn might not be censurable in his suggestion, though we may not agree with him in making it.

#### EXTRACTS FROM LETTERS.

[LUCRETIA B. LAMB, St. Paul, Minn., is 78 years old, nearly totally blind, and depends on making rag mats for her support. It is strange how she can make them at all. She insisted on pledging \$14 toward the BIBLE EXAMINER the past year and had seven copies sent to her children and friends. She paid half the amount last winter, and I neither desired nor expected any more; but a few weeks ago she sent the other \$7, and a friend wrote by her dictation as follows.—ED.]

"BRO. STORRS: I have had much anxiety about obtaining the means to meet the payment of my pledge, as I have no funds. The blessed Jesus is a present help in time of need. I betook myself to him in prayer. In a way I little thought of I obtained a sale for my work, so that I can now remit to you the full amount. Why do we not always remember this stronghold? I have too often experienced its wondrous power to forget with impunity my beloved '*ISHI*,' which is mine while ages roll. Angels taste not of the glory of holy '*ISHI*' of the soul. That selection of Sister Pitts is a complete description of the

exercises of my heart, growing stronger and deeper day by day and hour by hour. I watch and wait for the time when I shall see Jesus as he is and find in his bosom my eternal resting-place. 'Oh, to grace, how great a debtor!' What is the best return we can make? Give him our whole being. Will he accept so vile an offering? Yes, and fashion it after his most glorious body. The eye of faith is dim, but 'tis enough that Christ knows all and I shall be with him. I had hoped I should not address you in this way again, but with you behold Jesus as he is, and wear his image. But it seems we are not yet ready and must wait a little longer. I will wait patiently, for the Master knows best. Not my will but his be done; nevertheless 'I will daily stand upon the watch-tower to see what he will say unto me' His grace aiding me, I will not draw back; it will speak in the right time, and we shall find it did not tarry."

ELD. J. PARRY, Sandy Hill, N. Y., sends pay for Vol. XXIII. for himself and daughter in Iowa, and writes: "My daughter says she cannot do without the EXAMINER, and I feel much the same. We hope you will be spared to spread the truth more and more as light shines on this dark world. We are anxious to see and believe all our gracious Father has in store for us. I am nearly 84 years old and feel the infirmities of age creeping on, but my hope is in the promises of God to his people—all who love his appearing."

DAVID MCBRIDE, Indiana, writes: "I am yet alive and in my 83d year, thanks be to the Lord. I am at a loss without the BIBLE EXAMINER, for I think it a great help to enable us to comprehend with all saints what is the length and breadth, and the height and depth of the love of God in Christ Jesus our Lord for a lost world. Please send me the EXAMINER for *this volume and the next*."

J. M. JUDSON, Ohio, writes: "You may look for about \$10 at least from our little band in Elyria. We will do all we can. God bless the BIBLE EXAMINER, and its Editor especially. Yours in hope."

WM. B. PUTNAM, of Wisconsin, aged seventy-one years, sends for *ten* copies of EXAMINER, Vol. xxiii., and writes: "We feel that we could not do without the EXAMINER, for it seems to be meat in due season. I am glad that I live to see this day. How comforting to those who have the faith of *Abraham*."

God be praised for the prospect of his seed soon possessing the gates of his enemies. The time of singing of Birds is coming, and the voice of the Turtle Dove of peace will be heard in the land. Come, Lord Jesus, and come quickly. Amen, *and* amen. Your aged brother, in hope of Eternal Life."

WM. LINDSAY, Michigan, sends *new* subscribers and writes: "I have long been trying to do something for the BIBLE EXAMINER; and am thankful for some success. I feel that I can never do too much for the abiding happiness it has brought to me; and while I am thankful to you and the dear ones who contribute to our monthly feast of fat things, may I ever remember "to give due credit to God, the giver of all blessings; and may my heavenly Father help me still more to pray, to labor, and to pay all I can for more of these God-given truths; that our path may be a shining light, is the desire of your brother in the blessed hope."

MARGARET SMITH, Maryland writes. "The BIBLE EXAMINER is all the preacher I have, and I am well satisfied with its teachings and hope it will be kept alive until the kingdom is set up; an event which, according to my faith, is not far distant.

A. McCORD, Ohio, writes: "I appreciate your efforts to promulgate the great truth that 'God is Love,' and that he will have all men come to the knowledge of the truth. I am truly thankful for a glimpse of God's purpose in 'creating all things for his own pleasure,' and that in due time he will make known to the world, through the Church, the riches of his grace, when the Church shall have become the Bride, having been made like her Head. The Lord bless and sustain you."

SALLY DILLINGHAM, of Mass., aged eighty years, writes: "The BIBLE EXAMINER is a source of comfort to me. I like it better every one I receive. I have taken it whenever published ever since 1850. At that time a brother gave me a copy of it and I felt rich in its possession. I feel the Lord to be very kind to me in my trials. I am all alone in my belief, but the Lord is with me, and I thank him for his mercies bestowed on such an unworthy creature as I feel myself to be. The EXAMINER has imparted great light to me on the Scriptures; in particular on the Old Testament. Thanks to the Lord for it. I hope the EXAMINER will be sustained. May

you and yours be blessed of our heavenly Father, and your needs be supplied."

MRS. S. C. WEBSTER, of Mass., writes: "The truth 'of the *Ages*' is spreading. My faith is strong in God. 'His word shall *not* return to him *void*,' and so I *speak* it; it is my meat and drink. God bless and keep you, that you may still be able to dispense needed food to the household."

G. B. STACY, Virginia, writes: "The EXAMINER for September is at hand, and read; and, as usual, its contents were found to be rich and varied and full of the food of life. It is a pleasing and a highly satisfactory consideration that our FATHER has brought out and manifested the means of its sustenance; evidence that it is doing a good work; for he developeth, controlleth, restraineth, or withholdeth them at his own pleasure. He is working 'all things after the counsel of his own will'; and if we feel sorry that we are personally unable to give a helping hand, we nevertheless bow to our Father's will, and accept his disposition of our surroundings as those which are best suited to us, and through which he can teach us most effectually the lessons we need to learn, and pray that we may be able to comprehend the lessons he would teach us, and understand all their bearings and requirements that we may, by them, be moulded into his perfect image and likeness."

N. L. THAYER, Wisconsin, writes: "In my mind the truth seems to be gradually unfolding, so that the path of the just looks brighter and more glorious from time to time. Paul, to the Ephesians, speaks of the 'unsearchable riches of Christ'; by which I suppose he means, 'who, by searching can find out God'? But as the student of the word proceeds he is enabled to see very many of its riches in Christ. In the first place, his Father is sole owner of all worlds and the fulness thereof; and he has given his Son all *power* in heaven and in earth, and his kingdom and dominion shall be under the whole heaven; and the Father hath given him all the elect to reign with him. Truly, we can begin to see some of the riches of Christ. All the riches any of us have ever possessed have been liable to be taken from us: but his kingdom shall stand eternally; for of it 'there shall be *no* end.' He is not only rich, but of 'the *increase* of his government there shall be *no* end.' Now, friends, what would you give to be joint-heirs with him in all these posses-

sions? The only price asked is, give up all your sins; believe on the Lord Jesus Christ; obey his commands; live to his honor and glory; overcome, as he did, and you shall sit down on his throne, among the royal, reigning, immortal family of earth. Then shall we be fully prepared to go forth to those ignorant of the truth, and say, 'Behold the Lamb of God, who taketh away the sins of the world.' My heart says, Glory and honor and power be unto him now and eternally."

M. TOMKINS, Wisconsin, writes: "I have received all the BIBLE EXAMINER, Vol. xxii., and feel thankful to God that I was prompted to send for it. I also feel grateful to you and other writers of the EXAMINER. I have found them a great help to me in understanding prophecy, especially on the 'Ages to come,' both by yourself and Mr. Dunn. It is my earnest prayer that the good Lord may give you health and strength to continue to publish the magazine."

D. J. ELLSWORTH, Connecticut, writes: "I am intensely interested in the lightening *light*; especially concerning the *object and manner* of our Lord's return. Oh, what erroneous and crude ideas most have who are even looking for and loving the Lord's appearing. I realize that I have far outstript the mass of our people; and I get it by here a little and there a little. New light is now dawning; and what we have called *light* in the past is much like dense fog. Our people are too fast. There is and has been a shadowy fulfilment going on in this Gentile dispensation, in the Gentile world at large; but the proper, literal fulfilment will take place after Israel and Judah's settlement in the land of Palestine, and after Babylon has been rebuilt, and in *it* and *symbolic* Babylon, Gentile pride and civilization reaches its culminating point and falls, with a *terrible fall*, too, in the place where it took its rise. The Napoleonic Dynasty may furnish a shadowy 'Man of Sin' to correspond with what has resulted in the past, but the 'Terrible man of Sin' that treads down Jerusalem, its Sanctuary and people, is 'The Assyrian.' 'He is the king of fierce countenance,' Daniel viii.; 'The Prince that shall come,' Dan. ix.; the 'Little Horn,' Chap. viii.; 'Second Little Horn' of Chap. xi.; 'King of Babylon and Lucifer,' of Isa. xiv.; 'The Assyrian' of Chap. x.; 'The Beast,' of Rev. xiii., with two horns."

"The grand highway of nations is soon to be built down the Euphrates Valley, and that become the garden and splendor of the world.

I have just thrown out these points, for you may live to see Adventists' interpretations go to 'the moles and to the bats.' When the bride will be taken is not in man's wisdom to specify; it may be *very* soon, and there may be years first; I think the latter. However, we must watch and wait, and do what our hands find to do."

S. BATTEY, Kansas, writes: "I cannot do without the BIBLE EXAMINER, as it comes laden with precious truth to cheer up the dear ones who are laboring under trials and besetments by the way, in striving to overcome all difficulties in running the race set before us, with patience, if, so be, we may attain to a 'resurrection out from among the death' and be glorified with our risen Saviour."

### DEATH'S DOINGS.

"The Tyrant" still reigns. The tidings has reached me since the issue of the EXAMINER of the death of another of my aged friends, our beloved brother Charles Hope, of Abbott's Corner, P. Q., Canada, in his seventy-ninth year. He has been to me a long-*tried* friend, though I never saw him but once, and that seven years ago, at Springfield, Mass., in the days of my great trial, when I was obliged to leave a host of those who had been my friends, on account of my present position. Brother Hope stood by me, and has done so to the time of his death. I doubt not he "sleeps in Jesus," and will come again from "the land of the enemy." He died Sept. 3. I have no particulars in regard to it. These frequent departures of my aged friends admonishes me that my time here is short. But my life and time are in the Lord's hand, where I choose to leave them for his disposal.

EDITOR.

ELDER H. ROCKWELL fell "alseep in Jesus" in Winsted, Conn., the 9th of September. I have no particulars in regard to it, and only had the information through Sister Maltby, Bristol, Conn. She writes: "Our beloved brother in the Lord, Hiram Rockwell, is dead; aged eighty-four years. He died the 9th of September, a great sufferer; but he is released from all and rests in hope: a blessed hope." Brother Rockwell was with us at my house at the Passover, last April, though in a very feeble condition. He was a sincere lover of truth and followed it where-soever it led him. Peace to his memory.

EDITOR.



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GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.



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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, NOVEMBER, 1878.

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## EDITORIAL NOTICES.

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The next best thing to a "Postal Money Order" in remitting money is a Draft on some Banking House in New York City, payable to me or my order —GEO. STORRS.

GEO. D. WILSON, Glasgow, Scotland, will accept my thanks for the package of pamphlets and magazines he sent me a few weeks since. I hope to be able to make use of them. "BEULAH" is especially interesting.

"THE RAINBOW."—I regret the absence of that valuable magazine. None have reached me since July.—EDITOR.

MY CORRESPONDENTS will please be patient; and they will be when told I have more correspondence than funds; and many wish to express their estimation of the work in which we are all so interested, though poor in this world's goods. I shall do the best I can with my limited space and means.

THE CONFERENCE called in this City by Dr. TYNG and others, to consider the subject of the Second Personal Advent of Christ and of his reign on earth, closed too late for any remarks by me except that it was largely attended, and a good deal of interest manifested. I may say something on the aspect, as it appears to me, next month.—EDITOR.

ERRATA.—Page 57, first column, sixth line from top, read a God, instead of "by God." Also, page 56, fourth line from bottom of 2d column, after the word "Why" place (?).—ED.

## LETTERS RECEIVED TO NOV. 1.

No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Charles G. Willey, Wm. S. Dibble, Barzillai Brown, Julia A. Abbey, Casper B. Miner, O. A. Fairchild, Solomon Hovey, Abel Robinson, A. Logan, Mrs. Ann Boulton, P. E. Newton, Edmond Wolcott, W. H. Barnes, Janett A. Mayo, Angeline F. Waterson, William Mitchell, Abraham Sharick, J. Beeching, Sarah C. Macomber, Edwin F. Young, J. B. McIntire, J. D. Sheridan, Ed. Turner, H. N. Plumb, Levi Bouton, Mrs. D. O. Hopkins, Alfred Annabel, C. W. Burringer, M. D. Isaac, S. Small, D. B. Cutter, J. N. Jerome (2), D. C. Blakeman, J. B. Egglestone, H. K. Foster, L. B. Lamb, S. C. Lockwood, M. S. Higbee, D. B. Salter.

## PARCELS SENT TO NOV. 1.

Alfred Annable, H. M. Plumb (Bound EXAMINERS), Rev. H. K. Foster (unbound volume of EXAMINER).

WM. MITCHELL, Mass., writes: "It is the Lord's will that I have another opportunity to renew my subscription for the BIBLE EXAMINER. I thought last year would be my last, as the doctors say my lungs are badly affected; but I think I am better. Thank the good Lord for all his mercies to me and to all the friends of the EXAMINER. Such is the prayer of one waiting the Lord's return."

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.

NEW YORK, NOVEMBER, 1878.

No. 2.

## A QUESTION ANSWERED.

A FRIEND asks me, "Will you please answer this question: When death and hell are destroyed will there remain any in a state of death?"

There are two literal deaths brought to view in the Bible. The *first* is the death that came upon all men by Adam. The *second* is that which comes on no man, except by a *wilful* rejection of the LIFE-GIVER.

The first death will be destroyed, and there will not be any left in that state. I need now give but one text in proof of this, viz., Rom. v. 18, "As by the offence of *one* judgment came upon all men to condemnation [to death], *even so*, by the righteousness of *one* [CHRIST] the free gift came upon all men unto justification of life."

Just as extensive as death reigned by Adam's transgression, just so extensive will that death be destroyed, and no man will remain in that death state; and, of course, *'adees* (the *hell* of the text), will be no more forever.

The "second death" is another matter—that is, for a personal and wilful rejection of the *only* "sacrifice for sin." "For if we sin *wilfully* after that we have received the knowledge of the truth" [concerning the *one* sacrifice for sins] "there remaineth no more" [no other] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. Having been delivered from the death that came by Adam, and having been placed in a position to make this revived life an endless one by accepting Jesus Christ as an "offering for sins," and *wilfully* rejecting Him, they bring on themselves the "second death," from which the Word of God says nothing of deliverance; so far as any light is given us it is eternal.—EDITOR.

## SALVATION: GOD'S PURPOSE IN RELATION TO IT.

"Who will have all men to be saved, and come to the knowledge of the truth."—1 TIM. ii. 4.

THE term "saved," in general, signifies to *deliver*. What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies, temporal or spiritual; from sin; from temptations; from death, temporal, spiritual, or eternal; it may be from ignorance, or a helpless state that prevents our attainment of good that our CREATOR has prepared for his creatures. In this case it is the removal of these disabilities, etc. These uses of the terms *save*, *saved*, and *salvation*, it is presumed will not be questioned by any one.

Two facts are stated in the text above: 1. God "will have all men to be saved," 2. God "will have all men come to the knowledge of the truth." On these two facts rest the sum of the gospel. Without controverting the truth that the terms *save*, *saved*, etc., are used often in a restricted sense, or are applied to a deliverance which is conditional, I proceed to notice the first fact stated in the text.

(1) "God our Saviour, who will have all men to be saved." Here is a salvation which is clearly *unconditional* and depends alone on the *will* of God. It is equally clear that an ultimate or final salvation is *conditional*, based on the "belief of the truth" as well as through "sanctification of the Spirit."—2 Thess. ii. 13. Texts need not be multiplied on this point. The salvation in the text under consideration admits of no conditions, as we shall see; it depends entirely on the "will" of "God our Saviour; who *will have* all men to be saved"; not *desires* them to be saved: but has willed or determined they shall be saved.

The question then is, What is the nature of this salvation which is unconditional and certain? Paul answers: "As by the offense of one, judgment came upon *all men* to condemnation" [to death]; "even so, by the righteousness of one, the free gift came upon *all men* unto the justification of life: for as by one man's disobedience *the many* [all men] were made sinners, so by the obedience of one shall

the many be made righteous."—Rom. v. 18, 19. That is, As all men die by one man's sin—Adam's—so by one man's righteousness—Christ's—shall all men be made alive from the dead. This revival from the dead is to all men unconditional; but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"—annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God *will* have all men receive, irrespective of any will of their own. This will further appear as the examination of the second fact in the text proceeds.

(2) "God our Saviour, who will have all men . . . come to the knowledge of the truth." This second fact shows why God will have all men revived from the dead. How else can innumerable millions ever come to the knowledge of the truth? They have died without such knowledge; but Paul, who received his commission and his message directly from the Saviour's personal manifestation, declares, "God our Saviour *will* have all men come to the knowledge of the truth"; and in order to this, he "will have all men to be saved." Observe, the salvation is placed *before* coming to the knowledge of the truth, and in order that they shall have that knowledge; for, no man's final state is fixed till he has first had it. When I say "the salvation is placed before coming to the knowledge of the truth," I do not mean that in the order of the work all men must actually be saved or made alive from the dead *before* they receive that knowledge; but, that God's will to revive all men is based on the fact that in no other way can the mass of the race ever come to the knowledge of the truth, the reception or rejection of which is to determine their final state: and God's impartial "love of the *world*" is a pledge that "every man" shall come to the knowledge of that love in the gift of his only begotten son" to bestow life eternal on all who will receive him when known to them.

It is a fact, the gospel is to be preached "to every creature"; the gospel of God's love to the world, and of Christ as the LIFE-GIVER for all men: and until it is proclaimed to "every man," or, to each individual that individual has not his proper probation, and his final state cannot be fixed according to the gospel preached to Abraham and confirmed in Christ. Then, saith Paul, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more or no other sacrifice for sin."—Heb. x. 26. Thus the apostle keeps

the two facts of the text in view, and shows that death must be abolished and all men saved from it or God's will would be defeated, and all men could not have the knowledge of the truth. But God's will shall be accomplished, and death cannot prevent it: he has taken care to see that that "last enemy shall be destroyed" (1 Cor. xv. 26), so that no man who has died in ignorance of God's love and his provisions for their ultimate redemption from sin and all its final consequences, shall fail of eternal life except by a wilful rejection of the truth when, or after, he has come to the knowledge of it.

Such is "God our Saviour's will;" and who or what can defeat his counsel, so as to make his word void? Has he not said, "My counsel shall stand, and I will do all my pleasure"?—Isa. xlv. 10.

That I have taken the correct view of the text the context shows. The apostle says: "I exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved," etc.; "for there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 1-6. Hence, the absolute necessity that all men be saved from death: else God's will that they shall "come to the knowledge of the truth," is defeated, and his "due time" will never be reached. The death by Adam is annulled, so that no man can be held by it. If held in death at all, it is because he has sinned "wilfully after that" he has received the knowledge of the truth." Such exceptions no more affect the general truth of the salvation of all men from death, than the general truth that "death passed upon all men" is affected by the translation of Enoch and Elijah or that of saints alive at Christ's return from heaven. The word all embraces the mass of the race; the exceptions are the few. Some may never be released from death, because, personally they have involved themselves in its dominion, by a wilful rejection of the DELIVERER after he was made known to them.—Ed.

#### WRATH AND MERCY: OR, PUNISHMENT AND FORGIVENESS.

Most religionists suppose, if the Bible speaks of wrath, inflicting punishment on the wicked, mercy to such is out of question. This is a great mistake. The Scriptures abundantly disprove such a conclusion; and the

advocates of such an administration in the Divine government entirely misconceive God's method in dealing with the children of men. They overlook the fact that "God is Love," and that even wrath is in love, and designed to bring men to a sense of the evil of sin, or the consequences of disobedience to the Divine commands written or engraved in our nature by the creative hand; which laws can readily be learned by all men.

No one doubts that the violation of physical laws will be followed by punishment of wrath on the transgressor; yet the fact in a multitude of cases is learned by the experience of the wrath. See that child put his hand in that beautiful flame. Wrath is experienced immediately; but he learns a lesson that will be useful to him all his life. So of a multitude of other transgressions of physical laws; laws established by the CREATOR. But who shall accuse him of ill-will or of inflicting unnecessary pain, punishment or wrath on those who violate these laws? All his laws are established in love to the creature man with the design of educating him, by the experience of evil, for a higher state of enjoyment, such as he never could have realized but for his knowledge of evil; the contrast between good and evil makes the good a thousand times more precious than it ever could, otherwise, have been.

All laws established by our CREATOR are from the outgoings of love; and are designed for the greatest and highest good of the created. No other laws could originate from the great and inexhaustible fountain of goodness, implied in the declaration, "God is Love." Hence, all pains or penalties connected with the violation of those laws are the result of love; though expressed under the idea of "wrath," the only idea, perhaps, by which this action of love could be expressed to a finite mind; an idea, however, to a perfectly purified mind that does not convey what it feels and knows to be the fact; for such a mind can have no conception of the existence of wrath, properly speaking, in the nature of him whose whole work of creation was one of love, and designed to impart to the creatures of his power a measure of his own inexhaustible happiness.

We are now prepared to look at Scripture testimony concerning the theme chosen as the subject of this article; and, if not greatly mistaken, it may be found that wrath or punishment is not opposed to mercy or forgiveness.

The first text to which attention is called reads thus: "In my wrath I smote thee, but

in my favor have I had mercy on thee."—Isa. lx. 10. Again: "For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and his mourners."—Isa. lvii. 17, 18.

In both of these cases the people of Israel had been guilty of great and provoking sins, (see chapters 57 to 60 inclusive), and the prophet had said of God, "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak; according to their deeds he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun."—Isa. lx. 17, 19. Here, not only is the punishment or wrath spoken of, but the design of it is brought to view; it is to bring men to a sense of the evil of sin and to repentance for it, so that they may be forgiven; for, it is added, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD (verse 20); or, as Paul states the case, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins."—Rom. xi, 26, 27.

It is thus seen that God's wrath inflicted on transgressors is an act of love, to bring them and others, who may be witnesses of it to the knowledge that "the way of the transgressor is hard" (Prov. xiii. 15), and that the way of obedience or wisdom's "ways" are ways of pleasantness, and all her paths are peace."—Prov. iii. 17.

The psalmist says, "Thou wast a God that forgavest them though Thou tookest vengeance of their inventions."—Psa. xcix. 8. It is clear that men may be punished for their sins, or the "wrath" of God may be inflicted on them, and yet they be afterward restored to the favor of God. In further proof of this see Isa. xl. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD's hand double (*kiphlaim*, i. e., *manifold*) for all her sins." Yes, though men may experience wrath or punishment for their sins, here or hereafter, yet mercy may be extended to them if they do not wilfully reject it, and will accept the proffered mercy through the "One Mediator." The prophet prayed, "Oh, LORD the . . . in wrath remember mercy."—Hab. iii. 2.

Saith the LORD, "I will not contend forever, neither will I be always wroth."—lvii. 16.

Therefore, though those who "are contentious and obey not the truth, but obey unrighteousness" shall have "indignation and wrath, tribulation and anguish" for their "evil doings," it does not prove they are beyond the reach of mercy. One sin, and one only, puts a man in a state which "never hath forgiveness," and makes the sinner "in danger of eternal damnation."—Mark iii. 29. And no man has authority from the Bible to limit the time when God will cease to have mercy or forgive sins. That the time is confined to this life is a human tradition and a fable.—Ed.

### "LINE UPON LINE."

WHEN I find intelligent and honest men making mistakes in understanding my position, I conclude my statements are peculiarly unfortunate; or, that men in the present day are the same as in the days of the prophets, when the "Lord gave line upon line, line upon line; here a little and there a little" (Isa. xxviii. 10), that men might see and understand.

A "private" letter lies before me from a highly esteemed friend, in which he evidently does not comprehend me, or I am not as clear as one ought to be who writes intending to benefit others. A few of his statements and conclusions I propose to notice, and see if I can make myself understood, though chargeable with repetition. He says:

"The fulfilment to the letter of God's oath to Abraham is your main pillar—your stronghold; and that plainly declares that in Christ shall ALL the families of the earth be blessed. As auxiliary to this, you bring the testimony of the announcing angel of glad tidings of great joy to all people; and the declaration of Paul that Jesus gave himself a *ransom for all*, to be testified in due time. Now, my dear brother, how you can hold these strong positions on the one hand, and at the same time admit *some* will not be benefited is a mystery to me."

To me there is no mystery about it. That man is a free and accountable agent is established by the fact that he was and is under law, connected with rewards and punishments. Such a position is proof of the possibility of a failure, or else the law is a farce and a mockery. I do not "admit *some* will not be benefited" by the blessing God has promised. Every soul of the human family will be benefited; but the *extent* of the benefit must be in harmony with man's freedom and accountability. The ultimate benefit can

never be reached except man's free-will harmonizes with God's free grace; manhood cannot be destroyed by an act of the CREATOR to introduce the creature to the highest benefit; for that would be to say, God committed an error in man's creation by making him a subject of law, and now has to annul his first work, because he cannot carry out his purpose and give man the greatest blessing he had prepared for a responsible being. All blessings necessary to an ultimate possession of a higher one, have been or will be provided for by God's *free grace*; but they are provided for creatures who have a *free will*, which cannot be forced or irresistibly overpowered without destroying *manhood*; and thus the CREATOR destroy his own work in man's creation—man would be no longer man, but entirely another creature.

My friend goes on to say:

"I understand you to hold that every man has a God-given title to life until he personally rejects the Gospel."

If my friend had used the phrase, rejects Christ as his REDEEMER and LIFE-GIVER, instead of "the Gospel," he would have expressed my idea more clearly. He adds:

"Applying that to this age, if you mean by *rejection* a failure to embrace the opportunity we have in this country to search the Scriptures and obey its commands, we may well say with the apostles, 'Who then can be saved?' You and I know the Gospel is not, nor has it as yet ever been glad tidings to all, nor to one-quarter part of the people who have had an opportunity to hear. The truth is, the world is filled, so to speak, with men who do not accept or reject it; and many of them are in reality the best citizens we have; moral, upright and honest. Is the 'free gift'—the 'ransom' to be withheld from them?"

I do not say who has had an "opportunity" in "this country," or in any other, "to search the Scriptures" so as to come to a true knowledge of Christ as their REDEEMER and LIFE-GIVER, because I do not know who have, in fact, have had such opportunity. I have no doubt the number is small; much smaller than most people are aware of. From unavoidable causes the mass have been kept in ignorance of the love of God and the work of Christ. The corruption of God's truth by the "Apostacy," and the almost irresistible influence of that deception on all Christendom, and the forcing into the minds of little children the poison of that abomination, has so closed up the avenue to the minds of men, that even now when the Bible is put into their hands it is a *sealed Book*; and those who call themselves "Watchmen" are quite as

blind as those whom they profess to teach. The measure of guilt attached to all this, I pretend not to determine. But the men of whom you speak, who have neither accepted nor rejected this gospel, have been "benefited" by what of truth that still remains in the rubbish that passes for gospel by professed teachers, and I trust will be better prepared to receive the "free gift"—the "ransom"—when God's "due time" comes for it to be "testified" to them in its purity. Then they shall know that "God," in his infinite love, "hath given unto us eternal life, and this (eternal) life is in his Son."—1 John v. 11. "This is the record"—the true record to be made known to all men, here or hereafter, "in the ages to come," Eph. ii. 7; and, when clearly made known, the acceptance or rejection of it decides man's ultimate destiny. If he accepts Christ, the Son of God, as his REDEEMER and LIFE-GIVER, he enters on eternal life; but, then, if he consciously and wilfully rejects God's free gift of life, "in His Son," all previous blessings are forfeited—his "talent," his "pound," given him for improvement, is taken from him.—Matt. xxv. 28 and Luke xix. 24

My friend closes his objections as follows:

"What is meant by the word 'families,' in the oath? Can a family be blessed unless they are *all* blessed in a greater or less degree? Would you consider it a 'great joy' to receive a gift for yourself and family, if you were certain it would cause the *loss* of one of them? I think you love all your family, consequently would reject a gift on those terms; and don't you think your heavenly Father is merciful and good to his family, as you are to yours?"

All the members of the human family are or will be "blessed in a greater or less degree": that is just what I maintain. But will they be blessed in the *highest* degree unless their free will improves God's free grace? I am "certain" that God's "free gift" will *not* "CAUSE the *loss* of one of the human family." No such "terms" are imposed on any of the families of the earth. Nothing but the obstinate and conscious rejection of God's love, in Christ, will "CAUSE loss" to any one. God's terms are easy, and he "willeth not the death" of any one. But if men, when fully instructed, as *all* will be, "WILL NOT come to Christ, that they might have life" (John v. 40), then nothing remains for them but a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 27. I trust I am now understood, and have answered in "meekness," as all ought.

ED.

### "GATHERING OF ISRAEL."

UNDER the above head a writer has attempted to show that all the prophecies relating to that gathering were fulfilled in the return of the Jews from Babylon, under the decrees of Syrus and Artaxerxes. One can but admire the ingenuity of the writer, and his skillfulness in keeping out of view important facts.

If it were admitted that the return from Babylon was a partial fulfilment of the prophetic utterances of the gathering of Israel, yet it would not follow that it was a perfect one, any more than the prophetic declarations concerning the Messiah were perfectly fulfilled by his coming into the world 1,800 years ago; and to argue, therefore, he will never come again. From the Old Testament how is this writer to prove there were to be *two* advents of Messiah? Would it not be by showing there are things spoken of him which were not fulfilled at his first advent? Could he prove it in any other way from the Hebrew Scriptures? As all those prophecies were not fulfilled by the first advent, there must be a second and greater one than the first, as the greater things spoken of Messiah are yet unfulfilled.

So it may be said, The gathering of the Jews from Babylon, if partially fulfilling the prophecies, was by no means a perfect one; and hence a greater one is certain to take place hereafter. For example: The writer above referred to attempts to show that the prophecy of Jer. xxxi. 38, was fulfilled by quoting Neh. iii. 1. Here are his words:

"The building of the city. 'Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.'—Jer. xxxi. 38."

"Fulfilled. 'Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it; even unto the tower of Meah, they sanctified it unto the tower of Hananeel.'—Neh. iii. 1. Any one that will read the entire chapter will readily see that the city was builded just as Jeremiah said it would be. And there is a perfect correspondence between Jeremiah's prophecy and Nehemiah's record of its fulfilment."

Why did this writer fear to tell the whole truth of Jeremiah's prophecy, which after describing the building of the city goes on to say—"And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse-gate toward the east shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." Why did this Babylonist omit so important a part

of this prophecy? The reader can judge: his theory is "thrown down" by it, or Jesus and history are at fault; for the city, her walls and temple, built after the return from Babylon, were "thrown down" and "not one stone left upon another," as Jesus said it should it be; and he wept over Jerusalem when he beheld its coming desolation; and that city has been "plucked up," and "thrown down" for 1800 years.

The return from Babylon theory contradicts Christ and history, and is therefore false, and, carried out to its legitimate result, denies the second advent. An appeal to the New Testament does not help their theory. Jesus says "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—Luke xxi. 24; and Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written [in the Old Testament], 'There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins; . . . for God hath included them all in unbelief, that he might have mercy upon all.'—Rom. xi. 25-27, 32. Gabriel is quite as explicit in his address to Mary concerning Jesus. He says, 'The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.'—Luke i. 32, 33. Then will Jeremiah's prophecy of Jerusalem's stability be fulfilled, and the return from Babylon be seen only as faint type of the reality.

The other statements made by the writer on the question of the "gathering of Israel," by an examination, will be seen to be as utterly baseless; but it may be left to those who have access to the columns of the paper where his statements are made to show their sophistry. Even if it were admitted he is correct in his imaginary conclusions of Israel's past return, it does not fill up the prophetic chart; for Judah and Israel are to be gathered not from one nation (Babylon), but from Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea"—Isa. xi. 11; yea, "out of all nations"—Isa. lxvi. 29; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely. . . . Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought

up and which led the seed of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land"—Jer. xxiii. 5-8.

Observe, these things are to be done under the reign of the King, the righteous BRANCH, who shall execute justice and judgment in the earth; and Ezekiel tells us, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all." . . . "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, . . . and the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for ever more."—Ezek. xxxvii. 16 to 28: please read the whole. Then will their city be "no more plucked up, nor thrown down," as it has been since the return from Babylon. ED.

#### RELIGIOUS DEPRESSION.

It is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep communion with God. Fact very often says, "No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look at John the Baptist in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John, in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion.

There is one thing we remark here by the way. Doubt often comes from inactivity. We cannot give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing (or mysticizing), are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John, shut up, became morbid and doubtful immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all—for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—*Selected.*

## THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. I.

BY THE EDITOR OF THE "BIBLE EXAMINER."

THIS subject we consider one of the greatest importance we have ever presented to the consideration of our readers; because, if this promise and oath are equivocal, or uncertain of fulfilment, what foundation have we on which to stand in relation to any other promise supposed to be made by God? All other promises are made doubtful if this is proved of uncertain meaning. No promise of God was ever made with greater clearness or more solemnly proclaimed. To treat it, therefore, with neglect, or as if it might be explained to suit human theories, is to undermine all faith in the words of God.

HAS THIS PROMISE AND OATH EVER BEEN FULFILLED?

Let us present the subject as it appears in the Bible. God had called Abram out of his country to go into another, "unto a land that I will show thee." He then told him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 1-3.

After this, when Abram was ninety-nine years old, God appeared to him and said, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations: neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant," etc. After this, when God was about to overthrow Sodom and Gomorrah, he said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"—Gen. xviii. 17, 18.

At length Isaac is born, the heir of the same promises, and, when he was grown to some years, the Lord called Abraham to go to a certain place and offer up his son Isaac "for a burnt offering." Abraham made every preparation to carry into execution this command of God. He had gone to the place pointed out, erected his altar, bound his son and laid him on it. He then stretched forth his hand and took the knife to slay his son. At this point, "the Angel of the Lord called

unto him out of heaven," forbidding him to proceed any farther. Then followed a second call out of heaven saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. xxii.

This promise was renewed to Isaac (Gen. xxiv. 4) as follows, "In thy seed shall all the nations of the earth be blessed," etc. The same was more fully confirmed to Jacob. Gen. xxviii. 14: "In thee and thy seed shall all the families of the earth be blessed." Thus it is seen by the language used by the Lord that all nations embraced all the families of those nations. Peter, in referring to this matter, Acts iii. 25, says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Here all families of the earth are embraced. Paul also saith, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Here is no limitation—"all nations," and of course "all the families of the earth" are to be "blessed" with the gospel proclamation in order that they may be "justified by faith"; that is, by believing the message of God's love to the world, or to all the families of the earth. In order to believe it they must have it proclaimed to them. How can a man believe in that of which he has never heard? Have all the families of the earth heard of the love of God to "the world," in any age or dispensation, past or present? Certainly no man living can prove that they have, and the evidence is clearly against any such assumption. If any age could boast of such a result it is the present century in which we live; but what are the facts?

In a work of a recent date by Mr. Shimeall of New York City, who has written and preached much on prophecy, he gives the following statistics:

The aggregate population of the earth is twelve hundred and twenty-five millions. They may be divided into the following religious systems namely:

1. Of Brahminical Pagans, in Asia. 650,000,000

2. Of Mohammedans, in Asia and Africa.....	150,000,000
3. Of Pagans in a purely savage state.....	100,000,000
4. Of Jews, the kingdom of Judah, dispersed.....	14,000,000
In Christendom there are—	
1. Of the Western or Romish Church.....	170,000,000
2. Of the Eastern or Greek Church.....	60,000,000
3. Of Protestants throughout the world.....	80,000,000

Total population.....1,224,000 000

He then adds: "It results from the statistics, first, that less than one-fifth of the earth's population are included within the pale of Christendom. Second, that of these latter, only about one-third bear the Protestant name. Third, computing, as we must, the real numerical strength of Protestant Christianity by the communion statistics of all the various branches of the Protestant Church, scattered over the world, they do not yield a total of over 15,000,000 of the 1,224,000,000. What a picture!"

All this, notwithstanding the promise and oath of God that in Abraham all the families of the earth shall be blessed. From facts like these, one of two things seem inevitable. First, there are ages yet to come in which the promise and oath of God will be fulfilled; or, second, that promise and oath of God does not mean what it says, and it is impossible to tell what it does mean; and so the "two immutable things, in which it is impossible for God to lie" cannot be relied on to teach what truth is. No wonder if men are made infidels under the teaching which involves the possibility of the promise and oath of God meaning something entirely different from what is expressed, or is never to be fulfilled at all.

If we put in connection with that promise and oath certain other statements of the Bible, we see not how any impartial student of Scripture can come to any other conclusion in regard to the meaning of this engagement of God to Abraham than its obvious sense. It either belongs to the past or future ages of this world's history. That it has been fulfilled in any past age or ages it is impossible for any one to prove.

Let us now look at corresponding testimony, and see if the Bible does not re-affirm the same idea of times in which all the families of the earth are to be blessed in Abraham and his seed.

Jesus was introduced into the world with this proclamation by "the angel of the

Lord": "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke ii 10, 11. This is the same, in substance, as "the angel of the Lord" uttered to Abraham, when he "called to him out of heaven," Gen. xxii., after the trial in offering up his son Isaac. "All people" are announced by the angel at Jesus' birth as those who "shall be" the recipients of the "good tidings of great joy" thus proclaimed.

Again. When the child Jesus was brought into the temple at Jerusalem to be "presented to the Lord," old Simeon, full of the Holy Spirit, took the child in his arms and said, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 28-32. "All people" have not yet seen this light in any age past; then it will have a fulfilment somewhere in the future.

John says of "the Word made flesh," "That was the true Light which lighteth every man that cometh into the world."—John i. 9. Is this not equal to saying, "All the families of the earth shall be blessed in Abraham's seed"? Take this in connection with Jesus' words, John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." If God required belief in his Son in order to the reception of eternal life, then he is pledged to have all the world, that is, "all the families of the earth," blessed with the knowledge of his love and gift. How else could they believe in his Son? To me this text, in connection with the promise and oath of God to Abraham, is demonstration that in some age "all the families of the earth" are to be blessed with the knowledge of God's love to them, and so have an opportunity to believe the good news.

Again. After his resurrection from the dead Jesus commanded his disciples, saying, "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. Was not that command based on the promise and oath to Abraham? and was it not an announcement and pledge that said promise and oath should be accomplished under his superintendence? and will not he, who was the "propitiation for the sins of the whole world," fail in the work he came into the world to accomplish, if "every creature" does not in this age

or "the ages to come," hear the "glad tidings" under circumstances which shall enable them to embrace or reject the offered mercy? The command was given to the apostles, and through them to the Church universal. But it has never yet been carried out. Will this age close without it being done? Certainly it will, if it is to close near the time in which we live. Does not this fact involve other ages in which the promise and oath of God, and the command of Jesus shall all find a full and perfect fulfilment? I have no doubt such will be the fact. Does it not follow that Abraham, Isaac and Jacob, and all who belong to the seed promised, viz., all the true Church of Christ, must first have their resurrection from the dead, or, if alive when Christ returns from heaven, be changed to immortality?

Abraham did not receive the land God swore to give him during his natural life; therefore, you all say, he must be raised from the dead to have the promise and oath fulfilled. The Gospel has never yet been preached to "every creature." Yet the command has never been revoked and must some time be carried out: else how are men to be judged? Justified or condemned? "He that believeth and is baptised shall be saved;" or, have life; "but he that believeth not, shall be damned;" or, be condemned. Here the principle of judgment is laid down. Faith brings the life which is eternal. Unbelief is that which brings the condemnation to death eternal.

Here, then, we see the proclamation of God's love and good-will to men must be proclaimed to "every creature" before their final state is determined, or made permanent; *i. e.*, the Gospel message is to be proclaimed to men first; and their reception or rejection of it determines their final state. The Gospel message is that by which they are to be judged. In no age or dispensation has that message ever yet been proclaimed to "every creature"; therefore future ages will be employed to carry out God's promise and oath that all the families of the earth shall be blessed in Abraham and his seed.

Again, "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6. Here the fact is set forth that Christ gave himself a ransom for all "men," and that fact is to be testified in due time to all for whom he gave himself a ransom. In other words, "all the families of the earth shall be blessed" in the seed of Abraham

according to the promise and oath of God. Yet again, "We see Jesus, who was made a little lower than the angels . . . that he by the grace of God should taste death for every man."—Heb. ii. 9. "All the families of the earth" are embraced in this language. But the beloved John says, "Jesus Christ . . . is the propitiation . . . for the sins of the whole world."—1 John, ii. 1, 2. This expression covers the whole ground—all men, all families, all nations. Still more, John adds, "We have seen and do testify that the Father sent the Son to be the Saviour" (Life-giver) "of the world." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 9, 10, 17.

Do not these testimonies cover the whole ground of the promise and oath of God to Abraham, that in him and his seed all the families of the earth shall be blessed? I think they do, and see no way to escape that conclusion; hence believe a time is to come in a probationary state, when the promise and oath will be carried out in all their fulness according to God's design and intention. If, then, no such universal blessing of the families of the earth has taken place in any of the past ages, there must and will be ages in the future when the promise and oath of God will be seen not to be an unmeaning pledge, but will have a fulfilment which shall justify it in all its fulness and beyond all finite conception.

I do not hesitate to admit that I believe the promise includes all those who have died without any knowledge of God's love to the world; that by some means God will, hereafter, cause all men to see the love he has had to them in giving his Son to give them eternal life. What God has promised He is able also to perform, no matter how impossible or improbable the thing may appear to finite wisdom. After God had promised Abraham that in Isaac his seed should be called, he commanded him to offer up this child of promise for a burnt-offering. Did Abraham stop to find fault and say, God cannot fulfill his promise if Isaac is to die? No, he "accounted that God was able to raise him up, even from the dead"; and his faith embraced the fact that such would be the case if Isaac died; for, "he staggered not at the promise," though all appearances were against it in that hour of the trial of his faith. Is God less able to raise all the dead to whom the blessing of Abraham and his seed has never

yet appeared than he was to raise Isaac, to fulfil his promise of a multitudinous seed? We hardly come up to the Abrahamic faith in these days, though we perhaps think ourselves strong in faith; yet too many, if they cannot see just how a thing is to be done reject it, as if it were impossible for God to do it because they cannot see the process.

\*In the foregoing remarks I have set forth this promise and oath as found in the Old Testament, and shown that the language of the New Testament, both in its letter and spirit, abundantly sustains the certainty of the fulfilment of the same: "In thee and in thy seed shall all the families of the earth be blessed."

It is important that we understand what is included in blessing. Blessings are divided into two classes, which we call antecedent and consequent. The first is given in order to enable the recipient to secure the other. Man needs and desires an endless life, but of himself he has it not, nor the means to obtain it. God, in his love to man provides the means entirely independent of man, and blesses men with those means without any effort on their part; they are presented as a free gift: without this gift man never could attain to eternal life. This blessing is antecedent to any thing performed by man. God proposes to confer on him a life without end if he will improve this blessing. This eternal life is a consequent blessing, and dependent on the improvement of the antecedent one. But in order to an improvement he must first be put in possession of the antecedent blessing; without which he cannot do anything, because he is destitute of any means with which to do.

To illustrate my meaning: God has not only given man natural life, but he has given him the earth or soil, the sun to warm it, rain to moisten it, and to man wisdom to know how to cultivate the soil, seed suitable to raise fruit for food, etc. All these are antecedent blessings, a free gift of the CREATOR. Without these blessings man, though he has life, could not produce food to sustain life. Notwithstanding these unsought and free gifts of blessings, we all see that man must improve them or he will not receive food or protract life. The product of improvement is the consequent blessing; and the man who would argue that because God had given him the antecedent blessings, therefore he need make no effort to secure consequent ones, for God is too good to withhold them seeing he has done so much entirely gratuitously—I say, such a man would be condemned by all thinking persons: blessings consequent are always dependent on improvement, or are conditional.

It is the antecedent blessings, or, those which are essential to put man in a condition to obtain eternal life by improvement, that man needs in his helpless state. These God has provided richly and freely in the Son of his love; but the provision itself would prove no blessing if never known, and no opportunity ever given to improve it. God, therefore, has pledged himself by promise and oath that "all the families of the earth shall be blessed" in Abraham and his seed, that is, they shall have those antecedent blessings which are necessary to enable them to secure eternal life; making that further blessing dependent upon improvement—or conditional.

"Faith" is the first and principal condition. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Is he a preacher of the Gospel who does not give the same testimony, or who denies that all nations, not excepting the heathen, are to have the Gospel proclaimed to them and an opportunity to secure eternal life? "All nations" includes all the families of the earth; and "all families" includes every individual of those families; hence, Jesus said, "Preach the Gospel to every creature." That commission or command, as I have said, embraces all that the promise and oath of God to Abraham embraces, and is a pledge of the fulfilment of it; and God gave Jesus "power over all flesh that he should give eternal life to as many as" God had "given him."—John xvii. 2. "All flesh"—"all the families of the earth" then, are to have an opportunity or the means granted them to secure that eternal life. The proclamation made to them in God's provision in Jesus, his only begotten Son, "he that believeth and is baptised shall have life;" that is, "eternal life." "He that believeth not shall be condemned;" *i. e.*, to death, or "not see life."

Our Lord thus fixes the final doom of the sinner on unbelief; which would be no sin if the individual had never heard the proclamation of a provision made for him; hence, in order to a final condemnation to death, men must have been blessed with a knowledge of God's merciful provision for them; a final rejection of that provision fixes their destiny in the dominion of death.

But the idea of a provision made, yet never proclaimed to men, and death eternal inflicted for a sin of which they never could have been guilty, is too much like the administration of a tyrant, who caused his laws to be placed so high as to make it impossible for the people to read them, and yet punish them for

not conforming to them. Such an administration is not to be attributed to the God who gave his Son up unto death for us "all, to be testified in due time."—1 Tim. ii. 6. God's time is not so limited as our finite minds may suppose; and his will surely come in this age, or "the ages to come" (Eph. ii. 7), when "all the families of the earth will be blessed in Abraham and his seed"; which "seed is Christ"; and "if ye be Christ's, then are ye" also "Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Hence, Abraham personally, and all his seed by faith, will be concerned in carrying out God's promise and oath of blessing all the families of the earth; therefore, if this present age is soon to end, other ages are inevitable to complete the work of the promise and oath.

It seems to me that Christians generally do not yet understand for what the present age was given. It was not given to "convert the world"; for God well knew it would be a wicked and corrupt age; "evil men and seducers waxing worse and worse, deceiving and being deceived" (Tim. iii. 13); and that "the time would come when" men would "not endure sound doctrine; but, after their own lusts," would "heap to themselves teachers having itching ears; and . . . turn away their ears from the truth, and be turned unto fables."—2 Tim. iv. 3, 4. Such is the history of the present age; and God foresaw that it would be so. Hence, he provided for "ages to come" (Eph. iii. 7), "that he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The nation of Israel having failed to become "a kingdom of priests" (Exo. xix. 6), and rejecting their King, God determined to "visit the Gentiles to take out of them a people for his name" (Acts xv. 14); a people to do the work that ancient Israel was called and set apart to do, but utterly failed by their unbelief and final rejection of God's chosen King and Leader in the work of blessing "all the families of the earth." From that time, the grand privilege of doing this work was taken from the nation of Israel, "according to the flesh," and thereafter a people taken "out of the Gentiles" were to constitute the "kingdom of priests," at the head of whom Jesus was to be placed as their King and High Priest, to carry out "God's promise and oath to Abraham," that "In thee and in thy seed all families of the earth shall be blessed."

The present age or dispensation has been, and still is, the age in which God is gathering that seed of Abraham, of whom Christ was and is the "first fruits," and preparing them for

their work of blessing "all nations" and "kindreds of the earth." This dispensation, or age in which we now live, was not designed to witness the fulfilment of the promise and oath of God, but to prepare a people freed from carnal and selfish designs, earnestly desiring not only to see God's promise and oath to Abraham carried out, but, alike one to Moses by the same God, viz., "As truly as I live all the earth shall be filled with the glory of the LORD."—Numb. xiv. 21.

This age, then, so far from being the *final* one is only a *preparatory* one, to prepare men and women for the great work of blessing "all the families of the earth" in "the ages to come," of which Paul speaks. Let our hearts be enlarged, then, on the subject of God's love to "the world."

### HOPE FOR JERUSALEM.

THE following extracts are taken from a thoughtful address by Canon Hoare, just published (Hatchards, Piccadilly), in which he regards the two treaties as signs of the immediate return of the Jews.

I. First, then, *what do we see?*

Do we not see the complete and, as far as man can judge, the final overthrow of the Ottoman Empire? The result of the Berlin Treaty is that although the form is preserved the dominant power of the Ottoman Empire is at an end.

Look first at Europe as rearranged by the Treaty of Berlin. If you compare the new map of Turkey in Europe with the map before the commencement of the war, you will find that it is not one-third of the size. Montenegro, Servia and Roumania are no longer tributary States; Bulgaria, north of the Balkans, is independent of Turkey; Bosnia and Herzegovina are virtually transferred to Austria, and a considerable portion of Thessaly is handed over to Greece. Then, again, the position of the remnant that is left is entirely changed. The remainder of Thessaly, Thrace, Macedonia, the New Roumelia and Crete are all to have their own independent administrations, so that there is nothing left under the sole power of the Turks but Constantinople itself with its immediate precincts. The power to oppress is at an end, and as far as man can judge, forever. The Ottoman was let loose from the Euphrates as a scourge on Apostate Christendom. He has done his work, though not for God's glory, and is now laid aside by the same hand that raised him up. He was appointed for a given time and a given work, but now that time is expired,

that work is done, and he is wasting under his predicted doom.

But how is it in Asia? Let the treaty between the Porte and England answer the question. In that treaty, and in the letter of the Secretary of State explaining its object, there is the clear recognition of the complete defencelessness of the Turkish Empire. The treaty was made because there was no power of self-defence left in the Ottoman, or in other words, because the Euphratean flood was almost dry.

Now these are the indisputable facts of the case—the undoubted results of the two treaties; and the remarkable fact is that these results are exactly such as the students of prophecy have been predicting for many years. From one prophecy they have foretold for years that there must be a decay of the Ottoman Empire, simultaneous with the loss of the temporal power of the Pope,\* and now we see their words come true. From another prophecy they have believed that the decay of the Ottoman power is represented in symbol by the drying up of the Euphratean flood, so that the Ottoman must recede from his conquests just as the waters of a flood recede from a land over which there has been an overflow,† and this is the process we are now witnessing. From Europe the waters are almost, if not entirely gone, so that Europe is practically dry. And as for Asia, the waters there have become so shallow that the Englishman, we hope, will walk through them and scarcely wet his feet. I am well aware that some people have felt a difficulty in applying the symbol of the Euphratean overflow to the Ottoman invasion, and I am quite prepared to acknowledge that there is a great uncertainty about the interpretation of all symbolic prophecies; but one thing we must all admit, that if we are right in our interpretation of the symbol, we see in these two treaties the most remarkable fulfilment of the prophecy. We see the drying up going on in our own days, under our own eyes; so that we have this day a fresh evidence conspicuous before the world of the Divine inspiration of God's holy Word, of the truth of the prophetic Scriptures, and of the sovereignty of God over the mightiest nations of the world. Sceptics may doubt and infidels may scoff, but we see that God's Word is from himself. What he has predicted, that is coming to pass; and though the time appointed has been long, we see in the great facts of our own day that the Word of God's prophecy is true.

\* See Faber on the Prophecies.

† See Rome, Turkey and Palestine.

II. We may proceed, then, to consider *what we may anticipate as the probable consequence of all that has taken place.*

If we turn to the prophecy respecting the drying up of the Euphrates in Rev. xvi. 12, we find that it will be dried up in order that "the way of the kings of the East may be prepared." That expression, "the kings of the East," does not mean the kings now reigning in the East, but it does mean the kings who are to come up from the East; so that the full meaning of the text would be given if we were to render it, "That the way of the kings might be prepared from the East."

The same conclusion may be drawn from the words of our blessed Saviour in Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." These words most clearly teach us that Jerusalem is to be trodden down for a time, but for a time only, for they no less clearly imply that it will be restored when the times of the Gentiles are fulfilled. By whom, then, is Jerusalem now trodden down? Who is it that is at the present day treading down the captive city? There can be no doubt as to the answer. It is the Turk that is the treader down of Jerusalem. It is the Ottoman power that holds it under foot. It is the Euphratean flood that has overwhelmed it.

And if so, is it not an obvious conclusion that the fall of Turkey is likely to be the rise of Jerusalem, and that Turkish decay is the harbinger of the Jew's prosperity? When, therefore, we see the waste of Turkey, and witness the receding of the waters, we see in that waste the budding of the fig-tree and, as believers in God's Word, we are taught by the prophetic Scriptures to look out for the summer to burst in all its glory on Palestine.

But now turn to the treaty with Turkey, and see how it bears on the prospects of Israel. Look at it well and consider whether it may not be regarded as the budding of the Jewish fig-tree.

According to that treaty Turkey in Asia is placed under what may be termed an English protectorate, and one of the principal covenants is that England shall in future have a voice in its government. Now think for a moment of the vast importance of that part of Turkey in Asia now called Syria, and consider whether there is any plot of land on the face of the globe that is of more importance to the commerce of the world. On the southwest it reaches down to the Isthmus of Suez, through which the traffic between the Eastern and Western hemispheres is now passing, like the sand through the narrow neck of an hour.

glass. The result is, that any powerful nation holding Syria would have the power of interrupting the greater part of the trade of the world. Then on the east and north-east it is bounded by the valley of the Euphrates, which is almost certain before long to become the line of railroad from Europe to India. That country, therefore, though not much above 400 miles from north to south, commands the two great highways between the Eastern and Western hemispheres. Any powerful nation holding Syria will command both those communications between Europe and the East.

As things are now, nothing can prosper, because there is no security. If people grow a crop they cannot be confident that they will ever enjoy the fruit. If it is not plundered by the Bedouin it is too often seized by the Pasha. So that one of our missionaries writes: "The inhabitants of Palestine are becoming poorer every year. This is especially the case with the cultivators of the soil, who mostly suffer the burden of a cruel and grasping system of taxation, now doubled on account of the Russian war." But if there were a good government all would be changed. This, I trust, before many months are past, will be the blessed result of our country's use of her new treaty rights.

But we have not yet done with Syria, for there is this peculiar interest attached to it, that it is the very country which God gave to Abraham. The boundaries are almost exactly the same. Take the map of Syria and compare it with the promise originally given to Abraham. Look at Israel's title-deeds as recorded in Gen. xv. 18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." And see how this title-deed was afterwards ratified through Moses (Deut. xi. 24); the only difference being that he draws his line from east to west, and speaks of the Mediterranean as the western boundary. "Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon; from the river, the river Euphrates, even unto the uttermost sea, shall your coast be." That most important district is therefore the very district given by God to the seed of Abraham more than 3,000 years ago. It belongs, therefore, to the house of Israel. It is their own, and why should they not return? People say they would not return if they could, and I have no doubt that of a great number that is perfectly true. I have no doubt that it would be with many Jews, in respect to Palestine, just as it is with

thousands of Gentiles in respect to eternal life. How many are there who have life and restoration offered them in Christ Jesus, but who are altogether indifferent to the offer? So, doubtless, it will be with multitudes of the house of Israel when the Jubilee trumpet is blown. The return may be proclaimed as that from Babylon was proclaimed in the edict of Cyrus, but none will respond but those whose spirit God will have raised. But how many are there in Russia, in Poland, in Hungary, in Roumania, in Arabia, and among God's hidden ones throughout the world who look on Palestine as the long-lost home of their fathers, and who are crying and sighing for the recovery of Jerusalem!

And why should not they hasten there as soon as Palestine is safe? They have all that is required—the capital and the enterprise. They hold the title-deeds of Palestine, and they are only strangers among the people where they are scattered. What then is to delay their return as soon as righteous government is established? It is of no use for them to go there now. If they were to take their silver and their gold with them now the probability is that they would soon lose it, through either plunder or taxation. But let England put forth her power, and establish with a strong hand a government that may be trusted, and before many months are passed we may see the fulfilment of the prophecy recorded in Isa. lx. 8, 9: "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for he hath glorified thee."

But if such should be the case, how wonderful are the times in which we live! It is 2,600 years ago since that prophecy was given by God, through Isaiah, but hitherto there has not been a sign of its fulfilment. How marvelous it would be if we, or even our children, should actually witness its accomplishment!

It is 2,500 years since Israel was outcast and 1,800 years since Judah was dispersed. During those periods the four great predicted empires have risen and fallen, but there has been no movement yet for the restoration of the Jews. On the day of the Ascension the Apostles asked when the kingdom should be restored to Israel, and the Lord Jesus answered that it was not for them to know the time. Ever since that day believers have been waiting for it, assured that it would be, but

unable to calculate the date; but now, not only do we seem to be on the verge of a return, but it is perfectly clear that the way is opened for it as it has never been since the dispersion, and it seems not improbable that our own dear country may be God's chosen instrument in its accomplishment. It seems, indeed, not impossible that England, and England's Queen, may be the persons referred to in that other prophecy (Isa. xlix. 22): "Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers."—*Word and Work*.

### THE ELECT AND THE NATIONS.

"The nations (of them that are saved) shall walk in the light of it (the New Jerusalem)."—Rev. xxi. 24.

THIS passage, it appears to me, is one of the most comforting in the whole Bible, and may in fact be said to strike the key-note of the harmony of revelation. It refers clearly to the almost forgotten, and certainly much ignored, truth—that *the elect are totally distinct from the nations*.

In the first place, it should be observed that the words in the above passage, which appear within brackets, are omitted in all the oldest mss.; and that, therefore, the clause should read thus: "The nations (*ta ethnee*) shall walk in the light of it." Alford accordingly so reads it in his New Testament, and there is, I think, little doubt that the words in question were inserted in the text by some would-be orthodox transcriber, who thought to make the Word of God more perfect by adding thereto. No doubt the nations above referred to are in one sense *saved*, but they are not saved in the highest sense of the word.

On the general question involved Alford observes: "The city shall be so bright as to serve for light—for sun and moon both—to the world that then is and her inhabitants; . . . for such inhabitants are clearly supposed." And again, he says, "Among the mysteries of this new earth this is set forth to us, that besides the glorified Church there shall still be dwelling on the renewed earth nations organized under kings and saved by means of the influences of the heavenly city. . . . If, then, the kings of the nations bring their glories and their treasures unto her, and if none shall enter into her that are not written in the book of life, it follows that these kings and these nations are written in the book of life. And so perhaps some light may be thrown on

one of the darkest mysteries of redemption. There may be—I say it with all diffidence—those who have been saved by Christ without ever forming part of his visible organised Church."

Now here, I think, that though Alford is perfectly right as far as he goes, he does not go half so far as legitimate deduction from this passage would warrant him in doing. The fair deduction is, I think, this: that the elect—risen and glorified—are the *dwellers* in the New Jerusalem, while the nations are infinitely below them in glory. And, furthermore, we have every reason to suppose that "the nations" will be proportionately numerous, as compared with "the elect," as were the nations of the world in the days of Solomon as compared with Israel. The one body may be compared to the sand on the sea shore, the other to the stars of heaven. In other words, mankind as a race will be saved and permitted to exist on the new earth, while the elect will be the glorified dwellers in the New Jerusalem.

The New Jerusalem will be in the age to come what the earthly Jerusalem might have been to the nations of the present world. Indeed, for a very short time it would seem that the first Jerusalem was permitted to fulfill its mission: so much so that the kings of the earth flock unto it. In like manner in the new earth we find that the kings thereof bring their glory and honor unto "Jerusalem the golden," and learn from the true Solomon the knowledge of the Most High. As the great High Priest upon his throne, and therefore with unlimited, unquestionable, and absolutely unassailable power, our Lord will reign over the earth; while his elect—pillars, as it were, in the temple of God—will go out no more; but all who seek to know God will come to them for wisdom and guidance. That which all nations are now looking for, and which in various ways they seek to obtain—sometimes by main force and sometimes by blind groping—but always unsuccessfully, will then be found.

All history, and all our experience of life, alike prove that as a rule the masses of mankind *desire to be led*, and this instinct which now too often leads them to put confidence in fallible men, will then be directed aright to those who will be infallible, because, being "the spirits of just men made perfect," they will be the representatives of Christ himself.

The great declaration of Jehovah on the subject of the separation of Israel from the other nations of the earth, and that which gives us the key to the whole of his dealings with them, is that contained in Exodus

xix. 3-6: "And Moses went up to God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." The same is repeated in Deuteronomy vii. 6: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Now, the great point to be noticed in all this is, that Israel was chosen simply *above* all nations. Other nations are not utterly cast off, cursed or neglected, because Israel is chosen; they are merely placed in a position of comparative *inferiority*. In other words, though Israel was *separated* from the rest of the world, the separation only implied *superiority*. In the above quoted passages it is distinctly declared that all the earth is the Lord's, and not the land of Judea only. *All* people, every human being that ever existed, all nations, tribes and tongues, are the work and care of God. They are all his creatures, and in him they live and move and have their being. But, in perfect accordance with all that we see of God's works, there is as distinct a gradation visible among nations as there is among individuals. Consequently some must be superior, and some inferior; but, nevertheless, *all* have their various positions assigned to them, and all have advantages and functions peculiar to themselves. To Israel was given the inestimable privilege of being the channel through which Divine truth was presented to the world. The descendants of Abraham were to be priests unto God; and so they were, until they mingled with the heathen and learned their works.

If we take the great promise of God to Abraham—the charter of the human race, as it has been not inaptly called—we find the same grand distinction brought out. "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen. xxviii. 14); *i. e.*, in and through the race of the true Israel, as intermediaries, shall flow the blessings of God to the whole human race. And with this distinct prophecy accords most fully the remarkable statement in Deuteronomy: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set

the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of His inheritance."—xxxii. 8, 9. In the lxx. we read: "He set the bounds of the nations according to the number of the angels of God." Whichever may be the true reading, the meaning would seem to be that special glory and honor, and that in respect of their leadership over the nations, was intended for the elect people of God. "This people have I formed for myself, they shall show forth my praise."—Isa. xliii. 21.

Surely, then, every unprejudiced reader must come to the conclusion that the design of the Almighty was that through Israel the knowledge of himself might be spread throughout the world. This design, like all the other designs of the Most High, though it has been deferred for a time, shall assuredly one day be brought to pass, and the true Israel shall be the real *lights* of the world. Man may *impede*, but he can never *prevent* the accomplishment of God's purposes in all their fullness, beauty and glory; and though to our eyes the world may seem utterly forgotten of its Maker, yet it will surely be one day seen that never for one single moment has this really been the case, but that through all the darkness, the misery and the suffering of the world the magnificent promise and oath of the Almighty to Abraham has constantly been kept in view.

Again, the wonderful and glorious declaration of the prophet Isaiah, quoted by our Lord, "My house shall be called an house of prayer for all people," implies that all the nations had a share, so to speak, in that temple. It was neither built nor designed exclusively for Israel. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer."—Isa. lvi. 6, 7. All who came to this holy house were equally with Israel, or at all events after Israel, to have a share in the privileges conferred upon the worshipers therein.

Now of this house the elect are the spiritual antitypes; the Lord Jesus himself, of course, being the chief corner-stone, "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord."—Eph. ii. 21. And so St. Peter, "To whom coming as to unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also,

as living stones, are being built up (present tense) a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. ii. 4. The temple, then, was the type or shadow of things in the heavenly places, just as Jerusalem itself was; and accordingly we have reason to anticipate that the risen saints in the new earth will occupy a place analogous to that which Israel held in the present earth in their best and brightest days. The spiritual house will surely be as truly "an house of prayer for all nations" as was the earthly house, and all nations shall see and rejoice in its light.

The holy city, New Jerusalem, will indeed be the light of the world, and shall, so to speak, form the connecting link between the new heavens and the new earth. In the first or present earth Jerusalem was in fact designed to be so; but because of the unfaithfulness of the Jews the fine gold became dim, and the light of the "city set upon a hill" became darkness. But *this* city shall in truth be "a burning and a shining light," never to be extinguished. Surely the images of a city set on a hill, and of a great and high mountain, imply that it is *meant* to be seen by all, and will be the great object of attraction in the new earth. Its exceeding height is no doubt meant to teach us that it is visible to all, and indeed cannot but be seen by all.

To every nation on the face of the earth God has given some special and definite part or office to perform. That part may not be always evident to us, but in many cases it is obvious enough. To the great Roman empire, for example, was given power and authority over the greater part of the known world, with the view apparently, that the great principles of law and order might be proclaimed and duly recognized; and though Rome abused this power, yet she so far fulfilled her mission that the civilized world has been enabled to perceive that only by obedience to law and duty can authority be properly maintained or peace lastingly secured. The division of Europe at the present day into separate and distinct kingdoms is in itself a sufficient proof of this, for they have one and all more or less learned the lesson, or at all events are learning that only by obedience to law can nations prosper.

Even so in the new earth, the nations will be organized under kings and rulers, each one having its definite sphere assigned to it. Nature will have been greatly ameliorated, still there will be room for the exercise of those habits of order and industry which have been acquired on earth.

If we may at all reason from analogy we have every ground for supposing that the new earth will be the analogue of the present. The prophet Isaiah tells us that "God created not the earth in vain, he formed it to be inhabited" (Isa. xlv. 18); and this will be equally true in principle of the new earth. It will be inhabited by men who will be just as suited and adapted to it as we are to this present world. Adam in Paradise was not freed from the necessity of work, though that work was neither severe nor toilsome. He was placed in the garden "to dress it and to keep it," and consequently *work* of some kind or other is not only natural but desirable for man, and I think it will be so even in the new earth.

Over the earth thus renovated and "receiving blessing of God" it will be the privilege of *the elect* to rule. To them—so as to be at their disposal—will flow in all the wealth, all the goodness and fatness so to speak, of the earth. They will be the guides and instructors of humanity, ready to assist and glad to give counsel and advice to all that seek their aid.

There are many indications in the announcements of the prophets that in this new earth "the nations" will require such aid and instruction; that they are not in fact *equal* in knowledge, in power or in nearness to God with the dwellers in the heavenly city. Among the most important of these announcements is that in Rev. xxii. 2: "The leaves of the tree are for the healing of the nations." The fruit of the tree of life is only for the elect—they, and they alone are permitted "to eat of the tree of life" (Rev. ii. 7); but the *leaves* are for the benefit of the nations. Surely this implies a vast difference in the status of the two classes. The use, too, of the words "kings and priests" unto God indicates a grand subdivision in the future of the *subjects* as distinguished from the *rulers*.

Every argument from analogy, also, would seem to teach us that there must be differences and gradations of rank and condition hereafter. All the *elect*—those who have here "made their calling and election sure"—will doubtless have direct access to their heavenly Father, but it is exceedingly doubtful whether this will be the case with the *nations*. The royal priesthood will apparently be the intermediaries between God and his creatures, though even between the individuals composing this priesthood there will probably be differences of rank. St. Paul tells us that "one star differeth from another star in glory"; and as he uses this fact as being illustrative of the condition of "the saints here-

after"—those who shall attain unto the first resurrection of whom alone he appears to be speaking—we are justified in concluding that everywhere there will be gradation in order and rank hereafter. The answer of our Lord to the mother of James and John seems distinctly to declare that those only for whom those positions have been prepared will sit, the one on his right hand and the other on his left, in his kingdom.

If, as many of us believe, the holy city of New Jerusalem, described in the last two chapters of Revelation, and which is not seen until the first heavens and the first earth have passed away, represents the saints, what can be the meaning of the expression "the kings of the earth," unless it refers to the rulers of "the nations" as opposed to the *elect nation*? Here, I think, we find the fulfilment of the well-known passage in Isaiah (xlix. 2, 3): "Kings shall be thy nursing fathers, and their queens thy nursing mothers." The promise having reference not to this earth in its present state, but to the earth renewed, glorified and reigned over by the Messiah as King of kings and Lord of lords.

The Church, as his Bride, reigns with Christ in the New Jerusalem; the kings of the earth are those who do *not* form any portion of that glorious number, and who come as *suppliants* and *worshippers* unto the city. How could such a term as "suppliants" be applied to the saints who are sitting down with Christ in his throne? Such an expression applied to them would obviously be without meaning. These "kings of the earth" would seem to be those who though not forming part of the elect Church, are nevertheless next in rank to that august body, and are in fact the noblest and best of earth *after* the saints. Edward Irving has very justly remarked that "there may be thousands of grades of glory distinguished from the glory of the elect Church." There would seem to be, in fact, in the new earth almost as great differences of rank and condition as there are in this present earth; the only difference—but how great is that difference—being that *therein* "dwelleth righteousness." God is then to be the King of the whole earth, and his will is to be done on earth as it is in heaven. When that shall be the case, then, and then only, will it seem how great is the dignity and glory to be given to them "whom the King delighteth to honor."—*Selected*

Controversy, though always an evil in itself, is sometimes a necessary evil.

## WHY EVIL WAS PERMITTED.

### A DIALOGUE.

[The following is from "Twelve Discussions Proving the extinction of Evil Persons and Things," by Henry Smith Warleigh, Rector of Ashchurch, Gloucester, England.—ED.]

*Mr. Alford.* We are now about to consider one of the most difficult questions which can engage the human mind: How sin and evil came into existence, and why they were permitted? It seems strange that a God who is infinitely wise and good, and of almighty power, should have permitted it.

*Mr. Duncan.* Half of the difficulty is overcome now we see that evil and suffering shall not be endless. Still the mystery is why they exist at all, even for a time. To us it would seem far better had there been nothing but holiness and happiness, and no sin and misery at all.

*Mr. Warleigh.* What if it should turn out that things could not have been otherwise than they are, and ought not to have been otherwise than they are? barring, indeed, that a man's perversity has made them worse than they need have been. I have a strong faith that God worketh all things according to the counsel of his own will (Eph. i. 11); that he is the One Supreme Sovereign Ruler of all things in heaven and earth, and that no arrangements could have been made better than those he determined upon, and which are in progress of final accomplishment.

*A.* Yes, it is very proper that our faith should receive all this. We must walk by faith.

*W.* The manifested character of God both in nature and grace, demand and deserve all the faith of the heart; but our intellect may see far enough into the question to consent to the faith of the heart, and say, with intelligent acquiescence, "He hath done all things well." His works cannot be improved or amended; if we had had to make the arrangement and had had sufficient wisdom we should have done as God has done.

*D.* Well, if you can make out that you will still further relieve my mind, and the minds of thousands of others.

*W.* There is much both in the Bible and in reason to lead us to suppose that when God contemplated creating anything, especially intelligent moral creatures, his design was the communication of his own happiness and the manifestation of his glory. I should think this might be taken as an axiom. In the Bible he invariably connects his glory with the good of his creatures.

*A.* There is no solid reason against it.

*W.* It is also a truth too clear to be disputed, that before he was pleased to create anything or person he knew everything which would take place in the then future. This also may be treated as an axiom by us.

*A.* Neither can there be any objection to that.

*W.* I would lay down what appears to be two other axioms; but I will call them propositions: (1) Given an all-powerful, all-wise, all-beneficent Being then creation is inevitable and intelligent creatures a necessity. (2) If the origin and temporary existence of moral and physical evil is to be absolutely prevented, the only course is not to create any intelligent beings at all. When it pleased the Divine Persons of the Godhead to take counsel together respecting the creation of man, we may, with reverence, suppose that every side of the question was considered, and every possible contingency—as we should call it—contemplated. We may reverently suppose that at last—as we should say—the matter might have been reduced to this one question: “Shall we create intelligent beings, or shall we not?” There were reasons for and against; and that we are told the Godhead sat in council would seem intended to teach us that these reasons had been fully weighed, so to speak.

*D.* Supposing then, it had, as we may say, been decided not to create intelligent beings, what might have been the consequences?

*W.* I will quote the sentiments, and some of the words of a publication of mine. If God does not create, then he must remain eternally in his own solitariness. He would be infinite in his perfections; though in such a case we would not call them attributes, for there would be none to attribute his attributes to him. He would be unknown, if not unknowable. He could not be declared; there would be none to whom he could be declared. He would, indeed, be able largely to bestow benefits; but there would be none to receive them. If he continued in his solitariness, his own essential happiness would remain to him, and perhaps remain unimpaired; but he would not have the exquisite, God-like happiness of sharing it with others; there would be none to share it with, none to enjoy it. Mentally constituted as we are, it is not possible for us to conceive of such a state of things. It would not be a state of things at all. It would be a negation, a nothingness, an absurdity.

*D.* I can see it would never have done for the wisdom of God to decide upon doing nothing, to be followed by such consequences as these.

*W.* Besides, though if he had remained alone, and none other with him, he would still be complete in his natural perfections, I would presume to ask with great reverence, whether he could be complete in his moral perfections? He has taught us that part of the completeness of moral perfections in diffusion; and he has told us to imitate him and diffuse happiness to others. This was the very point enforced by Jesus in his sermon on the Mount, when he said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” If he had remained alone, would he have practiced what he taught, and could there have been in him that example of perfection to which Jesus refers? Goodness is not goodness unless it be communicated. Wisdom is not wisdom except it be exhibited—exhibited by its use. Goodness cannot be diffused and admired if kept in secret; nor can happiness be enjoyed if kept to one’s self. I would think of it with reverence, still more to speak of it. But if God had kept himself, so to speak, to himself, would it not have been selfishness? Is it not what he calls selfishness in us, or what St. Paul calls “living to ourselves”? Could it be different in him? He would possess an endless source of holy, happy, life-giving power, but no one to know it, no one to be the better of it! One eternal, useless blank throughout boundless space! What unsearchable riches lying idle, though capable of producing felicity and delight! What a glorious light hid under a bushel! What an eternal rust for want of use! But no; we cannot conceive—we do not wish to conceive—that of the wisdom of God, which we are taught by him to call wrong and folly in ourselves. Seeing there is such a God as our God, the creation of intelligent creatures was sure to take place.

*D.* It is plain, the alternative of a non-creation could not have been entertained. Creation must have taken place, and a creation, too of something more than inert matter: there must have been life and intelligence. The creation of intelligent beings is decided on, we will suppose. What then?

*W.* Then there is the risk of such creatures becoming sinful and rebellious; and thus the risk of making misery not happiness.

*D.* How so? Why should not man be created so as to be incapable of falling?

*W.* From the very nature of the case this could not have been done.

*Mr. Burnett.* Why are not all things possible with God?

*W.* All possible things are possible with him; but it is no derogation from his power to say he

a/ cannot make a contradiction. For instance, he cannot make it both dark and light in the same spot, at the same time; and he cannot make a creature in whom it would be impossible for a change to take place. A creature cannot be created ~~by~~ God. Man can be but a creature, and he must necessarily inherit all the qualities and liabilities of a creature. Unchangeableness is an infinite attribute, and can belong only to the Unchangeable, Uncreated God, and cannot dwell in a finite being. The phrase unchangeable creature is the same as saying, an unchangeable changeable creature; an infallible fallible creature. It is a contradiction, an absurdity, an impossibility. If man be made at all, he must be liable to fall, though there may be no innate necessity for it. There must be the capability, though there need not be the inevitability.

D. I see the reasonableness of what you say, and certainly it goes far to justify the ways of God to man.

W. Nor should it be forgotten that if a creature could possess one infinite attribute he could possess all others; in fact, he would possess all others. No single nature can be infinite finite; and if a man were infallible he would also be omniscient, omnipresent, omnipotent, eternal and immortal. And yet a creature! A creature God! An originated unoriginated being! An eternal being, beginning to be! Two Gods! The uncreated original God, and the created God; both equal in all their attributes! You see what an absurdity must necessarily follow the supposition that man might have been made incapable of moral and physical evil. In the nature of things it could not be. If an intelligent being is to be made at all he must be subject to change, and as God would make him innocent any change would be from right to wrong, from good to evil. He must be liable to this risk or he must not be made at all.

D. Your conclusion is certainly inevitable.

W. Beside all this you will see, when it is put to you, that it is impossible for a being such as man to be capable of right and yet at the same time incapable of wrong.

B. That is a bold assertion. I do not see how you can maintain it.

W. I wish you would try to point out how to maintain the opposite. The effort, however, would be useless. You may make a machine to go but one way, and always in that way; but you cannot so treat an intelligent moral agent, such as man, whose goodness must be voluntary to be goodness at all. The very faculties which enable him to do

the good may enable him to do the evil; and, moreover, the measure of capacity for the one is the measure of capacity for the other. A vessel will hold as much poison as nectar. If a man cannot do wrong he cannot do right. Give him no legs and he cannot, indeed, walk in the wrong road, but then neither can he walk in the right. A deaf man does not hear evil, but on that very account he does not hear good, and the blind eyes which do not see an offensive object cannot behold the beautiful one. Every intelligent creature possessing an advantage must be liable to disadvantage. There is no risk in creating inert matter. But man is not inert matter. He has mind and the power of choice, and the understanding and will which can know and choose the good may possibly choose and learn the bad.

B. But if what you say is true what guarantee has the true Christian that he shall not change and become a sinful creature again, even after he gets to heaven?

W. Every possible guarantee. Leaving alone, just now, the divine promise that he shall be kept from it, a promise not given to the unfallen Adam, I would observe that man might, in time, have acquired such integrity as never to swerve from the right, but always to choose the good and avoid the evil. God possesses, by the perfection of his nature, an infinite rectitude of will. He cannot do wrong because he will not do wrong, and human perfection is of the same kind. When, however, man was made at first he could not have had this perfection. He was not made a sinner, nor even sinful, for he was made by the holy God. "God made man upright."—Eccl. vii. 29. He was, however, necessarily made imperfect. To think otherwise would be either to suppose him incapable of improvement and progress, which is the characteristic of the lower animals, or to suppose him already perfect, which is the characteristic of God only. He was perfect, according to his nature, but not the extent to which he was able to come by cultivating his capacities, and especially by that ennobling, elevating, improving process, which is the effect of communion with the Father of Spirits. Man could not have been made otherwise than he was, even if all possible intellects, inspired by all possible benevolences, could have been called to the council of the Divine persons, when consultation was held—so to speak—respecting his composition and destiny.

D. All this certainly commends itself to the best instincts of our reason.

W. Considering, too, the nature and proved

character of our beneficent Creator, have we not the best of all reasons for concluding that he made man in the very best possible way? If a better could have been devised, he would, we may be sure, have resorted to it. He could not make a mistake. He did not make man in a hurry, or without previous thought and consideration—as we should call it—nor even without consultation. No after-thought could with him improve upon the idea, though this is often the case with us. He could not be deficient in resources, and his power could be restrained—if we may so speak—only by considerations arising from prudence, wisdom and beneficence. Man was the masterpiece of all God's works, the climax of all created perfection; but absolutely to prevent all chance of evil would have been to do nothing at all, or at least not to create a moral intelligent creature, which would have been next to nothing; and then, as we have seen, the Divine resources could not have been manifested nor his happiness and glory diffused. Indeed, I will venture the assertion that things could not have been, and ought not to have been, otherwise than they are.

*D.* I should much like to know if any sound objection could be made to all this; for if not it throws a flood of light upon many dark thoughts which have often perplexed and grieved me, and no doubt thousands of others.

*A.* If it is any comfort to you, I will say that I see no objection to it; nor can I conceive there can be any. Some might contradict, but contradiction is no proof, nor indeed objection.

*B.* To me it is all new; I will neither assent nor dissent.

*W.* The perfection of a scheme for the constitution of man would be that he should be made immortal as long as he retained those qualities which bring and increase happiness, and become mortal if he should acquire those qualities which entail and increase misery.

*D.* Why this is the very scheme which you affirm God has actually introduced.

*W.* It is; and I think it ought to draw forth the admiring gratitude of all. If, in addition to this, some scheme could be devised by which, consistently with truth and order, any who became morally sick and sinful might regain their holiness, and thus, having regained their capacity for happiness, should again obtain the grace of immortality; this, surely, would be the perfection of wisdom, benevolence and love, and should draw forth universal praise and admiration.

*D.* Why, this is the scheme of redemption by our blessed Lord and Saviour Jesus Christ as proclaimed in his good news found in the Bible!

*W.* You are right; and redemption is the necessary adjunct of the creation of moral intelligent beings; so that the latter is sure sooner or later to follow the former.

*A.* I do not quite see that.

*W.* The real, true and continued welfare of intelligent beings is closely connected with and depends upon their having a correct knowledge of God. "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. God can be made known to us only by his works, and by what he may be pleased to tell us about himself. His works of creation had exhibited his wisdom, power and goodness. But there were attributes not yet exhibited, such as his pity and mercy, or that pitying love which he tells us he delights to exercise.—Micah vii. 18. Now, if his intelligent creatures do not know these attributes of God, their knowledge of him will be incorrect and even erroneous, and this would be to them an element of serious deterioration, which would eventually work their misfortune, perhaps even their ruin, and this neither the wisdom nor goodness of God could allow to arise from such a cause.

[To be concluded next month.]

#### DR. CHALMERS ON INFIDELITY.

"THE truth of Christianity," says Dr. Chalmers, "is neither more nor less than the truth of certain facts that have been handed down to us by the testimony of reporters. Let the historical evidences on which it rests be made to pass in review, and become the subject of sober, inductive examination; let the question be decided by a patient and fair inquiry; let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the pertinence of a flip-pant witticism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of their infidel philosophy, how little of the spirit and temper of true philosophy is in them—of the humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius!

"There is a puppyism in infidelity for which I have no patience. I thought that now-a-

days both gentlemen and philosophers would have been ashamed of it! At the commencement of the last century one had some credit in sporting the language of unbelief and infidelity—for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day; and since the masterly and triumphant defences of our English divines, it has been generally abandoned by the superior and more enlightened classes of society, and, to use the words of an Oxford Professor, 'is now rarely to be heard but in the language of blackguards.'

"I revere Christianity, not because it is the religion of my fathers—I revere it, not because it is the established religion of my country—I revere it, not because it brings to me the emoluments of office; but I revere it because it is built on the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality, and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."—*Selected.*

### THE DEATH OF CHRIST.

#### WAS IT A UNIVERSAL OFFERING FOR SIN.

I WILL examine this subject in the light of a few passages which give an affirmative answer to this question. Paul, in Rom. v. declares that "Christ died for the ungodly," "for sinners," and that his death reconciled enemies to God. Who are the ungodly sinners and enemies—the "all men" of the twelfth verse on whom death passed? The Apostle teaches the solemn truth that death's reign is co-extensive with the race of mankind, and that all have sinned. It is plainly asserted that Christ died for all who have sinned, the all on whom death passed in consequence of Adam's fall. 1 John ii. 2, responds to the same great truth thus: "He is the propitiation . . . for the sins of the *whole* world. Heb. ii. 9 says, "he tasted death for *every* man"; and 1 John iv. 14, "the Father sent the Son to be the Saviour of the world."

These quotations are sufficiently plain and positive to teach the doctrine of a universal offering. The "*all men*," the "*every man*," and "*the whole world*," are very comprehensive phrases in the connections where they stand. It seems impossible to confine the meaning of the first to only a part of the human family. By every law of language I

think it embraces all the descendants of Adam of all time.

But, it may be asked why I take such pains to prove a point so commonly admitted? I answer, to make sure a conclusion which is so commonly rejected. From the time I heard the first sermon among the hills of Ohio till now the doctrine of world sin-offering has been repeated in my ears without my once thinking, until very recently, of the logical consequences. Perhaps my teachers were blissfully ignorant of the peril one step ahead—a fall into the universal salvation, or, the embracing of a doctrine which goes far toward solving the mooted problem of all ages, the existence of moral evil. I have reference to the belief that *all* mankind must have an opportunity to accept proffered salvation. I have been slow and cautious myself in accepting this view, and even feel now that a degree of modesty should characterize this article.

The "*all men*" who lived during a period of about twenty centuries prior to the Christian era were mostly ignorant of the way and plan of salvation. Whole tribes and nations, embracing fifty or sixty generations, were left without a knowledge of future life, and the conditions upon which God had offered it to any portion of the human race. The redemptive scheme was confined to the Hebrew nationality, and a few proselytes from among the heathen. Paul affirms that "Christ died for these."

Take an outlook from the first Pentecost after the Lord's ascension, and behold nearly all under the gloom of paganism, destitute of a well-grounded hope of immortality or of any terms by which the priceless boon could be secured. Thousands upon thousands would die before the heaven inspired Apostles traveling in the slow coaches of that day could reach them with the message of life. It required about forty years for these men to complete the work of their ministry, and multitudes must have passed away before they had a chance to decide their own destiny by receiving or rejecting the Gospel. But I have been told that these were only poor, worthless heathens, having no claims upon Jehovah for a share of his mercy! Ah, did Christ die for these or for the heathens living a little later? A few years decided the point forever! Made the infinite difference between them of opportunity or no opportunity!

Contemplate the condition of humanity this side of the Apostolic period, and it must be seen that the number who have had the privilege of making a choice under the light of inspired revelation, falls immensely below

the number whose ears were never saluted by the charming sound of the Gospel of mercy. At the present time six hundred million grope in the midnight darkness of the various forms of the degrading Asiatic religions, two hundred millions sit in the shadow of Paganism and worship dumb idols, and I might enquire how many millions more in christianized (?) Europe are, by the priestly hierarchies of the Greek and Latin Churches, kept in ignorance of God's word by laws interdicting the use of the Bible by the common people, concerning whom it may be said they have not had a chance to accept Jesus? Will these sinful millions, dead and alive, of the past and present, have the opportunity of hearing the Gospel of salvation, enjoy the benefits of a trial under a divine system of mercy, and have a chance to develop character under the influence of whatever motives God in his goodness and wisdom may be pleased to set before them? They will, is the legitimate conclusion from the premises that Christ died for *them*, and that they have never heard of him, though hearing of him involves the question of their resurrection. I am obliged to accept the conclusion, from the fact that I see no way to narrow the statement that "Christ died for all." Has God sent his Son to die for all if it be true that the major part of the human family never have, and never will hear of His death? Orthodox teachers think that nearly all the heathens will share in the endless torment of the more highly favored, who may have failed to live up to the light of the Gospel. An eternity of woe for these unfortunate creatures, who walk in the dim light of nature, with no firm belief in that, to us, tremendous hereafter, with no power of conception to grasp the idea of a God back of the great Sun which lighted Egypt and Persia, or the rude Jupiter who thundered from Olympus, and with everything against them—must be cruel. I have read, somewhere, of a Roman Emperor posting his laws so high from the earth that the people could not read them, then punishing them for violating the principles of his government; but this Orthodox God is worse than he. Confiscation of property, fines, chains, imprisonment, banishment and death, imposed as penalties for legal misdemeanors growing out of the unavoidable ignorance of the Romans, are nothing in point of injustice, when compared with eternal woe as set against the sins of the ignorant heathen. The view which consigns all this *unfortunate* class to the silence and gloom of the Adamic death, with no promise of a resurrection, may be

turned to as a grand relief to the mind harassed with the terrible thought of the old theory, but it is at war with that great elemental truth, Jesus as the world Saviour. It also, I humbly think, exhibits God's attributes somewhat out of harmony. It is true those having never heard the Gospel have no claim on Jehovah for future life, unless we look at the favor He has shown another portion of the same fallen race no better in point, moral standing. *All* might have been left to perish like dumb animals without giving a shock to eternal principles; but to offer salvation on conditions to a part of a race of intelligent free agents, raises the question as to why the same favor is not extended to that other part, since no violation of principle would ensue. Were it not for the revealed truth that God so loved the world, the sinful world, of which the heathen formed the greater part, I would not argue this question.

What would the best of us be without an inspired revelation but heathens, and quite likely pagans, bowing down to lifeless forms, graven by our own device. If we claim that the nationalities to which we belong possess intellectual and moral fitness for the reception of the Gospel by individuals, we are reminded of the fact that this fitness is due to the Word of God. Roman and Grecian civilization may have done much to prepare the human mind for the reception of the Gospel, under the demonstration of miracles during the Apostle's ministry, yet it may be true that this civilization was heightened and rendered permanent by the light and influence of the Christian religion, thus fitting the minds of individuals of aftertimes to believe and obey when miracles had ceased. But the Apostles preached to tribes and nations which had felt the power of Roman arms, but not the influence of their arts and learning—rude and uncivilized men as the Pisidian highlanders who heard the Gospel by the mouth of Paul. The Apostles stopped not to enquire as to whether this or that people had been lifted from barbarism to the higher plane of their civilized conquerors; whether under Roman rule, or whether they belonged to the great Caucasian family of nations.

Paul, from the Areopagus, in the presence of the Greek philosophic sects, and in opposition to the proud boasts of the Athenians of an origin different from the barbarous tribes around them, announces the fact, that God had made of one blood *all* nations of men, for to dwell on *all* the face of the earth (Acts xvii.); followed by the proclamation

of God's command to all to repent—this harmonizing with the great commission to the Apostles to go into all the world and preach the Gospel to every creature. There is no distinction here based upon a difference in race or moral standing. All the then existing nations, tribes, and families of every clime, were to hear the good news as soon as they could be reached by God-ordained human instrumentalities. Nothing can be claimed for superior Roman, Grecian and Jewish fitness.

I now ask, must the heathen of to-day, the generation of the same class sleeping in the tomb of nations, and the mighty host of unenlightened men and women, ranging through every grade of intelligence, from the refined Greek down to those ranking lowest in the national tribes (yet not lower than others to whom the Apostles preached) be passed by without even the offer of the *knowledge* of God's plan, leaving them in total ignorance of the death of one styled their, as well as our, sin-offering? This will hardly harmonize with God's revealed attributes. Jehovah has promised to save men by faith in Christ. But in the language of Rom. x. 14, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

It has been truthfully said that God cannot be thwarted in his plan. Now, if I have apprehended the true meaning of the passages quoted at the beginning of this article, then God has been thwarted in case the major part of mankind are to never hear the Gospel. Thwarted, by the remote ancestors of nations refusing to retain the knowledge of God; thwarted, because his Apostles were earthen vessels, and could not reach every part of the habitable world in a day instead of forty years; thwarted, by every neglect of duty, and every misdemeanor on the part of the Church which would in any way hinder mortals from hearing the word, and thwarted by stream and desert, mountain and ocean-wave. If he has not been thwarted, and he has not, then one of the two positions must be true: 1. That God, in offering his Son on the cross designed that his death should effect the final condition of those, and those only who should have heard of him prior to their death in this world; or, 2, that he has purposed, that all the descendants of Adam shall have a fair trial under the knowledge of the Redeemer.

Much more might be written on this subject. I have left untouched Rom. v. 15, the puzzle of all puzzles to commentators holding the common view.

## ON NARROWNESS.

BY HENRY DUNN.

We hear a good deal now-a-days about the evil of narrow views in religion. We ourselves often say, such or such a one is lamentably narrow. It may be well, therefore, to ask what is intended thereby? *how* that evil, if it be one, originates? and what apologies may be made for it?

That human thought has its limits will scarcely be disputed by any sensible person. "Hitherto shalt thou go, but no further," is inscribed alike on the page of Nature and on the Book of Revelation. Each hides in its bosom things that are too high for us—things that must be accepted as facts, but which can neither be explained nor understood. The refusal to be perplexed by such matters, or to weary one's self in vain endeavors to comprehend the incomprehensible, is not narrowness but wisdom. Humility in all such cases requires our submission. Even reason tells us that it is but vanity to "kick against the pricks"

But it is always hard to say where these limits commence. As knowledge enlarges, the field of investigation widens. And this is equally true with regard to every branch of human inquiry. The mystery of past ages thus becomes the understood law of the present; not by reason of any authorized intrusion into the secrets of God, but by virtue of diligent and humble endeavor to improve every means of discovery that he has placed within our power.

In natural science this is generally understood and acted upon. In relation to religious truth it is otherwise. *Here* the developments of the past are regarded as too sacred to be questioned—too certain to admit of doubt.

The reason for this difference of treatment is obvious. Conclusions in natural science are supposed to be traceable altogether to the operations of the human intellect, and are, therefore, always open to investigation. Conclusions in theology are mostly regarded as gifts from above, the result not of human but of Divine grace. How, it is said, can this or that be essentially wrong which has been wrested, as it were, from the hand of God by the power of prayer, bestowed in answer thereto by the Holy Spirit?

The error of this reasoning is two-fold. It *assumes*—which is far enough from the truth—that man does not need, or, at least, does not obtain Divine help in investigations. It *asserts*, although often unconsciously, that

the *words* of inspiration, and *inferences* drawn therefrom, by good men, stand on pretty much the same ground—that the first is infallible, and the last two sure to be disputed. It ignores the fact that one is divine, the other human; that no authority whatever can attach to deductions which have been drawn by fallible men, often reasoning under the influence of prejudice, passion or of ignorance. Improvement is impossible until we are prepared to admit that truth, for the wisest and best of reasons, is only imparted to man by slow degrees; that every age has its allotted portion, which it is bound to find out and appropriate; that in every case this can only be reached by diligent labor in connection with humility, patience, candor and dependence in God.

Eminently is this true of divine knowledge. He who imagines otherwise—he who supposes that the inspiration of the Almighty in answer to prayer so enlightens neither an individual or church that its interpretations are divine, its inferences certainly true, is but the dupe of his own fancy, the slave of his prejudice, indolence or interests.

The certainty for which so many are craving, and in the pursuit of which they seem prepared to sacrifice everything, would be no blessing if it could be obtained. Doubt is essential to faith; difficulty to perseverance in the search after truth; a right state of mind to the attainment of intellectual repose.

Narrow-mindedness, when understood to mean the restriction of thought within its limits which man may have demanded, but which God has not authorized, commonly arises from the persuasion that adherence to certain dogmas is essential to salvation; that apart from the hearty belief of *these* there can be no truly Christian life; that whatever tends to weaken faith in these conclusions, or to modify the forms in which they have hitherto been presented must be injurious if not fatal.

The worthlessness of this reasoning becomes evident the moment we remember that man's responsibility bears not so much on the *conclusions* at which he arrives, as on the spirit and temper in which he investigates; that the process of search involves a chief part of his probation; that nothing can be more dangerous than to shut up the mind and to *make believe* that it is satisfied; nothing more degrading than to be content with revolving in a given circle, and to fancy this is progress; nothing more wicked than to make our fearfulness an excuse for our idleness; to act as if God were an austere master

demanding more than we can give, and on the strength of this misconception to feel justified in hiding our one talent in the earth.

### A QUERY.

"OUR Lord says, 'Heaven and earth shall pass away.' Will you give what you think is his meaning?"

I think it a form of expression denoting an impossibility, and not an affirmation. The words are connected as follows: "Heaven and earth shall pass away, but *my words* shall not pass away." As though he had said, "If heaven and earth could pass away, but that is impossible, for it is given to Abraham and his Seed for an everlasting possession, yet my words shall not pass away."

That the heaven and earth are to undergo great and important *changes*, physically as well as otherwise, there can be no doubt; but that it is ever to pass away, in the sense of a literal destruction by fire or otherwise, is to suppose a failure of the promise that Abraham should have "all the land" he *saw* "for an everlasting possession;" for "The Lord said to Abraham, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for the land which *thou seest*, to *thee* will I give it, and to thy seed for ever."—Gen. xiii. 14, 15.

If the earth is literally to pass away, no gift of another earth that Abraham *never saw* would make the promise good. Heaven and earth are to be "changed" (Heb. i. 12), but not destroyed or literally pass away; but they might sooner pass away than the words of Christ to fail: both things are impossibilities; for "the earth hath he established for ever."—Psa. lxxviii. 69.—Ed.

### "OH, THE DEPTH OF THE RICHES!"

Who says I am poor? One who knows not the depth  
Of the wisdom and riches of God;  
One who feels not the worth of the Infinite Love  
That is freely and fully outpoured.

Poor! poor! A King's daughter! All glorious within,  
Her clothing of finest wrought gold!  
And raiment of needlework beauteous and bright,  
That shall never more fade nor wax old!

I poor! with the touch of my Lord on my brow,  
And the peace of my Lord in my heart!  
I poor! with such heavenly treasure in store  
As no garners of earth can impart!

Oh, the depth! oh, the height! oh, the wonderful  
breadth  
Of the wisdom and riches of God!  
Oh, the blessing and wealth of the Infinite Love  
That is freely and fully outpoured!

—Selected by H. W. S.

## EXTRACTS FROM LETTERS.

FROM J. D. SHERIDAN, IOWA.

BRO. STORRS: The BIBLE EXAMINER for October is before me, filled as usual with food for the hungry soul. I am still in feeble health; but, through the goodness and mercy of God, I have been enabled to cultivate a small garden which has furnished me the means to obtain daily food for the soul as well as the body, for which I give sincere and hearty thanks to the GIVER of all good things, among which is the BIBLE EXAMINER not the least. While I cannot in my present mental condition endorse all I find in any religious periodical which it has been my privilege to peruse, the EXAMINER contains much that is wholesome, nourishing and elevating to the unbiased student of the Bible.

In the BIBLE EXAMINER for October, I find an article headed "The Eastern Question Solved." The writer undertakes to prove that Turkey or the Ottoman Empire is no less than the "lewd woman" of the Apocalypse, and also the beast that carries her. This kind of reasoning seems too much like making the Roman Church the woman that was seen setting upon a beast and at the same time the beast that was carrying her. I have for some time questioned the propriety of using the term "*he*" when speaking of a religious institution or organization. In Scripture phraseology political governments are almost universally denominated beasts; and are described in the masculine gender; while religious systems are represented as the opposite sex. For instance—the true and faithful Church as a bride, and the apostate one may very appropriately be denominated a "*lewd woman*."

To make the little horn of Dan. vii. the beast and the lewd woman of the Apocalypse one and the same must necessarily confound the terms "*he*" and "*she*." Our brother writes: "The prophet Daniel says of her, chap. xi. 19, he shall turn *his* face toward the fort," etc. This is making the prophet use language that I do not find in the book accredited to him. In the 7th chapter of that book there is a "terrible beast" brought to view having "ten horns," and "another little horn came up among them." The prophet uses the terms beast and horn interchangeably. (See verse 11.) Doubtless, a political system is brought to view: the prophet describes it in the masculine gender, in every instance, as "*he*," *him* or *his*; never in the opposite gender. So in the 11th chapter, 21st verse, a "vile person" is brought to view; *he*, as the head of the kingdom, to whom they do not confer the

honor of the kingdom, but *he* comes in by flatteries, increases in wealth and power, "*he* shall exalt *himself* and magnify himself above every god!" verse 36.

This vile and wicked king is represented as coming to his end and none to help him—"At that time" . . . Daniel's "people" shall be "delivered" out of the most troublsome times they have ever witnessed. This representative head of the last Gentile government is spoken of forty-nine times in Dan. xi., from the 21st verse to the end of the chapter, but never in feminine gender.

Now, if the Spirit does not use these terms interchangeably when speaking of two systems of government, represented as male and female, it appears to me it is calculated to mislead, to say the least, for us to take that liberty.

That there will be a gathering under one head, or union of the masses among the false systems of religion, styling themselves "Christians," succeeded by an organized opposition, comprising all the secret orders of socialism and infidelity combined, which desire to rid the earth of priestly rule, I have no doubt. This, to my mind, is the means God will use to punish the "woman" professing purity and holiness.

These few suggestions I have thrown out, not in the spirit of contention, but in love to all desiring to elicit truth on the subject.

FROM POLLY G. PITTS.

BRO. STORRS: I do bless God to-day that is working a work for the BIBLE EXAMINER; yes, a blessed work that none can hinder. O! how glad I was when I received No. 1 of Vol. xxiii. I would not ask to have it sent gratis; yet I did hope it would come, and my hope is realized. O! why am I so blessed? Well, here is the answer: Jesus prayed, "Sanctify them through thy truth: thy Word is truth!" And the BIBLE EXAMINER has the seal of God's Spirit upon it, and it is talking of the things of Jesus and showing them unto us through it; and, thanks to our God, it is so free from tradition and mysticism and other *isms*! Oh, how very glad I was in reading brother Stewart's letter! His love for you, my brother, and the aged and God's cause made me rejoice exceedingly. He says: "I wonder at the Providence which impelled me forward from the caravan of the orthodox, toiling on so slowly in the fixed twilight of traditional belief into the goodly company of patriarchs, who have journeyed so far into the land of truth that the bright rays of its rising sun are warming

their hearts and lighting up their pathway." Amen! so it is: and I can say, as Moses said, "We *are* journeying to a land concerning which the Lord hath said, I will give it thee. Come with us, we will do thee good." Yes, my brother, come with us. "Though it does not yet appear what we shall be, but we know that when He appeareth we shall be like him, for we shall see him as he is." Oh, what a blessed hope! "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, Jesus, our great High Priest, who can be touched with the feelings of our infirmities." We bless the Lord for that; for we are old and infirm, and every hour we need thee. Yes, blessed Lamb of God, we feel our need every day, and would lean on thy blessed promises, that we shall "bring forth fruit in old age," and that we "shall be fat and flourishing"; or green, *i. e.*, showing life, like a "tree planted by the rivers of water, whose leaf shall not fade."

There is much food in this number of the EXAMINER; my heart was cheered by it, and I do bless God that he is raising up help for it and cheering the hearts of the old, who have been looking many long years for our Divine Master; but our hope grows brighter all the while. Many have fallen asleep *looking*, but that will not prevent their rising to meet him when He comes. No; and those that are alive when He comes will not go before them. I well remember some that have fallen asleep old and full of days and full of hope. Bro. Jonathan Wilson for one has fallen asleep. Why I think of him at this time is, he wrote that he had seen five generations; so have I; yet I think he was not so old when he fell asleep as I am—*i. e.*, almost 84 years; yet I bless the Lord that he hath given me long life that I might see the truth of the coming "ages"; and above all, the ever-enlarging views of God's love and mercy toward our fallen race. O! bless the Lord for what mine eyes have seen of His stately goings and what my heart has felt of His loving kindness and tender mercies! I was truly glad when I read dear sister Lamb's letter. May the Lord ever bless her endeavors to hold up his truth!

So our ever-remembered and very dear Bro. Rockwell sleepeth. Well, in love, I can say, "Sleep on, blessed sleeper"; nothing shall disturb your dreamless repose! but in the morning thou shalt awake to glory and blessedness. Thou hast borne the burden and the heat of the day, and by and by thou

will enter into the joy of thy Lord. Yes, rest, rest, dear friend, on the couch of forgetfulness; unconscious now of all the pangs of dissolution. The pains, the groans, the dying strife passed with thee forever. Peace to thy slumbers! Thou art gone to the grave; but I will not deplore thee, for the Master hasteth and will soon be here. Then "we will all rise together in the morning." God grant it for Jesus' sake! My unfailing love to you, my brother, and yours, and the elect of God. Your sister in the Lord.

Fredericksburg, Iowa, Oct. 21, 1878.

FROM LEVI BOUGHTON.

WE may know when the kingdom of God is *near* as well as we may know when summer is near, when the fig tree putteth forth leaves. 1. Jerusalem was to be trodden down by the Gentiles till the times of the Gentiles is fulfilled. Now, what do we see in Jerusalem, the land that was to be desolate, so much so that it could not be bought nor sold, Jer. xxxii. 43 and 44 being fulfilled? The Jews are returning by thousands, buying and building. To facilitate their return, the king of the North has done his work of weakening the strength of the Turkish government (or, the descendants of Esau), and the "hook" has been "put in his jaws" and he is "turned back"; (the hook was the Congress that sat in Berlin) and will not come forth, as I understand it, till Israel and Judah are united in one nation upon the mountains of Israel and are dwelling securely, and he, the king of the North, "shall not know it, and thinks an evil thought"; that is, to "go up to take a spoil and take a prey," the gold and silver and apparel that have been gathered there by Judah and Israel in great abundance. And when he, the king of the North, comes up it will not be alone, but "many people with him," a great and mighty army, and "they shall fall upon the open field, and be dung upon the face of the earth"; and "the LORD our God shall come and all his saints with him"; showing that at some time previous the saints have been gathered "to meet the Lord in the air, and shall be ever with the Lord." The generation that shall see these signs begin to come to pass, shall not pass away till all these things shall be fulfilled. Please read Ezk. xxxvii, xxxviii. and xxxix. entire.

Victor, N. Y. October, 1878.

FROM JANETT A. MAYO.

BRO. STORRS: I have received the October number of the EXAMINER. I am thank-

ful that your life is spared, and that you are able to give us so many of your own thoughts. I am seventy-seven years old. It is fifty years since I found the goodly pearl, and "went and sold all that I had and bought the field"; and in it I have found great and durable riches. It is remarkable that so many of your readers are aged as well as yourself. J. W. Stewart wonders at the providence that he has come upon such a band of aged pilgrims. We welcome you, Bro. Stewart, to our company; we need you. You are right; we are old, and many of us are poor. We've come by the way of Calvary, and we're going to Mount Zion. We are "taking heed to the sure word of prophecy." It has been a light all along the journey. There have been learned men who have said that our light was nothing but a Jack-o'-lantern, and have tried to break the lamp. But their weapons were too short. We hold on to the promises of God made to the Father. All that He has promised, that has *not* been fulfilled, WILL be.

*Massachusetts, October, 1878.*

G. B. MARTIN, Iowa, writes: "I am greatly pleased with the BIBLE EXAMINER. Every number animates, refreshes and comforts me. I hope it may be sustained; for I am sure it is greatly needed. I often think of writing something for its columns, but there are so many able writers that I think best to give place for them. I wish to see it filled with the best productions to be had; and I think it has able men and women as writers who are lovers of the Saviour and his words; and that is what is needed in these eventful times, ominous of greater events shortly to take place; therefore, let us wait and watch, and be ready for any emergency, that we may be fit for the Master's use when he appears.

"We have no preaching here on the future ages; but, immortal-soulism—eternal torments and going to heaven at death. The resurrection is of no account with them; they have a bridge over the resurrection, and go right up to heaven when they die; as a consequence, if there is a resurrection, the 'immortal souls' of the righteous must be called out of heaven and the wicked out of hell and be united to their mortal bodies. Lord save us from such folly. The preachers say but little in their pulpits about 'hell fire'; they have probably become ashamed of that awful fable. I hope they may become ashamed of its basis—immortal soulism—and drop it, as they have the old Calvinistic doctrine of 'in-fants in hell not a span long.'"

LUCRETIA B. LAMB, Minn., responds to my remarks preceding her letter in October EXAMINER, as follows: "I see by your preamble to my last letter that you are laboring under a mistake. I have no funds; in this you are correct; and I have no treasures but my children; I have seven of them, who are heads of families, and, by the blessing of God, are in comfortable circumstances and richly supply all my wants. Being almost blind, and accustomed from my childhood to industry, I find idleness insupportable. I cannot see to do any needle-work that I am acquainted with but manufacturing these rag-mats. Feeling desirous to honor the Master and spread the light of truth abroad, I have covenanted to this object all I can obtain by the sale of them. Could I find a ready market I could do much more than I can find it possible to do now. The object I have in view makes the work more precious, and the time passes with the consciousness that I am accepted of Him who owned the widow's mite with so much approbation.

"I will send you, as I am favored with a sale of mats, until I have paid for seven copies of the present volume, and more if I can; hoping that we shall soon see JESUS as he is and lay aside corruption and put on incorruption.

"I will do all I can with the help of HIM who has provided me with a glorious way of access to the seat of power, riches, wisdom and mercy, that endureth forever; and to the principle of love itself. Oh, why should we not continually have an exercise of faith that quenches the violence of fire? Yours, in love."

GEO. L. HART, Conn., writes: "How I wish the glorious light of the truth that shines forth in the doctrine of salvation in the ages to come might be allowed to be freely taught to those who would like to know; but, as in the Saviour's first advent, the lords of priestcraft held the key, or power, and would not themselves go in nor suffer others to go without doing them all the injury they could by excommunicating them from the Church, so now the whole force from Catholic Rome to Second Advent daughter, who exercise all the power they have, would like to render powerless the effort of the few that love the whole truth. But the glorious hour is dawning near when such opposers will not have even the light of a candle in their folly; and if, as in Jerusalem's downfall, the poor, innocent, deceived ones were not among them it would not seem quite so sad. I feel unworthy of such peace as flows in the search for light. Truly the path is brighter and

brighter unto the perfect day. May the Lord bless you in your last work to the waiting Church, who will ere long begin the warfare that shall end in universal peace; when all nations shall remember and turn unto the Lord."

ELD. J. S. LAWVER, Kansas, six weeks since, wrote me: "I am just up from bilious fever, and contemplate going to California this fall or winter for my health and preaching. Do you think that good could be accomplished by my going there, to my health and to the cause of truth? How few care to embrace the doctrine of '*God is Love*'—a '*fair chance*'—one chance for *all* men—a chance for God to fulfill his oath to Abraham. It is easy accounted for when one's system has been so completely poisoned that it is nearly impossible ever to entirely recover from the effects. Many repel a '*fair chance*' gospel as if there could be such a thing as an *unfair* one. May God keep you to the end, is my prayer. I thank you very much for your fatherly instruction of myself. Yours, in hope."

ELD. N. H. PALMER, Dalton, Ga., writes: "I am much straitened in my financial condition, but not in despair. My loss would be considerable, but doubtless you should strike my name from your mail-book, not from your *list of friends*. You will secure the reward of faith 'by patient continuance in well doing.' It must be true. The *triumphs of the Cross* mainly belong to 'the ages to come.' Yours, in the blessed hope."

REMARKS BY THE EDITOR.

No, Bro. Palmer, I shall *not* "strike your name from my mail-book." I only regret that inability prevents my doing more to aid you; but the "Lord will provide." Your EXAMINER is paid for to September, 1879.

ELD. J. LEWIS, Illinois, writes: "I never was more thankful than when the blessed BIBLE EXAMINER came to tell me it was likely to live another year; for God has put it into the hearts of some lovers of truth to aid with needed help, so that No. 1 of Vol. xxiii. is before me, and I am thankful to our Father in heaven for the precious boon. It preaches a *full* gospel. When I say this I infer that some who preach the advent do so by the halves or small parts. May their eyes be opened to see the whole truth and no longer fight against it; for 'God will have all men to be saved and come unto the knowledge of the truth': that is, saved from the death that

came by Adam and brought to a knowledge of the truth by the second Adam before their final state is fixed."

CHARLES G. WILLEY, Mass., writes: "The EXAMINER comes to me on monthly visits, filled with good things, new and old, from the heavenly treasury. Please send me two copies of the coming volume. Some of our Advent brethren begin to see there is a possibility of others being saved beside the little flock. The war in the East closed quite different to their expectations; consequently they feel that the basis of their hopes is shaken. Thank the good Lord for those precious truths revealed in God's Word in relation to his purposes concerning our fallen race. In view of this, can we not exclaim with the great apostle: 'O, the depth of the riches, both of the wisdom and knowledge of God,' etc."

SOLOMON HOVEY, Mass., writes: "Within a few days past I have had put into my hands some of the last numbers of the BIBLE EXAMINER, edited by yourself, and, on reading the same, my wife with myself, are delighted to find you advocate *Bible Truths*, which we are very much interested in, and we wish to subscribe for the magazine. My wife and myself are strong believers in the soon second coming of our blessed Lord and Saviour; but we left the so-called 'Second Adventists' years ago in consequence of their being so ready to denounce all those who have truth in advance of themselves."

ABRAHAM PENNELL, Western N. Y., wrote a short time since: "I see by New York papers there is to be a Conference held in the city to discuss the subject of the 'Second Coming' of Christ, to which all denominations are invited. I count this one step in advance. Is not light increasing, and may we not hope and look for more? It is vain and foolish to try to stop the sun from shining, and so it is to try to stop truth from spreading. The effort has been tried long enough to satisfy any reasonable man."

CASPER B. MINER, Canada, writes: "I esteem it a duty as well as a privilege, to subscribe for the BIBLE EXAMINER, although I am nearly blind and have been so the past five years; still I get as much of it read as I can, and next to my Bible I find it far the best reading, and the nearest in accordance with God's Word. I am truly thankful to my heavenly Father that he has given you grace,

and put it into your heart to issue the EXAMINER; and it is my prayer that you may be spared to continue the good work."

BARZILLAI BROWNE writes from Los Angeles, California: "I have been here five months on a visit to my son; have been preaching the truth to a *few* who are looking for the coming of Christ. They at first were bitterly opposed to your and my views; but at last begin to see the truth in regard to the Promise and Oath God made to Abraham. There are only three families in this city of like precious faith. I send you herewith two *new* subscribers."

SARAH C. MACOMBER, Mass., writes: "I am so glad the BIBLE EXAMINER is to be published another year. It is like an *oasis* in the desert for me. We pray it may live till our MASTER comes, when the truth shall be known as it is."

#### THE OLD CLAIM DISPROVED.

THE advocates of inherent immortality, for the lack of Scripture argument, are constantly crying out, "All nations and people have believed in the immortality of the soul." This is not true; though uttered, doubtless, under the impression that it is. But "ignorance is the mother of devotion," is an old saying; and certainly it is "the mother of devotion" to the doctrine of inherent immortality; or else some other worse element is; for there is no such doctrine taught in the word of God. This fact is what makes its advocates fly to heathenism for help, and cry out, "All nations and people have believed it."

MR. CONSTABLE, *Prebendary of Cork*, in reviewing a Mr. Pridham, who had set up this old plea for inherent immortality, thus responds to it in *The Rainbow*:

"In his endeavor to strengthen his position, Mr. Pridham refers to *heathen opinion*. He says that he might 'make nature also an opposing witness in this controversy; for the voice of conscience, whenever audible at all, confesses an indefinite futurity of joy or woe.' When will this old mistake be removed? We beg leave to tell him that so far from there being an all but universal belief on the part of heathen nations that all souls would exist forever either in woe or joy, it was their all but universal belief that there was no future life at all for good or bad. Tartarus and Elysium were favorite topics with poets, and

favorite themes in schools of philosophy, but were laughed at and rejected by the great mass of mankind, whether educated or ignorant. We dare say that Mr. Pridham will be surprised at this, for he has probably all his life been hearing the contrary. We will, however, lay facts before him, and ask him to correct his opinion. Of all the schools of heathen philosophy the *Epicurean* was the most widely prevalent. It denied a future life altogether. But perhaps he will say that the *mass of men* believed it. We hope he will accept the testimony of St. Paul, that the mass of men had no such belief. He will find the apostle's testimony to this effect in 1 Thess. iv. 13. Perhaps he would like to see a testimony from an early Christian writer to the same effect. He shall have it from Tertullian, who is the more to be heard here, as he labors to show, as much as possible, that heathen opinion concurred with his notion of the immortality of the soul. In one place he says 'to the belief of this (viz., the resurrection) truth compels us—that truth which God reveals, *but the crowd denies*, which supposes that nothing will survive after death'; he adds—'the *wise, too*, join with the vulgar crowd in their opinion sometimes. There is nothing after death, according to the school of Epicurus. After death all things come to an end, even death itself, says Seneca to like effect' (vol. ii. 215-16 Tertullian. Edition Dr. Roberts). What then becomes of the universal belief in the immortality of the soul? It is a myth repeated in our ears till we have believed it! The truth is, that belief in immortality was *not* a part of heathen belief. Christ came—not to confirm an existing belief—but to restore a faith which had been lost. Mankind in Christ's time believed there would be no future life for any: Christ came to announce that through himself there would be eternal life for his redeemed."

#### CHARITY NEVER KILLETH.

BISHOP THOMPSON, in one of his fireside talks, giving his experience among the Southern Conferences, referred to a sermon of a colored preacher on "Benevolence." In one of the propositions, "that many churches have very little spiritual life and power, because they do not give as much as they ought to give"—elaborating this thought, the preacher said: "Ise knowed many a church to die cause it didnt gib enough, but I neber knowed a church to die cause it gib too much. Dey don't die dat way. Bredren, has any of you knowed a church dat died cause it gib too

much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift up my hands to hebben and say, 'Blessed are de dead dat die in de Lord.'"

FROM JAMES W. STEWART.

CAIRO, Ill.; Sept. 21, 1878.

BRO. STORRS: Since writing you last August I have received a letter from London in reply to an inquiry I sent in regard to Mr. Dunn's works. As it may be of interest to yourself and to some of the readers of the EXAMINER, I send a copy of it as follows:

"4 STATIONER'S HALL COURT,

LONDON, Aug. 12, 1878.

"SIR: We beg to acknowledge your letter received this morning and to forward herewith a list of Mr. H. Dunn's works still in print. We do not know of any periodical advocating his views, and he did not form a school of his own. We shall be happy to forward any of the books (as list enclosed) on receipt of the amount, which can be remitted by post-office order. You will please advise the mode of transmission.

"We are, sir, yours obediently,

"SIMPKIN, MARSHALL & Co."

LIST OF WORKS STILL IN PRINT, BY H. DUNN.

	£ s. d.
Destiny of the Human Race .....	0 6 0
Dunn's Essays. (What Saith the Scriptures?) .....	0 2 0
" Facts, not Fairy Tales. (Brief Notes on Arnold's "Literature and Dogma" .....	0 2 6
" Kingdom of God .....	0 4 6
" On Teaching: Its Pleasures, etc. ...	0 2 6
" The Churches: a History and an Argument .....	0 6 0
" Theological Writings, 4 Vols .....	1 0 0
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" Future Retribution .....	0 0 6
" Decay of Churches .....	0 3 6
" Organized Christianity .....	0 2 0
" Righteousness of God as Preached by St. Paul .....	0 2 6
" Study of the Bible .....	0 3 6
" Churches and Modern Unbelief ...	0 0 2

The entire list at above prices amounts to £2 16s. 2d. I am not informed as to the best mode of transmission, and think it would be well when ordering to leave that to the good judgment of Messrs. Simpkin, Marshall & Co., as they are undoubtedly well posted regarding it. I hope some of the brethren will endeavor to secure all these books, as I shall, and thus aid the EXAMINER in making known the truth.

CHARLES HOPE.

I GAVE notice in the EXAMINER for October of the death of this brother. Since then notice has been sent me by his daughter, which I give below, preceded by a few lines from Bro. Casper B. Miner. He says:

"I have known the subject of the inclosed obituary many years and counted him as one of my dearest friends; but it has pleased God to remove him; and, glory be to His name, he is not lost, but only waiting a glorious resurrection."

Bro. Hope's daughter writes:

"As my father was many years an interested reader of your periodical, and as it has pleased God to call him from life, I am requested to write a short obituary notice for him.

"Charles Hope was born in Gloucestershire, England, in 1800; removed to Canada in 1842, where he has resided since. For many years he has been a believer in the speedy second coming of Christ, and hoped to live till that grand event. But increasing weakness warned him of the end of his pilgrimage, and he readily submitted to God's will. After much suffering, borne with patience, he fell asleep in Jesus Sept. 3, 1878. Though his hand was tremulous, he had firm hold of the everlasting covenant; and, though his foot often grew weary, he realized that it was not far to the Mercy Seat, and he was ready to trust Him who can never fall into error."

SYMPATHY FOR THE ERRING.—Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment, the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an overconfiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even to run to him, and raise him up, and stand by him, and bid him "Try, try again!"—*Selected*



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# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, DECEMBER, 1878.

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## EDITORIAL NOTICES.

THE BIBLE EXAMINER is a Monthly Magazine. Terms, \$2 00 per year, in advance.

Subscribers' Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post-Office and State.

Let all Correspondents be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on Brooklyn, N. Y.

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

Two copies to one address,	\$3
Four " " " "	5
Ten " " " "	10

The ten may be divided and sent to the address of two persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is unbound—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, bound, can now be furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3 25. Volumes 18, 19, 20, 21, and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in The Government of our Race." Price, 15 cents single copy; \$1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just assafe to send small sums in a letter, sealed and properly directed, without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a Draft on some Banking House in New York City, payable to me or my order—GEO. STORRS.

On page 85 I have given notice that the New York Tribune Extra, containing the papers read at the late "Conference of Believers in the Premillennial Advent," can be had for 15 cents. The demand has been so great for them—20,000

having been sold, and calls for them in book form—the Tribune now says:

"We have reproduced this Extra in a handsome octavo volume of 120 pages, printed in good type. In paper covers, this will be sent to any address, post-paid, on receipt of 25 cents."

I hope all our readers will avail themselves of a copy. Though in some things I differ from sentiments expressed at that Conference, I rejoice in the many grand truths exhibited, and that they are going forth by thousands. May God bless the work! It will be impossible to transfer the matter presented in the limited space of this magazine. I did hope to give Prof. Lummis' on "The Kingdom and the Church," but space will not permit.—ED.

A QUESTION.—Will you please explain 1 Cor. xv. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption"? W.

REPLY.—I understand the phrase "flesh and blood" is used to express the idea of a corruptible nature, liable to die; hence the apostle adds: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living members of Christ's body] shall be changed." As Christ, the living Head, "dieth no more, death hath no more dominion over him (Rom. vi. 9), so those who become members of his body are in like manner invested with bodies which are "quickened by the Spirit" (1 Pet. iii. 18); which Spirit is the life-power and essential to their immortality, and alone can make them heirs or inheritors of that kingdom which hath no end.—ED.

## LETTERS RECEIVED TO DEC. 1.

No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Sarah Van Wie, T. H. Ford, Thomas H. Verge, Sr., W. H. Whitman, Mary Smith, F. C. Upson, Stephen Hunter, Stephen Pell, J. W. Dye, Mrs. John Shafer, Mrs. Jane Alderson, John S. Lawver, Lizzie A. Harrison, A. S. Iredale, Mrs. P. W. Fuller, James Field, Mrs. M. A. Battersby, Edwin Phelps, T. A. Dean, S. S. Call, W. T. Taylor, Dr. Lewis Watson, C. Smith, D. B. Salter, John O'Conner, Benjamin C. Turnbull.

## PARCELS SENT TO DEC. 1.

Stephen Hunter, Dr. C. W. Buvinger (No. 1 was "mailed," but I send another), Kinsey Tar, Alfred S. Iredale (bound EXR.), James Field, Wm. Hueske.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.

NEW YORK, DECEMBER, 1878.

No. 3.

## "THE UNGODLY DIE LIKE LICE."

SUCH is the *heading* of a late article by a prominent supporter of the idea that resurrection from the dead does not belong to any of the wicked, but that they remain eternally under the death that came by Adam.

His argument is founded on a new translation of the text Isa. li. 6, which reads, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein *shall die in like manner*, but my salvation shall be for ever, and my righteousness shall not be abolished."

The writer contends that the words *in like manner* are a mistranslation, and should read "like *lice*," as he says the original word is *kehn*, and is translated *lice* where found in other Hebrew texts. Not to contest that point, let us look at his conclusion. He says:

"As the ungodly are like lice, evidently they will not have a resurrection from the dead to die again, unless it can be shown that lice are exposed to a like fate. But no one has the temerity to say those insects are to have a resurrection from the dead in order that they may die a second time. The wicked perish, as insects and beasts do, in their own corruption. Only the innocent and the justified can live again."

Here is a mixture of truth and error. It is a truth that no man will "have a resurrection from the dead *in order* that he may die a second death." All resurrection from the dead is of grace or favor. "As by the offence of one [Adam] judgment came upon all men to condemnation [to death]; EVEN so by the righteousness of one [Christ] the free gift came upon all men unto justification of life."—Rom. v. 18. Life was lost by the first Adam; it is to be restored to "all men" by the second Adam. The difference between the righteous and the wicked is, the righteous are raised from the dead immortal and "cannot die any more"; the wicked are not so raised, but *may* die "the *second* death"; not for the sins of this life—though they receive according to the deeds done in the body—or, "Christ

shall reward every man according to his works."—Matt. xvi. 27; 2 Cor. v. 10.

Life from the dead is imparted to all men by virtue of Christ, "the Son of God," taking on him our nature, thus becoming the "Son of man" and *Restorer* of the race to all that was lost by the first Adam; and He will "destroy death," or *crush* the head of evil, so that no man—saint or sinner—can be held in death till he has first had the knowledge of "the only true God and Jesus Christ," and has "*wilfully*" rejected Christ as his Redeemer and Lord; for "God will have all men . . . come unto the knowledge of the truth," and that "Christ gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 3-6, and Heb. x. 26, 27.

Now, suppose "ungodly men die like lice," as the writer being criticised affirms, does that prove they cannot be raised from the dead because "dead lice" are not? Truly, that is logic with a vengeance! Did "Christ give himself a ransom for all" lice as he did "for all men"? Did he "taste death for every" louse as he did "for every man"? Did he say, "The living God is the Saviour of all" *lice*, "specially of those who believe"? When he can show that Christ or his apostles talked in that manner about *lice*, then it will show that our friend's "*lice*" will not stay eternally in death.

Does my friend think Christ, the Son of God and the Son of man, will be "satisfied" and his "soul" at ease to find "death" so strong that he cannot or will not venture to accomplish that which he has said should be done by his "voice"—"all in the graves shall come forth"?

My friend has modified the *original* "Non-Resurrection" theory a little. It used to be essential to a resurrection that the person should have a divine or spiritual union with Christ. Now, he says, "only the innocent and the justified can live again." That is some gain. He saw the original theory left *infants* eternally in the grave. Now the "*innocent* and the *justified*" can and will have a resurrection. Glad there is progress in the family of Non-Resurrectionists, for, says Paul, "As by the offence of one judgment came upon

*all men* to condemnation, EVEN so by the righteousness of one the free gift came upon *all men* unto justification of life." Even so, as Adam brought all men unto death, Christ will bring all men out of death; for they are "justified" thereto, and such, our friend admits, will "live again." So, if they "*die* like lice," they do not remain dead for ever, if *live* do.

ED.

### THE JEW QUESTION.

THE discussion, or presentation of this question at the "Prophetic Conference" in New York City, last October and November, drew out our friend "D. T. Taylor," in the "Bible Banner" in the following strain:

#### "THE INEVITABLE AND ETERNAL JEW."

"It is not to be supposed that so many students of prophecy as convened in New York would agree in their views of the millennial age. Pre-millennialists do materially differ. I never adopted the views of the so-called English Literalist School known in this country as the age-to-come. Speakers at the great conference do adopt it. Some of its features are not a little repulsive to a pure Christianity. Dr. Tyng is reported as saying to the *Sun* reporter he believed that 'The Lord is to come personally to Jerusalem: the temple and city shall be re-built, and the *ceremonial* of the restored (Jewish) tribes re-established for a *memorial of grace*,' while Bishop Nicholson ran over with a kindred carnal Judaism. Pity it is so. It is this sort of Judaism that renders Dr. Porter, of Yale, so hostile to all pre-millennial doctrine, and to carp so harshly at Moody's preaching of the advent, though I do not know that Moody adopts the rank view of such as the good Dr. Tyng. Think of going back eighteen hundred years to an exploded Hebrew ritual, the old dead ceremonial law, and digging *that* carcass up from its grave, to set before Christ and Christians as 'a memorial of grace!' I sincerely hope the aromatic pot of ointment prepared at New York, Nov. 1, 1878, will not be spoiled and made to stink by such dead flies. Brother Tyng gets all this from those last chapters of Ezekiel. May his eyes be opened, to perceive the instant dawning of a purer age. There is a certain unaccountable wildness of interpretation on this Jew question. But all is not truth though it be stamped with renown and antiquity. The critic's pen is abroad. It should be kind, but may be sharp. We are to take heed how and what we hear, and rightly divide the word of truth. I am certain that those who idolize the Jews fail to do so. But at the general aspect and seen results of the great conference I do and will rejoice.

D. T. T."

I deeply regret that so good and intelligent a man as "D. T. T." should indulge in such language as that above. His *heading* is appropriate in one respect: it states truths:

1. The question is an "Inevitable" one; it "cannot be avoided" — "it is not to be avoided": the Bible is full of it; our Lord did not fail to confirm the importance of it, when he said, "*SALVATION is of the Jews*."—John iv. 22. Jesus, the Christ, was a Jew, and the angel announced to Mary, before his conception, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke i. 32, 33.

2. My friend TAYLOR has well said, the "ETERNAL JEW." God will eternally keep his word in regard to that people; and strange as his dealings with that people may appear to us—and as impossible as it may seem to impotent man, that they can be brought back to "the land wherein their fathers have dwelt," yet God has said it shall be done, "and they shall dwell therein, they, and their children, and their children's children for ever; and my servant David shall be their prince forever."—Ezk. xxxvii. 25.

Does my friend suppose we are capable of judging what ordinances God may see fit to establish as "*memorials of grace*" in their restored state? Are we so infinite in knowledge that we can say, "Hitherto shalt thou go and no farther." May not we receive instruction from the mouth of the LORD who saith, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD: for, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 8, 9. Please read the remainder of the chapter.

"Carnal Judaism" is it, to believe God *can* and *will* do as he has said in relation to his ancient people? It may appear strange and impossible to us, finite creatures. There is one thing "impossible" with God, and only *one* thing: *i.e.*, "*to lie*."

I hope my friend "T" will not think me un-"kind" if my "pen" is a little "sharp." I have given only a little of what the Bible pours out streams and floods on the subject. I adopted the "age-to-come" near forty years since, but have gone on till I see the force of Paul's language, that though "we were children of *wrath*, even as others; yet God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . that *in* THE AGES TO COME he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 3-6.

God in the present age is raising up *samples*, to be exhibited in the "*the AGES to come*," of the wonders of his grace through his Son. My heart is full of this glorious subject: and I say, "Come, Lord Jesus; and Come Quickly," and *remove* "the covering cast over all people, and the veil that is spread over all nations."—Isa. xxv. 7.

ED.

### MISREPRESENTATION.

PATIENCE is a crowning grace. James says, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing."—James i. 4. It is certainly the most difficult grace to practice; especially when good and intelligent men persist in misrepresenting the religious views of their brethren. It is difficult to attribute such conduct to *ignorance*, in some cases; yet charity obliges us to do so, or to a *prejudice* that possesses the mind, unconsciously to its possessor. If the CREATOR makes allowance for such things, we ought to follow his example, and "be followers of God, as dear children."—Eph. v. i. And Paul says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."—Heb. x. 36.

Now, I beseech brethren who feel it their duty to oppose the views some of us hold in regard to the "*ages to come*"—*First*: Inform yourselves as to what those views are: and, *Second*, State them truly. Till you do these things you are not prepared for the work you undertake, and you may not only be found wanting in due respect to your brethren in Christ, but dishonor God, who cannot allow us to "do evil that good may come." If truth cannot be defended without such a hazard, we had better leave its defence to others, and "wait" till God's "due time" shall come for Him to vindicate it himself.

What shall we think when good and intelligent men make such statements as the following in regard to the views some of us hold in reference to God's administration with those who never had an opportunity to "know the only true God," nor "Jesus Christ," in the present life? Said a writer in the *World's Crisis*. They hold that

"The modern nations, Mohammedan, Catholic, and Protestant, are to have a SECOND CHANCE to be saved under the forthcoming order of things. They are to come up from the dead and be blessed in Abraham."

Charity compels me to believe this writer made this statement in ignorance, or through

the power of an invincible *prejudice*, of which he, probably, is not conscious. Love of truth constrains me to say, that writer is entirely mistaken in his statement. In strictness of language, no one of Adam's race will have "a SECOND chance to be saved"; but every one of them will have a "chance"; or, rather, an OPPORTUNITY to "know the only true God and Jesus Christ" (John xvii. 3), before they will have eternal life, or be doomed to eternal death. Now, if any man can show that all of Adam's race have had that opportunity, or "chance," in this life, then I say, they never will have another; there is no "SECOND CHANCE to be saved": but ONE "chance" is secured to all by the promise and oath of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. There is no final salvation without *faith* in the Son of God; and there can not be faith in him without a knowledge of Him. That knowledge, unnumbered millions of the race never had, and have died in unavoidable ignorance, of the true God and Jesus Christ." Such, I, with others, teach, never had a "chance to be saved," but will have an OPPORTUNITY; (not "a second chance"; for, they never had one before) to secure an endless life, in "*the ages to come*": for, "God will have all men . . . come to the knowledge of the truth: for there is one God, and one MEDIATOR between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time."—1 Tim. ii. 4-6. Prove that "due time" has ever come to all men, and then our opposers will have some ground to stand on; till then they have nothing but assumptions or misrepresentations to present, which will not long serve them for a hiding place; for thinking men cannot always be deceived by such a method of warfare.

To virtually accuse the Creator of professing such love to the world as to give his Son to humiliation, suffering and death, "for all," and at the same time determine that millions on millions shall "perish" without the knowledge of his love and its provisions for them to be saved—and without the possibility of *faith*, because they have no knowledge on which to found it;—I say, to accuse God of such *administration*, is a "blasphemy against God." But happily for such blasphemers, our blessed Redeemer has said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in

this age, nor in the age to come."—Matt. xii. 31, 32.

But blasphemy against God's administration needs repentance and faith to secure the forgiveness. Look at the horrid sin implied in the theory of our opposers. It stands thus:

1. God professed to love all men, "the world," so as to give his Son:

But he never intended that the vast majority should know it.

2. "Christ gave himself a ransom for all, to be testified in due time":

But that due time God well knew would never come except to a few.

3. Christ commanded the Gospel to be preached to every creature:

But God determined only a few should ever hear it.

4. God promised, and confirmed it with an oath, to bless all the families of the earth in Abraham and his seed:

But he never intended to bless them with the knowledge of his Son, in whom alone is salvation by *faith*, except a few.

But why need I add more? Every theory in Christendom that excludes any man, woman, or child, of Adam's race, from salvation without giving them an *opportunity* to embrace the Redeemer ("who gave himself a ransom for all"), *by faith*, is a blasphemy against God and his Christ and their administration; virtually charging them with hypocrisy and false pretences. It is such theories that have filled and are filling the world with infidelity.

I say these things neither in anger nor ill-will to any one; but in grief and in pity. Grief, that God and Christ are thus dishonored; in pity to my fellow Christians, that they are still held in bondage to such God-dishonoring theories; remembering that I myself have been in the same fearful position. May God in infinite mercy and love soon deliver us all from the "blindness in part," that "has happened to" christendom as well as "to Israel."

Paul was concerned that the name of God and his doctrine be not blasphemed.—1 Tim. v. 1. So should all Christian men be. How can his name be more awfully blasphemed than to teach men, who know not the true God, that he is a being who practices duplicity with the creatures he has made; professing the most fervent love to them all, yet leaving the vast multitudes to "perish," utterly and forever, without ONE opportunity to act *faith* in the REDEEMER, of whom they are never permitted to hear? If to charge the living and true God with such an administration is not a blasphemy against him, please tell us

what is? It seems to me, it is very close upon a blasphemy against the Holy Spirit, which can only be excused on the ground of "unavoidable ignorance."

If "unavoidable ignorance" may not be offered as a plea, for those who have lived and died in it, for ONE opportunity to know "the only true God and Jesus Christ" in order to *faith*; then what plea can be offered for those Christians who represent God's administration as without mercy to the ignorant masses who have in this life been deprived of the knowledge so necessary to salvation? Will such Christians not be "condemned out of their own mouths"? Be it remembered, "There is no respect of persons with God" in judgment.—Rom. ii. 11. If unavoidable ignorance is no excuse in the one case, it will not be in the other; and we may well ask, "WHO THEN CAN BE SAVED?"

ED.

## THE SECOND ADVENT OF CHRIST:

### ARE YOU READY FOR THAT EVENT?

If you think you are, try yourself by the following teaching of the "COMING ONE."

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 43-48.

Here is a sentence which comes from the mouth of Him "Who shall judge the living and the dead at His appearing and His kingdom."—2 Tim. iv. 1. If we love not our enemies, we are to have no "reward";—we are no "better" than "the publicans"; we are not "*the children* of our Father which is in heaven"; we have not his characteristics, and have no right to expect *that* resurrection which constitutes one a child of God, who cannot "die any more." Solemn thought! Shall not all who profess to be anxious for the Second coming of Christ, take heed to this standard of acceptance? Is it not possible that we may fail of a change to immortality, an un-

dying state, for the lack of the *love* here set forth by the Author of life and immortality? Have we learned the *lesson* inculcated in the text? Have we seriously sought to understand and practice it? If not, how shall we appear in the presence of Him who has so clearly set this lesson before us? Have we not neglected *this* "wedding garment"? If so, will not disappointment be our lot? Shall we not be "speechless?" Will not shame cover us, notwithstanding all our manifold expressions of desire for "the appearing of our Lord Jesus Christ"? Ought we not to lay the subject of the text seriously to heart, and not rest till we are assured we have learned it? Can we feel, scripturally, assured that we shall meet with acceptance in the day of Christ, if we are not perfected in love as here taught by the Judge himself? What though we do love those who love us—our sect or party—and do good to those who do good to us, if our love is short of the Judge's standard, what are we better than "the publicans"? Will our Judge alter his standard?

Let us now more minutely examine the standard itself. It is to be "perfect [in love], even as your Father which is in heaven is perfect." This leads to the inquiry as to how perfect is his love?

He "loved the world" (John iii. 16): that is each and every individual of the human race. This love was not a mere profession. It was demonstrated in the highest and most self-sacrificing manner by the "gift of His only begotten Son"; subjecting Him to humiliation, shame, sorrow, pain and death, for the benefit of the race. This was not done for *friends*, but "enemies"—"sinners"—"ungodly."—Rom. v. 6-10. Thus did "God commend his love toward us."

Love only can beget love; but for it to do this, it must be manifested, not by words only, but by acts, which demonstrate the reality of its existence. Such is the love of God to men. It is impartial: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The gift of His Son was equally impartial: "He gave himself a ransom for all"—"tasted death for every man"—"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "He is the Lamb of God, which taketh away the sin of *the world*."—1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2; John i. 29.

How little do men, even Christian men, comprehend the greatness of the love of God! Much of this ignorance is attributable to false conceptions and misrepresentations of the

divine character and government. The evil tempers and selfish dispositions of unholy men, so ungovernable in themselves, have been supposed to exist in their CREATOR; and the thought that such was the case has been strengthened by some expressions found in the Bible, but more especially by the difficulty men have found in overcoming these evil dispositions in themselves. The desire for *revenge* for real or imaginary insults or injuries, is so strong in animal men that they conclude God is like themselves; and as unsanctified men became religious teachers they gradually incorporated the revengeful element into their ideas of the CREATOR; and thus began the apostacy from pure christianity, ending in religious wars and persecutions, fancying they were "doing God service," while they were acting in direct opposition to the true spirit of the love of God to the world.

By this means hostility to God himself has been promoted, and infidelity has spread not only *out* of the church, but *in* the nominal church, till pure Christianity is driven into a corner, and those who still retain its true spirit "sigh and cry," in secret, "for all the abominations that be done in" the name of God, representing him as anything but a desirable Ruler. The great fact that "God is LOVE" is no longer realized; and otherwise good men talk and act as if He were the most savage tyrant and merciless ruler that ever administered a government in the universe; so that the professedly Christian world seem to have retrograded to that Gentile state in which Paul said, "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."—1 Cor. x. 20. They have created an imaginary God, actuated by like passions of their own; but one that has no relation to that God who is described in the text on which these comments are founded.

To restore men to the knowledge of "the only true God and Jesus Christ," who was sent into the world to redeem and deliver the race from sin and death, is the object in view in all I have to say, and thus to lead men to apply themselves to the great work of conformity to God *in love*. Only as the true knowledge of God's character and government is understood can we ever hope to see men in earnest seeking conformity to the law of Christ in the text at the head of these remarks.

In view of this subject, is it not the duty of all professed Christians to cultivate a tolerant spirit towards such as hold sentiments adverse to their own? realizing that the best in-

structed "know in part" only, in the present state and age. Shall we not study more earnestly to understand the character of our CREATOR, and seek a more perfect knowledge of the principles of his government in relation to the creatures he has brought into being? Love was the moving cause of creation; love rules in all departments of divine enactments for man's conduct, and in the administration of the laws under which man has been placed: so that corrupt as men may seem to be, love pleads the excuse of *ignorance*, even when there seems really no ground for excuse. See this exemplified in the case of one, whom to have "seen" was to "see the Father" (John xiv. 9), as He was in the agonies of death by the hands of those He came to bless: "Father, forgive them: they know not what they do."—Luke xxiii. 34. Hear that prayer of love, O ye who fear love may be so exalted as to extend to the "ignorant and them who are out of the way," through unavoidable circumstances (Heb. v. 2); so that the "compassion" of this "High Priest" should extend to them beyond this present life! Go learn the agony of love for the ignorant from Him who in the midst of sufferings, on which the sun refused to shine, poured out His love in strains which are enough to melt a rock; and see that He who preached the sermon in my text *practiced* what He preached.

Shall we, who profess to be the followers of Christ, not walk in his steps? Shall we shut up our bowels of compassion and love, and *doctrinally* shut up JEHOVAH's love for "the world" to our narrow ideas of a few short years to carry out the counsels of his love for the race to which the Son of God united himself, and for which He "gave himself a ransom," which God is pledged to see "testified in due time" to all men? Rather let us apply ourselves to learn the lesson of love Jesus has set us by precept and example. On the accomplishment of this work depends our heirship to the kingdom as "kings and priests to God and the Lamb"; and without it we have no scriptural grounds to expect to awake in the resurrection as "children of God"—the "joint heirs of Christ" and "Bride of the Lamb."

This way of love is the "strait gate and narrow way" which "few," alas, are willing to enter and walk in; and they strive to find an easier way to enter eternal life: but saith Jesus, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Enter ye in at *this* strait gate," etc.—Matt. vii. 12, 13. This is the application of the law of

love we have been considering. "Few" will accept it: others will "suffer loss," yet may ultimately learn the lesson from the few: and thus the final result will be "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," . . . "who have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 9-14. This company cannot be the "few," for they are not the "little flock"; but are clearly distinguished as "a great multitude, which no man could number." ED.

### "WE" EDITOR.

WHEN I revived the BIBLE EXAMINER in 1871, the following announcement was made:

#### THE EDITORIAL "WE."

I have determined hereafter to drop the above plural pronoun in editorials. An independent Editor cannot use it with propriety, because it indicates that he speaks for a sect or party, and not for himself alone or on his own responsibility. A sectarian or party paper may use the "we," because the Editor speaks for his employers, and they, with himself, constitute the "we." But one who speaks for himself, only, cannot properly use the word. *Modesty* is no excuse for such an impropriety. In fact, pride was the parent of its use, probably.

"Paul seldom ever used 'we' in his Epistles; and when he did, it is highly probable he included some fellow-laborer in the expression. The pronoun 'I' is almost painfully present in all his writings. Let one read 2 Corth. xi. and xii. throughout and convert the 'I' into '*we*' and see if Paul would make an Editor for a sectarian or party paper. Farewell, then, to the 'we' Editors. I am no longer of that enslaved class. I shall speak for myself, responsible only to God."

Now, in 1878, I am of the same mind, though it may seem strange to some.—ED.

Truth is a steady thing, and acts steadily through the reason, by the weight of evidence. To rest upon men's fancies and feelings only, is to work upon that which flags and becomes sluggish when not continually roused by fresh excitement; just as a drunkard is tempted to drink more deeply every day, from finding that his constitution needs the stimulant more and more.—*Whately*.

## THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. II.

BY THE EDITOR OF THE "BIBLE EXAMINER."

THE promise and oath, that in Abraham and his seed "all the families of the earth—all kindreds, all nations shall be blessed," I understand to relate to all the race of Adam, without exception; to be fulfilled in this life or a future one; all men of every age or nation, are embraced in it and cannot fail of having an *opportunity*, here or hereafter, of receiving the benefit of that promised blessing.

At this point we are met by the objection that, Such a view conflicts with the doctrine taught in the Bible, that there is to be no resurrection of the *wicked* dead. Here, then, it is proper to inquire who this class embraces—

## WHO ARE THE WICKED DEAD?

In answering this question, I trust we shall leave all conjectures and be instructed by the Bible alone. That book is a safe guide in all matters of faith. John Wesley, the founder of what is known as "Methodism," gave a definition of sin which is both Scriptural and rational. He said, "sin properly so called is the voluntary transgression of the known law of God. Sin improperly so called is the involuntary transgression of the law of God whether known or unknown."

This definition of sin is clearly set forth in the Bible. Said Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."—John xv. 22, 24. Here is a clear recognition of the distinction between voluntary sins and involuntary ones. It is light sinned against that constitutes sin, properly so called; light which gives us the knowledge of God, his love and kind designs. An act may be sin in itself, and yet not be sin properly so called. The apostle John says, "If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."—1 John v. 16.

Here is a clear distinction made as to sins; some are of a worse character than others. Paul saith, "Sin is not imputed when there is no law."—Rom. v. 12. Again he says, "Where no law is, there is no transgression."—Rom. iv. 15. Also, Paul, in speaking of

the ignorance of the heathen, says, "The times of this ignorance God winked at, *i. e.*, overlooked; but now commandeth all men, everywhere, to repent," etc.—Acts xvii. 30. All this testimony shows there is a distinction in what is called sin, in the Bible, which warrants the idea that sin, under some circumstances is such properly so called: and under other circumstances it is improperly called sin, though such in itself. Without enlarging on this point I proceed to show that the gospel knows of but *one* sin which is punished with the loss of endless life.

That one sin is a "wilful" and deliberate rejection of Christ *after* he has been made known to us by a clear presentation of the truth concerning his work of redemption from sin and death, and as the author of an endless life. Such shall not "see" the life of the ages, but "the wrath of God abideth on him." Such is the law (so to speak) of the Gospel: a dispensation under which "every creature" has been or must be placed before an endless life is given or a final death can be inflicted. Who ever has had made known to them "the only *true* God and Jesus Christ," or has "received the knowledge of the truth" concerning God's love to them in sending his Son to "give himself a ransom for them," and thus become "a propitiation for their sins," and then "sins wilfully" by rejecting that love and Jesus as the "one Mediator"—such persons commit a *sin* for which there is "no more sacrifice," nothing remains to them but the fearful death which "devours" them.—John xvii. 3; 1 Tim. ii. 5, 6; 1 John ii. 2; Heb. x. 26, 27. But what has this to do with such as have never heard the facts above stated? They have "no sin" in gospel sense. "Every creature" must first hear the "Glad Tidings," and have an opportunity to embrace Christ as their Deliverer before their final state is fixed; their faith or unbelief must be a *manifested fact*.

Says an objector, "Then there must be a resurrection of some into a *mortal* state; and we cannot believe that." There are many things we may not "believe," nevertheless they may be true. The Scriptures are our rule; they do affirm that "all the families of the earth shall be blessed in Abraham and his seed." If a mortal revival into life is necessary to fulfill that promise and oath of God, then there will be such a revival; and who shall say that the ALMIGHTY cannot or will not cause it to take place? Mark well, my view excludes from such revival only those who have been blessed with the truth, and wilfully reject Jesus Christ; such are *wicked*

in the gospel sense; and dying in their *unbelief* are condemned "not to see life," but to have "the wrath of God" *abide* "on them."—John iii. 36. Thus the view does not affect the doctrine of the non-resurrection of the wicked dead, but it defines who are properly, or in a gospel sense, *the wicked* dead. Such, and only such, will remain in death.

As to a resurrection into a mortal state, Scripture facts show such has been the case, both under the Old and New Testaments; and that Abraham expected it in Isaac's case, if he had slain him; because otherwise God's promise would fail, "that in Isaac shall thy seed be called." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able to perform; and therefore it was imputed to him for righteousness."—Rom. iv. 20, 22.

God's promise and oath—"two immutable things in which it is impossible for God to lie"—must be honored, however improbable or impossible it may seem to us finite creatures, that the thing shall surely come to pass. By unbelief, to say the least, we dishonor God, and bring discredit on his word; and in so plain and clear a case, stated in such a solemn manner, as the promise and oath of God to Abraham, *we* are bound to accept it as meaning what it says, whatever difficulties might appear to limit its meaning.

No criticism can change this promise and oath. I therefore accept it in all its fulness, and believe to accept it thus, is to accept "the gospel preached to Abraham"; the unwavering belief of which constituted that patriarch the father of all believers.

At this point of the argument, that "all the families of the earth shall be blessed in Abraham and his seed," it is appropriate to examine the text Romans ii. 12, 16, viz: "For as many as have sinned without law shall also perish without law," etc. This text is the only one found in the Bible that gives countenance to the idea that men can be saved or eternally perish without the knowledge of the REDEEMER. If it can have no other construction than that put upon it by the advocates of salvation by "the law written in their hearts," then, truly, the apostle is made to contradict himself, and his whole testimony is made worthless; for he expressly says in the next chapter, "By the deeds of the law there shall no flesh be justified in his (God's) sight" (Rom. iii. 20): he also assures us that "if there could have been a law given which could have given life,

verily righteousness should have been the law; but the Scripture hath concluded all under sin that the promise by *faith* of Jesus Christ might be given to them that believe."—Gal. iii. 21, 22.

Nothing, then, can be plainer than that whatever Paul meant by the language, (Rom. ii. 12-15), he did not mean that the *final state* of those ignorant of Christ would be determined by any "law written in the heart." That God's present dealings with them might be regulated by that, may be admitted; for, so it was by the law given to Israel—it was a law not by which their *final state* was to be determined; it was only "a school-master unto Christ, that we might be justified by faith; but after that faith has come, we are no longer under a school-master."—Gal. iii. 24.

No law, then (unless it be "the law of faith"), can determine any man's final destiny. Law may and does inflict pains and penalties even unto death, as was the case under the law given by Moses, but not necessarily proving that the final state of the individual was fixed thereby.

HENRY DUNN, of England, remarks on the text under consideration, that "The *point* of the apostle's teaching, it is admitted by all, is that God will judge all men *justly*, and according to the advantages they have enjoyed. But if they who have sinned without a rule of duty, and those who have transgressed against light and knowledge, are alike to perish everlastingly, in the sense commonly attached to that phrase, the distinction drawn is an idle one, and the argument unmeaning. The fact is—and the recognition of it is essential to the comprehension of the Epistle—the apostle here is not declaring the *final lot* of any one. He is simply bringing in all men alike guilty before God, and shutting up all to the need of that Saviour whom he is about to announce.—iii. 20, 22." . . . "Still keeping to his point—the vindication of God's righteous dealing with all men—he maintains that a Gentile, obeying the light of conscience is as pleasing in God's light as a Jew obeying the law. (verses 14, 15). Both alike are regarded as 'justified,' in the sense of being accepted as true men. He is neither affirming nor implying that either the one or the other can be saved by works. Nor shall we here fail to observe, that it is a part of Paul's gospel, or *good news*, that the world is to be judged 'by *Jesus Christ*,' one 'who can be touched with the feeling of our infirmities.'"

BISHOP MIDDLETON remarks on the passage Romans ii. 12-15, that Paul, "In order to

show that by the Gospel alone can a man be justified, and that the Mosaic revelation is, in this respect, of no more avail than the light of nature, a proposition, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been punished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi, the Almighty favored them (the Patriarchs and Prophets) with repeated indications of his will." The Bishop adds, "With respect to the present passage, I am of the opinion that the Apostle meant to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favored them with a revelation of his will, in which case the reasoning will be: 'As many as have sinned without a revelation shall be punished without incurring the additional penalty which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes.'"

But if "perish" in the text means a final and eternal destruction, or death, what distinction or difference is there in the punishment between the Jew and the Gentile? It is manifest that "perish" in the text means no more than that they should suffer *loss*; but the nature of the loss is not the subject of the discourse.

The term translated "perish" is from *apolumi*; and variously translated in the New Testament, and is spoken of "the *lost* sheep of the house of Israel"—of the prodigal son, who "was *lost* but is found"—of those Christ came to save, "I am come to save that which was *lost*," and many like passages; so that the expression in the text proves only that sin is disastrous, and brings *loss* under all circumstances.

God's promise and oath will stand against all the theories and unbelief of good or bad men. He will take care to see that the end is reached, however impossible it may seem to us. The means are his. Faith is ours.

After it has been demonstrated that this promise and oath never have been fulfilled, either to all families, or all nations, it is said, "Some of all nations have been blessed in Abraham and his seed, and that covers the promise." Before any one take such liberty with God's pledge to Abraham they should prove that *some* of all nations have been blessed according to the promise and oath. But for the sake of argument, suppose we admit this as-

sumption; then the promise and oath should be altered to correspond, and would read thus: "By myself have I sworn . . . that in thy seed *some* of all nations shall be blessed."

What would be thought of an immensely wealthy man if he should promise, and confirm it by an oath, saying, "In my wealth the United States shall be blessed." But the facts prove that only one of those States ever received any blessing from his wealth, or ever heard of his promise and oath? Would any thinking man, knowing these facts, say the promise and oath had been fulfilled?

What is the difference between a promise to nations and to families? It takes families to make nations; and a nation, as such, cannot be blessed without the families composing it being partakers of the blessing in some degree. God clearly included the families when he spoke of the blessing to come through Abraham, for he expressly said so to Abraham, Gen. xii. 3, and confirms the same to Jacob, Gen. xxviii. 14, thus: "In *thee* and in *thy seed* shall all the families of the earth be blessed." To say that "all nations" means something short—far short—of "all the families" of which those nations are composed is making a distinction where God has made none, but has expressly joined the two together, so that the one includes the other; and "what God has joined together let not man put asunder," saith Jesus.

I shall now notice a very natural conclusion that some draw from Rev. vii. 9-14, that all nations have had the good news of Christ and of redemption through his blood. Of a "multitude which no man could number, of all nations and kindreds, and people, and tongues," who "stood before the throne, and before the Lamb," it is said "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The general opinion of Commentators is, that this exhibition represents the church, universal, glorified. Our friends, who are opposed to my views of the ages to come—or, kingdom of God—accept the view of the Commentators, and conclude this multitude out of all nations, etc., precludes the idea that all nations have not already been blessed in Abraham and his seed.

In dealing with the book of Revelation, or explaining its figures and symbols, we have need to express ourselves cautiously. Let us look at the idea that this multitude represent the church universal, or all the saved at the end of this age. If it does, we might ask the question once propounded to our Lord by his

disciples—"Who then can be saved" out of those who now live, or have lived for the last seventy or eighty years, or during the present century? How many professed Christians for these eighty years can be numbered as those "who came out of *great tribulation*?" If that is to be the test, I think nearly all of us, who have lived in this nineteenth century, will fail of salvation. What have any of us yet passed through that would entitle us to say we came "out of *great tribulation*?" We must look for some other construction of the language of Rev. vii. 9-14 than that of the Commentators, or give up our hope of salvation among that multitude which John saw there.

This idea may startle some of our friends; but I repeat it, if all that are ever to be saved are from this, or any previous age of the world's history, not only multitudes of those who call themselves Christians in this century, but many of previous ages will fail of being of the "great multitude" seen in Rev. vii., no matter how great their faith may have been; for very many true believers have died without passing through "*great tribulation*."

We seek, therefore, an explanation of the text which shall harmonize with the facts of history, and the general tenor of Scripture. First: Let us see where the scene of Rev. vii. is laid. It is *after* that scene of chapter vi., in which the sixth seal was opened, and "the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men," etc., "said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath has come; and who shall be able to stand?"

This scene shows that the persons represented, upon whom this great tribulation falls, were those who had the knowledge of "the Lamb," and had learned that there would be a "great day of his wrath": hence they had previously had the gospel message and despised or neglected it. A "great tribulation" now overtakes them; corresponding with smiting the image and dashing it to pieces, Dan. ii., and the destruction of the fourth beast, Dan. vii. That "great tribulation" passed, "the kingdom of God" is established on the earth—"the saints of the Most High shall take the kingdom, and possess it forever and ever."

The "great tribulation," then, is on the wicked rejecters or neglecters of the Lamb of God, and is the winding up scene of this age, when the corrupters of earth, and the corrupt-

ers of God's word will find the "great day of the wrath of the Lamb" on them has come. That "great tribulation" being over, John is presented with a new scene; he says, "*After* this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands," etc. When John was asked by the angel, "What are these . . . and whence came they?" he evidently did not understand the matter; he must have been surprised at such a glorious multitude, in such a position, and asked the angel an explanation. The angel replied, "These are they which came (*ek*) *after* the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

But, says one, "you have altered the text; it reads *out of*, and not *after*." Our translators have rendered the Greek word, *ek*, "out of," and it is generally so rendered in our Bible; but in turning to our Greek Concordance we find the first English word used, in defining the Greek word *ek* is "*after*," and it has also the sense of "*since*." It will also be observed that I have inserted the definite article [*tees, the*] before "tribulation." This article is left out of the text by our translators; but it is in the Greek, and clearly refers to *the* tribulation described at the close of chapter vi.

In the account of what John saw, in chapter vii., it is expressly laid "after this"—"after this," what? clearly, after the "great day of the wrath of the Lamb" spoken of in the previous chapter. After this day of wrath, which winds up the present age, John saw the fruit of the following ages, or the ages of the kingdom of God, briefly stated, it is true, but sufficiently clear to be unmistakable as a fulfilment of the promise and oath of God to Abraham.

Let the text be read with the closing of chapter vi. in view, and the fact that the scene of chapter vii. is expressly said to be "after this," and see if the following is not evidently the true sense of the text: "These are they which came [to Christ] *after* the great tribulation on the kings of the earth, etc., and have washed their robes and made them white in the blood of the Lamb."

This construction agrees and harmonizes with a similar representation in Rev. xv., where John saw those who had gotten the victory over the beast "stand on the sea of glass, having the harp of God: and they sing the song of Moses . . . and the song of the Lamb, saying, Great and marvelous are

thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for *all nations shall* come and worship before thee; for thy judgments are made manifest."

Thus, we see the saints on the sea of glass glorified—take the same view of the effect, on "all nations," of the judgments—"the great tribulation"—on "the kings of the earth," *etc.*, that I have suggested on the texts in chapters vi. and vii., and the coming of "all nations," or, the great multitude of all nations," appear in both cases to be *after* the judgments which wind up the present age, and opens the ages of the "kingdom of God," which immediately follows the end of this; and "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 43. Thus shining on the world—"all nations"—will be blessed in "Abraham and his seed," and the multitudes of the saved, in the dispensation of the kingdom of God, will as much surprise many of our good brethren, who do not as yet see the matter as I do, as it surprised John when he saw it in vision. Then shall we truly see a multitude of redeemed ones who have washed their robes in the blood of the Lamb, "which no man can number out of all nations, kindreds, people and tongues." How gloriously, then, will the promise and oath of God to Abraham shine forth over the face of the whole earth, and his immortalized saints rejoice that they are honored in having a part with Christ in the glorious work of earth's redemption, and the salvation of such untold multitudes.

Who desires a part in this work of God's promise and oath in blessing all the families of the earth, or all nations? O! how blessed the thought that we, who may be among the redeemed of the past ages, will have such glorious employment in "the ages to come." What are all of earth's present joys or glories when compared with the glory and honor of being "workers together with God" and his dear Son in reducing the earth, so long cursed with sin, to order, peace, universal love and good-will, making "wars to cease to the ends of the earth"; and every man "shall sit under his vine and fig-tree, having none to molest or make him afraid"? If you, dear reader, would share in that glory, come *now* to Christ, that you may live in those blessed ages.

The view I have taken of chapters vi. and vii. of Rev. and of chap. xv. might be further urged as the true one from many testimonies of the Old Testament. I will notice Isa. lxvi:

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: . . . that ye may milk out and be delighted with the abundance of her glory: for thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. . . . Ye shall be comforted in Jerusalem. . . . The hand of the Lord shall be known toward his servants, and his indignation toward his enemies, for behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (This corresponds with Rev. vi. 12-17, which please read.) . . . "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory: and I will set a sign among them, and I will send those that escape of them unto the nations . . . and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles," *etc.*

Observe, this proclamation is to those who had not heard the Lord's fame; and it was after the fearful judgment on "many" who were "slain" in that judgment; and there were those who "escape," and they are employed in making the proclamation to the "nations and isles afar off," who had "not heard" of the Lord's "fame," *etc.* Here, also, I might introduce God's oath (Isa. xlv. 23): "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Compare this with Paul's language (Phil. ii. 10, 11), "That at the name of Jesus every knee should bow, in heaven and in earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus a universal proclamation of Jesus Christ is to be made to all; and all are required to give him honor to the glory of God. Here, then, is a proclamation of God's good-will to men which has never yet been made in the fulness set forth in the Word; but God has sworn by himself it shall be. Who shall call in question his promise and oath? When that promise and oath is carried into effect, we shall see the innumerable company brought to the Revelator's astonished view (Rev. vii.) "of all nations, and kindreds, and people, and tongues."

No wonder that Jesus said, "And I if I be lifted up from the earth, will draw all men unto me."—John xii. 32. He knew all the

"families of the earth" were to be "blessed" in him; and he hesitated not to accept the cross in his work of blessing all men with the means of securing eternal life. His faith in God's promise and oath was not shaken, though the awful death of the cross lay in his path to the accomplishment of his work of blessing all the families of the earth; and because he became "obedient unto the death of the cross, God highly exalted him" and gave "him a name which is above every name; that at the name of Jesus every knee shall bow," etc. Therefore, his name is to be proclaimed to all "the families of the earth"; else, how could they be required to bow to it?

Let us rejoice and be glad that God is not so restricted in the means of carrying out his promise and oath as our finite minds might be disposed to think; and let us remember, his thoughts are not as our thoughts, nor his ways as our finite ways. His word will not return void; but will surely be accomplished every "jot and tittle" of it. "So let it be."

[TO BE CONTINUED.]

## WHY EVIL WAS PERMITTED.

### A DIALOGUE.

[The following is from "Twelve discussions Proving the execution of Evil Persons and Things," by Henry Smith Warleigh, Rector of Ashchurch, Gloucester, England.—ED.]

*D.* I can perceive plainly that, as our permanent welfare and happiness depended upon our correct knowledge of all the attributes of God, so he would necessarily exhibit all of them.

*W.* But this pity and love cannot be exhibited except by the exercise of them; and they cannot be exercised or used except upon an appropriate object. Now the only thing that can call forth the exercise of pity is a miserable object; and there can be no miserable object unless there is evil in existence.

*D.* This throws fresh light upon the subject. It would appear that evil and misery, as we call them, are necessary for the full manifestation of God's nature, and consequently for the welfare of all moral intelligent creation.

*W.* You have exactly expressed my convictions, and a truth which cannot be successfully disputed. This fully accounts for the interest which St. Peter tells us (1 Pet. i. 12) the angels take in the redeeming work of Christ; and also for their gratitude, as shown in the part which they take in singing the song of the Lamb.—Rev. v. 11-14. They were not redeemed by the precious blood of the

Lamb; but in his work the attributes of God were fully developed, and by its means they learned more of the nature of their adorable Lord God, and were the better for it. When I hear persons with bated breath, as it were, lament the existence of evil, and express their wonder that it was ever allowed to be, I long to impart to them these important considerations, and thus turn their wonder into intelligent admiration, love and praise. When I view the great, grand scheme of Jehovah carried out by means of creation, preservation and redemption, and when I know that it will ultimately issue in the endless establishment of all good, and glory, and happiness, and in the utter extermination of that evil which the infinite wisdom and dexterity of God has made subservient to it, my intellect and heart, with a fresh power and zest, adore and magnify him whose infinite wisdom laid the scheme, and whose boundless love and almighty power are surely, though slowly, carrying it to its final accomplishment.

*D.* I must, for myself, express my gladness for these views. They relieve my mind and heart of a heavy burden, and make me see that the good God is making all things tend to a glorious end.

*B.* I really think you are treading on delicate, if not dangerous ground.

*D.* One question I would ask. Is it true? If not, it is capable of being refuted, and will you do it?

*B.* I do not exactly say it is true; but we are so unaccustomed to this sort of thing, and it has the appearance of making God the author of sin, at which one would shudder.

*W.* I can thoroughly respect your fear. Do remember, however, that the danger you dread can no more be a result of my views than of any other which may be advanced. Evil does exist, and we cannot shut our eyes to it; and it is the general opinion that God might have prevented it, and accomplished all the good without it. I have shown this could not have been, and I am sure you will allow the obvious distinction between an author of evil and a permitter of it. I hold God is the latter, but not the former. I have shown that if man is to be created at all, his evil doing could not be absolutely prevented; and we have seen that evil was permitted for wise and sufficiently important reasons. Now, let me observe, that it is your idea of endless evil which creates what danger there is. You say this evil will endlessly exist, and be eternally intensified. You secretly feel that this is something too horrible to be connected with God in any way; and many of you will scarcely

allow that he even permits it; and others of you shut your eyes altogether to it. But suppose for a moment that evil will not be endless; that while it does last it is made to accomplish a necessary good, and an eternal good, which it only could achieve. Suppose, too, that when its purpose is accomplished it shall itself be brought to naught; all this would at once change the aspect of affairs, and take away that which makes you shudder. Now it has been proved that the Bible does not invest evil with the attribute of eternity; but that God has decreed, that, as evil had a beginning, so it shall have an end. Thus, whatever connection God may have had with the existence of evil, whether as author or permitter, there is nothing in what he did permit unworthy of his power or wisdom or love.

C. But if people think that evil is of use, is it not likely to encourage them in sin?

W. It seems to me there is a question prior to this. Is it true that the wisdom and love of God have turned and are every day turning a necessary evil into an instrument to promote his own glory and his people's benefit? If so—and who can dispute it?—then there is nothing in this fact at all calculated to encourage men in sin? I own, indeed, it may be true, that, in consequence of your erroneous system of teaching they may abuse this truth; but neither I nor the truth I announce can be answerable for this. Is the gospel answerable for the fact that some turn its grace into a savior of death? Supposing, however, there is a possibility of an abuse of this truth, should not God's ordained teachers of his holy book counteract it, as they do the alleged evil tendency of the doctrine of justification by faith only?

A. I will own we ought not to dispute what you say for it is true, and therefore salutary.

W. I want to urge another thought. The fruits of the Spirit cannot be matured in a Christian, and he cannot be fitted for his Father's house without the existence of evil.

B. That is a strange position; how can you make it out?

W. Heavenly joys and rewards are not for those who have not sinned because they have no opportunity of sinning, and no temptation to sin; but for those who have both opportunity and temptation, and who by Divine aid resist and overcome. "How can I do this great wickedness and sin against God?" There can be no victory over the foe without a battle with him. No crown till after the cross. No virtue without temptation; and in proportion to the fierceness of the temptation does the resistance of it show the strength of

virtue and grace in the Christian. Thus we cannot be sure of the existence in us of true religion and virtue, nor of what strength they are, unless evil is in existence and we are tempted to yield to it.

D. Certainly a very important and practical observation.

W. Further, how can Christian graces be matured without exercise? and how can they be exercised unless evil is in existence, and we are plied with it? For instance, how can the Divine grace of forgiveness be exercised unless an injury is done? and how can we show the meekness and gentleness of Jesus Christ, except under provocation? And so with respect to all godly qualities. Let it, however, never be forgotten, that if our heavenly Father has for all these good purposes permitted evil to exist, he gives us Christians ample facilities to counteract and resist and conquer the fatal effects of evil. He urges upon us the all-powerful aids of his Spirit. He has given to us the means of grace. . . . Consider how very much all this comprehends; and then say what more God could have done for his vineyard than he has done. How grievous it must be to him, that when he looks for grapes, he finds only wild grapes!

A. I am being convinced that a deep and solemn responsibility rests upon us, especially upon some of us. If we, by our teaching have caused the people to err, what will be the consequences to us and to them?

D. If we have been wrong, let us be thankful that our eyes are at last opened. It is never too late to mend. It has been shown that man could not be made incapable of falling; that he ought not to be so made, and that evil has been permitted for necessary and benevolent reasons. Now, what is the end of all this, and how does it bear upon the main question, the extinction of evil?

W. Sin and evil were permitted for a necessary purpose. How obvious and reasonable then is the inference, that when the purpose is fully accomplished, it shall pass entirely away and exist no more! In other words, the attributes of God could not have been exhibited, and consequently the continued welfare of his intelligent creation could not have been conserved, nor virtues in human beings be matured without the presence of sin and suffering. But the attributes of God are now manifested; redemption, by the cross, has been completed; by and by he will, "of his gracious goodness, accomplish the number of his elect," and his kingdom shall have come, and have been established; when all opposition shall be put down, and every foe de-

stroyed. Now I ask, where will be the use of evil any longer? On what plea can it be endlessly continued, as you aver it shall be? If God can put it down, why should it not be done? If the Son of God can destroy the works of the devil, what considerations of wisdom, benevolence or utility can forbid it? Benevolence, as we have seen, was concerned in the permission of evil, and that very benevolence will demand its utter extinction when it has done its work.

*A.* If I could successfully oppose your positions I would do so; but I cannot. I must yield to clear Bible texts and strong sound reasons.

*W.* Let me then take advantage of the concession; and on the ground which has been laid, let me construct another argument for extinction. We have seen that the reasons for permitting evil, and for tolerating its continuance are, from their nature, but temporary. When their object is achieved it is needed no longer. This being the case I will lay down this proposition: Unless sin and suffering become extinct, the saints in glory cannot be happy. In proportion as a man is holy he is vexed and disturbed by sin, even here below; and in proportion as he is good and benevolent, he is distressed and made unhappy by the sufferings of his fellow-creatures. Now, the imperfect saintly nature through which he feels these things now, will be perfected in the heavenly state, and can be made more sensitive to them there than it is here. How then can saints be happy while they know—as you say they will know—that myriads of their fellow-creatures are ever suffering the most exquisite tortures that can be inflicted? A man must be lost to holiness and benevolence now if he can behold sin and suffering unmoved. Can glorified saints be without a heart to feel these evils and agonies? If they can, they are not saints; or, if they are, God must have given them a different rule of action and feeling there from what he gave them here; and he must have infused into them a nature far different from the nature he gave them in this world. But since all this is untrue and absurd, since saints will be perfectly and exquisitely happy, and since they cannot be so in the presence of sin and suffering, therefore, if only for their sake, these shall come to an end. In fact, the perfect bliss of the saints will be coeval with the utter extinction of sin and pain, and not before.

*D.* Now it is put to us, I confess I cannot see how the happiness of heaven can consist with the endless miseries of hell.

*W.* The question, then, whether evil shall

be extinct, resolves itself into the will of God. If it is his will, it will be done; but not otherwise. We may be allowed to suppose, that an infinitely benevolent, loving Being would wish to abolish all pain and sin, if he could do so consistently.

*A.* Can we suppose that any obstacle can be in the way, if he wishes it?

*W.* He must be consistent. "He cannot deny himself." Let us try this feature on various grounds. Does his truth forbid it? He has nowhere given the slightest intimation that sin and pain shall be endless; on the contrary, he has said they shall pass away; that he will make all things new, and that he sent his Son on purpose to destroy the works of the devil. His truth, therefore, cannot interfere with his wishes; but it falls in with them. Does his wrath forbid it? We have had positive proof that he does not keep his anger for ever. Does his justice? It has acquiesced in the destruction of an enormous amount of sin and evil; nay, it has helped in their destruction. Would it not be capricious to say, "So far and no farther"? If justice has helped to destroy some evil, why not all? Besides this part of the office of justice is to see to the welfare of the good; but their welfare, as we have seen, is inconsistent with the existence of sin and pain; therefore, justice would require their abolition; especially as truth and wrath do not require their continuance. Can it be that he is notable? I answer most positively and emphatically, No! No! a thousand times over, if that would increase the emphasis. All possible things are possible with him, though with no one else. We have seen he could not make a man God, and thus render him infallible and incapable of wrong. There is an absurdity in such a supposition, and an absolute contradiction. But there is neither absurdity nor contradiction involved in the supposition of the utter extinction of all moral and physical evil; and, as we have seen, there is no hindrance on account of truth or wrath or justice. He can do it, with the strictest propriety, if it so please him. Then does it so please him? The following considerations will help us to an answer: 1. God is the best of beings, and the most benevolent; and he is also the Fountain of goodness and benevolence in others. 2. If so, his benevolence is like ours, wishing for the extermination of sin and pain. The difference is in degree, not in kind. 3. The more benevolence we have, the more do we try to extinguish evil; but we are limited for want of power. 4. God's benevolence cannot lead him to an opposite line of conduct; and

stroyed. Now I ask, where will be the use of evil any longer? On what plea can it be endlessly continued, as you aver it shall be? If God can put it down, why should it not be done? If the Son of God can destroy the works of the devil, what considerations of wisdom, benevolence or utility can forbid it? Benevolence, as we have seen, was concerned in the permission of evil, and that very benevolence will demand its utter extinction when it has done its work.

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*D.* Now it is put to us, I confess I cannot see how the happiness of heaven can consist with the endless miseries of hell.

*W.* The question, then, whether evil shall

be extinct, resolves itself into the will of God. If it is his will, it will be done; but not otherwise. We may be allowed to suppose, that an infinitely benevolent, loving Being would wish to abolish all pain and sin, if he could do so consistently.

*A.* Can we suppose that any obstacle can be in the way, if he wishes it?

*W.* He must be consistent. "He cannot deny himself." Let us try this feature on various grounds. Does his truth forbid it? He has nowhere given the slightest intimation that sin and pain shall be endless; on the contrary, he has said they shall pass away; that he will make all things new, and that he sent his Son on purpose to destroy the works of the devil. His truth, therefore, cannot interfere with his wishes; but it falls in with them. Does his wrath forbid it? We have had positive proof that he does not keep his anger for ever. Does his justice? It has acquiesced in the destruction of an enormous amount of sin and evil; nay, it has helped in their destruction. Would it not be capricious to say, "So far and no farther"? If justice has helped to destroy some evil, why not all? Besides this part of the office of justice is to see to the welfare of the good; but their welfare, as we have seen, is inconsistent with the existence of sin and pain; therefore, justice would require their abolition; especially as truth and wrath do not require their continuance. Can it be that he is not able? I answer most positively and emphatically, No! No! a thousand times over, if that would increase the emphasis. All possible things are possible with him, though with no one else. We have seen he could not make a man God, and thus render him infallible and incapable of wrong. There is an absurdity in such a supposition, and an absolute contradiction. But there is neither absurdity nor contradiction involved in the supposition of the utter extinction of all moral and physical evil; and, as we have seen, there is no hindrance on account of truth or wrath or justice. He can do it, with the strictest propriety, if it so please him. Then does it so please him? The following considerations will help us to an answer: 1. God is the best of beings, and the most benevolent; and he is also the Fountain of goodness and benevolence in others. 2. If so, his benevolence is like ours, wishing for the extermination of sin and pain. The difference is in degree, not in kind. 3. The more benevolence we have, the more do we try to extinguish evil; but we are limited for want of power. 4. God's benevolence cannot lead him to an opposite line of conduct; and

he is not bounded by lack of power, nor hindered by circumstances. The answer then is clear, undoubted and unhesitating. God does wish and will to extinguish all evil of every kind. I ask, with the authority of truth, "Who shall dare to stay his hand, or say, What doest thou? And who ought to contradict his decree?"

*B.* Well, if that is not demonstration, I don't know what is. If I were umpire and judge I would say: Take your case; you have proved your cause.

*W.* I have told you why evil was permitted; and I think, I have shown that our heavenly Father always acts infinitely wisely, and well, and kindly. "Let everything that hath breath praise the Lord."

*A.* My mind is quite satisfied—you have displayed to us the eternal, great, grand scheme of the Sacred Three; and, truly, a magnificent one it is; and worthy of himself. I thought you wrong, but I now see you have a good cause in hand, and I wish you all prosperity in it.

*W.* God is giving his blessing to this new reformation; and I have good reason to know that he is preparing the hearts of thousands, who are ready to rise up as a great army, when what they deem the proper time shall come. I want them to be more bold and decided for the truth; but it is hard for them to go against wind and tide.

#### THE CONFERENCE OF BELIEVERS IN THE PRE-MILLENNIAL ADVENT OF JESUS CHRIST.

THE above-named Conference was held in New York City, Oct. 30, 31, and Nov. 1. It was a great gathering, and much valuable truth was brought before immense audiences, and has since been published in *The New York Tribune Extra*, filling twenty pages large quarto, four columns to a page, very small type, making a vast amount of reading, at fifteen cents, postpaid, to be obtained by addressing *New York Tribune*, New York City.

It is impossible for me to give any special account of the matter presented at this Conference, as my strength would allow me to attend but one of the addresses, nor as yet to read them all. I shall probably say more hereafter. I give below the opening address by Dr. Tyng, Sr., read by his son. It is most excellent.—ED.

DEAR BRETHREN: In the name of our common Lord, I salute you this day. We

here meet in the name of this exalted Redeemer—as believers in his divinity, his incarnation, his atoning death, his resurrection from the dead, his abiding intercession for those for whom he died, his future triumphant return to earth, as the final judge of man, the glorified Ruler, the everlasting portion of those whom he hath redeemed with his own death, clothed with his own righteousness, and justified before the throne of his Father and their Father—of his God and their God—in the perfectness of his work of merit, and by the glorious fulness of his acknowledged triumph and power. Our personal bond of union is our participation in this excellence and these attainments of man's Redeemer.

Accepting him, in all his offices in this relation, we partake together by his gift in all the blessings which he hath obtained, by his willing humiliation and his triumphant sacrifice for men. He has taught us that our security, our happiness, our faithfulness, depend wholly upon our personal union with him. We are saved, not merely by believing facts about him, or truths which he has taught, but by our living participation in him and with him through the power of his spirit. He is the vine. We are the branches. The living connexion which we must have with him. He has thus illustrated, as the branch cannot bear fruit if severed from the vine, so, also, must we be dead and helpless if separated from Jesus. Our whole spiritual heavenly life depends upon this vital connexion with him and our participation in the blessings which he has obtained and which he alone can impart. Thus he presents his historic future to his disciples, "In My father's house are many mansions; I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." This future, glorious coming of Christ is the very life of the hopes, the inheritance of his people. To the soul that really loves him, where he is in heaven, and prisons, not palaces, prove, if Jesus would dwell with us there.

Our relation is to be wholly this personal one with him. And our hope is always in the assured enjoyment of this. He is "the way, the truth and the life." How much the Saviour dwelt upon this personal relation in his last interview with his disciples, and how little some portions of modern christianity seem to realize it! It was laid at the foundation of all his last instructions and encouragements to his disciples. They are his disciples who, by the teaching and power of his spirit dwell—

ing within them, live and walk and act in him, by his power, for his glory. True religion, under this dispensation, is this living—by the indwelling power of the Holy Ghost—in unbroken personal union with this glorious Saviour. Of this he says, “I will not leave you comfortless. I will come to you.” “He that loveth me shall be loved by my Father; and I will love him and will manifest myself to him.” This living of our souls in Christ by the power of the Holy Spirit, and this living of Christ in us by the same power is the reality of true religion, and of this it is that our Lord says, “I will not leave you comfortless; I will come unto you.” “Because I live ye shall live also.” “At that day ye shall know that I am in my Father and ye in me and I in you.” This divine scheme of spiritual and heavenly relationship has been the history of the True Church of Christ, through all the succeeding ages of the Christian era. Union with Christ, living in Christ, following Christ, looking forward to the promised coming of Christ, and to an everlasting dwelling with Christ, have made up the character, the joy and the hope of true believers in every age, and these constitute their significant description with equal certainty in our day. The lovers of a Saviour are looking for his appearing, longing with increasing desire to see him as he is, to be with him where he is; and thus he offers for them all the earnest supplication: “For all who shall believe on him, through his word; that they may (all) be one; that they may be with him where he is”; that they may behold his glory which he had before the foundation of the world. Thus in the day of his ascending triumph they beheld his glory as a cloud received him out of their sight. And while in wonder they looked steadfastly toward Heaven as he ascended, angelic messengers addressed them: “This same Jesus, who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. In the belief of this coming the Church of Jesus has been one in every age. In the thankful anticipation of this new manifestation of their glorious Saviour, his Church on earth have always been in union, believing in his future advent, looking for his appearing, striving to seek the things which are above, that when Christ who is our life shall appear, we may also appear with him in glory. In this sure confidence in the reality of this personal advent of the Saviour to the earth on which he died, in the certainty of the confidence that the time of his glorious advent draweth near, we stand and wait.

Many of its preliminary facts have been accomplished; much that was necessarily antecedent in the history and condition of man has already passed, and every passing year brings the great fact in this history of earth still nearer, and diminishes the number of earthly events which are to precede its manifestation. Knowledge and interest in connection with this great event on earth have vastly increased, and increasing multitudes are looking for the Lord's appearing with enlarged understanding, with new convictions, with constantly brightening hopes. For some of us, necessarily, the interval of hope must be short.

Our earthly period of education has come near to this conclusion, and but little more can elapse before we shall see the Lord in his glory. As a fact in our personal history, it has become almost in sight. But some of us also believe that as a fact in the history of man, involving consequences of immense, outspread extent, and of vast relative influence in the welfare of the earth and in the external consequences which are to follow in divided experience, this great manifestation standeth at the door, and while many sleep the Son of Man will come.

In this solemn conviction we have assembled here, bringing together our several impressions, convictions and studies, that we may individually contribute to the general fund of knowledge, of observation and conviction, in reference to this great event in the history of the earth—the coming of man's Redeemer to assume the government which he hath purchased with his death, to restore the earth to his own dominion, and to gather into one redeemed fold the flock which have strayed upon all mountains, and have been scattered wandering through all the mazes of human ignorance, waywardness and moral and intellectual degradation. And I close with the expression of an earnest hope that infinite grace, almighty power and everlasting love may bless the earth on which we dwell, the land which we inhabit, the nation of which we are part, and the whole race for which the Son of God was content to die. The Spirit of God has been ready to teach and the Faithfulness of God has covenanted a future restoration and opened the Hope of Everlasting Glory.

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[The three following short articles I have copied from the Toronto *Evening Telegram* of Nov. 5, sent me, I presume, by my friend JAMES LESSLIE, Esq. They are worthy of

note in these days of "orthodox" proscription.

—ED.]

THE WESLEYANS AND ETERNAL TORMENT.

TO THE EDITOR OF THE "TELEGRAM":

SIR: This burning question—literally such—continues to give our Methodist brethren some trouble, and is likely soon to give them more. The Rev. William Impey has recently resigned his office as General Superintendent of the Wesleyan Mission in Southern Africa. Some time ago, Mr. Impey, with a noble courage of his convictions, wrote to the Mission Secretaries in London, expressing his inability any longer to enforce on his brethren, or the Kaffir converts of the Mission, the "plain, grammatical sense" of the words in the Wesleyan Catechism, that "hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented by the fire and their souls by a sense of the wrath of God." Thereupon he was peremptorily ordered to come to London "to confer with them," the result being that he was compelled not only to resign his mission work, but all connection with the Wesleyan ministry, after forty years' earnest and successful service, no recognition of those services being offered in any form by the Conference. Truly the tender mercies of the orthodox are cruel. But worse remains behind. The chosen apologist of Methodist doctrine, the Rev. G. W. Olver, the Fernley lecturer on "Life and Death," at Bradford, has been weighed in the balances of the Conference, and found wanting in the brimstone element. The lecture was not considered satisfactory, the usual vote of thanks was omitted, and the lecture was published by the lecturer without any official imprimatur. Under these circumstances Mr. Olver declined to accept the *honorarium* provided for by the Foundation. We may on a future occasion refer more fully to the lecture itself.

W. MAUDE.

DR. CHALMERS ON CREEDS AND CONFESSIONS.

The following communication recently appeared in the Montreal *Witness*:

From a new edition of Dr. Hanna's "Life of Chalmers" we cull the following paragraph, which is well worthy the serious consideration of our ecclesiastical friends:

"Busied with his pamphlet on the Evangelical Alliance, in which he (Dr. Chalmers) was dealing with the proper place and use for confessions of faith, 'I look,' said he, to one of his daughters, 'on catechisms and confes-

sions as mere landmarks against heresy. If there had been no heresy, they wouldn't have been wanted. It's putting them out of place to look upon them as magazines of truth. There's some of your stern orthodox folk just over ready to stretch the Bible to square with their catechism; all very well, all very needful as a landmark, but (kindling up) what I say is, do not let that wretched, mutilated thing be thrown between me and the Bible.' 'Bacon,' said his daughter, 'compares the Bible to the well-spring,' and says, 'he were a huge fool that would not drink but from a tank.' 'Ha! ha! where does Bacon say that? It's nasty in the tank, too, whiles.'"—*The London Christian World*.

TO THE EDITOR OF THE MONTREAL "WITNESS":

SIR: The publications referred to in the above paragraph from the *Christian World*, and so little esteemed by the leading minister of the Free Church, it is much to be lamented, have been translated, and are being printed in the Chinese language for the use of the Presbyterian missionaries in that country. Is the Bible alone not sufficient in the hands of intelligent Christians for the enlightenment, conversion and salvation of the heathen? We learn from the Word of God that "The law of the Lord is perfect, converting the soul." Must the poor ignorant heathen be taught, nevertheless, to drink out of the sectarian "tank," while they have free access to the life-giving spring? Is not this dishonoring to God, and calculated to maintain disunion in foreign lands, where none should exist, as well as to impede the progress of "the truth as it is in Jesus?" These "wretched and mutilated things," as Dr. Chalmers terms all human creeds, should not once be named, especially by Protestant missionaries to the heathen.

A SUBSCRIBER.

FOUNDATION PRINCIPLES OF CHRISTIANITY.

"FAITH, HOPE AND CHARITY."

WE have these in 1 Cor. xiii. 13; Col. i. 4, 5, and 1 Thess. i. 2, 3—stated didactically to the Corinthians, and acknowledged as practically exemplified in the Colossians and the Thessalonians. I am not aware of their occurrence together elsewhere in the word. But taken together they are the three characteristic and distinguishing principles of Christianity, and as such they may well claim consideration.

Very fully and blessedly the higher truths of the word are set out before believers in these latter days—death, resurrection, union with Christ and standing in him in the heavenlies; the truth concerning the body and bride of Christ, the indwelling and presence and rule of the Holy Spirit, and concerning the assembly of God. But while we cannot very well be too much occupied with these truths—with all truth in its place—these three foundation truths which we have proposed to notice here, which are of so very personal, practical and experimental a nature, do much need our individual consideration.

Throughout 1 Cor. xiii. there is an obvious contrasting of love with gifts; maintaining the excellence of the former. There is deep admonition in this—even in the very place in which it occurs, the chapter of love (xiii.) occurring between that wonderful chapter of the body of Christ and gifts therein (xii.) and the chapter of the exercise of gift in the assembly (xiv.) All gift, we thus see, to be properly exercised, and in right spirit, must first have its baptism in love—must pass through love. In other words, love must pervade and characterize the entire exercise of gift; exercise of gift, so to speak, coming up out of love as its animating principle. This contrast, but now including faith and hope, as a sisterhood of three, has its climax in the closing verse of the chapter, “Now abide.” The gifts being more temporary and less necessarily possessed—less of the nature of a Christian—these three graces are vital and essential, as constituting the very nature of the Christian. Now, therefore, these abide—Now here their sphere and arena—these are to be exercised, not set aside nor their use postponed.

Now a few words as to each of the three distinctively.

**What of FAITH?** This assuredly is essential. Disallowance, rejection first of the word, and then of Him who was the word, was the culmination of Jewish guilt. God simply claims credence for all he says. And if faith is, properly speaking, simply an assent or credence on account of the veracity of him who speaks, then there is not any merit of itself in my believing God. Nothing else than assent or credence ought for a moment to be; and if my soul assents to the testimony of God's word both as to what I am and as to what God and his Christ have done for me, then I am saved on the principle of faith.—Heb. xi. There is thus the mixing of faith with the hearing of the word, and there is rendered the due and resulting obedience of

faith. It cannot be otherwise. So Abraham believed God, and it was counted to him for righteousness.—Romans iv.

God's complaint of old was, “How long will it be ere ye believe me?” for he was not believed either as to his promises or threatenings. This was man; and it reflects a sadly exact historical character upon Israel's failure to have it said, as in Deut. xxxii. 20, “They are children in whom is no faith;” being the first occurrence, we believe, of that word in the Old Testament. Here was want of the first principle of that which should characterize God's people. For God's people should be simply and necessarily believers.—Heb. iii. And it is only they who live on the principle of faith who really live.—Heb. ii. 4. We see from the word what is lost through unbelief; what, owing to their little faith, the disciples lost; the very sin and failure of believers being unbelief. This is, indeed, the root of failure.

See that picture gallery of illustrations and exemplifications of faith in Heb. xi. What scope faith has! faith in God; faith in Christ; faith for justification, deliverance, obedience, walk service, as, indeed, apprehending what the Father, and the Spirit and the Son are to me and for me, as opposed to the world and the flesh and evil against me.

**HOPE.** This is inclusive of much, and has wondrous scope. It is living hope exercised upon certainties which have been revealed. The Lord's coming is the fulness of it. He himself is our hope. As to his coming, what is really the heart's expectation is himself—the person of Christ. Revelation and intelligence are needed to know all that will be brought to us, or we brought into at that event, but He himself comprises it all and is superior to it all, so that it is he who expresses it all, and he suffices to the heart.

**LOVE.** Who can tell it out? God is love. And it is because he is love, and we are made the children of God, that love is the manifestation and development of the new nature which is of God. The expression of that nature and conformity with it is “the acting and feeling,” as another has said, “according to his likeness.” In 1 Cor. xiii. how love is dilated upon! It results from birth and relationship as God's children. It is the exercise of the affections of the heart upon an object which is supreme. With the believer it is God himself, because he has revealed his love. We love him because he first loved us; and we love the children of God because they are his. This is its principle and its order in sequence. That it is to God and to be exer-

cised towards his people down here.—See 1 John iii. 5. His saints are thus the objects given us to love next to himself. Without love the family characteristic—that which expresses the nature of the children of God—is wanting.

A fully stated conversion is, being turned from idols to serve the living and true God, and to wait for his Son from heaven, with the knowledge of sins forgiven, having these three elements—and in its nature really including these three principles—faith, hope and love; and while these three principles constitute the Christian character, the measure of their exercise results in the more or less developed Christian character of truest type. Faith sees him; love communes with him, and realizes what he is, and loves those who are his; and hope looks for him. Faith in him, love to all his saints, and the hope of his coming are, therefore, very real exercises of the soul; and comprehensive enough, perhaps, but very briefly, we may have shown what we are to understand by the faith and hope and love of these three quoted scriptures. They admonish us of liability to failure. Not that Christianity is a failure, but Christians, tested by these ever-abiding first principles, are liable to be found failures.

Be it remembered these graces have their places and are to be exercised now and down here. They have a present, positive and active character, and as distinguished from gift, they are expected of all who are in Christ, whether male or female, without difference or distinction; and it is very blessed to know that these graces, which are so precious and so paramount, and which stand so truly in our individual responsibility as Christians, may be and are so fully exemplified by the sisterhood in Christ. Here is room for them for all the exercises of faith and hope and love.

The practical question for our consciences and hearts is, "Are these graces laid upon the shelf, so to say, unexercised and unused, or are they in use and actively now abiding in each of us, not doctrines stored away, but exercises of the heart in daily practice?" We are otherwise not acting in true and proper Christian character. These three must needs abide, and the greatest of these is love, because that which expresses God's nature, that which most goes out towards others, that which most endures, that which continues and will have its fullest exercise in the glory.

There is, indeed, a character of continuance for the other two, no doubt. Confidence and trust may be exercised in the glory and hope,

which, though satisfied when the Lord comes, may stretch onward throughout the glory. But love must have its largest scope in the glory.

But, nevertheless, more exactly speaking here, faith is in the Lord as the now *absent* One; hope is in him as the *coming* One; and love is to all his saints as those who are his and are to be gathered with him. Thus these are a present test of the present condition of one's soul. Conscience may be exercised about them, as truly to be considered the foundation principles—the *sine qua non* of Christianity.—*Selected.*

### THE CHRISTIAN LIFE.

THE Christian's life in this world is a life of anticipation—of looking forward into the future. His present enjoyment is derived to a great degree from his thoughts of what awaits him in the future, "for the grace that is to be brought unto him at the revelation of Jesus Christ."—1 Peter i. 13.

He travels a rough and thorny way here—a pilgrim and a stranger—having many difficulties to surmount and trials to endure, together with the scoffs and persecutions of the world. And if he had no hope of a better condition in the future he would be "of all men the most miserable." But the consideration of the glories that are reserved for him changes the whole aspect of his pilgrimage, causing him to rejoice in tribulation and glory in the cross of Christ, knowing that everything worketh together for his good, and that his afflictions here—while he keeps *looking* into the eternal future—will work for him "a far more, exceeding and eternal weight of glory."

Nothing will be more sure in causing a person to backslide from God and become entangled in a yoke of bondage than to keep his eyes and mind continually on the present with its trials, perplexities, poverty, persecutions, crosses and temptations. He will soon lose his zeal and earnestness in battling for the right, and, becoming careless and indifferent he will be overcome by the enemy and borne along by the tide of sin to death.

On the other hand, there is no surer way for a Christian, if he would be an overcomer, than to keep his mind and heart on the glories promised—and if he keeps his mind upon them his heart or affections without doubt will be upon them too.

It is impossible to backslide while we by living faith keep our mind on what God has promised to give unto the faithful. This is

what inspired the apostle Paul to endure all the hardness which he encountered. "Forgetting those things which are behind," he says, "and reaching forth unto those things which are before, I press toward the mark for the prize." Again we read: "Unto them that *look for him* shall he appear the second time without sin unto salvation"; and this "hope we have as an anchor to the soul both sure and steadfast." It holds and keeps us amid all the storms that may beat against us while upon the sea of probation.

The perils thicken. The day of the Lord is nighing. Our redemption is almost here. The prize will soon be obtained. "Look not behind . . . remember Lot's wife." Keep looking toward the promised land.—*Selected*

### HOPE.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen."—Rev. i. 7.

DOUBTLESS one of the divine secrets of the marvelous power of the Bible over the human soul is to be found in the fact that it is so emphatically the Book of Hope. It is a great characteristic, indeed, of both the old and New Testament, that they look so much more to the future than any other book. They consist very largely of Prophecy, and the field of Prophecy is the field of Hope—THE FUTURE. The face of Hope is ever looking forward—onward; she cannot look back without ceasing to be herself; her eye is ever searching for and into that which is still unseen—her finger is ever directed toward the point where, anon, the yet unkindled splendor of the dawn shall be seen flaming in the forehead of the morning.

"Primeval Hope, the *Aonian* Muses say,  
When Man and Nature mourned their first decay;  
When every form of death, and every woe,  
Shot from malignant stars to earth below;  
When Murder bared her arm, and rampant War  
Yoked the red dragons of her iron car.  
When Peace and Mercy, banished from the plain,  
Sprang on the viewless winds to heaven again:  
All, all forsook the friendless, guilty mind,  
But Hope, the Charmer, linger'd yet behind."

So sings the poet, and so says the heart. And it is just because the great subject of the Apocalypse is "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"; which is, or should be to the Christian, in comparison with all other hopes, as the sun.—*Selected.*

We must neither lead nor leave men to mistake falsehood for truth.

## PARALLELS BETWEEN THE NATURAL AND THE SPIRITUAL CREATIONS.

BY G. B. STACY.

THAT the New Testament Scriptures teach us plainly that we stand related to **two** creations will not for a moment be called in question. The one natural the other spiritual. And while the Apostle tells us in his great argument on the resurrection, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Nevertheless, the natural constitutes simply the preliminary details of the spiritual, the one being only the complement of the other. Hence we read, "In the beginning was the word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was LIFE, and the life was the light of men." The Lord himself declares, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." And the great Apostle to the Gentiles declares that "He is the image of the invisible God, the first-born of every creature; for by Him were all things *created* that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him, and He is before all things, and by or in Him all things consist. And He is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell."

It was the mission of Paul to disclose to the church the manifold wisdom of God, "and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus the Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in the Christ Jesus our Lord." And so He hath been "working all things *after the counsel of His own will.*"

When, therefore, "the Word" spake it was done, and when "He commanded it stood forth," and so creation (the natural) was accomplished by the Word, the Life, the Lord, and IN HIMSELF, for "all things consist in Him," that is, exist in Him or are com-

prehended in Him as the acorn comprehends the oak or as Abraham comprehended, in his loins, Levi and all his posterity. Thus the natural creation was not only by Him but for Him and in Him, and so all fulness dwells in Him—the beginning and the ending—permitting the free action of the natural and the unrestrained development of its earthy and sensuous tendencies. The spiritual is designed to conserve, to educate, to train into symmetry and to quicken into spiritual life the natural. For it is the good pleasure of our Heavenly Father's will, and which "He has purposed in Himself, that in the dispensation of the fulness of times He might gather together *in one all things in the Christ*, both which are in heaven and which are on earth; **EVEN IN HIM.**"

Now, as the Apostle teaches us that as we have borne the image of the earthy we shall also bear the image of the heavenly, and as it is clear that the natural are only types and patterns of the heavenly, we are justified in looking for the two creations to run parallel with each other in every phase of their characteristics in which the one can possibly typify the other. We suggest, then, that the natural typifies the spiritual in the constitution of the evening and the morning with the natural day. And, further, in the occupation of six days in the consummation of that creation. It is not necessary that we should find each day's work on the physical constitution of our planetary system typifying some special phase of the new creation; perhaps they may, but that is not necessary to our present argument. We proceed to the creation of man out of the dust of the earth. We have already seen that the purpose of God was arranged and determined before the foundations of the earth were laid; and that the entire creation was wrought in the Christ, *its Life*, and by His power. That *He* constitutes the vital essence, the living force thereof that it consists in Him, and the configuration of Adam as the all-comprehending head of the race, including in the prepotency of his physical nature every individual of his posterity, was but the initial point of the spiritual creation.

But when Adam was made "The Lord God said, it is not good that the man should be alone; I will make him an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took out one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made He a woman and brought her unto the man. And Adam said, this is now bone of my bones and

flesh of my flesh; she shall be called woman because she was taken out of man."

We propose to show that this is the grand type of the Bible. The creation of the all-comprehending head and representative of the race. Hence he was created in the image and likeness of God, not perhaps as the individual, but as the generic head of the race. But he was found incomplete, and it was not good for him to be alone; in order, therefore, that his helpmeet should be so in reality, she must be "bone of his bone and flesh of his flesh." Hence he was put into a profound sleep which should last until one of his ribs should be taken out of his side and configured and made meet to be his lovely bride and proper helpmeet.

In the natural creation God formed Adam out of the dust of the earth. In the new creation he formed the "second Adam" out of the flesh of our nature, hence "the Word was made flesh," and thus identified with it in all its past evolutions. And as the life in which the race exists and consists stretches along back to Adam, embracing and comprehending every individual of the race, or placing Himself in precisely the same relations to the race that Adam himself occupied.

This, however, is only the embryotic stage of the new creation, for it became him for whom are all things in bringing many sons to glory "to make the Captain of their salvation perfect through suffering." Hence, in his fleshly person he must expiate the sins of the race as comprehended in the body prepared for him; thus he was wounded for our transgressions, "he was bruised for our iniquities, the chastisement of our peace was laid upon him, and by his stripes we are healed," for he "died for our sins and rose again for our justification."

It was thus identified with the race as its life, clothed with its flesh and comprehending every one of its individuals in his person, "when he had by himself purged away our sins, that he sat down at the right hand of the Majesty on high," having "abolished death and brought life and immortality to light," or "led captivity captive." He was now the brightness of the Father's glory and the express image of his person; but, like Adam, he needed a helpmeet; hence he must *visit* the nations to open and woo their hearts that he might separate or sanctify to himself, as a chaste virgin, those he would present to himself as his purchased Bride, "without spot or wrinkle or any such thing," *holy and without blemish.*

In order, therefore, to the separation and

formation of his espoused, it became necessary that the body of his flesh, *the race*, should be caused to fall into a "*deep sleep*"—a spiritually *unconscious state*—that they might have no conception of the separation the Lord is making out of or from among themselves; and thus we find the parallel between the natural and spiritual creations. The world "*knows you not, because it knew him not.*" The natural man receiveth not the things of the Spirit of God, neither *can he know them*, because they are spiritually discerned. And this spiritual unconsciousness must continue until the espoused Bride is complete; for, like Eve, she must be "*the mother of all living,*" the source and channel of resurrection life for the redeemed and reconciled race. "*The seed of the woman,*" "*the seed of Abraham,*" are "*the Christ*"; "*the Christ*" is the perfected "*Church of the first-born,*" made up of the head and all the members of his body, or the Adam and Eve of the new creation.

Thus we verify James' version of the purpose of God to *first* visit the nations "*to take out from among them*" all found worthy to bear the name of their Redeemer and would-be Husband as his unblemished Bride: that *after* the nuptials are consummated all the prophetic assurances of blessings to the posterity of Abraham and the nations may be wrought out and accomplished.

The prophetic blessings are not one until the marriage of the Lamb has taken place. For James says: "*After this I will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.*"

It seems meet and proper, if the new creation has its Adam and Eve, that the completion of this *generic head of the creation* should also be accomplished during the sixth day of this spiritual order of things; and as the apostle has taught us that as pertaining to God who is Spirit, a thousand natural years are but as one day, we may expect the Bride to be ready for presentation to her Husband during the six thousandth year of Adamic creation.

The question, then, becomes all-important, What is the present age of the Adamic creation? As it is manifest none of the promised blessings to Abraham or his posterity can be performed until after "*the marriage of the Lamb has come and his wife hath made herself ready*"; the new creation can-

not proceed until the perfection of its generic head is complete.

But these questions I must leave for another paper, simply remarking here that all the argument hitherto used to deny the possibility of probation in the ages to come are hereby swept away as the most flimsy cobwebs are swept away by the storm.

## THE SECOND ADVENT OF CHRIST.

### IS IT LITERAL AND PERSONAL?

"Knowing this first, that there shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter iii. 3-4.

THE object of the writings of St. Peter, as stated by himself, was to furnish a synopsis of the teachings of both prophets and apostles with respect to the great salvation, and to keep his readers specially admonished as to what they were to expect. And as the substance of evangelical doctrine is contained in his epistles in general, so the substance of evangelical prediction is contained in this chapter in particular. I cannot enter into all the details, but will select a few topics which may profitably engage our meditations.

I. The first I name, and that which forms the centre in a group of wonders and at once determines the period to which the whole subject relates, is the announcement that Christ is to return again to the earth. It is this doctrine that the whole passage is meant to assert, defend, elucidate, and enforce in its practical bearings. It is a doctrine, also, remarkably prominent in the sacred writings. As a subject of hopeful expectation to the pious, and of terror to the ungodly; it is the most formally, repeatedly, and constantly affirmed. To say nothing about the Old Testament (which is just as full of it as the New, but which does not always distinguish, very clearly between the first advent and the second), there is hardly a chapter in all the evangelical writings which does not in some way refer to it. The Saviour himself, during his lifetime, spoke largely of a period when the mourning tribes of the earth "*shall see the Son of man coming in the clouds of heaven with power and great glory,*" and when "*he shall send his angels, with a great sound of a trumpet, to gather his elect from the four winds.*" (See Matt. xxiv. 25; Luke xxi.) The mysterious heavenly personages who appeared when he made his triumphant ascension from the Mount of Olives said to

those who witnessed it, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 9, 11. Paul declares that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God."—1 Thess. iv. 16. In the epistle to Hebrews we read that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews ix. 28. Peter says of himself and his fellow-apostles, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."—2 Peter i. 16. John says, "Behold, He cometh with clouds, and every eye shall see him, and they also which pierced him. Even so. Amen."—Rev. i. 7. And in the very last words which close the canon of Scripture it is written, "I Jesus have sent mine angel to testify unto you these things in the churches. Surely I come quickly. Amen."—Rev. xxii. 16–20.

I know not of another doctrine of the gospel that is announced with more perspicuity or solemnity. Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a creed in Christendom, so far as I know, which does not embrace it as an essential part of the Church's faith. "He shall come to judge the quick and the dead," says the creed which bears the name of The Apostles. "He shall come again with glory," says the Synod of Nice. "We believe that Thou shalt come to be our Judge" has been for ages sung in the *Te Deum*.

The great Confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the Creed of the Apostles." "He ascended into heaven, and there sitteth, until he returns to judge all men at the last day," says the Church of England. "We do believe, out of the Word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner, as hitherto he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of the quick and dead," says the Confession of Belgia. And with the same unequivocal fulness is this article incorporated in all our hymn-books and liturgies, celebrated in

our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed, it is one of the great mountain peaks of Christianity—one of the three grand particulars in which its sublimest substance lies. The incarnation, the cross, and the second coming are the stems upon which everything distinctive in Christianity is suspended, to which its whole doctrinal system is 'adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the Church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us anything, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as a truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet, is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard in the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his Church by his miracles and prayers and tears and blood.—J. A. SEISS.

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Every truth, like true coin, has its counterfeit.

As a consciousness of peccability in moral conduct leads us to utter with sincerity the words, "who can tell how oft he offendeth? Oh! cleanse thou me from my secret faults"—the consciousness of peccability in judgment should make us equally ready to add, "who can tell how oft he mistaketh?"

## THE MISSION OF A FACE.

SELECTED BY B. S. MILLS.

[Written on seeing the picture of a gentleman eighty years of age.]

There's a look in your face that reminds me  
Of the faces I see in my dreams,  
When I sit down beside the "Still Waters"  
That gladden the heavenly streams.  
There's a look that suggests to me vict'ry  
Over all that is petty and base,  
As of one who had fought and had conquered,  
Yet carried of battle no trace.

Not a scar nor a stain of life's battle,  
Not a hint of a rapture struck down,  
No mark of a cross or its anguish—  
But a glory befitting a crown.

O soul that arises triumphant,  
With a smile like the angels, I ween,  
Whisper low in my ear the glad secret  
That maketh your sight so serene.

Are the gates of the city so near you  
That the heavenly joy you behold  
Of the angels who walk in their beauty  
The streets that have pavings of gold?

Do the toils and the burdens of living,  
Seen backward, all glorified shine,  
And youth's cup, that was bitter as wormwood,  
Thrill the pulses of mem'ry like wine?

Do cares and ambitions seem trivial,  
And vain all the tears youth must shed?  
Or comes there an insight of comfort  
When eighty's snows lie on the head?

No answer! The calm face is shining  
Like the souls up in heaven, I ween,  
With a strength that is ever suggesting  
A star that is high and serene.

No answer! And yet I am richer  
For the glimpse of a spirit that wears  
So lofty and noble a courage  
After all of life's toils and snares!

AGNES LEONARD HILL.

38 Aldine Square, Chicago, Ill.

## BE CHEERFUL, CHRISTIAN.

An old Scottish divine, in commenting on Psalm c. 2, "Serve the Lord with gladness," says: "Your serving him doth not glorify him, unless it be with gladness. A Christian's looks glorify God. We glorify God by walking cheerfully. It is a glory to God when the world sees that a Christian hath that within him that can make him cheerful in the worst times. He can, with the nightingale, sing with the thorn at his breast. The people of God have ground of cheerfulness. They are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without. If we consider what Christ hath wrought for us by his blood, and wrought in us by his Spirit, it is a ground

of great cheerfulness, and this cheerfulness glorifies God. It reflects upon a master, when the servant is always drooping and sad: sure he is kept at hard commons; his master does not give him what is fitting. So when God's people hang their harps on willows, sure they do not serve a good master, and repent of their choice; this reflects dishonor upon God. As the gross sins of the wicked bring scandal upon the gospel, so do the uncheerful lives of the godly. Religion doth not take away our joy, but refines and clarifies it. It doth not break our viol, but it tunes and makes our music sweeter."—*Selected.*

## "THE RESTITUTION OF ALL THINGS."

I SHALL now show that God's purpose, by a first-born from the dead to bless the later-born—as it is written, "So in Christ shall all be made alive"—is fulfilled in successive worlds or ages (*aiones*), or, to use the language of St. Paul, "according to the purpose of the ages" (*kata prothesin ton aionon*, Eph. iii. 11), so that the dead are raised, not all together, but "Every man in his own order—Christ the first-fruits—afterward they that are Christ's at his coming" (1 Cor. xv. 23); which latter resurrection, though after Christ's, is yet called "the resurrection from among the dead" (Phil. iii. 11), or "the first resurrection."—Rev. xx. 5.

Now, it is simply a matter of fact that Christ, the first of the first-fruits, through whom all blessing reaches us, rose from the dead eighteen hundred years ago, while the Church of the first-born, who are also called first-fruits (Jas. i. 18; Rev. xiv. 4), will not be gathered till the great Pentecost. Some are, therefore, freed from death before others; and even of the first-fruits, the Head of the body, as in every proper birth, is freed before the other members. So far it is clear that this purpose of God is wrought, not at once, but through successive ages. But this fact gives a hint of further mysteries, and some key to the "ages of ages" (*aiones aionon*), which we read of in the New Testament, during which the lost are yet held by or under death and judgment, while the saints share Christ's glory, as heirs of God, in subduing all things unto him.

The fall here gives us some shadow of the restoration. For just as in Adam, all do not come out of him or die at once, but descend from or through each other, and generation after generation, though all fell and died in him when he fell and died, as part of him, and therefore partakers of his sad inheritance, so in Christ, though all have been made alive

in him by his resurrection, all are not personally brought into his life and light at once, but one after another, and the first-born be ore the later-born, according to God's good pleasure and eternal purpose.

The perfect key, here as elsewhere, is to be found in the details of that law, of which "no jot or tittle shall pass till all be fulfilled" (Matt. v. 18); the appointed "times and seasons" of which, one and all, are the types or figures of the "ages" of the New Testament; for there is nothing in the gospel the figure of which is not in the law, nor anything in the law the substance of which may not be found under the gospel; God's once oppressed and captive Israel being the vessel in and by which he would show out his purpose of grace and truth to other lost ones.

Observe, then, that not only the first-fruits are gathered, some at the feast of the Passover, and others not till Pentecost, while the "feast of tabernacles," or, as it is called, the "feast of ingathering," is not held until the seventh month, "in the end of the year, when thou hast gathered in thy labors out of the field" (Exod. xxiii. 16); but no less distinctly both cleansing and redemption are ordained to take effect at different times and seasons. I refer to those mystic periods of "seven days," "seven weeks," "seven months," "seven years," which last complete the Jubilee, which are all different times for cleansing and blessing men—the former of which are figures of "the ages," the last of "the ages of ages" in the New Testament; under which last blessed appointment all those who had lost their inheritance and could not go free, as some did at the Sabbatic year of rest, might at length, after the "times of times," that is, the "seven times seven years," regain what had been lost and find full deliverance. For in the Sabbatic year the release was for Israel only, not for foreigners; while in the Jubilee liberty was to be proclaimed to all the inhabitants of the land.—Lev. xxv. 10.

What is there in the ordinary gospel of this day which in the least explains or fulfils these various periods, in and through which were wrought successive cleansings and redemptions, not of persons only, but of their lost inheritance? And if in the gospel, as now preached, no truth is found corresponding with these figures of the law, is it not proof that something is at least overlooked? God knows how much is overlooked from neglect of these Scriptures, which St. Paul tells us are needed "to make the man of God perfect" (2 Tim. iii. 16, 17), but which by some are openly despised and by others are neglected

as the useless shadows of a bygone dispensation. In them is the key, under a veil perhaps, of those "ages" and "ages of ages," during which so many are debtors and bondsmen under judgment, without their inheritance. And though indeed it is true that "it is not for us to know the times and the seasons which the Father hath put in his own power" (Acts i. 7), it is yet given us to know that there are such times and seasons, and, in knowing it, to gain still wider views of "the manifold wisdom of God" and of "the unsearchable riches of Christ," our Lord and Saviour.—*Selected.*

### "HE REDEEMED ME!"

THE tears of a slave-girl, just going to be put up for sale, drew the notice of a gentleman as he passed through the auction-mart of a Southern slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard, harsh homes they came from; but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her she was free.

She had been born a slave, and knew not what freedom meant. Her tears fell fast on the parchment which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way; and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath she said, "I will follow him—I will follow him; I will serve him all my days"; and to every reason against it she only cried, "He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as all did, the loving, constant service, night by night and day by day, she had but one answer, and she loved to give it—"He redeemed me! He redeemed me! He redeemed me!"

"And so," said the servant of Christ, who spent a night on his journey in a highland glen and told this story in a meeting where every heart was thrilled, "let it be so with

you. Serve Jesus as sinners bought back with blood; and when men take notice of the way you serve him—the joy that is in your looks—the love that is in your tone—the freedom of your service—have one answer to give—“HE REDEEMED ME!”

### THE BIBLE EXAMINER.

BY ELD. S. W. BISHOP.

PEOPLE often talk about trusting the Lord, when the kind of trust they mean is entirely unscriptural. I do not believe it would amount to anything for any one to sit down and “trust God” to teach him to read when ample facilities were within his reach to accomplish this purpose, and he persistently refuses to avail himself of the helps proffered him. I do not believe that the strength, vitality, and the replenishing of the waste of the system that can only be obtained by eating wholesome food, will ever be given us while we refuse to take that food, or knowingly persist in taking unwholesome food into the stomach, no matter how much we may suppose that we trust in God. I no more believe that our trust in God for the means to issue the BIBLE EXAMINER will pass current in heaven while we either neglect or refuse to do what we can to assist in the work.

There is another point. It is remarked sometimes that “if the Lord wants the EXAMINER published he will furnish the means.” I do not question His ability to do so in the least. The silver and the gold are his, and the cattle on a thousand hills are his. Yes, his resources are infinite. There is, however, a principle involved in the above statement that needs looking into. If the EXAMINER was to stop for the want of means, would the fact that it was a necessity to stop it for that reason prove that the Lord wanted it to stop? If a special providence is manifested in stopping a periodical, there must be special reasons for such intervention. If *the Lord* stops a paper he must have good reason for so doing; and I know of but one reason that would cause Divine interference, and that one reason must be that the teachings of such periodical are perniciously erroneous. The infinite Father is not governed by fancies. If I were to believe in a providential discontinuance of the EXAMINER, I should base my belief on the contingency named above; for I could not believe it possible for the Lord to interfere in stopping it for any other reason. I am, however, fully aware of the truth taught in all the Scriptures, that in all His dealings

with the children of men He treats them as being entirely free in the exercise of their will, and treats them thus because they are free, absolutely free, in the exercise of their volition.

Now for the application of these principles. There is not a single patron of the BIBLE EXAMINER who believes that God will move on any one to withhold funds from the support of that magazine because its teachings are pernicious. We all most fully believe that it advocates great principles of truth that are not either believed or published by any of the leading publications in America. If, therefore, God interferes at all, *we* must believe it will be in favor of the Magazine, for he will not oppose his own truth. So much for the first principle.

That there is no necessity for the EXAMINER to be discontinued I am fully aware is an established fact. If those who read the EXAMINER would practice one-half the economy that some are compelled to practice, means would be abundant. If some would lessen their certificates of deposit *a mere trifle* comparatively, there would be no lack. If, however, we are disposed to gratify our pride, our appetites, our covetousness or ourselves in anything that is needless and let the EXAMINER go down for lack of funds, I do not believe that God will work a miracle to furnish us with religious reading that is needful for our comfort, instruction and edification. It is possible that the Magazine in which we are so much interested may be suspended, much as some of us would be pained to have it so; but its suspension cannot be attributed to a lack of earnest, untiring zeal and effort, self-abnegation and sacrifice, on the part of its venerable Editor. It will not be suspended because there is not abundant means in the hands or within the reach of its readers. It will not stop because God *wants it to stop*; and we had better not lay it to the Lord if *we* let it stop. It *will* stop unless somebody furnishes the means to keep it going. Will we send in the means and relieve our editor from a portion of the cares and anxieties that burden him in his accumulated years? or will we let him bear all the burden and we only share in the blessing that is borne to us monthly in the columns of the BIBLE EXAMINER? And shall we share the fulness of the life of the eternal ages if we refuse to obey Christ here?

“Bear ye one another’s burdens, and so fulfil the law of Christ.” Refuse to bear them, and break the law of Christ.

West Meriden, Conn.

## FAITH.

BY CYRUS MENDENHALL.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

OUR religion is built up and sustained by faith. This it is that prompts us to crucify the flesh, to abstain from worldly conformity, and to abound in good works. By faith we are justified and hope to participate in the joys and blessings of the Abrahamic covenant, because we believe that if we are Christ's then are we "Abraham's seed and heirs according to the promise."

Christ is the grand central point upon which our all depends, and faith in him makes us claimants of the "exceeding great and precious promises" which are recorded in the Scriptures.

Are we strong in faith? Do we permit doubts to arise? If we are in "Doubting Castle" does it not imply that we disbelieve the Bible, and are afraid God will fail to fulfil his word? We need to lean hard upon him, trusting like little children and fearing nothing.

Unbelief is a species of sin gotten up by the adversary to lead us from rectitude; it opens a place in the heart for the entrance of evil, and no man can be an earnest working Christian if he doubts his own acceptance.

God wants implicit faith—the whole heart—entire consecration. Our blessed Master has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." We find no half-way work. There is no middle ground. It is all Christ's, or all the world's.

"We walk by faith, not by sight." Though we have never seen Jesus we believe and confess that he died and rose again. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. i. 8.

All you need is faith that the following words are true and are to be taken in a literal sense: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It is simply taking God at his word; or, as another has so clearly and forcibly written: "It is not a terrible effort to climb up, but a cutting loose from every human prop and dependence—sinking down at Jesus' feet—falling into his arms—venturing—confiding—claiming the promise—taking right hold of it as a thing that must be fulfilled, yea, that is just now being fulfilled."

This sort of faith saves men from sin, making them "living epistles read and known of all men." These promises are to be taken as realities without further questionings. If God in his infinite wisdom does not deem it fit to grant you some marvelous token of your conversion, striking you prostrate like Saul of Tarsus, are you to doubt and fear? All the disciples did not have Paul's experience, yet they believed in Jesus. Neither did they all need to feel the nail-prints in our Saviour's hand in order to have faith. So we are not to take another man's experience as a criterion, but with Job to exclaim, "Though he slay me yet will I trust in him."

The Spirit of God in its workings is not confined to certain rules; but operates differently under different circumstances, and upon different temperaments. And so Brother A. can testify the very day and hour of his conversion, having passed through much mental and physical suffering, and feeling sudden and joyous relief; while with Brother B. the process was more gradual and the work, though just as real, had not so definite an outline. He may require a strong faith because there may seem to be less evidence. The words of Jesus to Thomas are applicable: "Blessed are they who have not seen, and yet have believed." Let no one then refuse the gift of God because it does not come as they thought it would, or as Bro. A. or B. received it. Our hopes do not depend upon forms, ceremonies, or emotions, but upon faith in God's word and power. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—*Bible Banner*.

## COMPROMISERS.

To embrace certain doctrines of the Gospel because they are popular, and to reject others taught with equal clearness because they are unpopular, is in reality to reject the Gospel altogether. You may as well invent your own religion. Many go away from Christ because of the reproach that comes upon them from following in his footsteps. All that will live godly in Christ Jesus must suffer persecution. There is no escaping it, but by denying Christ. Yet how very few are willing to bear it! Most persons yield a little here and a little there, to soften the asperity of the opposition against them, forgetting that just in proportion as, by these means, they get away from the cross, they get away from Christ. They love Jesus, but not enough to sacrifice social position for his sake. They seek to save their lives, and so, of course, they

lose them. These are the days foretold by the prophet, when "men shall be lovers of their own selves, heady, high-minded," "having a form of godliness, but denying the power thereof." Has not this time already come? Are there not many who will not endure the truth as it is in Jesus? Is there not trouble at once if their idols are touched? How often do ministers confess that they do not preach as close as they would, for the "people will not stand it?"—*Selected.*

#### EXTRACTS FROM LETTERS.

MRS. R. E. LADD, Springfield, Mass., writes: "Could my beloved companion know of the depressing changes in the past three years, witness the havoc of property, causing his own name unable to redeem pledges—methinks his sterling integrity would shudder. Thanksgiving arises to God that "in death there is no remembrance," and that he is spared the pain and suffering of these times of perplexity.

As much as he desired to live and see the development of God's plan in the earth—infinite wisdom permitted his release under more favorable circumstances.

Had not discipline begun and carried forward its work in my heart ere his removal, I certainly should have fallen into the lap of despair. But, not so! The work of trial and testing has gone on and on; but in, and through them, fresh courage and strength has been given for endurance.

The unfolding of Jehovah's plan of love has won me to himself without a rival. How easy and delightful to love and serve such a Being with all the heart.

How nature shrinks away and hides; yes, a new one is given that can in some degree appreciate and comprehend a little of the vastness, beauty and loveliness of such a Redeemer and Saviour.

To this end, all my interests are blended in the realm of LOVE. Supreme Love to God swallows up everything!—brings everything into abeyance, rightly considered. Who have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The sweet, hallowed, permeating, all-absorbing influence of the Spirit wraps up and binds together all the graces in the coveted gift of charity, or love—cemented in one, as Christ prayed "that they all might be one, as He and the Father were one." What an array of strength to fortify, uphold, even weak, feeble, finite creatures in the midst of a "wicked and perverse generation, among whom we are to shine as

lights in the world." Nothing to fear! He has all our leadings—our hands in his we walk safely, securely and peacefully through all the assaults of the enemy. "Nothing shall by any means hurt you." To the praise of God, I am proving daily the richness and blessedness of this great salvation, through the righteousness of Christ.

I read your Monthly with interest and profit. I sincerely hope and trust your heart and hands will be upheld, and you be permitted to live and deal out saving mercy to the church and a gospel attractive to the world, to win more to "the Lamb of God that taketh away the sins of the world."

MRS. I. G. MALTBY, Conn., writes: "I love to read your magazine and cannot well do without it. It gives me light on the prophecies which have been in times past dark and mysterious. I pray that the Lord will open the hearts of the people to help in this good work; for I feel that it is light and truth. May the Lord give you understanding to present it in all its beauty and simplicity before a dying world, who are fast passing away without the knowledge of the future. Well might the prophet exclaim: 'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eyes seen, O God, beside thee, what he hath prepared for him that waiteth for him'; but the apostle says, 'God hath revealed them unto us by his spirit, for the spirit searcheth all things; yea, the deep things of God.' I am glad that God has enabled you to unfold his work to the understanding of the ignorant, like myself. Those who have the wisdom to publish these great truths I bid them 'God speed,' and say with the Psalmist, 'O send out thy light and thy truth; let them lead me, let them bring me to thy holy hills, and to thy tabernacle.' From a lover of the plan of God in 'the ages to come.'"

MRS. JOHN SHAFER, California, writes: "I receive light from the pages of the BIBLE EXAMINER and love its truths, as I believe them Bible truths. That our Father may long spare your usefulness is a prayer I often breathe. Yours in hope, looking for a precious, coming Saviour."

GEORGE H. WATERHOUSE, Lynn, Mass., writes: "I was never so glad to get the EXAMINER before as when the November number came to hand. I do thank the Lord that he has enabled you to continue to give the

household of faith meat in due season. I am thankful that I was ever permitted to see the BIBLE EXAMINER. It has been a great help to me in the study of God's Word, in which I have been deeply interested from a child; and for thirty years past it has been a new book to me. It grows better and better as God's plan of salvation opens up to my mind. I often feel to exclaim, 'Oh, the love and goodness of God! Oh, how great! I think I know a great deal of it; and I do in my experience; but how little compared to what is to be known of that love in the coming ages. Some in this city think it is infidelity to believe that any of our race can have an opportunity to be saved beyond this life. If there is none, the Gospel is a failure. The doctrine that holy angels rebelled against God and were cast out of heaven to this earth as 'spirit devils,' and suffered to deceive and lead mankind to eternal torments; and God send his Son, not to condemn the world; and he give up his life to save the world, and yet not secure the end he came to accomplish, but only secure one in a hundred of the human race, is too much for my faith. I do not believe that such a God is Abraham's God; nor the 'God and Father of our Lord Jesus Christ,' who has pledged himself by *promise* and *oath* that 'all the families of the earth shall be blessed in Abraham and his seed.' Amen.

#### A RESPONSIVE HEART.

[I RECEIVED the following from a thinking and candid person, who a few months since thought me in error on the "Ages to Come." It shows what effect truth will have on a candid mind when viewed aside from party and sectarian prejudices.—EDITOR.]

O, I see so much *love* and *justice* in the character of God that my heart expands greatly in contemplation of his wondrous plan—a plan such as an *All-wise* and *good* CREATOR alone could form and execute. All his dealings with man, from the moment he steps upon this mortal shore, flow from an inexhaustible fountain of *love*. Though the whole human race are drifting about in the great ocean of mortality, and none are able to save themselves, yet a JEHOVAH of love is full of compassion for them in their helplessness, and is "*not WILLING that any should PERISH*," and because he "*so loved the world*" he sends them the mighty LIFE-BOAT, that whosoever will get in "*may not perish*." But if the great mass of the human race sink beneath the surging

billows of *eternal* death without any *knowledge* of the great LIFE-BOAT sent to their rescue, or without having it brought near enough to them to afford one chance of accepting or rejecting the benefits which it offers, would not God be *willing* that they should perish, and the divine declaration, above quoted, be untrue? If any perish—*i. e.*, die in a penal sense—without being offered an opportunity of excepting of eternal life by rendering obedience to him who offers it, who can prove that God is "*not willing*" that all such should perish? O, why cannot men attribute to God even as much *justice* as they recognize in our Courts of equity? or as much *love* as one human being offers for another in distress.

Dear brother, let the electric fire of truth move on, for the Lord is mustering his hosts, who shall go forth to battle with error, conquering and to conquer. SENEX.

#### LOST AND SAVED.

MEN are lost. Only truth can save them. Those who continue ignorant continue unsaved; but those who reject truth are doubly lost. "This is the condemnation, that light has come into the world, and men loved darkness rather than light."

MEN are lost. Only love can save them; for the central truth which brings salvation, and in obeying which the soul is purified, is the message of Divine love. "We have known and believed the love that God hath to us." "He that loveth not, knoweth not God; for God is love."

MEN are lost. Only Christ can save them; for it is in him that the truth and the love of God are manifested. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." "Hereby perceive we the love of God" (St. John simply says "the love"—as though there were no love but this), "because he laid down his life for us."

#### THE BRIGHT SIDE.

GOD doth checker his providences white and black as the pillar of cloud had its light side and dark. Look on the light side of thy estate; who looks on the dark side of a landscape? Suppose thou art cast in a law-suit, there is the dark side; yet thou hast some land left, there is the light side. Thou hast sickness in thy body, there is the dark side; but grace in thy soul, there is the light side. Thou hast a child taken away, there is the dark side; thy husband lives, there is the light side.

God's providences in this life are various,

represented by those speckled horses among the myrtle trees, which were red and white (Zech. i. 8); mercies and afflictions are interwoven; God doth speckle his work. O, saith one, I "want such a comfort"; but weigh all thy mercies in the balance, and that will make thee content. Look on the light side of your condition, and then all your discontent will easily be dispersed; do not pore upon your losses, but ponder upon your mercies. What! wouldst thou have no cross at all? Why should one man think to have all good things, when he himself is good but in part? Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied? Never look for perfection of contentment till there be perfection of grace.—*Watson.*

#### FORBEARANCE AND TOLERATION.

If the peculiarities of our feelings and faculties be the effect of variety and excitement through a diversity of organization, it should tend to produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should think and feel exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weaknesses of others, since they may depend upon causes which we can neither produce nor readily counteract. No one can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to deviate.—*Abernethy.*

—With no other indication of the destinies of the human race than what is furnished by the emotions of pity that are now working, pent up in tender and noble hearts, we can hardly err in assuming that an age will yet come wherein that pity will find millions needing to be taught, rescued, and led to a higher and better destiny than had ever been their previous lot. That such may be the case is as easy to suppose as that immortality may be attainable, somehow, because God has implanted in every breast a thirst for an endless life. To plant such a thirst, without the possibility of its attainment, would be evidence of a want of wisdom and love in the Creator. So, to implant in our breasts a love and pity toward the ignorant and untaught millions of the human race, and yet never give this pity an opportunity to manifest itself, is equally an impeachment of our Creator's wisdom and love.

THE BIBLE STANDARD. *Issued monthly by The Christian Association for the Dissemination of the Truth of Immortality through Christ alone. Edited by GEO. A. BROWN, Pastor of Mint Lane Baptist Church, Lincoln, England.*

The Association publishing the above-named monthly met the last week in September; at which time Dr. Leask, of *The Rainbow*, and others addressed the assembly on the subject of immortality through Christ alone. I may give extracts from those addresses hereafter.

It gives me pleasure to see the cause is onward in Great Britain which I was called to engage in, single-handed and alone, in 1840, and which has since that time been espoused by thousands in the United States. May all "follow on to know the Lord, whose going forth is prepared as the morning"—the light becoming more and more glorious. "Immortality only through Christ" was the day-star that began to disperse the horrible blasphemies that had darkened the moral atmosphere of Christendom concerning the character and government of God—the God who "Is Love." Follow on, friends, till you see in the light of this truth that every son and daughter of Adam that now lives, or ever did live, or ever will live is to have the knowledge of "the only true God and Jesus Christ," and be put in possession of the means and opportunity to secure an endless life before their final destiny is decided; and "Christ shall see of the travail of His soul and be satisfied." Certainly He never will be satisfied till all the human family shall know that He "gave himself a ransom for all," and the "due time" comes for it to be "testified" TO ALL, with the opportunity and means necessary to secure the salvation connected with the "belief of the truth." If any "sin wilfully," by rejecting the Lord Jesus as their Redeemer, who gave HIMSELF to humiliation and death to deliver them from sin and death, the penalty will be the "second death": that is their final doom, from which no redemption is revealed.—ED.

THE RAINBOW for August, September, October and November came to hand November 30. Many thanks to Dr. Leask for this favor.—ED.

JOSHUA V. HIMES, of Nebraska, is seventy-three years of age, and since 1841 has been a prominent leader of the Adventists. He has lately been confirmed by the Episcopal Bishop of Nebraska, and is a candidate for the ministry. Meanwhile he is doing missionary work.—*N. Y. Tribune*, Nov. 30.

# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JANUARY, 1879.

All Communications should be addressed to No. 72 HICKS STREET, BROOKLYN, N. Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.

## EDITORIAL NOTICES.

ERRATA.—On page 117, first column, 16th line from the bottom, for “*heaving*” read *believing*.

TO SUBSCRIBERS.—This number of the BIBLE EXAMINER completes one-third of *this* volume. We regret to say *one-half* of the subscribers have not yet made any remittance for it. While I thank them for the support of the magazine in past years, they will doubtless see that this volume cannot go on without their aid. A word to the lovers of the EXAMINER is all that need be said; to others, please say, at least, that you do not wish it sent to you longer, and you shall be gratified.

EDITOR.

A. D. 1879 is here. To all the friends of the BIBLE EXAMINER I wish a “Happy New Year,” and an increase in divine knowledge and love now and in the endless future, or “*Ages to come.*”

ED.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, \$2 00 per year, in advance.

Subscribers’ *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All “Postal Money Orders” sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

Two copies to one address,	\$3
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Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can now be furnished at \$2 per volume in

neat, plain binding; in morocco, with gilt edges, \$3 25. Volumes 18, 19, 20, 21, and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the “DIVINE DISPENSATIONS: or, The Divine Plan in The Government of our Race.” Price, 15 cents single copy; \$1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a “*Postal Money Order*,” if you can get one. If that cannot be done have your letter “*Registered*” at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed without registering as with.

The next best thing to a “*Postal Money Order*” in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order —GEO. STORRS.

I thank the editor of the *Parkersburg Eclipse*. Iowa, for the following notice, given without my knowledge or solicitation:

EDITOR.

“BIBLE EXAMINER.—We have received a sample copy of the BIBLE EXAMINER, published by Geo. Storrs, Brooklyn, N. Y. It is a very fair treatise on Bible subjects, and apparently unsectarian. Every person wishing a good work in that line of literature can do no better than send for it. Some one would do well to make up a club, as a club of ten can get it a year for \$1.00 each.

## LETTERS RECEIVED TO JAN. 1.

No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Mrs. Wm. G. Wilcox, Benj. Eldridge, Mrs. P. A. Krise, Miss R. P. Bradley, Delos Johnson, Geo. Woolston, Julia A. Pearce, Mrs. S. K. D. Lyon, Sally M. Busch, Daniel Putnam, E. Archer, Mrs. R. W. Pierce, Mrs. R. Brinkerhoff, W. T. Taylor, Warren Smith, J. B. Eggleston, Mrs. I. G. Maltby, Jos. Lingle, Stephen Benton, B. Browne, James Austin, Dr. R. Willard, Henry Lees.

## PARCELS SENT TO JAN. 1.

Mrs. J. A. Berthoff, Mrs. R. P. Bradley, Julia A. Pearce (bound EXAMINER), Stephen Benton.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.

NEW YORK, JANUARY, 1879.

No. 4.

## THE EDITOR'S BIRTHDAY.

December 13, 1878.

THIS day completes my 82d year in this mortal life. First of all, I desire to give thanks to our *covenant* GOD and FATHER for his abundant mercy and grace, bestowed upon me through His beloved Son, Jesus Christ our Lord and REDEEMER. Great, *inexpressibly* great has been His mercy to me through all my long life. To Him be all the glory of all the good of which I have been the partaker, or of which I have been the instrument of communicating to my fellow-creatures.

The LORD has truly led me in a way that I knew not; and opened up to my mind the glories of His character and government in a way and manner that I never anticipated when I day by day, more than sixty years ago, prayed "Open Thou mine eyes to behold wondrous things in Thy Word." Little did I then think how wonderful and glorious were the things in His Word—the Bible—to be known by the earnest seeker after truth. Though slow to learn, the patience and long-suffering of my Lord and Redeemer, has brought me through the mazes of human traditions into the heavenly light which is the comfort and joy of my last days of earthly pilgrimage.

I praise the Lord that he has given me strength to endure the reproach cast upon me for what advances He has enabled me to make beyond the narrow enclosures of sectarian prejudices, whereby the grace and mercy of God has been so circumscribed as to prevent His love and power from accomplishing the work of "*crushing* the serpent's head," or "*destroying* the works of evil." Blessed be His holy name that I have lived to see the truth set firm in this country and in England, that Jesus Christ, the Son of God, "gave himself a ransom for all men"; and that it shall be "testified in due time" to all men, either in

the life that now is or in that which is to come, with the means and opportunity to accept the blessed Redeemer and "*live for ever*"; or, if "*wilfully*" rejecting Him, perish eternally as the only disposition LOVE itself can make of such incorrigible rebels against the love and mercy of that God who gave his "only begotten Son" to shame, suffering, and death," that He might bestow life everlasting on those who had sinned against his love, so great and so long continued, saying with the compassion that ought to have broken the heart of stone, "WHY WILL YE DIE?"

I am pleased in this place to give a portion of DR. LEASK'S "*Special Editorial Address*" at the end of Vol. xv. of the "*Rainbow*," as it so well expresses my views and experience since 1840, at which time I took an open stand against the doctrine of "Inherent Immortality" and "Eternal Torments." Please read his remarks with care; and may it stimulate all of us to "come up to the help of the LORD against the mighty."—Judges v. 23.

EDITOR.

DR. LEASK speaks as follows:

We venture at the close of another eventful year, very earnestly, but respectfully, to request all lovers of the teaching of Holy Scripture respecting God and man, to avail themselves of the present propitious moment greatly to increase the circulation of this magazine, which exists for the express purpose of clearing revealed truth from the manifold errors of medieval and modern theology. The present time is propitious because men are "*thirsting*" for truth as they have not done for ages. I quote the very word, the expressive metaphor, employed by an intelligent gentleman the other day, in reference to thoughtful men in his neighborhood. He said to me: "We are positively *thirsting* for light, and would submit gladly to any sacrifice to get it." But in this expression my friend only uttered the yearning of many hearts. Everywhere the

feeling is the same now. The central wish of countless minds is just to know the truth. Oh, brethren! let us, by divine help, help them! It is an honor which we should not miss. There are, no doubt, some readers who would rather send a donation to the editor than ask their friends to become subscribers. We shall be thankful to receive such donations, and to send their value by post in copies of the RAINBOW to different addresses, as the donor may direct, or, in the absence of such selection, as the editor may select.

This eagerness for information is a delightful fact, for which those who love our blessed Lord cannot be too thankful; but let those who "know the truth," and who also know that "no lie is of the truth," remember that a time of quickened interest in religious questions is also a time of much peril. False teachers are always at hand on such occasions, influenced by sentimental theories which have no foundation in Scripture, and consequently no divine light to shine on the mind of the inquirer and give him peace. This remark has been only too clearly illustrated by Universalist books and pamphlets during the past few years—books and pamphlets in which the anti-scriptural doctrine of man's natural immortality is either assumed as indisputable, or maintained by the old arguments, whose utter worthlessness has been repeatedly exposed in these pages. The moment men substitute mere speculation, or theory, for Scripture, on matters about which we can know nothing apart from Scripture, they become "physicians of no value," and hinder the cause of truth in the world, whilst professing to help it. No eloquence, no learning, no ideal character of the great Ruler can justify mere mental theories respecting the destiny of men. What God has been pleased to make known on this profoundly important matter must be accepted as *final*. We must not venture to set aside the obvious lexical and grammatical meaning of Scripture in favor of some poetical or sentimental fancy of our own. For eschatology is not a philosophical region where we may disport ourselves at will, each trying to excel his neighbor in imagining what God *may* do, but a province which belongs exclusively to him who has told us what he *will* do.—Rom. vi: 23; 2 Thess. i: 7-9.

"The revealed future of the Church and the World" has been the text of the RAINBOW from the first number until now—a wonderfully comprehensive text, for it embraces everything connected with the nature and destiny of man, the character and government of God, the meaning of redemption, the

Church of grace, the kingdom of glory, the restoration of the Jews, the discovery and mission of the House of Israel, the future position of the nations in relation to the land of promise, the rise, career and doom of the Antichrist, the destruction of all evil beings and evil things, the glorious reign of Christ and his saints, and the final ages when the magnificent design of the Godhead shall be realized, and "God shall be all in all."

The question of "Israel" is one of far-reaching importance at the present time, for this, among other reasons, that the world's future—I venture to say, its *very near* future—will be largely influenced, in accordance with the clearly revealed purpose of God, by Israel, commonly called "the lost ten tribes," and especially by EPHRAIM, to whom the birthright was given. This journal has to do with the revealed future of the world; Israel will be the chief earthly factor in that future; and Israel therefore must be sought and found—if *that be possible*—by facts and arguments which will at once satisfy the cultured and logical, and accord with the historical and prophetic Scriptures. There are, however, many Christian persons who think that the promises to Joseph's youngest son, and to the world through him, can only have a post-resurrection fulfilment. Let this grand question of God's "pleasant child" (Jer. xxxi: 20) be examined calmly and thoroughly, without bias or prejudice in these pages. It is one of the chief themes of "the future," and will amply repay the research it demands.

But whilst our standing "text" is so comprehensive, it is bounded by the all-important word "revealed." This limit and safeguard, thoughtfully chosen fifteen years ago, is very important. Its theological value is increasingly felt when we read the writings of good men who, deceived by the serpent's doctrine of natural immortality (Gen. iii: 4), and unable to believe the incredible horror of "endless torments," glide, of logical necessity, into the haven of universal restoration. But this harbor of refuge is not in the chart, nor is there any need surreptitiously to put it there, for the sufficient reason that natural immortality and endless torment are as contrary to the Holy Scriptures as darkness to light, or falsehood to truth. You get these dogmas in all their hideous proportions from cathedral and college, from pulpits, Papal and Protestant, from books issued from every sect of the fractured Church, and from millions of what are miscalled "religious tracts"; but from the blessed and infinitely precious Bible, God's own book—NEVER!

It will be remembered by those who were early subscribers that during all these years we have borne witness to the nearness of the Lord's Second Advent. This, in fact, has been our grand theme, our chief joy, a solace in trouble, a holy consolation in hours of sorrow, a motive for patient perseverance, and a hope of inexpressible gladness. And why should it not be all this? Is it not the purpose of God, the gospel of the glory (2 Cor. iv. 4, Greek), the blessed hope of the Church (Tit. ii. 13), the top stone of the living temple which grace has been building ever since the wondrous day of Pentecost? The fact of our Lord's promised return is undoubted, whatever may be said about the time; and its necessity in view of the inability of ecclesiastics to unite the divided Church, and of statesmen to give peace to the distracted world, has been habitually urged in this journal; and, we think, placed beyond doubt, at least in the case of men who are content to abide within our defined limits, the revealed future. The theological mistake of assigning to the ministry of the Church of grace a work which belongs to the high ministers of the King of Glory in the coming dispensation—namely, the subjugation of the world—has been repeatedly pointed out in these pages. Mediatorial grace electing a body for the Christ, and royal power commanding the world to "be still" in the presence of its great King, are very different things, which would not have been so lamentably confounded but for the double heresy of glorifying souls at death, and denying the pre-millennial coming of the Lord and the resurrection of them that are his "at his appearing and kingdom," when his saints shall be glorified together.

The time is short. Let us work for him! He is worthy. We tell him so in our prayers and praises. Let him see—let the world see—that we mean it by our intelligent efforts to diffuse his truth in its own native purity, free from the polluting presence of pagan tradition. This journal was begun—in obedience to what I surely believe to have been a divine impulse—for the purpose of teaching that the evening of this dispensation is upon us, and that the morning of the golden age is consequently at hand. For the dear Master's sake, our Redeemer and Life, let us tell men that his Gospel is all beauty, and that HE HIMSELF, who gave it its beauty, is coming to glorify all who love him. (John xiv. 3; xvii. 24; Acts i. 11; 1 Thes. iv. 15-18.)

Grateful for past aid in his service, and trusting that it will be continued for his sake, we wish for all our helpers the blessings symbolised by the glorious "Rainbow" seen by the seer of the Apocalypse "round about the throne"; and may the King, when he comes to establish his kingdom, say to each of us—"WELL DONE!"

#### DEFINITE TIME FOR THE ADVENT.

SOME Adventists complain because the "Prophetic Conference" in this city, last Fall, did not sustain the idea that the definite time of Christ's second advent could be known.

I have been settled for more than thirty years that not one of the prophetic periods was given to show the exact time of that advent? though some of them bring us into the vicinity of it, and leave no ground for doubt of its being "nigh, even at the door," when taken in connection with certain *signs* which our Lord gave us indicating the event. I cannot give any countenance to definite time-setting for the event, founded on prophetic periods; such arguments have invariably produced an unhealthy excitement and been an injury to the spread of the truth and fact of the advent itself. I have seen too much of this in the last thirty-five years to be drawn into that state of mind in which nearly all definite time-setters are found. Too often it produces an uncharitable spirit in its advocates toward all who do not accept their time conclusions. I know enough of these things to desire that Christians, professing to be lovers of Christ's second appearing, should be preserved from the evil resulting from definite time-setting. I am satisfied it neither promotes true piety or a preparation to meet the Lord.

In January, 1867, a leader in the definite time excitement for the coming of Christ that year, after having endeavored to fix the date of the commencement of the 1260 days, or years, of Daniel and Revelation, said:

"If the 1335 do not begin with the 1260 years, the book of Revelation after calling our especial attention to the 1260 years, has left us wholly in the dark as far as definite time is concerned, as there is not a period in it which reaches to Christ's coming. Our kind heavenly Father has not placed definite time in his word and left it to be a matter of mere conjecture as to whether those periods revealed anything definite or not. And we say, with all due reverence and humility, that if some one does not understand the year of Christ's coming, the promise of God will fail, and this can never be. We believe, then, that this present year, 1867, will witness the grand

consummation—the coming of Christ and the resurrection of Daniel for his lot, with all the sleeping saints.”

To these assumptions I replied at the time as follows, and I do not desire now to alter anything I said then:

“Here are assumptions enough, and something that borders on blasphemy. The assumption that the 1335 begin with the 1260 is the first step, which I believe to be wholly groundless. The next assumption is that God ‘has placed definite time in his word’ for ‘Christ’s coming.’ The third assumption, coupled with blasphemy, is in these words—‘If some one does not understand the year of Christ’s coming, the promise of God will fail.’

“All this is characteristic of ‘definite time’ hunters, and shows the spirit begotten by such efforts. I believe the *proximity* of the second advent can be known, and doubt not it will take place at no distant day; but that our time-setters are all doomed to disappointment, I have little doubt. If any man will not live as he ought without having ‘definite time for the advent,’ I have no faith in his religion, at all. The laziest drone on earth will work when he sees his employer is right upon him, because he is coming; but a faithful servant keeps about his employer’s work because he loves his Master and his work.

“Such kind of talk as that which occasions these remarks may take with timid persons, but with the reflecting and sober Christian they can have no other effect than to produce regret at the injury such persons are doing the truth of God, and the hindrance such are likely to work to the spread of the truth of the advent itself. But it is not likely they will hear, even if an angel from heaven were to proclaim them in error. Let us all work while it is day; and ‘occupy till’ our Lord ‘come,’ as He has bid us do. Then shall we be found of Him in peace.”

Such was my view of time-setting; twelve years ago, and I have not seen cause to change my mind since; though I lost the good-will of the person referred to, and ever since he has seemed to regard me as an “enemy,” though I “told” him “the truth.”—Gal. iv. 16.

The downfall of “*mystic* Babylon” I regard as an event closely connected with the second advent of Christ to reign on the earth and over the nations.

Let us all watch and pray, and not suffer ourselves to be carried into any whirlpool of

excitement, whether it comes from politicians, speculators or religionists of any class or character. A calm faith in God our Saviour, and resting in him as our hope and joy, is what we most need to fit us for the coming events now evidently “nigh at hand.” Let us all strive to cultivate the meek and lowly character of our blessed Lord. So shall it be well with us when He calls us to Himself though it may be through fiery trials.—ED.

#### EULOGY ON DEATH.

AN *exchange* paper contains some blank verses on “Death,” eulogizing this *monster*, as is usual with believers in inherent immortality. It begins by the inquiry—

“Why should we picture death a thing of dread?”

I answer—Because God so announces it, by making it the penalty of sin. If Adam had *dreaded* it as he ought, he might have been preserved from its power. By believing the serpent’s lie of natural immortality—“ye shall *not* surely die”—he had the “dread” of death removed, and fell into sin.

In the fifth line the following sentiment is uttered:

“Death is an angel—messenger divine!”

I do not wonder the writer placed a mark of surprise at the close of this line. Inspiration declares that “sin entered into the world and death by sin.”—Rom. v. 12. To call the messenger of sin “divine” is cause of surprise and astonishment. Next follows a “whitewashing” of the monster, thus:

“White-robed, though shadowed oft in dark disguise,  
Stealing at midnight unto prison doors  
Where weary spirits long in chains have pined,  
And bidding them go forth to taste new life  
Beyond the precincts of their dim abode;  
While they, with many a sigh and groan of pain,  
Reluctantly follow their mysterious guide.”

This is strange enough. “White-robed,” *disguised* in “dark” ones! Will the writer please tell us if immortality can be “weary”? I happen to think that weariness is not an attribute or accident that pertains to immortal entities. If the soul is immortal it cannot, in the very nature of the case, be “weary.” To talk of an immortal “spirit” pining “in chains,” is to talk unmitigated nonsense; and then for death to be represented as a white-robed thief, to steal out this chained spirit, almost caps the climax of folly; but a still greater one follows it. This weary spirit (immortal, of course) leaves its prison and chains

“with many a sigh and groan of pain,” and follows its guide “reluctantly.” Strange jargon this. One would think the absurdity was at his height to suppose this chained spirit leaves its prison with sighs and groans, without representing it as going “reluctantly.” This immortal entity, going “forth to taste new life,” ought to have been, in consistency, presented as shouting and dancing for joy, following its “guide” with the light-footedness of the young roe as it flies from its confinement, or from the pursuit of an enemy. But no! death—the “messenger divine”—is followed “reluctantly!” A plain evidence that the said soul has no knowledge of the fancied bliss we are told it is going forth to possess. Why do not our immortal soul theorists instruct these entities so that they shall behave better when the “white-robed” friend comes to conduct them to “new life”? Perhaps they are “fools, and slow of heart to believe all that the” defiers of death tell them, and therefore “groan and sigh” in “following” him, and go “reluctantly.” These fancy souls must be stupid things, after hundreds and thousands of the priests of death have so often declared the glories of death and his amazing friendship, that they cannot “follow” him in a better manner. I have heard of many of these glorifiers of death that took every possible care to keep out of his way; and if they hear of one that follows death gladly, by suicide, they cry out “insanity,” or “dreadful!” The fact is, the most devoted priest of death, after all his prating of death’s friendship, will not trust him at all; and you will see them hasten after a doctor and swallow the most bitter dose rather than let death lead them into their imaginary paradise.

Away, then, with all this lying song of death’s friendship! It is hollow and false as falsehood can be. No man really believes it, though many doubtless think they do; but it is all deception.

The writer of this eulogy on death next says:

“Death is a builder—architect supreme!  
Pent in our clayey temples here we dwell—  
One stroke of his rude hammer, they are dust,  
And palaces immortal are our own.”

“Great is Diana of the” immortal soul advocates. If death introduces us into “palaces immortal,” what shall we do with them at the resurrection? The resurrection is the time and the way for this “mortal” to “put on immortality”; so saith Paul, 1 Cor. xv. But if death places us in immortal palaces we must leave those palaces at the resurrection, or it

will be these immortals that put on immortality; that is, we shall put on that at the resurrection which, by the “stroke” of our friend death’s “rude hammer,” we had at death.

Next—

“Death is a pilot—long in our treacherous seas,  
While cloud-hung skies above us frown, we sail,  
And many a foul Charybdis lurks beneath.  
We spend the fleeting moments as they pass,  
In ceaseless longings for the onward shore,  
Eternal shores are dawning in our sight,  
And Death’s the friendly hand to guide us there.”

Here death is made an all-important “friend” “to pilot” us out of this life’s “sea” on to the “eternal shores”! Enoch and Elijah could not meet that “friendly pilot” and so landed without his aid! Unhappy men! How dared they venture without this pilot? Paul rejoices that God, on a certain occasion, “delivered” him “from so great a pilot”; and in that hour of trial he did not trust himself to that old shipwrecker—death—for a pilot! No, saith Paul, our “trust” is “in God who raiseth the dead.” See 2 Cor. i. 9, 10. The “pilot” death shipwrecks all who come into his power! God is the Christian’s pilot, and brings into “palaces immortal” by raising the dead. No thanks and no praise to death. Old “death” has stood on the shore to deceive weary mariners and to rob God and his Christ of the honor of conducting to “palaces immortal,” for many long years. But the old “black white-washed” hypocrite is doomed to an exposure by the grand doctrine of “Life and Immortality only through Christ”; that shall place him where his long series of crimes against God, Christ and truth demands; viz.: Jesus Christ shall “destroy death.”—Heb. ii. 14. Then will the robber of God and man be no more deified by good, but deceived, men who have so long sung his praises. Yes, friends, your old “pilot” is to go “into the lake of fire.”—Rev. xx. 14. A just doom for all such “liars” and deceivers. His godship will then be seen in its true character.

#### BAPTISM.

My friend HENRY HEYES, now in England, writing to *The Restitution*, in Indiana, speaks as follows:

“While we openly disagree with Dr. Leask about baptism, there is force and faithfulness in these words of his on Andrew’s work, p. 429: ‘There is some danger in the terms adopted in this argument of representing the rite itself as a saviour.’ We may be surprised that Dr. Leask, Dr. Seiss, G. Storrs, and others, ignore baptism, that is immersion, upon belief of the gospel of the kingdom; but they must answer for themselves.”

I thank my friend for freely allowing that "they must answer for themselves," and for admitting that DR. LEASK has "force and faithfulness" in his "words" in suggesting "danger in the terms adopted" by Immersionists "of representing the rite itself as a saviour." Broad hints have often appeared that carry that impression.

DR. LEASK and DR. SEISS can speak for themselves, if they think proper. I feel called upon to say a few words on my friend's remark of "*ignoring baptism.*" I do not "*ignore baptism, i. e., immersion.*" Let all attend to it who are convinced it is their duty to do so; but let them beware of treating others, who as conscientiously think otherwise, by a lack of *charity* toward them; and let all judge for themselves whether the *Gospel* baptism is received by *water* or the *Holy Spirit*.

John the Baptist said, "I indeed baptise you with *water*; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptise you with the *Holy Ghost*."—Luke iii. 16. The Saviour said, in his last interview with his disciples before he ascended to Heaven, "John truly baptized with *water*; but ye shall be baptised with the *Holy Spirit* (*Pneumati*) not many days hence."—Acts i. 5. The baptism by Christ did not commence till he ascended to his Father.

Our Lord said to his disciples, "I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."—John xvi. 7. The baptism of the Holy Spirit is that which gives us the witness of our being sons and daughters of God; and hence is truly the Comforter of God's children. See Rom. viii. 14-17. Hence we are exhorted, "Grieve not the *Holy Spirit* of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. "Quench not the Spirit."—1 Thess. v. 19. "Ye were sealed with that Holy Spirit of promise."—Eph. i. 13, 14.

Again, this promised baptism is thus spoken of: "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John adds, "This he spake of the *Spirit* which they that believe on him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified."—John vii. 37-39.

The baptism of the Holy Spirit is that without which we cannot be raised in "immortality, eternal life." If any think water baptism

essential to them, let them obey their convictions; but see to it that they neglect not the baptism of the Spirit nor judge and unchristianize such as believe that the baptism by Christ is of the Holy Spirit, and that is the essential baptism, bringing into the *body* of Christ and making the recipient a member of Christ. See 1 Cor. xii. 13, 27.

### INSTINCT OF PRAYER.

"PRAYER is the soul's sincere desire, unuttered or expressed." It is the natural act of a dependent creature. It is the voice of nature in its deep-toned breathings speaking to God. There is something nearly akin to prayer observable, even in inarticulate nature: "The whole creation groaneth and travaileth in pain." The earth, unnerved and torn by throbbing earthquakes and belching volcanoes, seems as if struggling to give utterance to some terrible sense of woe.

The utterance of the brutes may be interpreted as the dim consciousness of want and dependence. But it is in man that this divine instinct becomes audible. Man alone is conscious of his helplessness, and in this consciousness can alone turn to a superior power. His whole life, from his cradle years of infancy to hoary age, teaches but one lesson—that of ignorance, of infirmity, and of dependence upon the God who made him.

### "ENLARGE MY HEART."

There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice  
Which is more than liberty.  
There's no place where earthly sorrows  
Are more felt than up in Heaven;  
There's no place where earthly failings  
Have such kindly judgment given.  
For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.  
But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own.  
Pining souls, come nearer Jesus!  
Come, but come not doubting thus;  
Come with faith that trusts more freely  
His great tenderness for us.  
If our love were but more simple  
We should take him at his word;  
And our lives would be all sunshine  
In the sweetness of our Lord.

*Selected by H. S. HOUGH, New Britain, Volusia Co., Florida.*

## THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. III.

BY THE EDITOR OF THE "BIBLE EXAMINER."

"I do not believe there will be any *mortals* in the future state: they cannot dwell together with immortals."

WHAT if you "do not believe?" shall your "unbelief" alter, or change the promise and oath of God? or, "make it of none effect?" Do these objectors not believe that angels visited Abraham, Lot, and others, and conversed with them? yea, even eat with them? And more strange still, do they not believe that the only begotten Son of God came to this earth and dwelt among mortal beings many years? and even laid down his life among and for mortal beings? Yes, and after his resurrection still remained among mortal beings forty days teaching and instructing them in "the things pertaining to the kingdom of God?"—Acts i. 3. All this the objectors believe, I presume. Is the *disciple* above his Lord? If our LIFE-GIVER has done these things, is it either impossible, improbable or unlikely that his immortal saints may be among, teach and rule over mortal beings? Shall we say "any thing" is "too hard for God?" If God has said it shall be so, is not that sufficient to satisfy faith? And what are the immortal saints to be *kings* over and *priests* to, during the reign of Christ on earth? Who, if not those who are "left of the nations," after the "Lord my God shall come and all the saints with" him?

The idea that mortal and immortal beings cannot dwell together, is founded in prejudice; is unscriptural, and subversive of the Christian faith. It limits the power of God, and makes our weak judgment the rule to determine what God *can*, or will do. If he please to have it so, it can be done. The only thing faith asks is the proof that God has said it. That point settled, faith asks no more; it "staggers not," but is "strong, giving glory to God." "That point" was "settled" in my mind years ago; and nothing that I have since seen or read has changed it; but I do not disfellowship those who see not as I do.

It no more follows that all *mortals* will cease to live when this age is followed by another, than it did when the antediluvian age ended in the patriarchal age, or that in the Mosaic age, or that in the gospel age. In neither case were all mortals cut off. Enoch was translated, still mortals remained. Elijah was translated, still mortals were left and propagation went on. Jesus was raised from the dead, yet there were mortals still. What then

shall hinder there being mortals in a future age, or under the administration of the kingdom of God, which is the next dispensation? True, they that attain that age by a *resurrection* from the dead, will not marry nor be given in marriage: they are immortal like their risen Lord. But does that prove that none others in that age will marry or be given in marriage? Not at all. Those who use the words of our Lord in Luke xx. as proof that there are no mortals in that age read carelessly, I think; they overlook the subject of discourse and the important conjunction "*and*." The Sadducees held that there was "*no* resurrection of the dead." If such were the case, in their estimation there would be a difficulty in marriage matters. Our Lord tells them, "They which shall be accounted worthy to obtain that world [*aionos*—age], *and* the resurrection from the dead, neither marry nor are given in marriage," etc. The question was not about the living, but about "the dead." Those who attain to that age, by a resurrection from the dead, are clearly distinguished from mortals by the conjunction "*and*," which would have been needless if all in that age were immortal.

Jesus told his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging [ruling] the twelve tribes of Israel."—Matt. xix. 28. The immortals are the rulers in the kingdom of God "under the whole heaven" (Dan. vii. 27); that kingdom is an everlasting one, and its rulers "cannot die any more." In that day "the LORD shall be King over all the earth: in that day shall there be one Lord and his name one. . . . And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles: and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain: and if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment . . . of all nations that come not up to keep the feast of tabernacles."—Zech. xiv. 9, 16-19.

Thus we see there will be mortals when the LORD is King over all the earth, and punishments will be inflicted on the disobedient.

"Flesh and blood cannot inherit the kingdom of God," etc. True: because to *inherit*

is to be an heir. Christ is the primal heir. "If children (of God) then heirs: heirs of of God, and joint heirs with Christ" (Rom. viii. 17); and we become children of God, in fact, by "being the children of the resurrection."—Luke xx. 36. These are those who "inherit the kingdom." But the subjects of that kingdom are not heirs, and do not inherit it, though they are greatly blessed in living under the rule of the heirs of it. The heirs are immortal and cannot die any more. Does that prove all mortals are excluded from being citizens there? I have shown that there are mortals there who are liable to "punishment," in my remarks on Zech. xiv., which is only one scripture among many of the same character.

I have produced abundant evidence that Christ, after he takes his father David's throne, is to reign over "all people, nations, and languages," which includes a wide domain, even over "kings and princes" of the earth, who shall become subject to his government, and offer him gifts and do him homage, as saith the prophecy.

Do not let us drop into the narrow notions of the ancient Jews, who supposed *they* were the only favorites of heaven, and all others reprobates. These ancient, self-righteous Jews had no heart to receive the promise of God to Abraham, that "all the families of the earth," or "all nations," were the objects of his love, and that all "the *world*" were embraced in that love which led God to give his Son.—John iii. 16. To suppose the few saved in this and previous ages, are all who are to be saved into eternal life by him who "tasted death for *every man*," and is the propitiation for the sins of the *whole world*" (1 John ii. 2), is a view as narrow as the selfish platform of the old Jews. "O, but the saved in this and past ages are a great multitude." Jesus calls them a "little flock," and saith but "few find the strait gate." The "great multitude" of saved ones may be found to belong to "the ages to come." God's love hitherto has been eclipsed by the traditions of men and the selfishness of the human heart: but that obscurity will vanish away when the Sun of righteousness shall arise to shine on this benighted world and a pur-blind church, and "the knowledge of the Lord shall fill the earth, as the waters cover the sea."

It is asserted by some that the Scriptures have been translated into all of earth's dialects, and so all nations have them in their own language. This is a mere assumption: but suppose it were true. What then? How long ago was that accomplished? If at all,

it has been done only recently. Does that cover the broad promise and oath of God? By no means. Four thousand years have passed since the promise was made, and hardly a century has passed since the Scriptures have been accessible to one in ten thousand, and even now, out of Christendom, not one in a million, probably, have the Bible within their reach. That fulfils the promise and oath of God, in the estimation of some men. If such a meagre fulfilment is all we are to look for, who can tell us how much can be relied on of God's promises in other matters? We are thrown into the mazes of uncertainty in regard to the future. If there is no more certainty of a literal fulfilment of God's promise and oath to Abraham than some professed believers in the Bible would have us to think, then all faith in any of his promises is but a fancy; they may possibly come to pass some how, or in some way, but there is no certainty that any of them mean just what they say; and what ground for faith that Christ will ever come again to this earth? "Oh, the Bible says he will." We know it does, and God says, and confirms it with an oath, that in Abraham and in his seed all the families of the earth shall be blessed; yet some men do not believe it means just that; for they know that very few of the families of the earth have ever yet been thus blessed, and they do not believe they ever will be, for millions on millions and thousands of millions have gone down into the grave without ever having heard of Abraham or his seed; and they think God's promise and oath cannot reach them now; as if their thoughts could bind God's power. "Oh, but God has said"—! No matter what he "has said"; they are not sure that he *means* what he has said; for they do not believe he means just what he said to Abraham; and hence, they have no foundation on which to stand in regard to anything else he has said; it may mean something very different from what the language expresses.

The same principle prostrates nearly all that God has spoken of the future in the Old Testament, and carries the idea that God's thoughts cannot exceed our thoughts, nor his ways our ways. But I care not to press this last point, though it is clear it saps the foundation of all faith, and leaves men exposed to be "tossed to and fro by every wind of doctrine" that happens to blow with most positiveness.

Let us throw away the old Jewish spectacles, which enabled them to see no blessings from Messiah but for themselves, and look

through the "promise and oath of God" to that blessing promised to all the families of the earth:" then shall we see, as we have never seen, the magnitude of God's love to "the world." This view will cause us to wonder at our past blindness, and to adore that *love* of God and of "Christ which passeth knowledge." "Unto him be glory in the church by Christ Jesus throughout all ages, world without end"—or, "the endless succession of ages," as Macknight renders it.—Eph. iii. 21. A literal translation of this text may be given as follows:

"To him be glory in the church, by Christ Jesus, through all the generations" (*genas*, accusative plural) "of the age of the ages. Amen."

Here is a solemn testimony, to which the Holy Spirit, in Paul, adds its oath, by an "Amen." This testimony is, that there shall be "generations" in "the age of the ages," and that "Christ Jesus" is the administrator; for it is "*by*" him, the "glory" is to be revealed in that "age of the ages."

What of the "generations"? How many are there? Well, there are at least a thousand. Thus saith the LORD, by the mouth of David, "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; which he made with Abraham," etc.—1 Chron. xvi. 15; also, Ps. cv. 8. All the generations from Adam to this time do not exceed two hundred, allowing thirty years to a generation. Eight hundred generations yet to come. If the thousand generations are yet to be made up, which side of the second advent shall we place them? If 6,000 years have made only 200 generations, how many will be wanted to fill up the "1,000 generations"? *Ans.*—Twenty-four thousand! Who are willing to wait that long for the second advent of Christ, rather than admit an age, or ages to come, after the advent, in which generations, consequently, probation will go on, to fill up the thousand generations? But we will not press this point.

I accept the Psalmist's testimony as follows: "All the ends of the world shall remember and turn unto the LORD: all the kindreds of the nations shall worship before thee: for the kingdom is the LORD's: and he is the governor among the nations:" [plural]. . . . "A seed shall serve him; it shall be accounted to the LORD for *a* generation:" [singular]: "they" [that seed] "shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."—Psa. xxii. 27–31. Generations will go on among the "left of the nations," and people will "be born," after the *one* generation has had its resurrec-

tion and are immortal: then, after that, "they shall declare" God's "righteousness" [his infinite mercy to the creatures he has made] "unto a people that shall be born." A blessed and glorious work, which looks like God fulfilling his "promise and oath to Abraham." Those who do not like such work, will not be compelled to engage in it.

In connection with Psa. xxii., just considered, read Psalm lxvii. "God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, our own God, shall bless us; and *all the ends of the earth* shall fear him."

This again corresponds with Jer. xxiii. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety," etc. Here are promises which the Lord is pledged to fulfil, agreeing with Ps. xxii. 27–31, and corresponding with the promise and oath to Abraham.

Let us now look at the testimony of God by Isaiah, chap. xi. On this chapter immense labor has been bestowed to harmonize it with the theory of burning the world at the second advent of Christ; but still it reads just as it always did, and shows conclusively an age in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a BRANCH out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; "the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in *that day* [when the earth is thus full of the knowledge of the Lord] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." This is not all: "It shall come to pass *in that day* that the

Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria," etc. Not the gathering of spiritual Jews, but his people whom he had once before gathered; not a gathering from Babylon, as will be seen: that gathering was not in "that day" just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rehoboam, son of Solomon: one nation was called Judah and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not "scattered," but was "cast out" of the land of Israel into Assyria some hundred years before Judah was carried captive into Babylon. Israel was therefore called "outcasts," as in the text before us; see also 2 Kings xvii. 20. Nor was "Judah dispersed" to the "four corners of the earth" till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future, and is not "conditional," and is as certain as a "Thus saith the Lord" can make it. If any doubt remained the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria there was continual strife, contention and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done "in that day" when "the earth shall be full of the knowledge of the Lord"; of course, future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." Here we see what the first "recovering" was, which is alluded to, verse 11, where it is said, "The Lord shall set his hand again the second time to recover the remnant of his people," etc. It was their being brought up out of Egypt, and it is "the remnant" of the same people of whom the prophet speaks.

The prophet then goes on to tell us what

that people will say when gathered: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation! I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Sion; for great is the Holy One of Israel in the midst of thee."—Isa. xii.

This subject is made so plain by the prophet that it does really seem wonderful that any should call in question the meaning of the prophecy, or attempt to spiritualize it. That it applies to any events in the past has never yet been shown. That it is not a conditional promise, is equally manifest. So surely as the BRANCH of Jesse's root ever reigns on earth, so surely, "in that day," will these things come to pass.

The text relied upon to prove the end of the world, or mundane system, is to come when the gospel of the kingdom has been preached in all the world for a witness to all nations (Matt. xxiv; 14), has no such sense as is attached to it by the advocates of burning the world or earth at the second advent. Let us carefully examine the text and the context.

As Jesus went out of the temple his disciples called attention to the "buildings of the temple." "Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The subject then was the destruction of Jerusalem and her temple. The disciples inquired of him, "privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of *aiōnos*—age," not of the "world," as our translation has it; for the end of the world, proper, had no connection with the Saviour's language in relation to the destruction of the temple. This destruction of the buildings of the temple, involving, as it necessarily would, the end of services there, the disciples construed into an end of that *age*, as it truly was.

In his reply, Jesus tells them, "This gospel of the kingdom shall be preached in all the (*oikoumene*) world for a witness unto all (*ethnesi*, heathen) nations; and then shall the

end come." The end of what? The end of the *age* spoken of, when the temple should be thrown down. This is clearly the sense.

Now, as to the *oikoumene*, translated world, Matt. xxiv. 14, it is the same word found in Luke ii. 1, "There went out a decree from Cæsar Augustus, that all the (*oikoumene*) world should be taxed." All the world, here, was the Roman empire, and no more. Jesus uses the same word in his statement of how extensive the gospel should be preached before the temple at Jerusalem would be destroyed, and the Jewish age would come to an end.

Some persons take the ground, from Paul's language 1 Cor. xv. 24-28, that "the end" of probation to all the families of the earth will come at the second advent of Christ and the resurrection of the dead in him. The correctness of such assumption depends upon whether such persons give a true interpretation to the language employed by the apostle.

I ask, What is "the end" spoken of? What is "the kingdom" referred to, and when is it "delivered up"? What is meant by death as "the last enemy," and to whom does Paul state it to be the last enemy? This chapter is devoted to the proof of the resurrection of the believers in Christ. Their last enemy, who shall ever have dominion over them, is death: to them therefore death is destroyed by resurrection. That Christ does not deliver up the kingdom at that time is evident from many prophecies. First: Ps. lxxii., "In his days shall the righteous flourish." (Surely not till raised from the dead.) "He shall have dominion from sea to sea, and from the river to the ends of the earth. . . . The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. . . . His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." This whole prophecy relates to what transpires after Messiah reigns on David's throne, which reign is after the resurrection spoken of in 1 Cor. xv.

Still another prophecy. Dan. vii.: After the fourth "beast was slain, and his body destroyed and given to the burning flame," one like the Son of man appears before the Ancient of Days, "And there was given him dominion [not 1800 years ago], "that all people, nations and languages, should serve and obey him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The

angel explains this to Daniel as the reign of the saints, made immortal, of course, thus: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The horn of the fourth beast prevailed against the saints "Until the Ancient of Days came, and judgment [rule] was given to the saints of the Most High: and the time came that the saints possessed the kingdom." . . . "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Thus prophecy makes "peoples, nations and languages" to exist, after the saints are made immortal; and they are all put in subjection to the saints in a kingdom that has no end.

It is said, "There can be no age of probation after the second advent of Christ, for he leaves the Mediatorial seat and ceases to be a Priest at that time." This I consider an unfounded assumption, and a palpable contradiction of the promise and oath of God to Messiah himself, which speaks as follows:

"The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedec."—Ps. cx. 4.

Such is God's testimony concerning the Priesthood of Messiah, David's Lord, who is the Christ. God's oath makes sure that his priesthood is unchangeable and never to pass away; for God has sworn to it "and will not repent," or change His mind: the thing is as fixed and eternal as it is possible to be made. "The law maketh men high priests which have infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more."—Heb. vii. 28. There is no limitation to the Son's priesthood here: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them."—Heb. vii. 24, 25. Here is no limit to the priesthood of Christ, unless he shall cease to live: if he can die, his priesthood may end; not without.

He is made a Priest by the oath of God, after the order of Melchisedec. This personage was "King of righteousness, and after that also King of Salem, which is King of peace, . . . having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continual-

ly."—Heb. vii. 2, 3. Here is no countenance of the idea that the priesthood of Christ is ever to end, but the reverse. The date of the commencement of the priesthood of the Son of God and its end (if it ever is to end) is clearly hidden from view. In this character He hath "neither beginning of days nor end of life," so far as is revealed, but "abideth a Priest continually." Whoever attempts to limit it undertakes to "be wise above what is written," and should be careful that his theory does not set aside the oath of God.

Christ, during this present age or dispensation, is a priest upon his Father's throne; but the time will come when He will sit upon his own throne—that to which He is heir, viz., David's throne. "I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations."—Psa. lxxxix. 3, 4. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me: it shall be established forever," etc.—Vs. 35–37. But this throne has been "overturned" for more than two thousand years; yet God's oath secures its re-establishment to Him "whose right it is," viz., David's Son, Jesus the Messiah.—Ezek. xxi. 27. This throne is Jesus' own throne; and, when re-established, is perpetual and eternal. That throne is upon this earth, for David never had a throne in heaven, nor in what some people call "the new earth"—meaning a literal new earth, formed after this earth has been dissolved by fire. If such an earth ever exists, David's throne never did exist there, and never will, unless it is removed from the scene of David's rule. But be that as it may, David's throne is secured to an heir, which all must admit is Jesus the Christ.

The question then arises, Will he exercise the office of his priesthood on his own throne? Let Jehovah himself answer: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a Priest upon his throne," etc.—Zech. vi. 12, 13.

I do not care whether the temple here spoken of is the literal or spiritual temple. If it is the spiritual, then we must look beyond this age for its completion, when all the materials are collected by a resurrection from the dead; and His sitting and ruling upon

His throne is when the temple is completed; "and He shall be a Priest upon his throne": hence his priesthood continues into the age following the present, or the kingdom of God age. The next age is the kingdom of God, which is to follow the present "wild beast" governments. Then will David's throne be re-occupied by its rightful heir, and his priesthood continue; "for the mouth of the Lord hath spoken it."

Then, and not till then, if ever, will a mediatorial *kingdom* be established. God offered to ancient Israel to make them "a kingdom of priests" (see Ex. xix. 5, 6), if they would obey His voice. But they did not, and that kingdom came not into their hands, but God visited the "Gentiles, to take out of them a people" (Acts xv. 14), which Peter characterizes as "a royal priesthood." These are being trained, in this dispensation, to be rulers in "the kingdom of God," or dispensations to follow the present; for saith Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne."—Rev. iii. 21. So, if a mediatorial kingdom is ever to be established it will be when the "royal priesthood" sit down with Christ on his throne, where he will still exercise the office of High Priest, and His brethren, honored with a place on his throne, will exercise the office of subordinate priests.

This order of things, like all other good things, the papists have attempted to forestall, by their human arrangements, by calling their mode of operations the "Mediatorial kingdom"; (and Protestants have borrowed their phraseology), thus "making the words of God of none effect by their traditions"; displacing God's arrangements of the ages, or dispensations, to exalt themselves in this mortal state.

I have not designed to give more than an outline of this subject in this article. I trust I have said enough to set candid inquirers after truth to thinking. By prayerful thinking we shall "grow in grace, and in the *knowledge* of our Lord and LIFE-GIVER, Jesus, the Anointed."—2 Pet. iii. 18. Let no one suppose they have come to know all the truth; for, at present, "we know in part," said the Apostle to the Gentiles. The ancient Jews stumbled and fell at the doctrine, brought out by the Apostles, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," (Eph. iii. 6); it was "the mystery, which in other *ages* was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophet, by the Spirit."—

Eph. iii. 3, 5. Let us see to it that we do not, like the Jews, stumble and fall at the doctrine of the great blessings to come to the Gentiles (who have never yet had the gospel) when the dispensation of the kingdom of God is opened; which is now nigh at hand, and is "the age to come," to be followed by "an endless succession of ages," when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 9; Psal. lxxii. 19; Hab. ii. 14; Eph. iii. 21.

A COPY of the following communication was sent by the Author to the "Prophetic Conference" held in this City last Fall, with a desire to have it read there, while the *original* was sent to me. I did not suppose it would be read, because the object expressed by the "Call" for the Conference seemed to exclude it. But other subjects equally foreign to the expressed one were introduced and largely dwelt upon; such, for example, as "*The Gathering of Israel*," etc. I present the following as quite as appropriate, in my judgment. It is from P. ALLING, Norwalk, Ohio.—EDITOR.

#### "THE PRE-MILLENNIAL ADVENT OF CHRIST."

FROM P. ALLING.

*To the Brethren convened in New York, October 30, 1878, to consider this subject.*

##### GREETING:

THE announcement of this meeting to consider the pre-millennarian advent of Christ has given me very much joy; and had it been possible to be present and participate in the blessings of this meeting I should be glad; but as providence indicates otherwise, I will be present in spirit, and in my Christian salutations.

I have long been a firm believer in this doctrine, but was formerly equally as strong a believer in the popular dogma of the world's conversion through the agency of the church, aided by the Spirit of God, consequently know full well how to sympathise with others whose minds are similarly beclouded.

The difficulties I had to encounter in my change of sentiments were great, and at times seemed insurmountable; but being a firm believer that the Bible was of God and harmonious in all its parts, in process of time learned never to adopt a theory that contradicted any positive statements of this Book, but wait God's appointed time for light on passages that were dark and mysterious. As the result has been an enlightenment upon difficult passages and subjects, I take the lib-

erty of throwing out some thoughts for the prayerful consideration of this assembly.

There are many Bible statements indicating the world's conversion, that with our past light are difficult to be disposed of, some of which are the following: "But as truly as I live all the earth shall be filled with the glory of God."—Num. xi. 21. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall come and worship before me."—Psal. xxii. 27. Again: After the vials of God's wrath are poured out the Revelator says, Ch. xv. 4, "For all nations shall come and worship before thee; for thy judgments are made manifest." This fixes the time when this is to be done.

These, with many other promises of like import, are positive and clearly expressed statements, yet future, hard to be disposed of with the common theory "of the wreck of matter and crush of worlds" in immediate connection with the second advent of Christ. Thoughtful and intelligent minds, imbued with the spirit and a love for "every word that proceedeth from the mouth of God," hesitate about adopting a doctrine, so at variance with the literal import of such promises.

On the other hand, there is another class of Bible statements teaching most clearly that the above promises cannot possibly be fulfilled till after Christ's return. The following is a specimen. In Daniel ii. and vii. it is clearly revealed that there were to be four universal consecutive Gentile kingdoms, commencing with Babylon and ending with Rome. The last was to tread down the whole earth in each of its diversified forms of government, with its papal horn, which was to make war with the saints, and to prevail till the judgment, just as it is now doing.

In the book of Revelation the same Roman kingdom is kept up in various symbols: the last of which in chapter xvii. is under the figure of a great scarlet-colored beast, with seven heads and ten horns, full of the names of blasphemy, upon which is seated the great papal or Babylonish harlot; both of which are to continue till the judgment. Again: In the seven seals, the seven trumpets, and the seven vials, we have so many consecutive lines of prophecy, filled up with evil, spanning all time between the first and the second advent of Christ; none of which will admit of a millennial peace, prior to the judgment. Other prophecies, both of the Old and New Testament Scriptures, are all in harmony with these outlines of earth's history to the end of the present dispensation. Then how

can we harmonize the promised blessings, first noted above, unless the *word* of the Lord reveals a probationary state after the second advent of Christ? Here was the real difficulty in my experience. But, thanks be to God, in process of time, through the aid of others, my mind has been enlightened to see we have in Christ the antitype of the Melchisedec high priest, who in Abraham's day was both priest and king. I used to believe, with many others, that Christ's priestly office ended when he came as king; after which there was no further propitiation for any class forever. But now I see the mistake. He gives up nothing, but adds to his priestly office the regal, and holds both forever, consequently never ceases to be gracious to "the ignorant and them that are out of the way." This, of course, is an extension of probation to the age or ages to come, which is a joyful thought. But the great question is, as to who are to be the recipients of this grace? This opens a broad field for investigation, the outlines of which can only be defined, and that too very briefly. We will begin by a quotation from Rom. xi. 32, which is a finale of the apostle's argument in relation to both Jew and Gentile to times future; thus, "For God hath concluded them all (margin—or shut them all up together) in unbelief, that he might have mercy upon all." Israel's final cutting off and unbelief, was after their rejection of Christ, when a veil was spread over them, which yet continues. The work of grace to the Gentiles that then began was limited to the taking out from them "a people for his name"; after this he (Christ) will "return, and build again the tabernacle of David, which is fallen down—and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts xv. 14–18. This testimony is to the point and establishes a time of mercy both to the Jews and Gentiles after the return of Christ, and includes all of the two classes, shut up in unbelief. This people, taken out from the Gentiles, is an elect or a chosen few, who are perfected like Christ, our living head, by trials and conflicts through faith in his name, to fill out the vacuum caused by the cutting off of Israel the natural branches, agreeable to the covenant God made with them in the land of Moab, at the end of their forty years of wandering in the wilderness. See Deut. chapters.

But when and where were the Gentiles shut up in unbelief?

In Genesis ix. and xi. we have the record of the covenant of the bow, which God set in the clouds, that he would no more destroy all flesh, with a flood of water, made with Noah, and all flesh. Soon after, as they journeyed from the east, they came to the land of Shinar, where they established themselves and built a city, to make for themselves a *name* and to prevent their being scattered abroad over the earth. In that city they began a tower which was to reach unto heaven. At this point God confounded their language and scattered them abroad over all the earth. Soon after God called Abraham out from among them, and commanded him to go into the land of Canaan, and covenanted "to give him that land for an everlasting inheritance," which was yet future in Stephen's day (Acts vii), as also in our day. God also covenanted with him thus: "*In thee* and in thy Seed (Christ) shall all the nations of the earth," yea, "all the families of the earth, be blessed." When Abraham went out, agreeably to that command, all the other nations and families of the earth were "shut up in unbelief"—outside of a saving knowledge of God—"without God and without hope in the world," and were "strangers to the covenant of promise," and so continued for at least two thousand years, till the conversion of Cornelius (the first Gentile) in about A. D. 42. But did they not have a law written upon their hearts? Certainly, but it was not the law of Moses, the schoolmaster, to bring them to Christ; nor was it the law of faith in the LIFE-GIVER of the world, but rather a law of discernment between right and wrong in matters of this world, culminating in human governments as their highest attainments, and in idolatry as their religion. This was their wisdom after they disregarded the knowledge of God as seen in the flood and in the "covenant of the bow set in the clouds." And why? Because they did not wish to retain him in their thoughts and in their ways; therefore they were given over to worship four-footed beasts and creeping things, reptiles, etc.

As a mass they are thus to remain until the prophecy in Jer. iii. 8, 9 is fulfilled; which reads thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up for the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all of my fierce anger: for all the earth shall be devoured with the fire of my jealousy. *For then* will I turn to the people a pure language, that they may all call upon the name of the

Lord to serve him with one consent." Now, as we are taught by Christ that there is to be a resurrection of the dead—"of all that are in their graves"—and as the apostle has it—"all that die in Adam are to be made alive" (in the resurrection) "in Christ," is it unreasonable to believe that this grace of a pure language will be extended to these nations, and these families of earth, shut out by an impure language? I think not. Again: As Christ "tasted death for every man," and "is the true light which lighteth every man that cometh into the world," why will not this be a fulfilment of the covenant God made with Abraham, of blessing all the nations and families of earth?

Here let it be understood that these promises are not to be construed into a universal, unconditional salvation, as claimed by our Universalist friends, but rather an unconditional invitation extended by Christ and his immortalized Bride, after her marriage to the Lamb, unitedly given, as saith the Revelator, "Whosoever *will* let him take of the waters of life freely." O what a glory this will be. Paul records it thus, "For there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6. To all of these classes shut up in unavoidable ignorance, under this "veil of covering spread over all nations"—(Isa. xxv.) their due time will then have come to hear of this salvation, and come, if they will, and submit to be saved by accepting and obeying Christ.

These and other clearly expressed statements of the Bible teach that the entire race of man must, in the past, present, or future ages of the world, have an opportunity of hearing the terms of this salvation as clearly and explicitly before they are assigned to the power of the second death, as did Adam and Eve in the beginning. After heaving, obedience to the laws of life will be required. This class, who then come in, are the *subjects* of the kingdom, and never attain unto the high office of kings and priests, and are to be ruled over by those who gain the two, five, or ten talents, as taught by Christ.

As to the nations and multitudes of earth, who live in the Gospel Age, under the influences of the Spirit which was to *convict* the world of sin, of righteousness, and of judgment, and have had the opportunity of hearing of Christ and his salvation, and neglect or refuse to submit; no second opportunity will be granted them any more than was to our first parents after they had disobeyed God's law;

their loss will be eternal and without remedy. At least, so these things appear to me.

With this view we can readily harmonize the doctrine of the pre-millennial advent of Christ, as an impending event, with the prophecies of both the Old and New Testament scriptures without violence to any portion thereof. As, also, see the goodness and mercy of God toward the race.

These views are not altogether original, but are borrowed from others, but the arrangement is new.

P. ALLING.

Norwalk, Ohio, Oct. 25, 1878.

### THE BRIGHT SIDE OF PROPHECY.

It is one of the characteristics of the prophecy that even its darkest scenes are heralds of light; its storms precede a calm; its judgments on ungodly nations are parts of the process by which eventually righteousness will cover the earth; and its destruction of the Antichrist and his allies prepares the way for the universal reign of the Prince of Peace. This is God's mode of working, and it is worthy of his infinite wisdom and goodness. He has in view the final and permanent establishment of truth and peace in the world, and the means by which he will realise his ultimate purpose are perfectly adapted to the end in view. It is not enough to say that the loyal will adore him for the glorious issue when it has been reached; they will also, in reviewing the process which secured the issue, say, "This also came forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

Sometimes we find predictions so exquisitely beautiful, and clothed in language of such regal splendor that even the most vigorous faith is conscious of doubt. A mental glance at the state of the world and the church shows that both come immeasurably short of the divine picture with which the prophet has fired our hearts; and so the question comes, in lying serpent fashion, How is this picture to become a fact? The old notion—child of human pride and ignorance—that we are a necessary factor in the divine operations, starts up in its usual vanity, and because we are not so useful in the service of heaven as we should be, God's prophets fondly described a state of things which will never come to pass, and the God of the prophets made promises which he is unable to fulfill! If Christian people would only put the misgiving suggestion that troubles them in so many words thus, they would be ashamed of

themselves and ask pardon of the Father. With him all things promised are virtually accomplished. He knows what he means to do, and he will do exactly what he means. He may use us, and if he does it will be a supreme honor; but it would be just as well if governments and ecclesiastical confederacies distinctly understood that he can do without them.

But we are not left to the mercy of argument or inference for a reply to our question. The Lord understands us thoroughly, and so has graciously anticipated our doubts and misgivings by an answer which, though couched in a few simple words, is positively wonderful for its depth of meaning: "The zeal of the Lord of Hosts will perform this." If we are dealing with rationalistic skepticism, we would say, earnestly: Now marshal all your doubts, and put in battle array all your misgivings and improbabilities, and when you have got your army in the best possible position, see if it can face that grand oracle of the Most High without quailing. "The zeal of the Lord of Hosts" is engaged to accomplish all his beneficent designs regarding our world, and they will be accomplished, all your proud reasonings to the contrary notwithstanding. But we do not write for men of this class at present. There are believers of the Gospel of Christ who have been trained in a very narrow school of thought; which has led them to the conception that unfulfilled prophecy is simply inexplicable mystery; or that, stripping off the "oriental imagery," all that is meant is some spiritual blessing which the missions of the Church will carry to the nations. In other words, they "spiritualise," and so neutralise, some of the grandest prophecies of the seers of Israel and Judah, and commit to the hands of men deeds which cannot be accomplished without supernatural power.

And, be it observed, this dread of supernaturalism—for that is the heart of the matter—is extremely inconsistent on the part of Christian men. All that they believe of the truths of the Gospel is founded upon the supernatural. But for divine intervention they could have had no Gospel, no Saviour, no hope of eternal life. The Gospel narratives are the history of the miraculous; and it may be, nay it is certain, that there will be divine intervention again in the affairs of the world before it can be transformed into the splendid paradise which the bright side of prophecy makes it. Let skeptics scoff at the supernatural if it so please them, but for believers in the incarnation of the Son of God and his

resurrection from the dead, to do so is at once inconsistent, absurd, and sinful. Alas! good men stand in the way of God's truth more than bad men. Of course they do not mean it for a moment, but the fact is nevertheless true that the mournful ignorance of many true Christians respecting the contents of the Divine Book has hindered the testimony of faithful witnesses to the grand doctrines of the Book—that eternal life is the gift of God in Christ, that the Church is the body of Christ, and that the entire world is the destined kingdom of Christ. The teachers of these magnificent truths—few in number, and generally poor and despised—are in harmony with prophets and apostles, and, of course, with the Lord of both; but the spiritualising, that is to say the neutralising majority, will not hear them, and so the bright side of prophecy is covered with fog, and the benign purpose of God respecting the world is unknown.

It is in the Book in many a glowing paragraph, radiant with the light and love of heaven; but the innate dislike to the supernatural of men who owe everything to the supernatural, has suggested metaphor or parable where neither exists; and thus the "glorious things which are spoken" of the city and throne of the Lord on Mount Zion, and of the entire world under his beneficent reign, through the executive ministry of his "princes"—those members of the Church which are fitted for this high service—are hidden from view as a magnificent landscape is sometimes concealed by a dense fog. Nevertheless it is all there, and when the fog is dispersed by the power of the sun the entranced spectator will behold it in its beauty. So, whether the teachers of Christendom are fit for their work or not, the day is coming "when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously"; and "the name of the city from that day shall be THE LORD IS THERE.—DR. LEASK, *Editor of The Rainbow*.

## EVANGELICAL THEOLOGY AND CHRISTIAN LIFE.

BY HENRY DUNN.

THAT the theological system of the Puritans was in some points very defective must certainly be admitted. I have already indicated one serious blot if I have truly affirmed of the men of that party that the spirit and temper of Judaism pervaded their characters, biased their judgment, and sanctified their errors. It was a necessary consequence of this Judaical tendency that they overlooked

or misconceived much in the teaching of Christ which, properly understood, is distinctive of Christianity, and essential to a right understanding of its nature and character. The doctrine of non-resistance is a case in point. They seem to have been absolutely unconscious that any inconsistency was involved in their appeal to the sword.

And yet what can be clearer than the teaching of Christ that while the soldier—called being a soldier—is, by express permission, allowed to continue in his vocation, the disciple is not the less forbidden to choose that position, although it be in the support of a cause sacred, as is that of liberty when in conflict with tyranny and wrong? The reason of the distinction is obvious. The soldier, “called being a soldier,” is, like law itself, so far as his official obligations are concerned, only the passionless expression of the supreme will of the community. As such he sustains the police of nations, and is the instrument without which the magistrate would bear the sword in vain, and cease to be a terror to evil-doers.

The position of a disciple voluntarily taking up arms is very different, since he is distinctly forbidden, in the Sermon on the Mount, to resist evil, or to struggle with men of the world for either equality or pre-eminence. The doctrine set forth in that sermon plainly is, that truth and righteousness—and this includes civil and religious liberty—will be most efficiently secured and preserved among men by *suffering testimony*—by the holding up, on the part of the few, of an example similar, however inferior, to that which was maintained by Christ himself when he was on earth; a testimony that is obviously above, and therefore foreign to the conceptions of the multitude even when Christianized; one that involves, in every form, the highest self-sacrifice; one that must appear, to ordinary religious men, sometimes extravagant, sometimes extremely foolish and mischievous, always destructive of satisfactions which, assumed to be innocent, are the great objects of desire among men, whether heathen or Christian, Jew or Gentile.

My own impression is, that Christ's main object, so far as can be gathered from what is left on record, was not so much to influence society at large as to call out of the world a body of disciples for the special purpose of bearing witness to the highest forms of truth; a body that was to consist of men who should fairly represent him in the earth, think as he thought, and walk as he walked; men who should willingly (by choice, not by compul-

sion) abandon the honors and dignities of this world even as he did, and who, being really pilgrims and strangers here, should have their affections, not their thoughts, exclusively fixed on that which is to come—“a city, having foundations, whose builder and maker is God.”

It was to these, always regarded as “a little flock” and “a peculiar people,” that he entrusts his truth and his memory, calling upon them to follow in his footsteps, even though it should involve, as it had done to him, mockery, reproach, loss of liberty, or even death. He looks forward to a body of this kind, however small or despised, as being the future “light” and “salt” of the world—one which would always hold up a standard that should be unaffected by the changes which were sure to take place when Christianity enlarged its borders. The Puritans did not believe in this circle within a circle. They regarded every believing man as an elect child of God, however feeble his faith, or however inconsistent much of his conduct might be—“The earth is the Lord's,” said they, and we his saints are its rightful rulers. They assumed that the triumph of Christ was identified with their success; and they imagined that promises bearing only on the dispensation to come, would be fulfilled in their own present experience.

But the teaching of Scripture does not favor notions of this character. The elect of God are the *elite* of the universe. To such alone can the term “Bride of Christ” be properly applied; for none but they can share in the throne and priesthood of the risen Saviour. Who they are, or where they are to be found, it is not for any man to enquire. Hidden at present from mortal eye, they will one day be owned and made manifest, before an assembled world, as the best, the noblest, the most Christ-like souls earth, with all its discipline, and heaven, with all its love, can fashion and bring forth.

Lawful enough it may be for us, in our ignorance, to hope that we ourselves, and those whom we see around us in the daily Christian intercourse of life, with whose prayers we mingle our own, and with whom we share the fellowship alike of Christian effort and of church communion, all belong to that blessed company; for, in the absence of evidence to the contrary, it is not fitting that we should form any other judgment. But it is not really so. Only a part are chosen to honor. For God's elect, did we know them, would be found even now worthy of their name, and very different from those who only perplex

by their inconsistencies, or plague by their folly.

Loving, trustful, and unselfish; broad in their sympathies, candid in their judgments, honorable in their lives, and humble in the estimate they form of themselves, these, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and "they shall walk in white, for they are worthy." From deepest poverty and peasants' huts, with here and there, it may be, one from the palaces of princes; from lonely prisons, and from martyrdoms severer than those of the axe or the stake; cultured, or rude of speech; great souls, of whom the world knows nothing, will then come forth, and stand confessed God's own nobility, the aristocracy of the skies.

To be saved is one thing, but to be honored of God and of Christ is quite another thing. To be forgiven is much; but to hold rank among the sanctified is far more. The one is not unfrequently found in combination with the ambitions of this world; the other, even now, has no heartfelt affinities with anything that does not more or less, bear on the world that is to come.

What is said in Scripture regarding the rewards that will be bestowed in the world to come on some believers and withheld from others, seems to me necessarily to suppose the existence of a higher as well as a lower class in the Christian community. For these rewards are not promised either to those who but fulfill the ordinary obligations of Christianity, or to men who are known only as professed followers of the Redeemer. They are always spoken of as the recompense of special service, special devotedness, or special faith bringing forth unusual results. Nor is their bestowal at all inconsistent with the declaration that at the best we are but unprofitable servants and can never do more than it is our duty to do.

The little stress laid by the Puritans on inducements to holiness drawn from promises of reward, and their rare application of such teachings as motives to exertion, was a natural consequence of the prevailing belief that no essential differences exist among real Christians, that in the eye of God they are all seen alike in Christ as "dear children." This, when viewed in combination with their belief that all but the elect were reprobate from birth, and, to bestow the words of the Westminster Confession, "fore-ordained to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of God's

justice," while the happiness of heaven would largely consist in gazing on the torments of the lost, must have had a most injurious influence on the moral character of multitudes. Here, then, we have a most serious blot resting on Puritan theology.

And this leads me to notice that not in Puritanism only, but in much of our modern Evangelical teaching, the ethical is too often regarded as subordinate to the doctrinal, right doing being frequently deemed of less importance than right thinking, and correct conduct less regarded than correct opinions, or rather what are supposed to be such.

I do not of course mean to say that any good man, let his system of theology involve what it may, will ever deliberately regard his actions as of less importance than his notions; for he must know perfectly well that the one question of supreme importance at last will not so much relate to what has been believed, or even to what has been done, as to what a man has become under the discipline and teaching of the Divine Spirit, whether or no he is "a new creature in Christ Jesus." But many of these too often seem to forget that to the young, the inexperienced, and above all to outer worshipers in the temple of truth, it is of the highest moment that their attention should be constantly directed to the moral element in the New Testament; that conduct should never be regarded as of slight importance even before the soul is renewed; that the fact should continually be urged upon them that a good moral life is by Christ himself declared to be a fitting preparation for the reception of spiritual truth; that faith in the doctrine proclaimed by the Redeemer, and ability to perceive its Divine character, is best promoted by obedience.

At first sight one would say that all Christians admit this. But they do so under many reservations. The Thirteenth Article of the Church of England distinctly declares that good works done before the grace of Christ and the inspiration of His Spirit are received "have the nature of sin," which, if true, certainly leads to the conclusion that they have no value as quickeners of spiritual insight, for that which is of the nature of sin cannot tend to promote the perception of Divine truth. And yet Christ said to men who were rejecting Him, that he who doeth the will of the Father shall know of the doctrine whether it be of God or not.

The Puritans intensified another view of things to the uttermost, and in their zeal for the divine sovereignty, and eager denial of all good in an unconverted man, stripped

Christianity of its educational character, and contentedly consigned the multitude to eternal perdition.

The result was precisely what might have been expected. No sooner were the conventional forces by which the people had been restrained withdrawn, than the young men of the age—almost all who were not really converted to Christ—rushed into licentiousness and profanity, and swelled the torrent of wickedness, which now overflowed everywhere. Stillfleet, writing before the Restoration says of the time, "Controversies about religion have increased till they have brought religion itself into a controversy." And again—"I fear this will be the character whereby our age will be known to posterity; that it was the age wherein men talked of religion most, and lived it least."

Such then, in brief, I hold to be the true explanation of the disastrous change which took place in the character of the English people after the Restoration, and for which the nation had been gradually preparing since the accession of Cromwell.

The lesson conveyed is an instructive one. It may be summed up in the conclusion that although Evangelical teaching may be universally diffused, no precept of Christ can be violated with impunity, however such violation may be supported by sophistical reasonings, or sanctioned by the religious; as the appeal to the sword undoubtedly was in the times of the Commonwealth.

Secondly, that no form of Evangelical thought, no system of theology, however orthodox, will suffice to retain spiritual life among any people who habitually live below their profession, or who place doctrine, however true, before conscientious obedience to the commands of the Saviour.

HENRY DUNN.

#### AN INTERNAL EVIDENCE OF CHRISTIANITY.

Of the internal evidences by which Christianity recommends itself as true, one of the greatest, but one too little regarded, is that it represents the higher destiny of mankind to be attainable only through *suffering*. All of us experience the truth of the declaration of the apostle, that "The whole creation groaneth and travaileth in pain together." All the higher and deeper feelings of our nature at once acknowledge this to be true in a spiritual as well as a literal sense. How small is the actual sum of human happiness compared with what we might have hoped

or imagined it to have been! Man is, indeed, born to trouble, and no system can explain away the broad fact that so long as we are in the body we must be, more or less, in one way or another *sufferers*.

This is to my mind all but a conclusive proof that the "desire of all nations"—the promised Messiah—must have come to suffer. "Behold and see if there be any sorrow like unto His sorrow." How totally different to all the world's ideas of deliverance was that of a suffering Messiah, and yet to the mind and conscience how truly does it accord with the inmost desires and feelings!

In this world men look to power, mighty armies, strong navies, great talents, commanding eloquence, as the means whereby deliverance is to be effected, and associate the ideas of dignity and grandeur with such. But these are not the weapons by which spiritual victories are gained. "We wrestle not," says the apostle, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence it is that earthly weapons and earthly influence, however apparently great, and however likely to produce the end in view, rarely if ever succeed. "*Non tali auxilio nec defensoribus istis.*" Did not our Lord recognize the truth of this when he said that he could have twelve legions of angels to assist him against his enemies; but their aid would, in that case, have been too much in the nature of earthly force and power. Do the greatest conquerors, after all, ever really conquer by great armies or great power? We are beginning to ask this in these days, when we almost everywhere refuse to employ force in the case of conscience. Force may crush the body, but it is utterly unable to overcome the soul.

An enemy is only really conquered when he is converted into a friend, and our Lord's object in coming on earth was to reconcile all things to his Father; to make willing subjects of rebels; to cause his Father's name to be not simply revered but loved, nay, adored. Who can doubt that God could in a moment have crushed all his rebellious subjects; but who doubts also that such was not his wish nor intention? No; he intended a far greater conquest. His Son was to be a Redeemer in the highest, noblest sense; a conqueror who should "destroy the works of the devil," and thereby clothe himself with dignity and grandeur unspeakable.

- And when we come to speak of dignity and grandeur, what can be more so? what

can more fully embody all that is involved in real dignity and majestic grandeur than the image of the spotless sufferer led forth to execution, to die the death of a criminal? I hesitate not to declare that the grandest sight the world ever witnessed was the patient demeanor, the calm dignity, the noble resignation to the will of his Father of that glorious Being. What is it that fixes the attention and rivets the fancy in such a picture as Doré's "Christ Leaving the Prætorium"? Surely it is the central figure of the innocent sufferer, like "a lamb without blemish and without spot," bearing the sins of a guilty race, to reconcile that race to his Father. Pilate little thought of the deep solemnity of the words he uttered when he said, "Behold the man!" The purple robe and the crown of thorns were solemn realities, typifying that the Kingship was only to be obtained through suffering:

"Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

How infinitely grander was such a crown than one composed of all the gold and jewels that earth could afford! When was there ever a conqueror so exalted as the "King of the Jews?" He was a King who had in his own person sounded the utmost depths of woe and sorrow, and knew their force and power. What could he have done more than he did? He went down to the lowest depths of humiliation and suffering that he might be the Redeemer of men from every form of humiliation and suffering. Can there be, or is it possible to conceive anything more wonderful than the Son of the Most High God suffering the death of a slave and a criminal? Well might Nature, though ordinarily impassive and impervious to pain and sorrow, veil her face, and thick darkness spread over the earth!

When we feel most inclined to complain of our sufferings in this world, does not the thought of this great event stifle all our murmurings? Does the slave groan under the cruel blows of tyranny? Does the criminal turn away in horror at the thought of what he must undergo? Did not the King of the Jews endure the same, and did not a fate as terrible await the Lord of all? Despised and rejected of men; led out to crucifixion without the camp; a man of sorrows, and acquainted with grief.

"O, Head so full of bruises,  
So full of pain and scorn."

Thus the Redeemer of mankind—the promised Messiah—was, in the fullest sense of the

word, a sufferer, for so, and so only, could he be a victor in the spiritual conflict.

The death of the Cross, I regard then, as one of the great proofs that Christ was the promised Messiah, the Deliverer of the race from its present bondage of corruption. Of course I do not mean to say that this fact in itself is any proof of his being such. But taken in conjunction with other facts it becomes of the highest possible importance in that respect. When we remember that he was, by the confession of all, a man who went about doing good; that he gave the world the most marvelously sublime and beautiful precepts; that no one of his adversaries could accuse him of any fault or sin. And at the same time that he never held out to his followers any hopes of comfort or reward in this world; but, on the contrary, told them that they would have to follow in his footsteps and be set at naught by men; yet invariably, when asked, proclaimed himself to be the promised Messiah. Then, I say, it is impossible to resist the inference that his was the most sublime and beautiful character the world ever saw; and that he is, in fact, just the Messiah that the soul of man most cordially embraces as the one that was promised. If there was to be a Messiah at all, surely Jesus Christ answered exactly to all the particulars, both of prophecy and promise, and above all, answered to the deepest feelings of the human mind.

All the best men in every age have confessed that they were "pilgrims and strangers" upon earth; that to be misunderstood, despised, rejected, counted as madmen or as fools was, and must be, the lot of those who look for higher, nobler things than this earth can afford. Under God's providence, however, this very rejection and persecution become the means whereby these same things are procured. How else but through suffering is it possible for the noblest feelings of our nature to be developed? Surely it is true, then, that "it became him by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering."

It is often argued that if the Deity were so merciful a Being as we hope he is, he would not have subjected man to such temptations as he has done, but would at once have made him perfect. But surely this is to take a very narrow view of the case. If the object of the Deity has been to make a very insipid race of beings, he would at once have made that race perfect, as no one for a moment wished to make a noble God-like race of

beings, a race who should be fit for dominion over the works of his hands, then I contend He must first subject that race to stern discipline. Had it not been so, would he ever have created man to exist in a place where, as we have every reason to believe, evil already existed? The fact of his having done so is, therefore, a proof that he meant the dominion, and rule, and authority to be ultimately given to man.

Hence it is that all men are subjected now to vanity and suffering; and hence, also, it was necessary that the Messiah—the deliverer of the race—should himself be a sufferer. But having once suffered and died, “He dieth no more,” but has “abolished death and brought life and immortality to light.” And now, therefore, He has gone forth “conquering and to conquer,” giving gifts unto men, yea, even his enemies, that the Lord God might dwell among them.

This, then, was the *grand* object of Christ's coming into our world—“that the Lord God might dwell among men.”—*Selected*.

### THE SPIRITUAL MAN.

WHAT is meant by the spiritual man? Every one is spiritual who loves Jesus, the Saviour who died for him. Simple and encouraging as this answer is, it implies the mystery of Christ and the Church. Only he is spiritual who is in Christ; a member of the mystical body of which the glorified Head is in heaven, a branch in the true Vine; who, by the power of the Holy Ghost, has been transplanted out of Adam, out of the realm of sin and nature, into the Second Adam, the Kingdom of righteousness and grace. To *become* spiritual requires a new birth from above; to *be* spiritual is to possess the Spirit of Christ as an indwelling Spirit, uniting us with Christ the Lord, who is the Head of the Church. Here is a great mystery.

At the right hand of God, enthroned in glory, possessing all power in heaven and on earth, adored by angels, we behold Jesus, the Son of man, in whom dwelleth the fulness of the Godhead bodily. Below, on earth, are the members of his body, his people, who by faith and the indwelling of the Spirit are one with him. They are the children of Adam, yet they are no longer in Adam, but in Christ, new creatures; sin still dwells in them, yet sin has no longer dominion over them, yet Christ dwells in their hearts by faith. They think, and speak, and act as other men do, yet it is Christ who lives in them, who by his Spirit guides and animates them, and brings

forth the fruits of righteousness and holiness. They have bodies of infirmity and death, and yet their bodies are the temple of the Holy Ghost, who shall quicken them at the coming of Jesus, and change them into bodies of glory and immortality. They are living on earth, but their citizenship is in heaven. They are branches of a tree whose root is at the right hand of God. They are in a world doomed to death by the corruption of lust, but they are partakers of the Divine nature. They are men, and yet they are more than men; for they are Christ-men, and Christ is the incarnate Son of God. They are counted the off-scouring of the earth; they have been mocked, persecuted, imprisoned, tortured, killed; but they shall come again, and with Christ Jesus be the rulers and kings of the earth. Such are the spiritual, Spirit-born, and Spirit-inhabited men, the sinners who, saved by grace, love Jesus Christ and him crucified.

God manifests himself in creation in ascending gradations. In vast inorganic masses, as sustaining force; in the world of plants and animals, as the fountain of life, the Creator of organism; in man, as the Source of wisdom and love. Beautiful is the light which is reflected in the precious stone; yet the rose or the simplest daisy is much higher and nobler than the most beautiful gem; and higher than any plant is the life which speaks to us in the touching notes of the nightingale; and incomparably higher than the highest manifestation of animal life is the smile of a child, or the first utterances out of the mouths of babes, proclaiming God's praise.

But as man is above the noblest and highest representatives of the animal world, and as the animal is above the plant, and the plant above the stone, so is the Son of man, the Christ, above humanity; and so are the Christ-men above the natural Adamic race. And as no stone develops into a plant, or plant into a bird, or animal into man,\* so humanity never produced Christ, the Son of man. He came from above, out of the bosom of the Father; he is from heaven, Lord of all. So are the Christ-men, not born of the flesh or the will of man, but of God. And as the plant appears on the substratum of the mineral world, and comprises all the noble elements it con-

\* The teaching of Genesis i. is explicit. God called forth, by his creative power, out of the waters and the earth, the various species of plants and animals; each after his kind, “whose seed is in itself.” As for man, his creation is most solemnly narrated (Gen. i. 26); and upon this fundamental fact rests the whole superstructure of man's redemption by the Son of God, who became man.

tains, and yet is above it; and the animal includes and embodies all the elements of plant life, and is king of the plant world: so is the Son of man the true and perfect man in whom all human excellencies and capabilities find their adequate expression and culminating point, and yet he is more than man—the Lord and Head. So are with and in him the Christ-men, true men, and yet more than men; they will reign over men with Christ. After the four kingdoms, which are represented by lion, bear, leopard, and the fierce beast, shall come the Son of man and the saints of the Most High; then shall be the reign of humanity.

Christ is the Lord from heaven in his divine glory, but also in his humanity. He is the Son of man, the spiritual man who has life, and who is able to change the natural man into a spiritual; for he can baptize with the Holy Ghost. And only he who is from above, and above all, can renew, quicken, and elevate man into a heavenly life and inheritance. He was born of the Virgin Mary, conceived by the Holy Ghost, and anointed with the Spirit without measure. Though his is a body of weakness, though he appears in the likeness of sinful flesh, though he is surrounded with suffering and evil, and is full of sorrow and acquainted with grief, see him throughout his walk on earth the spiritual, the heavenly Man, the Lord of life, liberty, power, and glory. Do not all Adamic men around him appear bondsmen, without light, without life, without goodness, without joy? What infinite distance is between him, as Son of man, and all others, even the disciples! When Jesus speaks, when he argues, when he quotes the Scriptures, what light, what simplicity, what depth! He speaks another language; he thinks and reasons and sees truth as one who lives in another element; he is the Son of man who is in heaven. How dark, how ignorant, how confused, how clumsy are all other men beside him! What liberty and dignity breathes in every word he utters, in every step he takes! He is the only man who *walked* on earth. All others move with uncertainty, err into by-paths, have to be turned back into the right way—they must retrace their steps. Christ walked always in the light, in love, in strength; the path of this Jesus man is like the shining light, which shineth more and more unto the perfect day. See him in his poverty; poorer than the foxes that have holes, and the birds of the air which have nests; but the whole world is his palace. How rich is he; free from care and irradiated with brightest serenity, he watches whole nights on the mountain

top under the quiet stars of heaven; he sleeps calmly during the fearful tempest of the sea. Is he not Lord, as Man, when by faith in the Father he rebukes the sea, heals the sick, raises the dead? Have you watched him feeding the multitude with five loaves and two fishes? What poverty for a King and Messiah wherewith to welcome his people! See him as the Son of Man lifting his eyes unto heaven, and thanking the Father for his gift! See him by faith feeding the multitude, and sending them away satisfied and rejoicing—baskets of fragments remaining in rich exuberance of his bounty and love!

Jesus, the Son of Man, was the spiritual Man; tempted in all things as we are, yet without sin; with a body of weakness, not like that of the first Adam in Paradise, but in the likeness of sinful flesh. He lived by faith, and, abiding in the Father's love, kept his commandments, and thus was Lord of all. But he was alone. There was none like him. In that kingdom of which he spoke to Nicodemus, where only the Spirit-born can enter, he was as yet the only inhabitant. He had come—not to abide alone—to be the King and the Head of a new creation, of a spiritual humanity. And therefore he died. Oh, the love of our glorious Lord! He took upon him our sin. Looking unto God, he glorified divine holiness and justice, and took the severest view of sin. But looking unto man, he took the most loving and gentle view of sin. He looked upon it as a disease, and is he not the Physician to heal? He looked upon us as sheep who had gone astray, torn, wounded, perishing; and is he not the good Shepherd, full of pity and tenderness? He saw us as lying helpless and dying in the road, cruelly injured by the adversary; and is he not the compassionate and merciful Saviour who cannot pass by, but must save us even with his own death? Oh, what a Mediator between God and man! Him we love with adoration, and adore with love.

Christ rose from the dead the Second Adam, the quickening Spirit. Now begins the Church; now begins the fulfilment of the promise, "He shall see his seed." As the Church was manifested on Pentecost, so it is by the renewal of the Holy Spirit that each individual member is grafted into Christ. Not by birth, not by baptism, not by our own works, but by the Spirit are we joined to the Lord. To become a Christian is not to adopt certain opinions and habits, not to engraft new thoughts and feelings and works on our former natural

self; it is to become a new creature, to be changed by the power of the Holy Spirit to become spiritual. So great a thing is it to be a Christian, to be a Christ-man, a member of the body of which he is the Head. Yet so easy is it to become a Christian! You need only be a sinner, weary and heavy laden; you need only hear the voice, "Come unto me. If any man thirst, let him come unto me and drink." A Christian is a man born of God. But whosoever believeth that Jesus is the Christ, is born of God.

Christ draws the believer unto himself; into himself; into closest communion of life and work. He identifies us with him. As he is, so are we in the world. He is the light of the world, and he assigns to us the same position. Like him, we are witnesses, priests and kings. As the Father sent Christ, so he sends us.

He wishes to raise us into most intimate union of life and power. When the disciples wondered that in consequence of Christ's word the fig-tree had withered away, the Saviour said, "Have faith in God!" If in union with Christ we have faith as a grain of mustard seed, we shall be able to remove mountains, and nothing shall be impossible to us. "He that believeth in me, the works that I do shall he do also, and greater works than these, because I go to the Father." Christ and the believers are one, because we are no longer merely natural, but spiritual men.

The Spirit is given unto us as the Spirit of sonship. We are not merely in the position of children, but we are in truth and reality the children of God. Our adoption is an actual investment with sonship. There can be in the nature of this no parallel to this in the earthly sphere. Christ is the only-begotten of the Father, and we in him are truly sons of God, for we are born of God and one with Christ. And because we are sons, God hath sent the Spirit of his Son into our hearts.

Think of it, believer, that the Spirit of filial trust, communion and delight in the Father, that was in Christ, is in thee also; that thou also knowest that the Father is always with thee, and that he loves thee with an infinite love. Take hold of Christ, and, trusting in him as thy Saviour, rise with him above fear and the atmosphere of nature and the first creation into the heavenly region of sonship, and say Abba in the full assurance of faith. And then go back to earth and man, to work and suffering, in the spirit of liberty, which the Son of God only can give, and which sons only possess. To do the will of God,

in action or in suffering, will be no hardship and bondage, but, as it was to Christ, your "meat," the strength and refreshment of your life.

The Spirit of Christ is the Spirit of light. Now we understand and know what before was only dimly perceived as a theory. We have an unction from the Holy One, and know all things. The Christian is one who has the chrisma, the anointing. Christ is the Holy One who sends the Spirit. The world cannot receive the Holy Spirit, for it seeth and heareth him not; but the believer is a spiritual man. We know the truth. The apostle reminds the Christians here that they are taught of God (Theodidact); and that they are not dependent on human teaching. They are not to be led astray by the assumptions of philosophy and human erudition. Since in Christ are hid all the treasures of knowledge and wisdom, and they have the Spirit of Christ, whose it is to lead us into truth, they must only abide in communion with the Father and the Son, and they shall be taught all things as they need, and as it is salutary for them, according to the Spirit's wisdom and love. What we learn by the Spirit we hold fast; for, in learning it, we receive the assurance that it is God's truth.

The Spirit of Christ, of sonship, is eminently the Spirit of love. The life of Jesus on earth was a manifestation of love. Love is the fulfilment of the law, as well as the essence of the gospel. The law demands love, and thereby goes beyond itself, contradicts itself, announces its insufficiency, and stretches forth into the gospel. The law cannot give love, because it cannot give life. If life could come by the law, Christ and the gospel were not needed. The law is good, and holy, and just, but we are sinful and dead; the law is spiritual, but we are carnal; the law is fulfilled in love, but we cannot and do not respond to it. But what the law could not do, in that it was weak through the flesh, God in his infinite mercy accomplished through Christ. In the new covenant, God gives us the Spirit; and the righteousness of the law is fulfilled in us—we love. Therefore the Spirit is essentially love. The law demands love, the Spirit creates love. And this as the Spirit of Christ. All his life on earth was love to God and man. His zeal for the glory and truth of God, his holiness and uninterrupted communion with the Father, manifested itself in his unfailing patience, meekness, gentleness, and forbearance. The most blasphemous and malicious accusations of his enemies he answers calmly. He weeps over Jerusalem, he washes his dis-

ciples' feet, he dies for them on the cross. All that is in the world, however evil and dark and bitter, brings out only the fullness of his love. Hence to be filled with the Spirit of Christ is to love; it is to possess the Spirit of a Divine love, which "beareth all things, hopeth all things, endureth all things"—the Spirit of Christ crucified, whose love no waters could quench, for it was stronger than death.

The spiritual man lives on earth, and he has to meet affliction and sorrow, he has to deal with sin and doubt, he has to keep himself unspotted from the world, and he has finally to meet death. The Apostle Paul (Rom. viii.) gives a very full and glorious exposition of the spiritual man's position, trial, and victory.

1. With regard to the afflictions and trials which, in this world of sin and sorrow, press often heavily on the child of God. The Spirit is the Comforter. He is tender, for he is the Spirit of Jesus who wept. Nay, the Spirit is in deepest sympathy with all suffering creation. It is because we have the first-fruits of the Spirit that we groan within ourselves, waiting for the redemption. But the Spirit enables us to compare the sufferings of the present time with the glory which shall be revealed in us. It is easy, in times of sunshine and peace, to say, "Heaven will be still more beautiful and lovely than earth"; but, in affliction and grief, the Holy Spirit only can give us a realizing and comforting hope of glory. But the Spirit not only sustains us in trials, he watches also over the precious seed which, unconsciously to the soul, falls into its depths, and which yields afterward the peaceable fruits of righteousness. Without the Spirit of Christ, afflictions would not merely be comfortless, but barren and unfruitful. But the Spirit of Christ, who through sufferings entered into his glory, converts afflictions into the cross, and worketh in us patience, experience, hope—a fuller life of love.

2. In relation to sin. Christ was sinless; the tempter could find nothing in him. The poisonous influences of the world could not penetrate into his holy soul. He was harmless and undefiled. Christ was filled with the Spirit. He knew the weakness of the flesh, but he knew no sin. But we are full of sin; we have to do both with sins and with sin, with the manifestations and the existence of the carnal mind, the flesh, in which dwelleth no good thing. Yet we are not carnally-minded, but spiritually-minded; we are not in the flesh, but in the Spirit; for Christ is in us, and we have the Spirit of Christ. How, then, are we to solve this apparent contradiction? In what

other way than by Faith? By reckoning ourselves to have died unto sin; by resting in the death of Jesus and his redemption; by believing that Christ has redeemed us from the guilt and power of sin. If we thus look unto Christ, the Spirit works in us mightily.\* Sin is imprisoned as a criminal; it is mortally wounded, nay, it is put to death. He who endeavors to fight with sin and to destroy it, apart from the death of Christ, apart from the perfect pardon and acceptance which God has given to us in Jesus, sinks back into the region of law and the fallen creation, and must experience that the law is not the death, but the strength of sin. Rest in the death of Jesus, and you will experience that sin lies enchained; the Spirit crucifies sin by the cross of Christ, and by the resurrection-power he constantly renews our life; so that, although we live in the flesh, we do not walk according to the flesh.

The whole secret of the Christian's life is looking unto Jesus. We believe that in him we are complete, and that actually and according to the rights of the New Testament in his blood, we possess in him liberty and holiness; therefore we have peace, though constantly fighting against sin; we have life, though we are in the body of death. The crucifixion of the old man is accompanied with peace. It is not by self-imposed penances, abstinences, mortifications, that we overcome sin. All this may be carnal and making the cross of Christ of none effect. When we crucify the old man we are not in doubt and torment, in the spirit of bondage and uncertainty; we are rejoicing in Christ Jesus. We rest in full assurance of faith in the redemption which we have in his blood, and it is thus that we know the power of his resurrection. Looking unto Jesus in perfect peace and liberty, we receive strength to conquer sin and to mortify the members which are upon earth. The great and faithful High Priest applies by the Spirit the power of his blood unto our hearts; and a Christian is full of peace and joy while he denies himself and fights the good fight of faith. His position is within the gates of the city of peace; his discipline is by the grace of God which bringeth salvation.

\* The Spirit of God reproves and rebukes; he rouses the conscience, and leads us to judge ourselves. The reason of this is our continual forgetfulness of the power of Christ's death and resurrection. The more we are filled with the Spirit, the more Christ lives in us, the less work will there be for the conscience. We are to live by faith, and our definition of sin is, "Whatsoever is not of faith is sin!" "Abide with me" is the simple but all-comprehensive counsel and command of our loving Saviour.

And the Spirit himself helpeth our infirmities, so that we have abundant reason to praise the Lord and to be always rejoicing. Only believe that you have died with Christ and that you are risen with him! You are justified by faith, you are sanctified by faith. The spiritual man knows nothing save Christ crucified, the living Christ! The Spirit always directs us to the Father and to Christ, not to Himself and the work within us. As Otinger, in his paraphrase of Isaiah lv., says from deep experience: "Do not treat my gospel as a law. It becomes a law to you, if you wish to understand the manner of your growth. But you are to look at the source of your growth and not to the mysterious process of the Spirit within you. Christ is to you grace, righteousness, wisdom, strength, without your knowing exactly what passes in your heart. For my grace works in a hidden way; you can understand the working of grace as little as you can explain how the rain makes the earth fruitful. Rest assured that my word shall bring forth in you fruits of righteousness. You can do nothing but use my word as a word of life and be guided by the spirit of repentance and faith."

3. What is the spiritual man's relation to the world? Without any effort or exertion of his own, as a sudden, perfect, accomplished fact, the cross of Christ has crucified the believer to the world, and the world to him.—Gal. vi. 14. When we come to Christ crucified, such a change takes place in our hearts that the world, formerly so beautiful and attractive in our eyes and rooted in our affections, appears to us now dead, or at least dying, fading away, developing only the corruption which is in it. Is it not so?

There are many of the admirers of the cross, many who are willing to be comforted and soothed by Christ's sufferings and death, and yet they may be enemies of the cross of Christ; they may be one in spirit with the age, the evil world that crucified him. Minding earthly things, they can never know the power or the sweetness of Christ crucified. Believer, rise from the disciple-stage, which savoreth not the things that be of God, to the spiritual, pentecostal condition! For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. (Compare Peter in Matt. xvi. 22, 23, and 1 Peter iv. 1.)

4. Lastly, the Spirit is the Spirit of hope and glory. By him we wait for the coming of the Lord, when we also shall appear with him in glory; and death loses its terror as it has lost its sting. The body is the inviolable

temple of the Holy Spirit. We know that the Holy Spirit watches over the bodies of the saints till the resurrection; it is the Spirit who shall also quicken our mortal bodies. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. But Christ by his Spirit shall change our bodies of sin and of weakness. Then shall we bear the image of the heavenly, the Second Man, the Lord from heaven; then shall we be arrayed in fine linen, clean and white, and enter into the joy of our Lord. Then shall we be "spiritual," the children of the resurrection—body, soul and spirit—redeemed by Christ, renewed and glorified by the Holy Ghost; in union with Christ the Lord, the quickening Spirit, we shall glorify the Father forever and ever.

Meanwhile this is the time of warfare, trial, patience, humility; the time of David and not of Solomon; the time of service and suffering. Remember Christ crucified. Let us not be carnal and walk as men (1 Cor. iii. 3), but let us be spiritual and walk in Christ's love. Amen.—*The Rainbow*.

#### A WRITER'S REMINISCENCE.

WILLIAM M. PEGRAM, in *Scribner's Magazine*, relates the following incident:

It was during the winter of 1864-65, which will long be remembered by the soldiers who took part in the campaign in the Valley of Virginia as one which tried men's souls and their heels also, that the thrilling scenes occurred which I am about to describe.

The old Fourth Cavalry was on a forced march down the Valley to meet a column of the enemy which was advancing, and after a hard day's ride went into bivouac just at nightfall on the roadside. We did not have the "cigars and cognac," as the old song says, with which "to bivouac," so; after a hasty bite of something to eat, and picketing and feeding horses, we soon rolled ourselves, head and ears, in our blankets, and lay prone upon the frozen ground. To a tired soldier sleep comes quickly, and with it almost entire oblivion—he rarely dreams—so hardly more than a minute elapsed after the lying down before the entire camp was as silent as the grave. While preparing for rest we had been notified of a coming snowstorm, not only by the black clouds which hung heavily in the north-east, but by heralds in the shape of cutting snowflakes propelled by the wintry blast. It was fearfully cold—so bitter was it, indeed, that it was thought expedient to dispense with the usual camp guard, so as to

enable all to obtain whatever of comfort was possible under the circumstances. The regiment at that time numbered between six and seven hundred men, who, soldier-like, caring only for the present, and unmindful of the morrow, slept soundly and, I may add, rapidly.

I had slept as I had supposed only a few minutes when I suddenly awoke to consciousness, being made aware of an immense pressure upon me, accompanied with almost intolerable heat. In attempting to move I found myself, as it were, packed tightly in a mold which I fitted exactly, and I was unable to turn either to right or left. I soon found that I was covered with a very friendly blanket of snow. With a vigorous push I threw my blanket off, and a most curious spectacle presented itself to my astonished gaze. The black clouds had passed away and the bright morning moon shone down upon the ground covered with a white mantle of eight inches of snow. Looking around me as far as my eye could reach in every direction, I saw nothing but the unbroken snow covering what appeared to be mounds or graves in every conceivable position. I was sitting upright in my own grave in the middle of a huge cemetery. Not a human being could I discover anywhere, while everything was as still as death itself.

While I was wrapt in the contemplation of so wonderful a scene, the bugle at headquarters, a quarter of a mile off, sounded the reveille and lo! what a change! In an instant the quiet cemetery was alive—all the men arose at once from their snow graves, and what was the stillness of death but a moment before was now bustle and activity. Instantly the text flashed through my mind, "The trumpet shall sound and the dead shall be raised." Words fail me in describing my feelings at the moment of the occurrence. Had I had any idea of the time I would have called some of my comrades. As it was I am fortunate enough to be probably the only person who has really seen a prototype of the resurrection.—*Selected by H. W. S.*

### THE ABSURDITIES OF SOME MEN.

BY ELDER S. W. BISHOP.

It is passing strange to see what shifts men will make to save an unreasonable position. I saw an illustration of this principle a few weeks since. It was on this wise: A public discussion was held in Providence, R. I., be-

tween an "Age-to-come," and Anti-age-to-come believer. In that discussion brother anti took the following positions, viz.: "All the prophecies of the Old Testament that concern the children of Israel are conditional; and as the Jews failed to comply with those conditions in the period of the first advent, therefore, none of those prophecies will ever be fulfilled." He thus made void, theoretically, a large portion of all the prophecies of the Old Testament. It was pitiful to see with what callous assurance he threw whole chapters by one fell swoop into the annihilating vortex of conditional prophecy. He seemed to suppose that it was his divinely appointed mission to sort out just what portions of the inspired word of God it would do for us to believe, and to repudiate, for himself and all men, all that came in the way of his self-established system of belief. I have heard infidels blaspheme the word of God, but never was so shocked in my feelings as in listening to the barefaced, sacrilegious assertions made by that man, while he professed to be a follower of Christ, and a believer in his immediate second coming.

Look at the absurdity of claiming that the little handful of Jews, who lived in Palestine in the days of the first advent, did decide unchangeably, by their acts, the eternal doom of all the seed of Israel. Because that few rejected Christ, the millions who had lived and died previous to that time; and the great multitudes of the ten tribes who never returned to Palestine from the Assyrian captivity; of whom Josephus declares that in his time they were still outside of the Roman empire, and beyond the river Euphrates; all these are to be deprived of all that God has promised to Israel, and that too without giving them the smallest opportunity to obey even their apochraphal conditions.

Another position taken by this champion of anti-age-to-come, was as follows: "The throne of David promised to Christ was also conditional." He did not inform us what the conditions were, or to whom they were offered, or who fulfilled the conditions, but went on to make the following assertions: "Christ is is now reigning on David's throne"; and "the glory that should follow" the sufferings of Christ is all confined to this dispensation. Absurd as these notions do appear, and as contrary as they are to all facts, and revelation, still this mistaken brother is not alone in these religious vagaries. A certain paper is being constantly freighted with these absurd ideas. The ministers associated with that paper, both in their public preaching and in

their writings, some of them at least, are ventilating the same erratic sentiments. Among their notions are the following: 1. Christ is now reigning on David's throne. 2. The saints are now reigning with Christ, having already entered on the office work of the royal priesthood; being now, in this present dispensation, constituted "kings and priests unto God." 3. The saints are now judging the world by divine appointment. 4. The church is now on the sea of glass of Rev. xv. 5. The new heaven and new earth of Rev. xx. i. is now in existence, and has existed since about 1815.

It is very true, and I am glad to be able to record the fact that some of the ministers associated with the Advent paper of which I speak, and those who pay most for the support of that paper, do not endorse these fancies. The question may arise, Why write about these things? I answer: 1. I wish all the readers of the BIBLE EXAMINER to see how hard-pushed the men and women are who are waging war against the doctrine of future probation. This class of people are the only consistent opposers of the doctrine of the future ages. How else can you dispose of the prophecies which speak so plainly of the great and glorious events of the future, except you throw them out of the Bible. If they were to declare them utterly destitute of divine authority it would frighten honest, Bible-loving souls away from the theological notions that required their abnegation. It is necessary, therefore, to adopt a milder form of procedure, and what so easy as to throw them all into the ecclesiastical wastebasket of conditional prophecy? The men that do this may be honest. I do not arraign them on a charge of dishonesty; no, no; but their's is the honesty of desperation. Some thing must be done to get rid of the testimony drawn from the writings of the "holy men of God who spake as they were moved by the Holy Ghost"; and there is no other way so feasible as to claim they are conditional, and that the conditions have been broken, and therefore their words will never be fulfilled. The use made of these prophecies is proof positive that they know that if they accept them as they were given by the Most High God they cannot avoid our conclusions. Their attempt to manipulate or do away with these prophecies in any way is a virtual admission that we are right in our conclusions as to the teachings of the Word of God concerning the future of our race. Who in the possession of a sound mind can for a moment believe that the Holy Spirit

would inspire men to declare scores of times that "thus saith the Lord," when that God, who moved the prophets thus to write, knew that not one jot or tittle of what he told them to write would ever be fulfilled, but all he has said by them in these scores of different places would prove an utter failure? What man or woman in his or her right mind will stand up and claim that Christ is now reigning on David's throne; that he is now reigning in his kingdom? Every fact in the universe stands out in plain and positive contradiction to the assumption that Christ now reigns over this earth. There is not a foot of land on earth where wickedness does not hold sway. The Gentile times have not yet ended, and till they do Gentile kings hold the dominion of earth. The reign and kingdom of Christ comes not until he returns to this earth. See Dan. vii. 13, 14; Matt. xxv. 31; 2 Tim. iv. 1; Rev. xi. 15-18. What man who knows himself and takes observation of his fellows can indulge in the hallucination that he is now a King, a reigning King and Priest in the kingdom of Jesus Christ?

It amounts to nothing, whatever, to say "Christ is reigning in some sense." If Christ is reigning at all he is reigning in just the sense in which the word of God declares he will reign. There is not so much as a far-fetched inference to the effect that two kingdoms, two reigns, and two thrones are promised to Christ. If Christ has entered on his reign, and that reign is confined to this age, he will not in any sense reign in any age beyond the present. Christ is not, however sitting on his throne in this age. He declares in the most emphatic language that he is now sitting on his Father's throne. See Rev. iii. 21. If it could be proved, however, that Christ is now sitting on David's throne, and reigning in his kingdom, it would defeat the very object that these men wish to secure by their spiritualistic system of interpretation. When Christ takes the throne of David he is to reign forever, and that too in a kingdom that shall never end. See Luke i. 32, 33. All must admit that if Christ is now reigning, his reign is probationary, and when he does reign, it is an unending reign, on the authority of the angel of God.

Again, what man who is not deluded by a human theory will assume that Christians are now kings, that they are reigning in the kingdom of Jesus Christ? Do they look, act, and feel like regularly installed kings, joint rulers with Jesus Christ? Why do they not exhibit their credentials, why not let us see their crowns? Then we would be at least

staggered in our present view. If they are in the kingdom, where is Abraham, Isaac, and Jacob, and all the prophets? See Luke xiii. 28, 29. The Corinthian church once got puffed up with this same idea, and Paul had to deal out to them a rebuke, couched in the language of inspired sarcasm to dissolve the illusion. He writes to them, "Now ye are full, now ye are rich, ye have reigned as kings without us; I would to God ye did reign, that we also might reign with you."—1 Cor. iv. 8. So I say, most emphatically.

These brethren were in a delusion, and those who take the same position now are just as effectually deluded. The saints do not reign till Christ comes the second time. See Dan. vii. 21, 22; Matt. xxv. 34; 2 Tim. iv. 8; 1 Pet. v. 4; Rev. iii. 21.

In the midst of all this attempt to turn God's plan upside down we may take occasion to be encouraged, for while we do from the heart pity the folly of men that are constrained to go to such lengths of stupid speculation in order to manufacture weapons with which to attempt the overthrow of the divine arrangement, we are happy in the consideration that their folly will tend to make others wise. Surely "we can do nothing against the truth, but for the truth."

*West Meriden, Conn.*

## PARALLELS BETWEEN THE NATURAL AND THE SPIRITUAL CREATIONS.— NO. II.

BY G. B. STACY.

"THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Hence the Apostle also argues, "As in ~~Sodom~~ all die, even so in the Christ shall all be made alive." In other words, all the creation existing and consisting in the Christ are entitled to participate in his risen life, and their title to it is justified by his own personal resurrection, because it hath pleased the Father that the race should consist in him, that he should be its beginning its ending and its fullness. The first-born was made such on account of the race, and but for the fact that the birth of the races must succeed or follow, there would have been no necessity for the first-born. But the fact of the first-born necessitates the after-borns. Thus the first-born and the race are part and parcel of the one undivided purpose of God, and the one cannot exist with-

out the other. Hence, whatever it behooved the source, the origin, the life of the race, as it is written, "Thus it behooved the Christ to suffer and to rise from the dead." So it behooved the race to suffer and to rise from the dead before their destiny during the ages could be determined. For it is only in the dispensation of the fulness of the times that he might gather together in one all things in the Christ." For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted who did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The great work of subjugation, then, belongs to the ages beyond the resurrection of the first fruits; that resurrection belongs only to the first fruits, or first-borns, those who are during this life being created anew in the Christ Jesus unto good works. They constitute the true workmanship of the Lord, his espoused, the chaste virgin, made anew "to righteousness and true holiness," that their creation may be perfected by resurrection or transformation; and to completing the organization of his spiritual body, the proper "seed of Abraham," who are also the promised "seed of the woman," and now become the Bride, the Lamb's wife. He is, then, ready to accomplish all the promises made to him, and all the prophecies recorded concerning him, even as "the woman was made for the man," and the man was incompetent to increase and multiply his own species until God gave him the woman. Nor did God give him the command to "be fruitful and multiply," until he had first presented Eve unto him, that she might be "the mother of all living." So God has not given the Son, the second Adam, the right or power to proceed to accomplish the things written until he first takes out of the face the espoused virgin, chaste, pure and without spot or blemish, and bringing them up from the dead presents them to the Christ as his Bride that he may make her his wife. Hence the Father has retained him at his own right hand "until the time for the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Not till then shall "the times of refreshing come from the presence of the Lord." Then shall "he send Jesus the Christ" that he may blot out the sins of the peoples, educate, discipline and prepare them

for the new heavens and the new earth which he will create. Thus, the new creation must progress through the ages of judgment, discipline or rule, till it reaches its consummation in new heavens and new earth; and all the glorious promises contained in the writings of all the holy prophets belong to this period for their fulfilment.

Looking at the subject from this, its scriptural phase, we see the imprudence, impropriety, nay, disreputableness of the virgin undertaking to perform the functions of the wife, before the nuptials are consummated. Hence, the development of the great mystery of iniquity, the besotted *harlot* clothed in all the beauteous gorgeousness of fleshly arrogance and assumption.

On the other hand, the chastity and purity of the espoused virgin requires the retiring modesty that always characterizes the pilgrim stranger while he sojourns in an enemy's country. It is the Lord who *visits* the people, the Lord who opens human hearts, and woos all the respondent ones, and espouses those whom he elects, without any of the paraphernalia of fleshly impulse.

The next phase of the question we propose to consider is, the fact that the creation of the woman was the last act of creation, and most probably finished about the end of the sixth day's work. If the six natural days are typical of six ~~hundred~~ years, during which the second Adam is espousing his virgin and making ready for the marriage, it would seem that the marriage should be consummated toward the close of the six thousandth year of creation. The question then is, can we determine when the sixth thousandth year will come? We believe the scriptures themselves gives us a demonstrated chronology. For instance, they give us the length of the Antediluvian Age:

	YEARS.
To the Flood . . . . .	1,656
To the Calling of Abram . . . . .	427
To the Confirmation of the Covenant . . . . .	10
To the Giving of the Law . . . . .	430
The Sojourn in the Wilderness . . . . .	40
Division of the Land . . . . .	6
Judges till Samuel the Prophet . . . . .	450
Reign of Saul . . . . .	40
Reign of David . . . . .	40
To Dedication of the Temple, 4th year of Solomon . . . . .	40
Regal Age to the 6th year of Gedaliah . . . . .	430
Captivity from Burning of the Temple . . . . .	70
Interval between Captivity and Daniel's 70 Weeks . . . . .	66
Daniel's 70 Weeks reach to Calling of the Gentiles, A.D., 37 . . . . .	490
From A.D. 37 to A.D. 1878 . . . . .	1,841
Total years . . . . .	6,000

There is no part of this statement of the world's chronology but is definitely stated in the Scripture testimonies, save the 66 years' interval between the captivity and Daniel's seventy weeks, and the 1841 years since the calling of the Gentiles. The 66 years are made up of the remainder of the reign of Darius from his decree terminating the captivity in his 2nd year 34 years, Xerxes 12 years, to the 20th year of Artaxerxes, when he issued the decree from which Daniel's seventy weeks begin to count.

Again, Rawlinson in his Heroditus says, that the commencement of the reign of Cyrus is "fixed with much certainty at 538 years before Christ." Now if we deduct A. D. 37 from Daniel's 490, that is the 37 years of the Christian era that reached to the calling of the Gentiles, then we have 453 of Daniel's weeks, 66 of the intervening reigns, and 19 years from the 1st of Cyrus to the 2nd year of Darius, made up of 2 years of Darius, seven months of Smerdis, seven years and five months of Cambyses, Cyrus alone seven years, and Cyrus and Darius two years; making the 538 years of Rawlinson complete, which demonstrates, that the interval is correct, though taken from profane authors. There is also a scriptural method of arriving at the same result, namely, the date of Antiochus' decree removing the disabilities of the Jews, and relieving them from eating their defiled bread among the Gentiles. There is no doubt in my mind, that the present year is the 6,000th year of the world's history.

Another argument, that leads to the same result, is found in the fact, that "the times of the Gentiles," or their opportunity to accept of the calling and the kingdom of God, has this year reached the same number of years, that God allotted to the Jews nationally to accept the same. Thus from the death of Jacob which occurred A. M. 2315 or 1807 years before the birth of Christ, to his death A. D. 33-34. There was 1841 years; it was at the death of Jacob that the Patriarchal age ceased, and the Tribal or National began; hence it lasted 1841 years before their "house was left unto them desolate." And from the calling of the Gentiles A. D. 37 to 1878 there was also 1841 years, and so upon the principle of equality we have a right to suppose, that God will accomplish his work of selection, and election from among the Gentiles this year.

It does not, however, necessarily follow that the marriage must be consummated this year, as there evidently was an interval between the rejection of the Jews and the calling of the

Gentiles of at least three and a half years, but whether this has anything to do with the consummation of the marriage is perhaps doubtful; and therefore it becomes all who are conscious of having responded to "the high calling" of our God and Father, to see to the perfection of their education and discipline—to keep "their lamps trimmed and burning, and oil in their vessels," and to preserve that constant state of preparedness, that realizes, that waits for the instant and expected approach of the Bridegroom.

It hath been said that this cry went forth years ago. I think this is a mistake, for it is not likely that the Bridegroom would start to have the nuptials performed while he was yet visiting for the purpose of selecting and electing members of his body to complete the organization of the Bride, and it seems to me that all the arguments that prove the equality of the Father's dealings with the nations, require that the Gentile's opportunity should equal that of the Jews; and, therefore, it would be a breach of custom, order and etiquette to announce the coming of the Bridegroom to the marriage before he had finished wooing and espousing all his Bride. I beg the brethren to think and meditate upon the suggestions of these papers, and compare them with the teachings of the Scriptures, and hold fast only to those that are clearly sustained thereby. And may we all be guided into all truth, and fully prepared for his coming and welcomed to the marriage supper of the Lamb, is the earnest prayer of the writer.

*Amelia C. H., Va.*

#### EXTRACTS FROM LETTERS.

FROM MRS. J. G. MALTBY.

BRO. STORRS: Whilst contemplating the goodness, mercy and love of God, my heart ran out to you. I felt as I must cast in my mite to the treasury of the Lord's servant, whilst so many are spending their money for that which is not bread and their labor for the meat that perisheth, just to keep up with the fashion and custom of the world, and are bringing up their children to think more of the gifts of what they call "*Santa Claus*," than the gift of God's dear Son, who came into the world to save us from sin, and set us an example to show us the way of life and peace, that we might overcome the world with its vanities and pleasures, and be fitted to have a home with him in the ages to come. My heart cries out "Oh, how good the Lord is!"

You, with our dear Bro. ROCKWELL, have been an instrument in the hands of God in enlightning my mind upon the great plan of

God which has been hid from us up to these last days, when the Lord is revealing his secrets to his servants, and is now sending out his light and truth, to gather in all that will accept it, and showing us the mystery of his will which He hath purposed in himself. "That in the dispensation of the fullness of time, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in whom also we have obtained an inheritance."

I feel thankful that the Lord inclined me to look at the Abrahamic covenant and promise. In examining that with the scriptures of truth I see a beauty and harmony there that I never saw before. Much in the prophecies, that was dark and mysterious, I could find no place of their fulfilment till I began to read the BIBLE EXAMINER, and look out the references; then the veil began to lift, and I could see a little light, for which I could praise the Lord. I was shut up; I could not talk nor pray, as I had done. I did not know what was the matter. But since I have left the old theory, that we Adventists have preached all along, and some are still preaching, that when Christ comes all things will be finished, and the world burned, leaving neither root nor branch. I had to drop that and look at the character and love of God. I found a beauty and harmony in the scriptures that I never saw before. I could say with the blind man that Jesus restored, "I see men as trees walking." Since then I have an increased light, and my path has been as a light that shineth more and more.

I was talking with a pilgrim of 89 years, not long since, who has had a stong belief she should live till the Lord comes. I held up the promise of God to Abraham and the coming of Christ to establish his kingdom on David's throne and His reign there till he had subdued all things, and conquered the last enemy, which is death. "Oh," she said "I believe the Lord sent you. I had got where I could not see anything; come again, do come soon."

*Bristol, Dec. 1878.*

ALFRED S. IREDALE, California, writes: "We are glad to report the seed taking root in good ground on the Pacific coast, which, with God's help, will in due time bear fruit unto the Lord, we trust, an hundredfold; then your labors and our prayers will not have been in vain unto the Lord, for the light to shine in dark places, even in the hearts of the children of men. We think of and pray for the speedy return of the blessed Saviour to put an end to wickedness on the earth by the setting up of his kingdom, which will stand forever."



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NEW YORK, FEBRUARY, 1879.

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## EDITORIAL NOTICES

G. B. STACY, Amelia C. H., Va., writes: "As a general rule I think it best to let typographical errors pass for readers to correct by the evident sense of the sentence, but I observe several errors in my late articles that cannot be thus corrected, and therefore should be obliged to have the following *errata* inserted in the next EXAMINER."

On page 91, 1st column, 2d paragraph, 11th line, omit the word "*with*"; 2d column, 2d paragraph, 6th line, omit "*as*." On page 92, 3d paragraph, 1st line, for "*one*" read "*due*." On page 130, 1st paragraph, 6th line, for "*Sodom*" read "*Adam*"; in 17th line, for "*racess*" read "*race*." In the next paragraph, 12th line, for "*proper*" read "*promised*"; in the 28th line, for "*face*" read "*race*." On page 131, 1st column, 16th line from the top, for "*beauteous*" read "*pompous*"; and in the 2d paragraph below, 6th line, for "*hundred*," read "*thousand*." In the 10th line, for dates, instead of "*40*" read "*4*"; in the line following, for "*the 6th year of Gedaliah*" read "*the 11th year of Zedekiah*."

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## QUESTIONS.

Please explain John vi. 54, "Unless you eat my flesh and drink my blood you cannot inherit eternal life." D.

Read the sixty-third verse and you have the "explanation" desired.

"Will you please give me your Bible opinion what covenant we are living under?" W.

RESPONSE.—All true believers in Christ as their Redeemer and Lord are under the covenant of Grace and are dead to the law. If believers seek to be "justified by the law," they "are fallen from grace." See Rom. vi. 14, 15, and Gal. v. 4.

"Will you give your views of Rev. xxii. 8, 9?" I.

I suppose the inquiry is to find who the person was that said to John, "I am thy fellow-servant and of thy brethren the prophets, and of them who keep the sayings of this book." Without arguing the question, I reply, decidedly, "ELIJAH the Prophet."

"What proof is there that the 'desire of all nations, spoken of in Haggai ii. 7, is the Messiah? He certainly was not the desire of all nations at His first coming, nor is He now. Please give your views of the text." H.

Please read the context and see if "all nations" have ever yet been "shaken," as the text says they shall be. When they are, they will doubtless desire a *Deliverer*, though they may have no knowledge of the person that is to be that Deliverer. The shaking is referred to Heb. xii. 26, 27. Before the rightful king takes possession of this world the kingdoms of this world will be so broken up that men will see that some stronger power must be looked for or chaos will come. In their extremity God sends the Deliverer; and who can it be but Messiah?

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.*

VOL. XXIII.

NEW YORK, FEBRUARY, 1879.

No. 5.

## "SEARCH THE SCRIPTURES."

SUCH is the injunction of Him who "spake as never man spake," and who knew where the fountain of truth is. He once severely re-proved his disciples, after his resurrection, for their "slowness of heart to believe all that the prophets have spoken." The same disposition exists to-day of disbelief in the prophecies of the Old Testament Scriptures; and they are, mostly lightly esteemed or accounted of little consequence now that we have the New Testament.

In order to have a comprehensive and true knowledge of the mind of God we must have an understanding of both Testaments, and the Old was the one, and the only one, that Jesus commanded his hearers to "search"; the New was not written till years had passed away, and cannot be understood except by a diligent and careful comparison with the Old. How certain, then, are those to err who discard the Old Testament or lightly esteem it, and so explain the New as to contradict it! Such teachers "err, not knowing the Scriptures" to which Jesus referred, and which Paul tells Timothy "are given by inspiration of God, and profitable"; and also "able to make thee wise unto salvation through faith which is in Christ Jesus." Peter, in like manner, speaking of the prophecies of the Old Testament, after referring to the scene in the Mount of Transfiguration, tells us, "We have the prophetic word more firm: whereunto ye do well that he take heed, as to a light that shineth in a dark place." . . . "Knowing this first, that no prophecy of the Scriptures is by any private impulse or invention, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Such being the fact in regard to the Old Testament, what presumption, not to say blasphemy, for men to set light by this inspired testimony or attempt to prove it unreliable by calling its prophetic declarations conditional! If one prophecy is of that character all may be; and then the foundation of faith is swept away, and no sure hope of the personal return of Christ from heaven can exist; for that return

and His reign on earth are both the subject of prophecy.

It will be seen, hence, that in order to be benefited by the Scriptures there must be faith, which is confidence in or reliance on what is written or spoken. Man's belief or unbelief influences him in all his tempers, words and actions. How is faith to be produced if words do not mean what they say? If we are led to suppose the speaker does not mean just what the words naturally import, what ground for faith can exist? Certainly none at all, unless the speaker explains that the words are not intended to be understood literally, or some of his other words contradict the literal sense and compel a different one.

Our first parents fell by disbelieving, on the one hand, the truth God had spoken; and, on the other hand, by believing a lie. If, however, the prohibition and threatening had not been in plain and literal language, who could blame them for misconstruing it? The tempter told them the language, "Thou shalt surely die," did *not* mean what it expressed; but that "God knew" to eat of that tree would make them "as gods." This was the first sermon ever preached teaching that God does not mean what his words literally express; and it is the model sermon, after which all those copy who give a mystical meaning to the plain words of God, especially in treating of the prophecies of the Bible.

From the lie in Eden to the present time the real cause of infidelity is mystifying the testimony of God, thus producing uncertainty as to its meaning and destroying faith; and professing Christians are mainly responsible for this serpentine work. It has brought the Bible into contempt and almost banished real faith from the earth; and it has filled the world with superstition and wild fanaticism, which goes under the name of deep devotion, or spiritual-mindedness, and palms itself off for true religion on the simple-hearted and unsuspecting, while it denounces those on whom it fails to impose its fancies as lacking in spiritual discernment.

It is my desire to raise in the minds of

those with whom I communicate confidence, unshaken faith, in what God has said. This cannot be done unless we can be convinced that he means what his words express, unless it can be clearly shown that his other clear testimony forbids the literal construction of the language:

When God has promised and made oath to anything we are not at liberty to give any other construction to the words, "that have gone out of his mouth," than the literal and obvious meaning of the language employed: he "will not alter the thing" that he hath spoken.—Psa. lxxxix. 34. No trifling with such testimony is to be indulged in or attempts to limit its meaning. We are firmly to believe God says what he means and means what he says; and we are not at liberty to add to or take from the obvious sense of the language.

Not to regard this principle is to weaken or destroy the Divine testimony; and we are in danger of making "void the words of God by the traditions of men." The more simple and unqualified our faith in such testimony, the more peace and quietness of mind shall we possess and the more shall we honor God; and he will take care to honor us for our confidence. Abraham is the grand example of such trust in God's word, when he withheld not his beloved son Isaac, but offered him up for a burnt offering, after God had promised him, "In Isaac shall thy seed be called." A "knife lay at the throat of the promise;" but Abraham staggered not; "accounting that God was able to raise" Isaac "up from the dead." Such is faith. It quibbles not at appearances nor talks of "conditional prophecies," but gives glory to God by a steadfast reliance on his word, however dark the cloud that intervenes. Let us exercise like precious faith, that we may be blessed with Abraham. Ed.

#### LITERAL FULFILMENT OF PROPHECY.

EZEK. XXXVII. EXAMINED.

THERE is but one interpretation that can seriously claim attention; that is that the literal posterity of Jacob, in the flesh, are to be gathered into the land between the river of Egypt and the great river Euphrates. Let us now try the prophecy Ezek. xxxvii. 15-28, and see if all the parts can be made to harmonize in such an interpretation.

*First.*—Was the land of Canaan "their own land"? See Gen. xv. 18: "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from

the river of Egypt unto the great river, the river Euphrates." Also, Psa. cv. 6-12: "O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it." Texts might be easily multiplied to prove this point, but these, I judge, are quite sufficient.

*Second.*—Was the posterity of Jacob divided into "two nations"? 1 Kings xi. 31: "And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." And xii. 20-24: "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying: Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for the thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." That point is settled.

*Third.*—Did they go forth "among the heathen"? See 2 Kings xvii. 6, 20-24: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king:

and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." As to the nation of Judah, or the Jews, they were scattered into all nations after the destruction of Jerusalem. Here, then, is a fulfilment.

*Fourth.*—Can the literal posterity of Jacob in the flesh be gathered into the land of Canaan? Look at Isa. lxvi. 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Also, Jer. xxxii. 37-44: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." And Jer. xxxiii. 7-9, "I will cause the captivity of

Judah [one nation] and the captivity of Israel [the other nation] to return, and I will build them, *as at the first*. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." So when this event shall occur there shall still be "*nations*" upon "*earth*," who "*shall hear* all the good that" God will do to Judah and Israel, when He has gathered them. They are to be built "*as at the first*." They were "*one nation* at the first."

The Lord next administers a reproof which we all should do well to hear—verses 23, 24: "Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised my people, that they should be no more a nation before them."

*Fifth.*—Can they be brought into "the land wherein their fathers have dwelt"? Not if this gathering is the "elect remnant," brought up in the "resurrection" upon the new earth, after the final conflagration; for, I repeat it, their fathers never dwelt there. But if we understand literal Judah and Israel, I have shown it can be done.

*Sixth.*—Can they be united again in one nation under one king? See Hosea i. 11, and iii. 4, 5: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Also Isa. xi. 12, 13: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah and Judah shall not vex Ephraim." Here is a perfect union.

Ed.

[To be concluded next month.]

## CHURCH ORGANIZATIONS.

MEN have been educated to think a man cannot live a Christian without joining some church. I have never "organized" a church since I left the Methodist Episcopal Church in 1840, believing that all who receive Christ and are accepted of him are by the "Spirit baptized into one body," and that is "the body [or Church] of Christ." Those thus baptized by the Spirit into the body of Christ are "joined" to the Church, and constitute the true one. They may or may not have what is called a "visible organization," but that makes them none the less or more a church. It is not an external organization that makes them such, but the internal grace which makes them of the body of Christ. The external organizations have deceived many souls to their ruin, I fear, by the persons supposing that, because they have accepted a place in them by the rites and ceremonies of such organisms, they belong to the body of Christ, whereas they remain ignorant of a true and living union with Christ and rest in outward observances which can never give them life eternal; they think more of what has been done to their flesh than of the inworking of the Spirit which raised up Christ from the dead, and by which only can any man be quickened into eternal life.

In relation to those who embrace "the ages-to-come" view, I would say, as Paul said to the Corinthians in another matter (1 Cor. vii. 27): "Art thou bound unto a" church—Baptist, Methodist or any other, with a name of human invention, "seek not to be loosed." "Art thou loosed from a" church—Baptist, Methodist or any other with such names, "seek not a" connection with any of them.

I have never advised a person embracing the views I hold to leave a church where he or she held a relation to it merely because of having embraced these views; if said church will allow them to remain in peace, "Seek not to be loosed" from it. But do not put your light "under a bushel" for the sake of remaining in their body; for by so doing you sin against the light God has given you, and your light will be sure to go out; or, which is the same thing, your light will not shine, and others will not be benefited by it; and thus you will meet with loss and dishonor the LIFE-GIVER. But if the church is willing you should remain in it as a free person, then remain, using kindness and love among them; speaking of your views frankly, but not forcing them upon others at improper times or in an uncourteous manner.

If this privilege is denied you, then leave them, or let them exclude you; in such cases a brother or sister is not bound to such church. Being free from such church, "in my judgment," he or she is better off not to attempt a union with another human organization; you will not find it any more tolerant than those you have left. In these organizations there soon arises some spirit that seeks to control and restrict the actions of its members, and they find they have left one organization to be enslaved by another. Make sure that you have received the Spirit of God, and are *thus* "baptized into Christ"; then "stand fast in the liberty wherewith Christ has made you free, and be not entangled again in a yoke of bondage."

By these remarks I do not wish to be understood as opposing church organizations for such as cannot live without them. It is better to use crutches than not to walk at all; but such will be likely always to walk limping. A living, healthy man, with sound limbs, will be likely to lay aside crutches, or esteem them as a burden rather than a help.

Live for Christ; seek the fulness of his Spirit, that you may be "filled with all the fulness of God"; and do not be troubled by your want of what is called a "church relation"; you are probably better off without it than with it. Remember, nothing can give you life save union with the LIFE-GIVER—the Spirit that raised up Jesus from the dead working in you. Therefore, "grieve not the Holy Spirit of God" by trusting in any device of man's invention; whether it be organizations or "carnal ordinances," however specious they may seem. Beware of losing the Spirit by the use of any human device. Trust in the living God; watch and pray, and wait for the Son of God from heaven; then will He organize His Church never to be dissolved or deranged.

Ed.

## IS CHRIST NOW ON DAVID'S THRONE?

THERE is an attempt being made to establish the idea that Christ is now reigning on the throne of David. I have no disposition to enter into controversy on such a palpable absurdity. I esteem it a disregard of the plainest statements of the Bible, and as leading only to fanaticism and putting fancy in the place of faith. If Christ is now reigning on David's throne, then the kingdom of God *has* come. But that kingdom was not to be set up till in the days of the divided state of the fourth worldly kingdom from Babylon. See Daniel ii. 44; vii. The last-named chap-

ter states the time when the kingdom of God is to be set up, viz., when the Ancient of days did sit: "The beast was slain" (the fourth earth-born kingdom with its ten divisions) "and his body destroyed and given to the burning flame." Then it was that "one like the Son of man" made His appearance, "and there was given Him dominion and glory and a kingdom." Not till the fourth earth-born kingdom and its ten subdivisions have run their course is Christ put in possession of the kingdom of His father David and of this world; and when He takes that throne his saints, as "joint heirs," sit with him on his throne and are immortal with him, and "cannot die any more."

If any one is so blinded as to suppose such an event has taken place I pity their deception, and hope they may yet escape the deception and "wait for God's Son from heaven, whom He raised from the dead" (1 Thess. i. 10), lest they should fall under "the wrath to come." "*Thy kingdom come*" is still our prayer.

To talk of Christ now sitting on David's throne, because He sits on God the Father's throne in heaven, is indeed a grand absurdity. That throne David never occupied, for, says an inspired apostle, "David is not ascended into the heavens" (Acts ii. 34), and therefore it could not be called *his* throne in any sense.

The throne of David was *on earth*, in Palestine; and was there called "the throne of the Lord," because it was the throne He established for the king of Israel, to be ultimately occupied by "The Christ" as the Ruler of that nation, and from thence to exercise dominion over all the earth and to subject all nations to the "Law that should go forth from Jerusalem."—Micah iv. 1-6.

That throne was "overturned," and to remain so "till He come whose right it is," etc. See Ezek. xxi. 25-27. Does any one believe "the throne of the Lord" *in heaven*, where Christ sits at the right hand of God, has ever been "overturned"? If so, when and by whom?

Let us beware of letting fancy take the place of faith: for where that is the case we have made "shipwreck" of faith. ED.

#### THE AGES TO COME.

I SEE not how any one can maintain the literal destruction of the wilful sinner, and deny the literal return of Israel. The principle of interpretation is the same in both cases. If compelled to give up the principle in one case, there appears no difficulty in

doing it in the other, nor in rejecting the idea of the literal return and reign of Christ, and kindred subjects.

The words of James, Acts xv., when taken in connection with the prophecy from which he quotes, seem to make a clear distinction between those concerned in "building again the tabernacle of David," and the heathen (Gentiles) that are called by the name of the Lord. The prophecy referred to, is found in Amos ix., and reads thus: "Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth (land); saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth." . . . "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the heathen (Gentiles) that are called by my name, saith the Lord that doeth this." . . . "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them" . . . "and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

It seems to me this is clearly a prophecy, the latter part of which is to be as literally fulfilled as we know the former part has been; and I dare not transfer the promises here made to Gentile Christians, for it would destroy the harmony of the word; for those Gentile Christians are distinguished from the "house of Israel," being expressly named the "heathen upon whom my name is called," in distinction from "they" who are employed in raising up the tabernacle of David.

Hence, my view is briefly this: "They which shall be accounted worthy to obtain that world" (*aionos*, that age; i. e., of Messiah's reign on the throne of his father David during the millennium), "and the resurrection from the dead," etc., will be the saints of all nations, and all previous ages, from Abel down to the time of Messiah's second advent; who will then be made alive from the dead, or changed if living, and "shall reign with him," as he hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—Rev. iii. 21. To such, Jesus has said, "I will give him power over the nations: and he shall

rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father."—Rev. ii. 26, 27. Whatever view may be taken of the latter part of this text, two facts seem clear: First, there are "left of the nations" after the saints are made rulers with Christ; and second, the nations to be ruled are not immortal; and I may add, their subjection or destruction is clearly set forth.

The millennium age is only the beginning of Christ's personal reign on earth, and is for the subjection of "the left of the nations" and the complete re-establishment of literal Israel "in the land wherein their fathers have dwelt," according to the Word of the Lord.

That age is to be followed by an "endless succession of ages" (Eph. ii. 7, and iii. 21), in which "the rest of the dead" are to "live again," and their final state to be determined by their acceptance or rejection of Christ as their Redeemer and Lord. On this point I cannot now enlarge.

Ed.

#### AN INQUIRY.

"You say, 'Every son and daughter of Adam that now lives or ever did live or ever will live, is to have the knowledge of the only true God and Jesus Christ, and be put in possession of the means and have an opportunity to secure an endless life before their final destiny is decided.' Do any have that knowledge in this age? If so, and they do not believe, will such die the second death?" B.

In support of my position I give now but one text. "God our Saviour *will* have all men . . . come unto the knowledge of the truth."—1 Tim. ii. 3, 4:

Whether any fail of that knowledge in this life, I pretend not to determine. It is most likely the number who have it are only the "*Little Flock*."—Luke xii. 32. "Blindness in part has happened to" all others (Rom. xi. 25), and that in mercy, lest they should "sin *willfully* after receiving the knowledge of the truth."—Heb. x. 26.

My *opinion* is, therefore, that very few, if any in this life, sin so as to bring on themselves the second death; and that sin can only be committed *after* resurrection. Indeed, if the wicked Scribes and Pharisees, who crucified our Lord, though guilty of a great sin, were still prayed for by the blessed Redeemer in such language as this: "Father forgive them, for they know *not* what they do" (Luke xxiii. 34), it seems impossible that any others can have, in the present imperfect

state, been guilty of sinning *willfully* so as to bring on them the second death.

If there is such a case, it appears to me, it is only such as have "blasphemed against the Holy Spirit." But those it seems are to come into the "age to come." My friend "B." must excuse my declining to give a positive answer to his last inquiry. It is sufficient for us to know that God's "mercy is everlasting" (Psa. c. 5) and that he is not "willing that any should perish."—2 Peter iii. 9. The idea that He should let one soul perish without the knowledge of Himself and of His Son, and an opportunity to accept His mercy in Christ, is, to my mind, a blasphemy against God and His government.

Ed.

Some men use logic as blind persons are apt to employ dusky or smoke-hued spectacles—not to assist their vision, but to disguise their total want of it.

Away on the summit of the Rocky Mountains, a falling raindrop may be blown either east or west by the slightest breeze. At the opportune moment a breath of air sends it a few inches toward the setting sun, and it falls just over the crest on that side, blends with kindred drops, rushing on to the valley of the Columbia, is merged in the waters of that majestic river, and hastens on to find a home in the bosom of the peaceful Pacific; or, if it be wafted ever so little this way, its course of destiny is changed, and ultimately, through the Gulf, it becomes part of the stormy Atlantic. Our thoughts, like falling rain-drops, may, ere they crystalize into action or character, be changed in their course, and so lead to different conclusions or a different destiny.

OUR GOD IS MINDFUL.—When we think of the labor required to rear the few that are in our household—the weariness, the anxiety, the burden of life, how wonderful seems God's work! for he carries heaven and earth, all realms, in his bosom. Many think God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing which I see is the grass beneath my feet, and nestling in that, flowers smaller yet, and lower still the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for "grass of the field, which, to-day is, and to-morrow is cast into the oven," shall he not much more care for the minutest things of your life, "O ye of little faith?"

## THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. IV.

BY THE EDITOR OF BIBLE EXAMINER.

THAT I may not be misunderstood I make the following statement of my position: 1. God has promised, and confirmed it by an oath, that in Abraham and his seed all the families of the earth shall be blessed. 2. This promise and oath is to be understood in the literal sense of the words used. 3. This promise and oath is not yet fulfilled in its fullness. 4. Therefore, there are to be *ages* in the future for the perfect fulfilment.

The *two* questions to be answered are: (1) Did God mean what the words express? (2) Has that promise and oath had a fulfilment in the past?

These are the questions at issue. I take the affirmative on the first and the negative on the second.

No argument will avail that evades either of them. If it can be shown that I am mistaken in the exposition of some texts of scripture that will not prove my general view of the promise and oath is incorrect.

I regard the subject as one of the first importance. If the kingdom of God is soon to be developed, it is desirable to know all that can be known about it, while preparing for it, and just how reliable God's promises are; whether they are to be received literally or otherwise. This knowledge must deeply affect our faith and stability in the work of religion.

To prevent mistakes, I make the following definite statement of my views concerning those who live in what is called "Christendom." I have no idea that any very large portion of them ever heard *the* Gospel as it came from Christ and his apostles. They have heard a corrupted message by professed teachers of the gospel; and multitudes of them, for centuries, have had no means of determining what the pure gospel is; and have been really in as great darkness, as to the character of God, and his love to the world, as the darkest pagans now are, or ever were. Who these persons are, in Christendom, God only can certainly know. All such will yet hear the Gospel in its purity, sometime and somehow. So I believe.

Men who have been deprived of the Good News of God's love will yet be made to hear it by some means; which will determine their final destiny. Those who improve that trial of God's "abounding grace," will not be made "heirs of the kingdom"; but will become *subjects* of Christ and his Bride, "the

Church of the First-born" from the dead; and if subject to Christ, of choice, will be perpetuated in life by means of "the tree of life, the leaves of which are for the healing of the nations."—Rev. xxii. 2. If they reject the service of Christ, they die for their own sin, and live no more. There is but one sin known in the Gospel which excludes men from life: that is, unbelief; or a rejection of God's message of love and life, attended by "the Holy Ghost sent down from heaven."—1 Pet. i. 12.

That the Gospel is corrupted and is not preached as Christ commissioned his disciples to preach it, needs no other proof, in these days, than the fact that very few are found who preach it "with the Holy Ghost sent down from heaven." This work is to be revived in "the ages to come."—Eph. ii. 7.

"The Ages to Come" are a legitimate subject of inquiry by every student of the Bible. To say otherwise is to call in question a God-given right to man, as man, and an infringement of the privilege given to responsible beings. The command to "Search the Scriptures" by our Lord justifies us in an earnest and diligent search after all the information contained therein in regard to the present state and the future of ourselves and of our race. To contend that there is but one future age, and that an eternal one, is a palpable contradiction of Bible testimony. To contend that probation ends to all the race of Adam at death, or with the present age, has been proclaimed with a positiveness which might be becoming in professing Christians if they had a "Thus saith the Lord" for it; but they have no such foundation on which to build; and it is only a tradition of men, which has been so long proclaimed that it has come to be accepted for truth, the same as the doctrine of inherent immortality; while the Bible never speaks of either; and both are unknown in the language of that Book. Like most popular errors, professed Christians "take them for granted" without proof and against evidence.

I am among those who believe it is a Christian's privilege and duty to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and all that pertains to his government and work over and for the human race, whether in this age or "the ages to come." But knowing only "in part," now, error will be more or less mixed with all our advance in knowledge and require correcting, modifying or improving, if we make any progress. Those who think otherwise may boast of their stability, but give sad evidence of self-conceit and an imaginary infallibility,

such as is claimed at Rome. Such persons are in no condition to increase in knowledge, and may be said to be stereotyped or petrified.

Thirty-five years ago I thought and taught, with many others, that this age was to wind up everything with respect to the human race—the world to be burned and all the human family, except the saints, to be swept away by the fires of the day of the second advent of Christ. Difficulties I found in the way of the theory, but was swept on for a time by the current that surrounded me, till, finally, in 1844, I was so arrested as to bring me to a review of the whole question; and, after careful and prayerful study, I became settled that this age did not end God's work in the salvation of the race of Adam, though it would end it with many.

With this change of views, I gave a lengthy article in the BIBLE EXAMINER in the month of August, 1844. I have not advanced backward on this topic since, but have "followed on to know the Lord," and have found "his going forth is prepared as the morning."—Hos. vi. 3.

My present views are as briefly as possible set forth in the articles I am now presenting the readers of this magazine, and summed up in the two questions I have presented for discussion in this article.

An objector has said:

"God does not say whether the blessing is Spiritual, National or Commercial. To say either is an assumption," etc.

What is this but saying, "The Promise and Oath of God does not mean anything—it has no application, for no one can tell what it means?" If what the blessing is, is uncertain then who can have any faith in it? Paul was of a different mind on this point, for he says, "Abraham believed God, and it was accounted to him for righteousness. . . . And the Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 6, 8.

Paul's idea, then, was that the promised blessing is "the Gospel," and related to the question of how men could be justified and be children of Abraham spiritually; hence, the blessing related to spiritual things. If "national and commercial blessings" followed, they were like the paper and twine the merchant uses to cover his goods delivered to the purchaser—they are thrown in gratis. The idea that we cannot tell to what the promised blessing relates is, in fact, an "assumption" that it does not mean anything on which to

found faith; so the promise and oath of God is of no more value than a heathen oracle, which is given so equivocally that it may be construed one way, or another directly opposite. Not so does the God of Abraham deal with the children of men. He means what he says, and says what he means. In no other way can we have a ground of faith.

Future life and Eternal life are not necessarily synonymous, or expressions of the same import. Christ is "the resurrection and the life." There is no future life but what comes as a favor of God by Christ; hence, there is no future life except such as is a blessing bestowed on him who is the subject of it, or that is not the result of God's love. That life is eternal to all who have improved the present life, to form a union with Christ by the reception of his Spirit; thus becoming "partakers of the Divine nature."—2 Pet. i. 3, 4. These being raised from among the dead, thereby become permanently "the children of God," and cannot "die any more," or are possessed of eternal life. If others have a future life, it is because "where sin abounded, grace did much more abound."—Rom. v. 20. And, "If through the offence of the one (that is Adam) the many have died; much more, the grace of God . . . by one man, Jesus Christ, hath abounded unto the many."—Rom. v. 15. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life: for as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous.—Verses 12, 18, 19. On the 19th verse I give the following remarks from "Dr. Bloomfield's Critical Notes on the Greek New Testament," edited by the late Prof. Stuart. Dr. Bloomfield says:

"This verse is explanatory of the preceding, and *oi polloi* should be rendered 'the many,' which, as appears from the foregoing, is equivalent to *pantes*. It is very important to attend to this force of the Article, and to bear in mind that throughout this whole passage it is (as Abp. Whately observes) 'the main drift of the Apostle' to set forth the universality of the Redemption, as being co-extensive with the evil introduced at the fall, which it was designed to remedy. So the great Bently, in his masterly sermon on Popery, after quoting what is said in verse 12, and the *reditio* at verse 15, remarks: 'Who would not wish that our translators had kept the Article in the version which they saw in the origi-

nal? thus: 'If through the offence of the one (that is Adam) the many have died, much more the grace of God, by one man, Jesus Christ, hath abounded unto the many.' By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the fathers saw and testified, that *oi polloi*, the many, in an antithesis to the one, are equivalent to *pantes*, all, in verse 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of the one. So again, verses 18, 19, our translators have repeated the like mistake: where, when the apostle had said, that 'as the offence of one was upon all men (*eis pantas anthropous*) to condemnation, so the righteousness of one was upon all men to justification:' for, adds he, 'as by the one man's disobedience (*tou enos*) the many (*oi polloi*) were made sinners, so by the obedience of the one (*tou enos*) the many (*oi polloi*) shall be made righteous.' By this version the reader is admonished and guided to remark, that the many in verse 19 are the same as *pantes*, all, in verse 18.' The meaning therefore of verses 18, 19 may be thus expressed (with Mr. Holden): 'As, by Adam's disobedience, all men are brought into a state of condemnation; so, by Christ's obedience, all men are brought into a state of justification and life; i. e., have the means of attaining that justification which will be crowned with eternal life.'"

So much for the critical examination of this portion of Scripture. Thus much is made evident, No man remains in death for Adam's "one transgression." Christ is constituted "Lord both of the dead and the living" (Rom. xiv. 9); and that includes "the many," or all men descended from Adam. In this respect, Jesus has taken "away the sin of the world" (John i. 29); so that nothing can hold any man in death but a wilful rejection of the Son of God as the LIFE-GIVER, whom God gave, in his love, to "give life unto the world"; for, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John vi. 33 and iii. 16.

Are we to admit the idea that because millions on millions have gone down in death without ever having heard of the love of God to them, or of the provision for their obtaining life everlasting, that therefore God has no means to reach them with the Gospel message? Perish the thought! If there are no other means of their hearing that message, they will as certainly be revived from the dead as that Abraham will be revived from the dead to inherit the land promised, because he never did inherit it while in this life. So "all the families of the earth shall be blessed in Abraham and his seed;" and literal death is no obstacle in the way of God's fulfilling his

"Promise and Oath" that it shall be done. If any choose to "stagger through unbelief," in this matter let them enjoy the pleasure of that unbelief; but it will not annul "the Word of God," which "shall not return to" him "void, but it shall accomplish that which" he please, and that to which he has sworn, and all for whom Christ died, whether dead or living, shall hear of God's marvellous love to them, and have the offer of life eternal through him, "who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 6. God's "times and seasons" he hath put and kept "in his own power."—Acts i. 7. If he pleases to take "the ages to come" (Eph. ii. 7) to "show the exceeding riches of his grace," and to unfold "the unsearchable riches of Christ" (Eph. iii. 8), who of the children of men, saints or sinners, shall say, He cannot or will not do it, even though we, short-sighted mortals, cannot see how it is to be done?

#### THE PROMISE TO OVERCOMERS.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."—Rev. iii. 21.

THIS promise of our Lord to overcomers implies:

1. That his throne is distinct from the throne of his Father upon which he now sits, and

2. That the time is coming when he will vacate it to sit upon his own throne.

These points are important, and highly concern all those who enter the lists for this honor—an honor before which all earthly honor is as the light of the glow-worm before the light of the sun. The one is limited and soon vanishes away, the other is unlimited and continues for ever; so earth's honors are circumscribed and transient; but heaven's honors are uncircumscribed and eternal. And of them all, this is the highest—to sit with the Christ upon his throne!

What is the throne of Christ?

The title of our Lord, "the Christ," is almost sufficient to give us an answer. It is his official designation, and is synonymous with the titles, "the Messiah," "the Lord's Anointed," and "the King of Israel." These titles indissolubly connect his throne with the nation of Israel. Now what throne has there been in Israel on which the Christ can sit? Let us see:

In 2 Samuel vii. 8-16, we read these words: "Thus saith the Lord of Hosts, I took thee

(David) from the sheepcote, from following the sheep, to be ruler over my people, over Israel. . . . Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be my son. Even in his suffering for iniquity,\* I will chasten him with the rod of men, and with the stripes of the children of men. . . . And thine house and thy kingdom shall be established for ever before thee [*i. e.*, before thy presence in resurrection-life]; thy throne shall be established for ever." This divine oath is thus referred to in Psalm cxxxii: 11, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." And so Isaiah, in chapter ix. 6, 7, wrote in anticipation, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The throne of David is the only throne that has existed in Israel to which God has promised perpetuity; and this perpetuity is bound up in the royal seed of David, of whom God predicated in the above oath, "I will be his Father, and he shall be my Son." And now the question is, Has that Son been born? We all know the answer. That Son—blessed be God!—has been born; and his name is JESUS. God was in very truth his Father (see Luke i. 26-35); but equally was he of the seed of David by his mother Mary. When announcing his birth, the angel Gabriel renewed again to Mary God's ancient promise in the following words, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke i. 32, 33 Thus, then, the throne of Christ is—

The throne of his father David

And here we would ask, Where was the

throne of David? Was it not on Mount Zion, in Jerusalem, in the land of Palestine? How unscriptural, then, the theory which teaches that the throne of Christ is in heaven or in men's hearts!

But although Christ's throne—the restored throne of David—is to be located on God's holy hill of Zion (Ps. ii. 6), yet the authority of that throne will be world-wide. All people, nations, and languages shall own his beneficent sway.

"Let the heavens rejoice, and let the earth be glad.  
Let the sea roar, and the fulness thereof.  
Let the field be joyful, and all that is therein;  
Then shall all the trees of the wood rejoice  
Before the Lord; for he cometh,  
For he cometh to judge the earth:  
He shall judge the world with righteousness,  
And the people in his faithfulness."—Ps. xcvi.  
11-13.

Blessed time! O! Christ, haste thy coming! All creation travaileth in pain, waiting for the day of emancipation! And thy Church groans for thy coming! Daily does she cry, Come, Lord Jesus, Oh, come quickly!

When will Christ return to sit upon his throne?

At present our Lord sits upon his Father's throne. He is there as our advocate and Mediator.—1 John ii. 1; 1 Tim ii 5. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. vii. 25. And "Unto them that look for him shall he appear the second time without sin unto salvation."—ix. 28. It is certain, then, that our Lord will return. But when?

In Acts iii. 20, 21, we read, "And he (God) shall send Jesus Christ, which was before preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Similar testimony is given by the Apostle James in chapter xv. 13-18, "James answered . . . Simeon (*i. e.*, Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle (*i. e.*, house or throne) of David which is fallen, and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." And, says John (Rev. xi. 15), "The seventh angel sounded; and there were

\*Dr. Adam Clark's Translation.

great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." These testimonies are very plain. And what do they teach? That—

Christ will return to claim the throne and kingdom of his father David—the throne and kingdom of universal empire—at the end of this dispensation, when his Body—all that shall be overcomers—shall be complete.

With the manner of that return we have not now to do. It may be learned, however, from an examination of Rev. xix. 11-21, and Zech. xiv. 3-21.

David, in Ps. cxxii. 2-5, thus sings of the time subsequent to it:

"Our feet shall stand within thy gates, O Jerusalem!

Jerusalem is builded, as a city that is compact together:

Whither the tribes go up, the tribes of the Lord,  
Unto the testimony of Israel,

To give thanks unto the name of the Lord.

For there are set thrones of judgment,

The thrones of the house of David."

And Isaiah writes, "Behold, a king (Christ) shall reign in righteousness, and princes (the overcomers) shall rule in judgment." And adds the beloved John in the Apocalypse, "I saw thrones, and they sat upon them, and judgment (authority) was given unto them; and they shall reign for ever and ever."

To aspirants for these honors I would say, Behold the throne and kingdom of the Lord Christ, and the time for his entrance thereon!

It is supremely glorious to be co-heirs with the Heir of all things, the Lord of life and glory. Let us determine by grace to be overcomers! The way is plain. "Even as I also overcame." We know how Christ overcame, and must follow in his footsteps if we would attain the honor of exercising authority under him in his kingdom—the kingdoms of this world. And if we desire to be near his royal person, we must be holy and useful, glorifying God by our good works; for the position we shall occupy in his kingdom will be regulated by these. Some will be rulers over ten cities; others over five. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Let us, then, "fight the good fight of faith, and lay hold on eternal life." Let us "quit ourselves like men, and be strong." Let us look to ourselves that we "receive a full reward." And the reward is great—very great!—a kingdom, a crown, and eternal life!—*The Rainbow.*

## THE GLORY TO BE REVEALED.

THERE was doubtless a terrible splendor by the eastern gate of Eden where the Cherubim was placed, when the flaming sword turned every way to keep the way of the tree of life—not, as some modern mystics suppose to be a substitute for the tree of life—but simply to scare away all unhallowed marauders, proclaiming in the lightning sweep of every revolution no road back to life in this direction; the estate is forfeited and the gates are closed for ever.—Gen. iii. 24. We do not know whether there was any visible radiance when God walked in the garden in communion with man, and the presumption is rather against such a conclusion. Hence we are inclined to find the beginning of our history in the burning bush at Horeb, the mountain of God: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed."—Ex. iii. 2. When Moses turned to examine the great sight, the voice of the Lord came to him from the bush, and he was taught to put his sandals off, and feel that he was standing upon holy ground. In the presence of that glory the favored man communed with the great I AM, receiving his commission to deliver the people of promise from the house of bondage: for God had seen their affliction and he knew their sorrows. He is—the Substantial and Everlasting One—from eternity to eternity—all other things, materialisms or spiritual forces, are but shadows; it is in him that we live and move; and have our being; his spirit garnishes the heavens; his countenance strengthens the angel; his right hand sustains the sons of men. The announcement combined an austere simplicity with a metaphysical grandeur, and was well calculated to impress with solemnity and awe both the missionary and the monarch to whom he was sent. Worlds and systems may grow old and shrivelled, angels and men may languish and die; but the I AM is the Absolute and Unchangeable One who only hath immortality.

2. When the people of Israel began their memorable journey from Egypt, it is said, "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."—Ex. xiii. 21, 23. The succeeding chapter shows how the great glory was a defense to one camp and a menace to the other when the Red Sea crisis

arrived. "And the angel of God which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it was light by night to these, so that one came not near the other all the night." In a short time Moses and the children of Israel sang the wonderful song which is on record in chap. xv.: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" The song is matchless in fire, in majesty and in transport; and sung by a host would be like a blast of trumpets. The fragment which we have quoted is merely to indicate to our readers the character of the Lord who had saved them, and the connection between the attributes of his sublime nature.

3. When the children of Israel arrived at Sinai, where they were to receive their national constitution, the glory settled upon the mountain. "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."—Exodus xix. 17-19. Amid circumstances so dread, and yet so magnificent, the chosen witnesses of God received explicitly from the Most High the moral and political code which was to be their basis and security, the life and strength of their national existence. Before hastening on, we may remark that their law was their religion, and their religion was their law. In these Gentile times, though we have one institute of greater spiritual charm than ancient Israel, yet the tables are broken; the grand old unity is absent; we have our religion from one source and our law from another—and often in direct antagonism. When the glory of promise returns again, so will the ancient harmony. Our religion will be our law, and our law will be our religion, when the great Theocracy is restored under more auspicious circumstances beyond all shocks of time or war, or possibilities of revolution.

4. We have in Exod. xxiv. a journey into the mount by Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel. "And they saw the God of Israel: and there was

under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness. . . . And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six day; and on the seventh day he called unto Moses from out of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." During the forty days' communion, Moses received direction concerning a palace for the King of Israel. "Let them make me a sanctuary that I may dwell among them." As we learn from chap. xxv., the chief glory of that sanctuary—the most holy place—was the mercy-seat, where the golden cherubim stretched their wings on high with their faces toward each other, but looking toward the mercy-seat which rested upon the ark of the testimony. "And there will I meet with thee from above the mercy-seat, between the two cherubims which rested upon the ark of the testimony."—v. 22. It is added in chap. xxix., "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." "And I will dwell among the children of Israel, and will be their God." The last chapter of Exodus adds that when Moses finished the work, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle: the cloud remaining by day and the fire by night in all their journeys." Between the cherubim there was a fire burning which man never kindled—the Shekinah, the presence of the Lord in essential glory; and from the majesty of that presence his voice proceeded when counsel was demanded. It was known by the people that the God who had redeemed them from Egypt dwelt among them. Something more excellent came in ripe time, never seen by the Jewish law-giver or any of the prophets of Israel, in which the communion between God and man became both deeper and richer—God no longer in a general way dwelling among, but dwelling in his holy people by his Holy Spirit. Nevertheless, the early reality was a great one, and not shadowy in the sense of an imperfection, but prophetic of wider realization. The glory shall be rekindled in a finer field and under more auspicious circumstances, never again to be obscured or eclipsed, or hidden behind any obscuring veil.

5. We must not forget on the road, that the glory of God was likewise revealed under penal circumstances. "And Nadab and Abihu, the sons of Aaron, took either of them

his censor, and put fire therein and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."—Lev. x. 1-3. In correspondence with this are the tragical circumstances on record in Num. xvi. After the earth had opened her mouth, and swallowed alive the families of Korah, Dathan and Abiram, it is added, "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Though princes and chief men in the congregation, they went down into the darkness of Sheol without hope, or were scorched and withered in a moment by the fire of the Lord. We are thereby reminded that in a season which surely cometh, "the Lord shall be revealed from heaven in flaming fire, taking vengeance on those who know not God, and obey not the gospel; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. We are not to conceive in either case of any difference in the glory. The serene splendor on the mercy-seat between the cherubim, was the same fire which destroyed the rebels in a moment. The pure white radiance which burned from within outwardly on the Mount of Transfiguration, was the same fire which will fall upon the impenitent with everlasting destruction. The difference lies not in the nature of the glory revealed, but in the difference of the material on which it falls. Where it lights upon things and persons anointed and sanctified, there is brightness above sunlight, and charm unknown to Nature even in her holiest sanctuaries. Where it falls upon things and persons corrupt and hopeless, it burns as an unquenchable fire, and the end is utter destruction.

Though the stage has not yet arrived for any fullness of exposition, yet we may even now indicate that holiness shines out in glory, and that glory becomes the vehicle and instrument of power. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the *hiding of his power*."—Hab. iii. "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness. The voice of the Lord is upon the

waters: *the God of glory thundereth*: the Lord is upon many waters: the voice of the Lord is powerful: the voice of the Lord is full of majesty."—Ps. xxix. "The Lord reigneth, let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion, and he is high above all the people. Let them praise thy great and terrible name, for it is holy."—Ps. xcix. The reader can peruse the entire chapter in Habakkuk, and the whole of the two psalms. He will perceive that it is the *Holy One* who burns forth in *glory*, and the *God of glory* who thundereth in *power*.

6. But we must hasten on, though the temptation be strong to linger by the way. The tabernacle was finely adapted to a people on pilgrimage; but after settlement in the holy land of promise, a place of worship was demanded corresponding with the new circumstances. The right time was determined by him who doeth all things well. David, the ruler after the mind of God, had subdued the hostile nations on every side, and bequeathed a wide and quiet dominion to his son, Solomon the Wise. He, by divine direction, reared the building, which alike in material beauty and supernatural charm was the glory of the earth, and, on the memorable consecration, we read: "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house."—2 Chron. vii. This sublime revelation led the children of Israel to fall upon their faces to the ground worshiping, and saying, "Praise the Lord for he is good, for his mercy endureth forever." The Solomonic reign, though glorious in an earthly point of view, was ruinous to the manners and morals of the people, and there was desperate corruption under all the lustre and varnish of the splendid time. The sensuous development in luxury and external splendor had enervating and debauching influence; for the congenial idolatries and immoralities which belong to one soil flourished and prevailed immensely. Hence, on the death of Solomon, there followed rapidly the disruption of the kingdom, the establishment of practical heathenism among the ten tribes, and likewise the increasing corruption of Judah. It became manifest that the enshrined splendor, the visible glory proceeding from essential holiness could not long remain in the midst of such idolatry, rebellion and general uncleanness.

7. The circumstances under which Isaiah and Ezekiel were inaugurated into office come rapidly under our notice. In the year that King Uzziah died, Isaiah beheld "the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim. . . . And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory!" In the midst of such solemnities the prophet received his commission to proceed to the people, among whom natural and judicial glooms were gathering. The passage is of supreme interest on more accounts than one; besides declaring the necessary connection betwixt holiness and glory, it gives us a glimpse of the Son of God. We have the highest authority for applying the language to our own Redeemer. "These things said Isaiah, when he saw his glory and spake of him."

Under national circumstances still more frightful and corrupt, but in the midst of glories and sublimities more exceeding, Ezekiel received his appointment and was installed into office. Neither Milton nor Dante could have written anything like the first chapter of Ezekiel. It is beyond the sublime imaginative splendor of one, or the stern and terrible realism of the other. The fire infolding itself, the wonderful living creatures, the chariot wheels whose rings were full of eyes, and so high that they were dreadful; the noise of the winged creatures like bannered hosts, great waters, or the voice of the Almighty; the lamps moving up and down, and the lightnings proceeding from the fire; all the glorious circumstances, in the most perfect keeping with each other, belong to divine realism, and could never have been conceived by human genius. But this by the way: the chief glory to us is when we recognize—as in the former scene from Isaiah—the MAN upon the THRONE over all. The throne was like sapphire, and the man was like fire, and there was a brightness round about—and such was the likeness of the glory of our Lord.

8. Ezekiel relates, in chaps. 10-11, the sad departure of the glory from the temple and from the city, lingering for a season on a mountain on the eastern side. But the prophet is likewise consoled by a vision of the RETURN. The forty-third chapter relates that after the building of a stupendous temple—which is yet in the future—the ascended glory descends again. "Afterward he brought me to the gate that looketh toward the east. And behold the glory of the God of Israel came from the way of the east: and his voice

was like a noise of many waters; and the earth shined with his glory. . . . And the glory of the Lord came into the house by way of the gate whose prospect is toward the east. And the Spirit took me up and brought me into the inner court; and behold the glory of the Lord filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever; and my holy name shall the house of Israel no more defile."

We are not to conceive of a glory strictly localized in a temple; for the fine radiance must, according to promise, be wider—"But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 21. "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Is. xl. 5.

We overleap a great gulf of time and circumstance, and find in the days of King Herod wise men coming from the remote East to Jerusalem, to worship him who was born King of the Jews. While exploring the high field so marvelously lighted, there arose a star which belonged to spiritual astronomy, and they followed its guidance to the place where the child of promise was lying. By offerings of gold, frankincense and myrrh, they paid homage to the new-born King. On the Jewish side the glory of the Lord shown around the shepherds by night, and they heard angels sing the sanctity of the Saviour born in the city of David. After an immersion in water, the open heavens revealed a great glory, and the Spirit descended as a dove; and the voice of the Father was heard; so the Holy One was christened or anointed as the King of Israel and the Son of God. The account of his first miracle strikes the key-note. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believe in him." His last great miracle—the resurrection of Lazarus—has the same voice; being reminded by the doubting Martha that her brother had been dead *four* days and that she feared corruption had set in, he replies, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—John xi. 40. Perhaps the transfiguration was the most emphatic revelation of the glory which is finally to shine forth. He was transfigured into such pure white splendor that no fuller on earth could have approached the whiteness—the immaculate holiness manifested in the immaculate glory. John, one of the witnesses, including the moral as well

as the material radiance, says, "And the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Peter, another witness, says, "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased."—2 Peter i.

17. Peter argues from such outshining, the power and coming of our Lord as the reality of the future, and the dawn of the perfect day—ancient prophecy having thereby received an additional seal. As the witnesses beheld that very glory in which prophecy declared the Son of Man would be revealed, the ancient documents became brighter by the new illumination, and stronger by the new seal in assurance and moral certainty. The lambent tongues of Pentecost belong to the same realism, as the mystery hidden from ages was then coming into manifestation, and it behooved the risen and glorified One to shed forth some tokens of his presence and headship. Stephen, the martyr, lifting his shining face heavenward, beheld the glory of God, and Jesus standing on the right hand of God. Saul, on his way to Damascus, saw a light from heaven above the brightness of the sun, and fell to the earth. John, in Patmos, saw One whose head and hair were white as snow with intense splendor; and falling at his feet as dead, was revived again by the voice and the hand of the Being who died, and revived, and liveth for ever. The teaching of Paul in Romans is powerful. We stand in grace or favor, rejoicing in the hope of the glory of God; the sufferings of the present are not worthy to be compared with the glory which shall be revealed *in us*; the whole creation is in birth-pangs, anticipating the manifestation of the Sons of God on the resurrection morning, and shall share in the glorious liberty, or rather in the LIBERTY OF THE GLORY.

2. We learn from 2 Cor. iii. that there is a transformation now proceeding—"But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Our citizenship is in heaven; from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. iii. One great consequence of the revealed secret of the ages is, Christ in us as the hope of glory.—Col. i.

27. We are "looking for that blessed hope

and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." There is, doubtless, great glory when the nobles of God are gathered in the first resurrection and share with Christ the throne of power in the great regeneration; but even then there are evils and unfinished things on earth and in hades—hence the glory of God, when the temple in heaven is opened and we get a glimpse, is filled with smoke.

3. Further revelation conducts us on to a time when the last shapes of evil and deformity perish, and the smoke and the cloud are seen no longer.

The last two chapters of the Apocalypse bring to us Jerusalem, which is above, the mother of us all—the City which hath foundations, whose builder and maker is God—the house with many mansions, which Jesus went to prepare. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from God, having the glory of God." "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

Here we find the time and the place when the antitype of the Tabernacle wonder comes into unclouded revelation. The visible glory, without any smoke or disturbance, bathes the whole city in purest splendor; external lights and temple services being equally useless in the midst of the great and abiding glory and purity from the face and presence of him who liveth for ever.—*Selected.*

Controversy, though always an evil in itself, is sometimes a necessary evil.

Some men have but little fear either of lukewarmness or religious ignorance, in comparison of heterodoxy or dissent, and, careless whether their brethren be Christians provided they be not sectaries, would, as it were, condemn them to perish by famine, lest they should use unwholesome food. They say with the disciples, "We forbade him to cast out demons because he joined not with us."—*Whately.*

# "BLAZING" THE KING'S HIGHWAY.

[The following article was set up for the last EXAMINER but was crowded out in making up the form. It is a report by Elder J. S. LAWVER of his and Elder JOHN FOORE's mission in laying out the King's Highway to the kingdom, in a tour West.—ED.]

WHILE Bro. Foore and I were preaching in a Western town, a short time ago, I found a lawyer, an agent of the United States, stopping over night, with whom I casually got into a discussion on the character of God, as being held by the sect-world. He said that he had been carefully trained by the sect-church; but he never could make the torment doctrine and reason agree. There seemed to be a conflict between the doctrine and reason; and that there should be no conflict between the Bible and reason.

I invited him to attend our lectures and we would show him that there was no conflict between reason and the Bible. I told him that the Bible taught that God first endowed us above the animal creation with *moral* faculties; and that as soon as we had exercised our reasoning powers by a proper education or training of the same, then God came to us with a revelation of himself, and said: "Come, let us reason together." Now, if the revelation was not reasonable, then God had thwarted his own plan; and, as we had a rule in logic, that where a proposition contains an absurdity it disproves it.

He attended our lectures a few times, and I talked much with him. He handed me five dollars and asked me to get him a Bible and "blaze" out the road, for surely he had found the road. I gave him a half dozen EXAMINERS, and we parted. I sent to St. Louis and got him a Bible and "blazed" out the road. I commenced by running out a main State road, from which I run off roads to all parts of the country, of time and people, to show him that the sectional roads all run into this one great State road, "blazed" out by God himself, using the lawful *three* "blazes" on legalized roads, as required by law.

I commenced the survey of the great *National* road, from the great "head-centre" of the world—Jerusalem, the city of the Great King: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii.

I commenced then where God directed me, so as to end the survey at the same place.

The next "blaze" we made, in coming on down the wilderness of time, was at Gen. xviii: 17-19: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

God knew that the way, when once "blazed," would be kept open, notwithstanding the powerful effort to hedge up and close the road after a few narrow-minded sectarians had crossed over it, and got into the great city.

We again set our instruments (the Christian's "Theodolite"—the Bible), pointed it to Gen. xxii. 17, 18.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

From here we went on, not having many "blazes" to make for roads leading into it, as the people had not become sufficiently numerous; only to make the legal "blaze." Three notches—"all nations blessed—all families blessed—and all the kindreds"; the reason the great State government ordered three "blazes" or notches is, *one* for each of the parties engaged in running out the road, viz., God, His beloved Son, and the Holy Spirit. We "blazed" again at Gen. xxvi. 3, 4.

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Here we found a descendant of Abraham's, Isaac, living in the wilderness, who seemed much pleased with our visit when he learned our mission of "blazing" a main road out to the city of the great King.

Isaac assisted us now in directing the Theodolite to that part of the wilderness of time where his son Jacob lived, as he was desirous that the good thoroughfare should go by his place of abode. So we set out, and in the

course of time we found Jacob. We informed him that the great State authorities directed us to "blaze" out a State road by his residence leading on to Jerusalem, the City of the great King. So at Gen. xxvi. we "blazed" Gen. xxviii. 13, 14.

"And behold, the Lord stood above it, and said, I *am* the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed, shall all the families of the earth be blessed."

From here we made a great many "blazes," but we will have to refer you to our voluminous field notes, the old Bible, taken on the route, until we come down to where the second one of the three, viz., the Son, took charge of the survey or "blazing" party for a short time; so, at Acts iii. 19-25 we made the next "blaze" as follows:

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass *that* every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the *kindreds* of the earth be blessed."

The Son, in charge of the "blazing" party, was only with us a very short time in going through the wilderness of time. A mob attacked us and the Son was killed. This horrible act of the natives caused a delay in the survey some fifty days. God took his murdered Son home, and sent the Holy Spirit to finish the "blazing." He came and the first "blaze" we made was at Acts iii. 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all

the kindreds of the earth be blessed." We encountered a little opposition at a place called Acts xv., the natives here saying that they had already a "blazed" road through the circumcision. This being settled, we got tidings that God's Son, who had been slain in the active discharge of his duties of "blazing" out the "Abrahamic blessing of all nations" road, would come back, having been raised from death, and would take charge of the rebuilding of David's Tabernacle at Jerusalem, that the "residue of men" might follow after (all that have ever lived) and come up upon this "blazed" road to seek the Lord at Jerusalem and worship him.

Next we come to a place called Acts xvii. The head of our "blazing" party had to make a little speech to these heathen sectarians, who did not want any one to go to the city of the great King only over their sectarian road, instead of the one "blazed" out to Abraham. Our head man told them "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"; and that they—the all nations must travel over this great national highway (blessing of all nations) to the city of the great King to worship. Here we "blazed" Psa. lxxxvi. 9: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

A great howl was hereupon set up as to the meaning of "all." The great majority of the heathen sects avowed that it meant only those of *our* sect, or those who happened to be baptised—not knowing that the baptised go up first to get ready the great reception (for "the conversion of the world"). We went on doing the work of the Master surveyor, and made a "blaze" at Gal. iii. 7-9: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Then showed that the baptised ones were the seed who should have charge of the great Highway "blazed" by God to Abraham, we went on to Gal. iii. 26-29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."

We showed them how to become of the promised seed. A few were baptized, and we went on to 1 Tim. ii. 3 to 7. "For this is good and acceptable in the sight of God, our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." We made known to the people God's design by this Abrahamic Highway; the 'blessing' of all nations. Here we were fearfully withstood—the people became so violent that from this "blaze" they commenced their violence, and killed many of the "blazing" party. We fled, blazing as we went, suffering fearfully until we came to Matt. v. 35. The city of the great King: "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." But our number was so fearfully reduced that only a "few" found it: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14.

We thus learned by our experience in "blazing" this road, that the cause of this loss of life was that as we neared the city a great many people thought that they would set themselves up as "blazers" and make money out of it; and each one of course made a "Theodolite" (a creed) for himself. They had no use for the Old Theodolite (the word of God); it was too old-fashioned for surveying as we near the city, and they commenced "blazing" out a road for themselves, and then made people believe that their's was the easiest road to the city—could have just as good a time as the heathens, but charged them a little to keep up expenses of D. D.'s and entertainments on the road: and before we got to the city we found over 600 surveying or "blazing" parties: and, of course, when we showed them that they must all (including all the dead of past ages) go up to the city on the only authorized "blazed" road, they, the "blazers," withstood us, even unto death, because it would take away from them their occupation—"bread and butter"; and crying against us, thus incensing the people against us so that we had to be perfected through much suffering, as was the Son perfected.

Well, a "few" got to the great city and we sent out this proclamation found in Rev. xxii. 17: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Then came to pass what one of God's old sur-

veyors said, way back in Isa. ii. 1-5. "The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now, as all things were ready, the all nations, and families, and kindreds of the earth should be blessed, in having an opportunity to come to a knowledge of the truth as it is in Jesus that they too might have *eternal life*, if they wanted it, before being condemned; then I recollect that the angels had sung of this time—"Good will toward all mankind."

The 600 and odd bypaths were all blotted out, and the great highway was made plain, as it is said, Isa. xxxv. 8: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfar- ing men, though fools, shall not err *therein*." Hence, a fool could find it, and not err or get lost therein. Now, these "bypath" blazers see their mistake. They now discovered why a "Lord's wise man" (in this world) could not walk in their bypaths without stumbling. Yes, they see now it is true that the blind should lead the blind and they together should fall into the ditch: now we see righteousness and peace covering the earth as the waters cover the sea. And as these blind leaders and followers were now to be lifted out of the ditch and placed in the pure light of the "everlasting gospel" and be tried—restraints were removed for a "little season," the last trial over, God appears, the sea dried up, death and hell destroyed—and eternity ushered in, the great white throne, and the last "blazer" to eternity, is made: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. xxi. 7.

Praise God for his dear Son, the means of grace, and the gift of the Holy Spirit, is the prayer of your unworthy brother,

JOHN S. LAWVER.

Columbus, Kansas, Dec. 10, 1878.

## THE BIBLE.

THOMAS J. BOWDITCH, in the *Troy Times*, makes the following statement, which may be of interest to some readers:

The name Old Testament first occurs in St. Paul's second epistle to the Corinthians, written in A. D. 55. The oldest of the Old Testament is the Septuagint, translated into the Greek, according to the tradition of Aristæus, B. C. 277, by seventy-two Jews. The work was undertaken at the desire of Ptolemy Philadelphus. It consists of 39 books divided into 929 chapters, containing 28,214 verses, 592,436 words and 2,727,100 letters. The Old Testament is supplemented by the Apocrypha, which contains 14 books, 183 chapters, 6,081 verses and 152,185 words. The middle book of the Old Testament is Proverbs. The middle chapter is Job xx. The middle verse is second Chronicles, chapter xx., verse 17. The least verse occurs in Chronicles chapter i., verse 1. The middle chapter and the least in the whole Bible is Psalm 117. The middle verse is the 8th of Psalm 118. The word "and" occurs in the Old Testament 85,684 times; the word "Jehovah" 6,855 times, and the word "satan" 34 times. The 21st verse, chapter 1, of Ezra, has all the letters of the alphabet. The 19th chapter of the second book of Kings and the 37th chapter of Isaiah are word for word alike. The same is the case with respect to the last verses of the second book of Chronicles and the first verses in Ezra. In the Old Testament dancing is mentioned twenty-one times, and in the New Testament five times, namely: Matthew xi. 17, xiv. 6; Mark vi. 22; Luke vii. 32, xv. 25, where dancing was an observance connected with worship. The first letter of which we have any record is that written in the Old Testament by David to Joab, directing him to place Uriah in front of the battle. A bad beginning, surely! Angels are first mentioned in the Bible when one pays his addresses to Hagar in the wilderness (over 2,000 years after the creation).

Hugo de Scanco Caro, a Dominican friar and afterward a cardinal (who flourished about 1240 and died in 1262) compiled the first concordance of the Bible, divided the matter into sections and the sections into under-divisions, and these sections are now chapters. Psalms were always divided, as at present. Rabbi Isaac Nathan, in 1445, introduced regular verses. These alterations have since been much improved. The books of the New Testament, written in Hellenistic

Greek, were first collected about the middle of the third century. The New Testament is divided into 27 books, containing 265 chapters, 7,959 verses, 181,953 words and 838,380 letters. The middle book is Second Thessalonians. The middle chapters are Romans, 13 and 14. The middle verse is Acts xvii., verse 17. The least verse is John xi., verse 35. The word "and" occurs 10,684 times. The whole number of words in the Bible, 3,718,665. Martin Luther excluded Hebrews, James, Jude and the Apocalypse from the New Testament, but afterward the entirety were received as canonical.

The words "immortal soul," "deathless soul," "deathless spirit," "undying soul," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "everlasting woe," "unending torment," "endless woe," "never-dying soul," and all their kindred words are words that never in a single instance are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit and through the press, one would think, without examining the Bible, that it was full of them. The word "immortal" occurs but once in the whole Bible.

The English version of the Scriptures now in use is itself the result of repeated revisions. In the preface to the Bishop's Bible, 1568, a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon translated by Bede and by Ælfrice, of Canterbury. The first complete translation of the Bible was made by Wycliffe about 1380. It existed only in manuscript for many years. The work was regarded with grave suspicion, and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt this was rejected. In 1408, however, in a convocation held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part in 1532. Toustall, Bishop of London, and Sir Thomas More took great pains to buy up and burn the impression, but with the effect thereby of enabling the translator to publish a larger and improved edition. The first Bible printed in Scotland was in 1576. The earliest edition of the Bible printed in this country was in the language of the Nonatum (Natic) Indians. The translation

was by one man known as the Apostle John Eliot, who labored as a missionary among the Indians. He was for many years engaged in the labor of translation. It is at all times a task of great difficulty to render the Bible into a foreign language, even if the language is a written one; but in such language as that of the Indians, which was never before written, the labor was gigantic. None but a religious enthusiast such as Eliot would ever have attempted it. The printing of this Bible was begun in 1660 and finished in 1664. The edition was 1,000 copies, of which not more than fifteen are known to be preserved in the United States. Twenty copies were sent to England, in which there was a dedication to Charles II. A second edition of this Bible was called for, and the whole work was reprinted at Cambridge by Samuel Green, the printer of the first edition, in 1685. The work proceeded slowly, as there was but one man, the Indian printer, who was able to compose the sheets and correct the proofs. The Indian title read as follows:

Mamusse wunnetupanatamwe up Biblum God naneeswe Nukkone Testament Kah wonk wasku Testament, &c.

The first English Bible in America was printed in Philadelphia by R. Aiken in 1782. The first German Bible in America was printed in Germantown, Pa., by C. Saur, in 1743. All the books of the Bible in French were first printed in this country in 1815, in Spanish in 1824, in Portuguese in 1850. The first American edition of the Hebrew Bible without points was printed in Philadelphia in 1814. In 1879 there will be completed the entire translation of the Bible into the Japanese language by the Protestant mission of Japan.

The Bible, especially the Old Testament, abounds with obsolete phraseology and with single words long since abandoned. The errors of some editions of the Bible are almost innumerable. In one of the editions of 1611 is the following: "Then cometh Judas with them unto a place called Gethsemane." A folio of 1717 has received its name of "The Vinegar Bible," from a misprint in the heading of the parable of the vineyard, and an edition in 1638 makes the heathen vex the Israelites, not with their "wives," but with their "wives"; and one in 1640 "rulers" in the wilderness was substituted for "mules."

In St. John's Lodge No. 1, A. F. and A. M. of Newark, N. J., there is an old black letter Bible printed in 1549. This Bible is of Mathews' translation, a folio in the gothic letter, and was used in the ceremonies when General the Marquis Lafayette was made a Mason.

The Book of Job is superior to all of the sacred writings. As a composition it is sublime, beautiful and scientific, full of sentiment, and abounding in grand metaphorical description. The writer may be said not to describe but to render visible whatever he treats of. In the last act, where Jehovah interposes and addresses Job out of a whirlwind to decide the controversy between him and Elihu, is an idea as grand as poetical imagination can conceive. The Book of Job bears undoubted marks of antiquity, as the following astronomical allusion will show. It says, where God is made to say to Job in the style of reprimand, "Canst thou bind the sweet influences of Pleiades?" In the Book of Isaiah there is sweetness in the poetical composition of his sentences. As many people believe in dreams, we shall conclude this article with the first two verses of the thirty-fourth chapter of Ecclesiasticus:

"The hopes of a man void of understanding are vain and false and dreams lift up fools.

Whoso regardeth the dreams is like him that catcheth at a shadow and followeth after the wind."

#### SUPERSTITION'S PERVERSIONS.

WHERE anything, not in itself moral or religious, is *connected* with religion, Superstition fastens upon that, because it is "worldly," and lets the rest go. Thus, when God's justice is described in scripture as vengeance, to show us that it pursues the offender as sternly as a revengeful man would pursue his enemy, Superstition fastens on the thought of God's thirsting for revenge, and regards sin only as an offence which provokes in God a desire of inflicting pain on somebody. Again, when water, or bread and wine, are made signs of the power of the Holy Spirit, or of Christ's body and blood sacrificed for us, superstition fastens on the water, or the bread and wine, as if they were the things themselves. When a place must be set apart for Divine worship, Superstition fancies that God dwells in that place, rather than in the hearts of the worshippers. When pictures or images of holy persons are set before us, Superstition fastens on the image, as if it were the reality. When rites or ceremonies are used to express our devotion, Superstition makes them our devotion. When prayers have to be said, Superstition makes the saying them, prayer. When good books are to be perused, Superstition makes the perusal, edification. When works are to be done from a good motive, Superstition makes the outward action the good work. When suffering for righteousness' sake is commended, Superstition takes the suffer-

ing for merit; and so in many other instances. It seizes ever on the outward—on that which is not moral; on that which strikes the senses or the imagination—and fastens there; while true religion, on the contrary, calls on us to “lift up our hearts” from the earthly to the heavenly, and use the outward, as a help to the inward.—*Archbishop Whately.*

### SIGNS OF THE TIMES.

THE following was sent me to insert in the EXAMINER. It shows something of the present state of the world, and that the elements are preparing to bring on the great catastrophe that is to wind up *human* governments and call aloud for that of the REDEEMER of our race:

The writer of these lines, while traveling West a few days ago, fell in with General Garfield, of Ohio, on the cars, and had a long and interesting conversation with him on the leading topics of the day.

“The future of our country,” said he, “is a great problem, and for that matter, so is the future of Europe and of the whole world. This reminds me,” he went on to say, “of a conversation I had with a very intelligent gentleman in New York city, a few days ago. He had just returned from Europe, where he had been traveling for two years, and he was in a despondent state of mind over the impressions he had received while abroad. He detailed these impressions at length to me, and in a way that was well calculated to make a systematic impression. It was the prevailing impression among very many of the thinking men of Europe that society there is being undermined by certain irresistible influences. In the first place, it is honey-combed by widespread and still wider spreading infidelity. The Christian religion is no longer a supreme influence over the minds and consciences of the masses. The leaders of thought, the scholars of England, France and Germany, have popularized unbelief, and in France it has passed into a current remark that only women and children are any longer to be seen at church.

“In the second place, there is great restlessness among the masses in regard to the inequalities of society. Why should the few be so very rich and the many so very poor? is the burden of their inquiry, and also of their conversation one with another. This undertone of discontent is visibly growing, and is finding expression through channels that are

unsettling the foundation stones of the whole social fabric in Europe. Socialism in Germany, Nihilism in Russia, Communism in France and Chartism in England are all at work, and the masses are being leavened with these principles. Their aversion to kingcraft and priestcraft borders upon revolution. The whole of Europe is volcanic at this time. Immense standing armies are all that repress the outburst. But while they repress it they afford the grievance on which revolution grows and spreads, and becomes more and more irresistible for the final reckoning. It is believed by many of the most sagacious minds that the day of upheaval is not far off.

“But this is not all,” said General Garfield, “that my New York traveler said to me. It is believed in Europe that one of those great historic movements of the Mongolian race, that in the remote past have dispersed their people into less densely populated countries than their own, is now preparing. For instance, the Russians, in pressing recently upon the Asiatic borders of their empire, developed by actual reconnoissance a Chinese army, of which they were totally ignorant, two hundred and fifty thousand strong, and armed, too, with all the effective enginery of modern war, including the Krupp guns. These guns have been made by their own skilled workmen, who had been sent to Europe and secretly taught the art, and Prussian officers had drilled their armies in the use of them. No man knows to-day the strength of the Chinese military establishment. All we see or know of what is going on in China is on the shore edges. It is believed that the skeleton for an army of 20,000,000 already exists. It is believed, further, the idea of conquest has once again taken hold of the Chinese mind, and that the great Buddhistic family of Asiatic races can be leagued for not only a wholesale raid upon Europe, but also a descent upon the Pacific Coast of the United States. Such a movement means the possible wiping out of Caucasian civilization. England has mobilized these Asiatics as a defense against Russia’s ambition in the East; but, as Count Shouvaloff said, in the Berlin Conference, what if the Asiatics, taught the art of war, should, like the irresistible Turks, once again look down upon the plains of Europe, bearing upon their banners the legend, ‘We come, we see, we conquer.’

“Modern war is now a matter of effective arms, and of a simple and reliable commissariat system. The Mongolian race is capable of great personal prowess. Being fatalists, they dare everything for the end they have in

view. Their food is simple, easily supplied and easily transported. Their endurance of fatigue is proverbial. Once organized and in motion they could swarm into Russia as irresistibly as the locusts of Egypt, and upon the Pacific coast of this continent as numerous and destructive as the grasshoppers. Once started, where would they stop? Civilization would retire before them as from a plague. Look at the plague-spots in San Francisco to-day. Nobody lives in them but Chinese. Nobody else can live in them."

At this point General Garfield digressed to speak of what he himself had seen in San Francisco. "I have seen," said he, "in a space no greater than the length and height of this sleeping-car berth, in a Chinese tenement quarter in San Francisco, the home of twelve Chinamen. In that space they actually lived—yes, actually lived most of their time. There they crouched (all doubled up) and there they cooked, ate, slept, and, in a word, lived. They cooked with a little lamp a mess of stuff that they import from China, which, like their rice food, is very cheap, and a mere pittance in the way of earnings on the street, will supply them food and clothes for an indefinite time. A few cents per day is more to them than a dollar to the commonest American laborer. Hence the lowest grade of poor-paid labor retires before them as it would before a pestilence.

"This is not all. They have no assimilation whatever to Caucasian civilization. The negro assimilates with the Caucasian. He wants all that we want. He adopts our civilization—professes our religion—works for our wages, and is a customer for everything civilization produces. Hence (using a figure of physiology) we can take him up in the circulation of the body politic and assimilate him—make a man and a brother of him, as the phrase goes; but not so in the least degree with the Chinaman.

"And this brings me to say," said General Garfield, before leaving the cars, "that one of the great questions that now press upon Congress and the country for immediate attention and solution is, What shall we do with reference to Chinese immigration? We have always refused to citizenize them; shall we continue the treaty under which they are immigrating to our shores?"

#### ANGLO-ISRAEL.

PROPHECY is fulfilling rapidly before our eyes, and the fact is not observed. We hold that the Anglo-Saxons are Israelites, and that

they specially represent the tribe of Ephraim, to whom the birthright was given. Israel was promised an inheritance of vast extent. The promise was fulfilled the other day, as one of the first fruits of the momentous Eastern question. England is the heir, and England is now the ruling power in Asia. The inheritance promised to Abraham has come to us. Egypt with the Suez Canal and the maritime route to India, Asia Minor with Arabia, as also Syria and the rich Euphrates districts, Turkey on both sides of the Bosphorus, together with the road over Persia to the vassal States of Central Asia, are now all under the powerful dominion of Great Britain. This enormous sovereignty over India, Asia, Syria and the Holy Land could come to no people on earth but one. There is no longer any obscurity. "The time of the End" has come. *We* are Israel, and *we* possess the land of promise! Let us watch the sequel with profound and prayerful attention. Events will be speedily developed now. Our faith has not been disappointed. Our hope will be splendidly realized. Thanks to the God of Israel! And the coming of the King of Israel is not far distant now. On all this we must speak more freely hereafter. This is simply a note to call attention to the great theme.—*The Rainbow*.

#### GROWTH IN GRACE.

SUPPOSE some one should offer to several persons, suffering under a painful and dangerous disease, some medicine which he declared would relieve their sufferings, and restore them to health; it would be natural and reasonable for them to ask for some testimony or other proof, to assure them of this, before they made a trial of the medicine: then suppose them to be so far convinced—some by one proof, and some by another—as to make trial of the medicine; and that they found themselves daily getting better as they took it: they would then have—all of them—an evidence from experience, confirming the former proofs that had originally brought them to make the trial. Just so, different persons may have been led by different kinds of proof to embrace the Gospel; but when they have embraced it; they may all hope for this confirmation of their faith, by the further proof from experience.

But—to use the same comparison—as those persons who had taken the medicine, if they were wise, would be convinced of its virtues, not from its being immediately pleasant to the taste, or from its suddenly exciting and cheer-

ing them up, like a strong cordial; but from its gradually restoring their strength, and removing the symptoms of the disease, and advancing them daily toward perfect health; so also Christian experience does not consist in violent transports, or any kind of sudden and overpowering impressions on the feelings, though such may be experienced; but in a steady, habitual, and continual improvement of the heart and the conduct. And this is the Christian experience alluded to in the New Testament Scriptures; which thus afford an additional internal evidence of these having been written by sober-minded men. For the test they refer to is "a growth in grace and knowledge"—a "bringing forth fruit with patience." "For patience," says St. Paul, "worketh experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—*Selected.*

#### THE FALL OF BABYLON.—THE MARRIAGE SUPPER OF THE LAMB.

WHAT we now want is for one to say, "Come hither, and I will show thee the judgment of the great harlot that sitteth upon the many waters" (Rev. xvii. 1), for all seeing, apart from his showing, will profit us nothing. What then *did* John see causing him to wonder with great astonishment? "A woman arrayed in purple and scarlet color,\* and gilded with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead a name written, 'Mystery, Babylon the Great, The Mother of the Harlots and of the Abominations of the Earth.' And moreover, 'drunken with the blood of the saints, and with the blood of the witnesses of Jesus, sitting upon a scarlet-colored wild beast full of names of blasphemy.'" (See Alford.) We note the association of harlotry with blasphemy. And well might the seer wonder when it was given him to understand that in her he saw the type of the false church *in all ages*, the seed of the bondwoman born after the flesh, persecuting the seed born after the Spirit; the seed of Cain, who was of that wicked one, and slew his brother because his own works were evil and his brother's righteous; the profane seed of Esau, which, despising its birth-

\*Simple and unsophisticated minds wonder with astonishment approaching that of John's to see the Roman, the Greek, the Anglican and one or two other Churches, in robing their priesthood, adopting these very colors that seem to denote this woman's livery.

right, has ever sought to slay its brethren, the true seed of Israel; the seed of Balaam, who, with the word of the Lord in his mouth, carried covetousness in his heart and taught Balak to cast a stumbling-block before the children of Israel; the seed of Jezebel, who, though Israel's queen, slew the prophets of the Lord and threatened the life of Elijah; and in the church of Thyatira, "calling herself a prophetess, yet teaching and seducing God's servants to commit fornication;" the generation at whose hands shall be required the blood of all the prophets which has been shed from the foundation of the world, from the blood of Abel unto the blood of Zecharias, which perished between the altar and the temple; the stiff-necked and uncircumcised in heart and ears, rebuked by the holy martyr, Stephen, in those scathing words: "Ye do always resist the Holy Ghost; as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it." It was these who had received the law, but had not *kept it*, that called forth from our blessed Lord that pathetic lamentation: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" And then it was that our Lord gave utterance to those remarkable words which confirm what we are now saying: "It cannot be that a prophet perish *outside* of Jerusalem."—Luke xiii. 33. (See Alford.) Words akin to those of Jeremiah: "Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents. I have not found it by secret search, but upon all these."—Jer. ii. 33-34. And those of Hosea: "All their wickedness is in Gilgal, for there I hated them (Gilgal the holy place, the place of worship); for the wickedness of their doings I will drive them out of mine house."—Hosea ix. 15.

This is she whose forehead is inscribed Mystery, having a name to live—the name of Israel in ancient and Christian in modern times—but dead, being destitute of the spirit that giveth life, having a form of godliness but denying the power. The mystery of iniquity is that which assumes to be what it is not. About iniquity abroad in the world there

is no mystery; but when iniquity clothes itself in the guise of sanctity, and either creeps into the Church unawares or seeks to impose upon the Church by assumed superiority, what is it but Satan's ministers transformed as the ministers of righteousness, whose end shall be according to their works. Well may she be called Babylon, a synonym for confusion, wherein good and evil are confused and confounded; the Mother of the Harlots, the spiritual harlotry of all ages, professing herself Jehovah's bride while destitute of the Spirit of Jehovah, the bride of Christ while destitute of the Spirit of Christ. In Ezekiel's time they came as the people came, and sat before him as the people of the Lord, with their mouth showing love, but their heart going after their covetousness. In Peter's time they were "spots and blemishes, sporting themselves with their own deceivings, while they feasted in the Church, beguiling unstable souls, their hearts exercised with covetous practices, cursed children." And later still, to John in Patmos, the Son of man describes them as he sees them; in Ephesus, "saying they are apostles, but are liars;" in Philadelphia, "of the synagogue of Satan, who say they are Jews, and are not, but do lie." Thus professing espousal to Jehovah while never divorced from Satan, professing espousal to Christ while never divorced from self, wearing sheep's clothing but inwardly ravening wolves, professing love for God while embracing those who hate him. Is she not well named the Mother of the Harlots and of the abominations of the earth? For all the *six* things that the Lord hateth, yea, *seven* which are an abomination to him, are found in her: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. If such a progeny is hateful, what must its progenitor be?

But now has come the time for her judgment, as she shall be found upon the earth at the period under consideration, comprising all churches bearing the Christian name which have not the Spirit of Christ and are therefore none of his. Whatever favor the King of Italy might be willing to show the Pope and his cardinals, or whatever favor the Czar of all the Russias might wish to show the Archimandrite and patriarchs, or whatever favor the then ruling power in our own realm might desire to show the bishops and archbishops of our State Church—should we then have one—the *rulers* will be then *over-*

*ruled*. The power now dominant will be that of a wild beast, "diverse from all that have preceded him, exceeding dreadful, whose teeth shall be of iron and his nails of brass, devouring, breaking in pieces and stamping the residue with his feet. His kingdom shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." For ages the woman has ridden the scarlet-colored beast—the emperors, kings and princes of the earth with whom she has committed spiritual fornication—and the beast with seven heads and ten horns has been willing to carry her *for the service she has rendered to them*. But when God's time shall come to judge *her*, "and avenge the blood of his saints," the beast that has carried her shall grow rampant by reason of her weight, and the oppression wherewith she has in her covetousness and arrogance oppressed the peoples, multitudes, nations and tongues, likened to many waters on which she sitteth. And the ten kings, receiving power as kings to reign "one hour with the beast," shall with "one mind give their might and power unto the beast." In that hour "God shall put in their hearts to fulfil his will," and the ten horns and the beast, "these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh"—*i. e.*, appropriate her revenues—"and burn her with fire."

When this shall come to pass, it shall be seen that "The Lord is a man of war" (Ex. xv. 3), as well as the "Prince of Peace" (Isa. ix. 6), and his appearance as a Man of War must precede his appearance as the Prince of Peace. Let our amiable friends imbued with Peace Society's principles, and dreaming that the world will glide smoothly on to a spiritual millennium, *note this*. Before it can be said, "He maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire," it must be said, "Come, behold the works of the Lord, what desolations he hath made in the earth."—Psa. xlv. 8, 9. When Joel's prophecy shall have been fulfilled, "Beat your plowshares into swords, and your pruning hooks into spears" (see Joel iii. 9-16), *then* Isaiah's glowing words shall be verified: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they

learn war any more.”—Isa. ii. 1-5. But first “the Lord God of Hosts shall make a consumption, even determined in the midst of all the land” (Isa. x. 2, 3), for the destruction of the harlot and the beast which carried her. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. xiii. 41, 42, 43. *Then* “shall he cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.—Isa. xxvii. 6.

But to return. For now shall the overthrow of Babylon be likened to a great city on fire—see Rev. xviii.—when in righteous judgment it shall be said, “Repay to her, even as she repaid, and double unto her double according to her works; in the cup which she mixed, mix for her double. As much as she glorified herself and lived in luxury, so much torment and sorrow give her, for she saith in her heart, ‘I sit a queen, and am not a widow, and shall never see mourning.’ Therefore in one day shall her plagues come, death and mourning and famine, and she shall be utterly burned with fire, because strong is the Lord God who hath judged her.” The beast now rampant, exalting himself above all that is called God, or that is worshiped, sitting in the temple of God, showing himself that he is God, shall abolish all creeds; expel all bishops from their dioceses, all church dignitaries from their benefices, appropriating their revenues, and if “the smoke of her burning” becomes in any sense literally fulfilled, it will probably be the palaces in which they have glorified themselves and lived in luxury, and the cathedrals, ministers and churches wherein they have been enthroned as princes of *the Church*. Well may “the merchants, which were made rich by her, stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come.” And may we not add, “Alas, who shall live when God doeth this?” “But in her is found the blood of prophets and of saints, and of all that have been slain upon the earth. Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Thus we have seen the fall and destruction of the counterfeit church on earth. It now remains for us to witness the true Church in

the heavenlies, acknowledged and welcomed to the marriage supper of the Lamb.

For after these things “John heard as it were a loud voice of a great multitude in heaven, saying, Praise our God, all ye his servants, and ye that fear him both small and great. Hallelujah, for the Lord God omnipotent reigneth. Let us rejoice and exult, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.” “And it was given unto her that she should be arrayed in fine linen, bright and pure, for the fine linen is the righteousness of saints,” *made theirs* by his having lived in them, and become manifested through them as their life according to that of the apostle; “I live, yet not I, but Christ liveth in me.” And to John it was said: “Write, Blessed are they which are called to the marriage supper of the Lamb.” And then shall be seen such a mingling of grace with justice and justice with grace as he whose name is Truth alone could apportion; according to his words to the sons of Zebedee: “To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared by my Father,” and concerning those who, unmindful of this country, have desired a better, that is, an heavenly, the apostle to the Hebrews says: “God is not ashamed to be called their God, for he hath prepared for them a city.”

A prepared place for a prepared people truly, and well doth it behoove us to give diligence *now* that our calling and election may be sure *then*, seeing that only so shall an entrance be richly ministered unto us into the eternal kingdom of our Lord and Saviour Jesus Christ, the inauguration of which we conceive to be the marriage supper now about to be celebrated. For now will come into force and fullness of meaning the words, “They that were *ready* went in with him to the marriage, and the door was shut.”

What then can be meant by the marriage supper of the Lamb? It is well understood to be *the* feast—whether the marriage supper of ancient or the wedding breakfast of modern times—celebrating the nuptials of a wedded pair, a figure with which all men of all ages and all climes have been familiar. High festival is kept for a day, and sometimes for days when such occasions arise, and fleeting as the most perfect joy of such may be—which, alas! is too often marred by some bitterness present or prospective, buried for the time—the joy of *this* occasion shall be not only absolutely perfect, but absolutely sure and permanent as perfect. Bliss in a seven-fold

completeness will then be ours; seeing him, likeness to him, in holiness perfect, in knowledge perfect, in power perfect, with the purest and best of men and angels associated, and lastly, that estate rendered permanent. In what sense we may realize a table spread with bread and wine and rich fruits of paradise, what "eating bread in the kingdom of God," or "drinking wine new with him in his Father's kingdom," or "twelve manner of fruits" yielded month after month by the "trees of life growing on either side of the river," may mean the day must declare. *Only* to see his face and realize his presence will be a feast of joy that will need no festal luxuries to add thereto. He to our then perfected capacity for enjoyment will be meat indeed, drink indeed, a feast of fat things, a feast of wines on the lees well refined. Then shall we sing as never before,

The banquet that we eat  
Is made of heavenly things,  
Earth hath no dainties half so sweet  
As our Immanuel brings.

The food prepared by heavenly art,  
The pleasures well refined;  
They spread new life through every heart  
And cheer the drooping mind.

A thousand glories to the God  
That gives such joy as this!  
Hosanna! let it sound abroad,  
And reach where Jesus is.

Was it a mere accident of a type that our Lord's "beginning of miracles, when he would manifest forth his glory, that his disciples might believe in him," was at a marriage feast? For now shall he be Master of the feast himself, and turning water into wine, "the good wine kept until now," shall say to the servants (possibly angels), "Draw out now, and bear it unto these my brethren." Was this a mere accident? we ask, or were the six water-pots of stone emblems of six thousand years brimful of sin, sadness, and sorrow now turned into joy, in fulfilment of his promise, "Your sorrow shall be turned into joy: I will see you again, and your heart shall rejoice, and your joy none shall take from you?" Yes, they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, and we shall see Abraham and Isaac and Jacob and all the prophets there. All the prophets of the Old Testament from Enoch to Malachi, and all the prophets and apostles of the New from John the Baptist to John the seer in Patmos, and such apostolic succession as his eye has seen, who all along the ages has not left himself without witness, many, many links of which

have found no place in the pages of human history. What histories, what biographies will that day reveal! written not by poor short-sighted and erring man of his fellow-man, but revealed in the light of unerring truth, according to God's estimate of his people's service. Then the last service done to him in the person of one of the least of these his brethren shall in no wise lose its reward. What bliss will that moment bring when face to face we shall see him, no longer with visage marred more than any man, and his form more than the sons of men, but all radiant with the glory which he had with his Father before the world began. And then to hear his own sweet voice no longer in complaint saying, "What! could ye not watch with me one hour?" but as the voice of our own beloved Bridegroom in tones of music such as sin-cursed earth could never hear, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom."

Well has it been written, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;" but since Isaiah's day, by the coming of the Incarnate Son, "God hath revealed them in measure—unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." For then in one grand choir shall we sing the song of Moses, the servant of God, and the song of the Lamb, saying "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of the nations. Who shall not fear thee and glorify thy name? for thou only art holy, for all the nations shall come and worship before thee, because thy righteous acts have been made manifest." And then the refrain of every song of redeemed men, "Unto him that *loveth* us (see Alford), and washed us from our sins in his blood, and he made us a kingdom, even priests unto God and his Father; to him be the glory and dominion for ever. Amen." And then in grander chorus still, the ascription of praise fitted to the lips of angels too, "Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might be unto our God for ever and ever. Amen."

Let *post*-millenarians note here the form of expression this song of the redeemed and risen ones takes: "All the nations *shall* come and worship before thee," showing this their song to be *pre*-millennial.

And now, with title deeds in hand and

wedded to his Bride, the Heir of all things must descend to take possession of his inheritance. In order to which he must gather out of his kingdom all things that offend, and them which do iniquity, must dethrone the usurper Satan, personified in the Man of Sin, the son of perdition, the Lawless One, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. For now at length the promise given at the very dawn of incarnation must be fulfilled: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Luke i. 32, 33. The Lord hasten it in his time!—N. STARKEY, in *The Rainbow*.

### A NEW YEAR'S OFFERING.

BY LUCRETIA B. LAMB.

DEAR BROTHER: Seventy-eight is in the past now, and we have entered upon seventy-nine. What shall its record be? The prophetic Word reveals this fact that we are nearing events more momentous and grand than have ever transpired on this globe since its formation. Its contemplation fills the mind with awe and reverence, solemnly impressed with the duty and privilege of an entire consecration of thoughts, purposes and actions to him who spake as never man spake. Thus consecrated, dear brother, my highest wish and earnest prayer—ere another New Year dawns upon the world—is that we may see Jesus as he is, and be permitted to wear his likeness and behold without a veil the glory of the Lord! My request for you, my aged veteran brother, ere the light dawned upon the earth this morning, was that ere this year closes I may behold you among the "army with banners," leading a rejoicing company, who have learned from your efforts to believe and obey the truth; while from Him who sits upon the throne rings out in sweetest melody: "Well done, good and faithful servant; thou hast," amid scoffs and scorn, "been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;" while the responsive hallelujahs and amens resound from heaven and earth and under the earth. This is no fancy picture, but ere long to prove a glorious reality. Every day bears witness to our watchfulness and entire consecration.

82 Broadway, St. Paul, Minn., Jan. 1, 1879.

ELDER J. BLAIN, Buffalo, N. Y., is eighty-seven years old. He writes:

Some brethren begin to inquire if I am alive, knowing my age and poor health. By God's mercy I am yet spared, though so feeble as not to be able to walk but a short distance at a time, and that very slowly; yet I have no disease and eat heartily. I hope to see one more spring before I sleep in death. My work is almost done for this age; yet I am blessed with faith that my Father in Heaven is ordering all right. I praise Him for my existence.

I thank God for yet giving you strength and wisdom to write and select articles which give us cheering hope for our race in the "ages to come." Still may your strength endure.

A few friends remember me in kindness, and write to me in my loneliness and decrepitude. I ask brethren not to forget me, nor fail to hold up your hands in your great work in comforting God's people. Yours, in love.

Buffalo, N. Y., Dec., 1878.

JOSEPH LINGLE, Harrisburg, Pa., writes:

"I prize the EXAMINER above all publications I read, and hope and pray it may be continued to send forth the light it contains till He of whom it treats shall come. All the information I get is by reading, as I have entirely lost my hearing."

ELIAB WRIGHT, Bellingham, Mass., writes:

"I have been a reader of your EXAMINER for several years, and your other writings for many years. I am now an old man of eighty. My Heavenly Father has seen fit to give me health up to the past fall. My weight has been about 170 pounds from my youth up; but probably is now 120. In the morning I look upon these bones and ask the question, Can these be clothed again with mortality? I feel to acquiesce in the reply of the prophet Ezekiel—'Thou, God, knowest;' for He will do all things well. I have felt that God cannot lie; have taken this as a motto when I address Him, to address Him as a Heavenly Father; and anything that will contradict a good father is not a revelation of God. And I find the message of our Saviour was that we might become reconciled to God through him. I find to know God aright is eternal life; and that knowledge is yet to be made known to all men. I think none of us will be clothed with immor-

talities till after we have that knowledge. Then it will be 'Glory to God in the highest.'"

DR. R. WILLARD, Haddonfield, N. J., writes:

"The EXAMINER still gives good testimony, and I doubt not that the time is near when sober thinkers on God's great and wise plan will think better of it. His purposes preparatory to restitution are fast fulfilling; let us be patient with all men."

REMARKS BY THE EDITOR.—The five preceding letters are all from aged pilgrims; each of them over eighty years, except Bro. Lingle, who may be a little short of that.

It gives me much pleasure to hear from such, and to know they are cheered and comforted by the glorious truth that the Promise and Oath of God to Abraham and his Seed is to be carried out in all its fullness to every soul of the human family, and that the work is not to be confined to *this* age, nor to "*the age to come*"; but will go on in "*the ages to come*," even in "*the endless succession of ages*" (Eph. iii. 21), and this is to be done "according to the eternal purpose, which God purposed in Christ Jesus our Lord" (verse 11); or, as it literally may be read, "according to the purpose of *the ages*," etc.

Some theologians, even professing "Adventists," seem to think that eternity to come is little more than a vast period of *do-nothing*, or a mere relief from all labor. But the Saviour says, "My Father worketh hitherto and I work;" and we may well expect that all who come into harmony with God and His Son will find their chief joy in working "together with" them (2 Cor. vi. 1) in the "endless succession of ages."

Aged pilgrim friends, let us take courage and keep our eyes open to the glorious truth that our hearts are to be made eternally joyful in blessing others who have not come to the knowledge that "God is Love," but shall yet drink from that fountain in eternal ages, and praise "God and the Lamb," and the great truth be realized recorded in Rev. v. 13: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and

glory, and power be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever."

## LOGICAL CONCLUSIONS.

BY ELDER T. T. JENKS.

WE all claim to favor good logic; an argument void of it is pronounced weak and unreasonable. Now, all Adventists believe in the resurrection of the dead. It is, indeed, the basis of their hope. Such will not once question the proof which Christ deduced from what God told Moses at the bush—of the certainty of the resurrection of the dead—and say it is not logical.—Mark xii. 26, 27. Now, if it follows that the dead must live again because God declares Himself "the God of Abraham, Isaac and Jacob," from the fact He is not the God of the dead but of the living, may we not, on the same principle of reasoning applied to other plain Scripture statements, as clearly prove, not only the resurrection of the dead, but probation after, for a portion of Adam's race?

Let me refer to a few Scripture texts:

1. In John i. 9, Christ is called "the true Light that lighteth every man that cometh into the world." Jesus says (John viii. 12), "I am the light of the world; he that followeth me shall not walk in darkness." If Christ is the light of the world, and that light shines on us through the Gospel, as Paul declares (2 Cor. iv. 4), and this "light lighteth every man that cometh into the world," the logical conclusion is as clear as noonday, that as millions of the race have died without this light having dawned upon them, they must be resurrected to behold the glorious light of the Sun of Righteousness; and if they will follow the light will no more walk in darkness.

2. God, by the prophet, hath declared: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," etc.—Ezekiel xxxiii. 11. Paul, in 1 Tim. ii. 4-6, says of God, "Who will have all men to be saved and to come unto the knowledge of the truth; for there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The logical conclusion derived from this Scripture is, God having "no pleasure in the death of the wicked," and "will have all men to be saved and come to a knowledge of the truth," and having given His own Son "a ransom for all, to be testified (to all) in due time," as the largest portion of the race have died without the knowledge of the truth and

the ransom provided, the "due time" for such must be in the resurrection state.

3. The angels said at the birth of Christ, "Behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10. As millions have gone and are yearly going down to death without hearing the good news, I conclude, and I believe it logical, that the joyful news must reach all such beyond the grave with its proffered blessings, without which it would not be "good tidings of great joy to *all people*," and the angel's message is false.

4. The Scriptures teach us that the condition of salvation is faith in our Lord Jesus Christ. "He that believeth shall be saved; he that believeth not shall be damned." Paul says (Rom. x. 14), "And how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" As countless numbers have never heard the Gospel, and have gone down to death without any knowledge of the way of salvation through faith, the logical conclusion is evident that such must be resurrected and hear the Gospel, with the opportunity of accepting the same through faith and be saved, or, virtually, there has no provision been made for them; God's love for the world doth not include them; neither did Christ die for them, and the texts I have referred to in this article do not mean what they say.

Oh, let us not dishonor God by charging Him with unmeaning professions of love for the children of men. How few see the riches and abundant fulness of the Gospel! Well might Christ say to the great mass of professed Christians, as he said to the Sadducees (Matt. xxii. 29), "Ye do err not knowing the Scriptures, nor the power of God." Oh, that the Lord would open the eyes of his people that they may behold "wondrous things out of his law," is my prayer.

*Westfield, Mass.*

#### LETTERS AND EXTRACTS.

FROM ELDER J. S. LAWVER.

BRO. STORRS: Well, the blessed EXAMINER has just put in an appearance again, laden with fruit ripening for the kingdom.

I appreciate your labors more than ever, as they have been striking the keynote, viz: "Vindicating God's character, and his government over the children of men."

First, your long forty-year onslaught on the inherent immortality lie, which had gradually been neutralizing the necessity of a Saviour,

and (O horror!) making up the composition of God's character ninety-nine parts devil and one part God!

Yes, you have battled nobly to show that, as ignorance and superstition are the twin relics of barbarism, so is immortal-soulism and eternal torments inseparably connected. Whenever the one dies so dies the other. Then the necessity of getting into the Saviour is seen as the only LIFE-GIVER; and the ninety-nine parts devil are at once dissolved, and then appears "GOD IS LOVE."

Yes, you have shown us that every act of God from the beginning to the present has been an act of love—conceived in love and brought forth in love. Yes, bless God, and shall end in love. AMEN.

*Columbus, Kansas, Dec., 1878.*

ELD. JOHN FOORE, Kansas, writes: "I have just returned from South West City; had a good time myself and Bro. J. S. Lawver, from Columbus. We vindicated the character of God in as clear a manner as we could, and all the brethren accepted the idea of blessing of "all nations" through Abraham and his seed. We found one advent D. D. who could not see anything but church organization and "world burning." But, thank God, the pathway is becoming brighter and brighter. Oh, I prize the EXAMINER so much! but I cannot get the means to pay for it any longer.

NOTE BY THE EDITOR.—I intend to send you the magazine, pay or no pay, so long as you are willing to receive it, and I am able to publish it.

GEO. L. HART, Unionville, Conn., writes:

BRO. STORRS: I have just been reading another of those flimsy arguments against probation in the future ages by Warren Tefft, in No. 1196 of the *World's Crisis*. After heaping every fanatical act of Adventists upon us he then goes into a truly wonderful argument, as it makes the Lord give eternal life to such as have kept the moral law—as he claims, of course, they have so kept it; which very untrue statement should at once arrest the attention of every seeker after truth. As "the natural man is not subject to the law, neither, indeed, can be," how, then, can a person be saved in or by the law? Let us read his old Jewish fable, exploded by our Saviour when he says, "I am the truth and the life;" and more: "He that is of the truth heareth my voice." Said Mr. Tefft: "If we go back to the Jewish age, all were saved by

keeping the moral law without regeneration or change of heart." How is it that law—making nothing perfect, as the Word everywhere affirms—can give audience to sinners unpardoned? for if the law saves, the Christ is not needed. "Without holiness no man can see the Lord," said the apostle. One would suppose that the Spirit of God had never entered the heart of man before the first advent by Tefft's argument; but the word is too plain: "Holy men of old spake as they were moved by the Holy Spirit;" and without it we are none of His. While God has given Christ our Saviour power over all flesh, he gives eternal life to only those that believe in his name, in this age or any other; and that Jesus tasted death for every man we doubt not, giving "life a ransom for all, to be testified in due time." Our ignorant preachers of salvation by law should learn that the law is a fire that consumes, and only with the ceremonial of the atonement could ancient Israel hope, as it led to the true High Priest, who could make such atonement as could give pardon. How true—all are to know the law of righteousness and an acknowledgment to the death penalty must first be made, and a Saviour is ready to implant a seed that shall produce a new man that can keep the law, as only wilful continuance in evil is sin in the covenant of mercy. Thank God, that while the apostle said when he would do good evil was present—not sin evil; is the incomplete, and God made it, as the Word declares; and it remains for us to say whether we will remain in it or come to good, as evil must be done away in the perfect day, or age of completion, when Christ our Lord shall lead his chosen against the foe of earth. Sin shall, with its agent, the evil, perish in the day of the Son of man, the judgment Executor, and all that choose to go with them will perish.

### A MEDITATION.

BY HENRY DUNN.

"I WILL not leave you comfortless; I will come unto you." Blessed Jesus, how sweet are these words of thine! How worthy of thy exhaustless love! Thou givest us thy Spirit, and in that gift thyself. Too often have I separated this indwelling of the Divine from the incarnation of my Redeemer. Too often have I missed the truth—deep and little understood—that the Spirit dwelling in us, is the Lord. Too often have I forgotten that

men can receive this wondrous blessing only through the channel of Christ's humanity—that between the Spirit and the Redeemer there exists a Divine unity. Yet how definite are the words, "If I go not away, the Comforter will not come unto you." And again, "The Holy Ghost was not yet given because Jesus was not yet glorified."

How plain is it, then, that this heavenly gift was to compensate for the absence of the Christ from earth. How plain, too, that it was to benefit the world; for, "when he is come he will reprove the world of sin and of righteousness and of judgment"—a reproof and a conviction leading ultimately, we may surely hope, not to deeper condemnation, but to reflection and contrition. And if it be so, how holy and divine is the revenge our Redeemer takes on the world that crucified him, when he thus repays death by life, enmity with love, and—overcoming evil with good—heaps coals of fire on his adversaries, not to consume them, but to melt.

Help me, O Lord, to discern this grace of thine; and while waiting for thy second advent, enable me to realize the sense in which thou art ever here; teach me to pray that the kingdom, now amongst us in mystery, may soon appear in manifested glory; and while ever hoping for the fulness of eternal life in the world to come, let me ever now possess the blessed assurance that its "earnest" is my own; that the Lord has not left his beloved ones "orphans," that though the world seeth him not, they do continually behold his face, knowing well that, because he lives, they will live also in "joy unspeakable and full of glory."

### LETTERS RECEIVED TO FEB. 1.

Eld. J. Blain, Esther Tyson, Geo. Atkinson, Hiram Drown, Geo. H. Waterhouse, Dr. B. B. Schenck, G. B. Stacy, Wm. Dunn, T. A. Dean, Thos. H. Verge, Sr., Eliab Wight, Thos. Scott, Wm. Wright, Israel Putnam, Geo. Tilton, Adam Friese, Lucretia B. Lamb, Eliza S. Wescott, Laura Clough, Jonathan Wells, G. H. Reeder, Lottie Hermes, John I. Collins, Christian Hanson, J. L. Knapp, Emma Chandler, Polly G. Pitts, John R. Davidson, O. F. Yale, James H. Jacobs, T. T. Jenks, Samuel Reiter, R. L. Partridge and D. Merrill.

### PARCELS SENT TO FEB. 1.

Thos. H. Verge, Sr., Martha E. Reeder, Wm. Lindsay, Joseph Lingle, J. L. Knapp (Dec. No. sent again), D. Merrill (BIBLE EXAMINERS, vols. 18 and 19 unbound).



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# Bible Examiner.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, MARCH, 1879.

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## EDITORIAL NOTICES.

TO THE FRIENDS OF THIS MAGAZINE: Please remember that this number completes the first half of the volume. Shall the volume be carried on to the close? That is impossible unless the means are furnished that are not yet in my possession. Shall I hear a response from delinquent subscribers and those who intend to aid by donation?

My health and strength begin to show signs of serious decay; and sickness in my family has increased in the past month: but the Lord doeth all things well.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written: my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

THE BIBLE EXAMINER is a Monthly Magazine. Terms, \$2 00 per year, in advance.

Subscribers' Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post-Office and State.

Let all Correspondents be careful to address me as follows:

GEO. STORRS;  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on Brooklyn, N. Y.

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

Two copies to one address,	\$3
Four " " "	5
Ten " " "	10

The ten may be divided and sent to the address of two persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is unbound—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, bound, can be now furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in the Government of our Race." Price 15 cents single copy; \$1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

The next best thing to a "Postal Money Order" in remitting money is a Draft on some Banking House in New York City, payable to me or my order —GEO. STORRS.

## LETTERS RECEIVED TO MARCH 1.

Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

John Fonday, M. D., Warren Putnam, Robert Steele, J. W. Adams, Jacob Grim, Emily Page, Mrs. Sarah A. Tice, John Marsh, James H. Mills, Charles G. Willey, W. H. Maull, Edwin Phelps, N. D. Wight, S. H. Reeve, Mrs. Lizzie H. Buxton, James Humphrey, John Vanleeke Mrs. P. A. Krise, J. B. Eggleston, D. J. Ellsworth, N. Putnam, Mrs. Mary Mansfield, Adelia B. Danforth, A. D. Tagert, Anna R. Pollock, John T. Cate, Henry A. Troeger, Mrs. Matilda Watson, Dr. W. D. Nelson, George P. Ellis, Joseph Mott, Jr., W. K. Everson, M. D.

## PARCELS SENT TO MARCH 1.

Eld. A. M. Smith (2 par.), H. K. Foster, Wm. H. Maull, A. D. Tagert, Mrs. Battersby, W. K. Everson, M. D.

An individual in Maine sent for a "sample" copy of the BIBLE EXAMINER, which I sent him. After receiving it he wrote:

"I received the sample you sent me, and was exceedingly well pleased with it. It was far beyond my expectations. If they all prove half as good, it is well worth the subscription. I have for a number of years believed the doctrine you advocate, and had I known of your magazine I should have been a subscriber. May the love of God abound, and may you be supported in your efforts to diffuse the truth."

REMARKS BY THE EDITOR:—Of late I have had quite a number of calls for "sample copies"; particularly from the Southwestern States. It is a time that old stereotyped theology is being shaken, and thinking men and women are inquiring for light. Will the friends see if they cannot increase the circulation of the BIBLE EXAMINER?

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II : 4-6.

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No. 6.

## THE PASSOVER OR LORD'S SUPPER.

"CHRIST our Passover is sacrificed for us : therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth."—1 Cor. v : 7-8.

It is well known to most of the readers of the BIBLE EXAMINER that I have held the true time for celebrating the Lord's Supper is at the Passover, or at the first full moon after the Spring Equinox, and that it is a *ye rly* remembrancer of Christ's death at that season of the year, and it was at that time He instituted it for such a purpose ; and Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi : 26. It is a memorial by which we manifest our faith in His sacrifice for our redemption from sin and death.

I am not disposed at this time to controvert the subject with those who think it is an ordinance to be used every Lord's day, or as often as they choose ; let each one do as he judges to be proper in the matter ; but I have long been satisfied that the anniversary of our Lord's death is the true time, and all other seasons are of Popish origin.

My friend Lederer, our Jewish brother of New York City, writes me : "The Passover night occurs this year (1879) on the eve of April the 7th, the 8th being the first day of the feast of *Matzer*, or unleavened bread."

It may be attended to by single families or by a single individual where his location or other circumstances make it difficult to unite with others. Any believer in the Christ of God is as divinely authorized to consecrate the elements of bread and wine, for the occasion, as any who are styled "Priests" or "Ministers," and it is only a Popish invention to suppose a priest, so called, is essential to consecrate the bread and wine.

The original institution of the Passover was at the close of a series of judgments on the Egyptians, in which all their first-born were to die by the destroying angel, and the LORD commanded Moses and all the Israelites to slay a lamb for each family, and

sprinkle the blood upon the two side posts and the upper door posts of the houses wherein they should eat the flesh of the lamb ; and they were to do this that the destroying angel should see the blood and pass over their dwellings when in his work of slaying all the first-born of Egypt that night ; all of which was typical of something in the future, viz., of the LAMB of God, the shedding of whose blood was to be appropriated by *faith* for salvation from sin and the last great calamities coming on the world in the last days of the present age. In this respect I design now only to throw out a few thoughts, founded on the words of our Lord and Redeemer (Luke xxii : 15-18) : "With desire I have desired to eat this *passover* with you before I suffer : for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. . . . Until the kingdom of God shall come."

The kingdom of God will be preceded with great tribulations on the world and on merely nominal professors of religion, who have a name to live, but are destitute of that holiness which makes them dead to the world and alive to God, so as to be his children and heirs with Christ in the kingdom of God. Those who are Christ's by the regeneration, or work of the Holy Spirit, will escape these last terrible judgments, now impending, by being changed to immortality, and with their Lord and Redeemer keep the great Passover in the kingdom of God ; thus secured against the destroying angel sent forth to cut off from the earth those who have rejected Christ as their Lord and Redeemer, and sought salvation by some other means.

The suggestion I have made of keeping the passover by the true Church or body of Christ, in the kingdom of God, while the last great tribulation is going on in the earth is confirmed by the language of Christ in Luke xxi : 34-36. Speaking of those calamities on the earth, he says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand before the Son of Man*." Then will they keep the great Pass-

over with Christ. Glorious thought. How valueless all worldly honor compared with this. What glory soon to be revealed to the faithful followers of Christ. Let us keep the end in view, and not be entangled with the pursuits of worldly men and women, while necessity compels us to use means for bodily sustenance. ED.

(See article entitled "Clergyman," on page 291.)

## LITERAL FULFILMENT OF PROPHECY.

Ezek. xxxvii. 15-28.

(Concluded from last month.)

*Seventh.*—Will the one king be David? This is the only point of difficulty, if it be one, in this interpretation. It is less difficult, however, to admit that David will have a literal resurrection, and reign over this "one nation," than to harmonize the prophecy with any of the previous interpretations. I remark, however, as the posterity of Jacob is one, so the lineal heirs of David's throne are one; and it is in accordance with Scripture usage to denominate David's successor *David*. See 1 Kings xii. 16: "So when all Israel saw the king [Rehoboam, son of Solomon] hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own house, David." This address was made to the king of Judah, the lineal heir to David's throne. It is authority, if we had no other, for the use of the name to the reigning king on David's throne. Jesus Christ is to have that throne at the time that Judah and Israel are gathered. See Jer. xxiii. 5-8: "Behold, the days come, saith the LORD, that I will raise unto David a righteous BRANCH, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD, OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the LORD, that they shall no more say the LORD liveth which brought up the children of Israel out of the land of Egypt; but, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Jesus Christ was "born King of the Jews."—Matt. ii. 2. He is a king in the direct and legal line of David; and he is alive to reign; and for any other to reign on the throne of David, Christ being alive, it would be usurpation.

*Eighth.*—Can the literal posterity of Jacob be multiplied in the land spoken of? See Jer. xxiii. 3: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be FRUITFUL and INCREASE." Also Jer. xxx. 18-20: "Thus saith the LORD: Behold, I will bring again the captivity of Jacob's tents and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." Zach. viii. 3-5: "Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof." Lastly, see again Ezek. xxxvi. 8-11: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel even all of it; and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD."

*Ninth.*—Will there be children among them? This question is answered by the previous, but I wish to compare verse 25: "They shall dwell therein, they and their children, and their children's children," etc., with Isa. xi. 1-9, where under the reign of the "BRANCH out of Jesse's roots," it is said, verse 8, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." These texts, in connection with those under the previous head, are conclusive that there will be increase by the propagation of children: of course, the "gathered" are men in the flesh, and not the subjects of the resur-

rection, for *they* "neither marry nor are given in marriage." Thus far, then, we find a harmony on this principle of interpretation.

TENTH.—Will they no more be removed? That is—Will they be exempt from another captivity? Here I remark, the term "forever," etc., in Scripture usage denotes the longest period of which the subject is capable to which it is applied. The examples of this are clear and numerous in the Bible. The inquiry now before us is not affected, therefore, at all by their removal to immortality. I will now call attention to a portion of Scripture which is of little value on any other theory than the one I now advocate, viz., Ezek. xi. to xlviii. Under Messiah's reign, and by the restored "one nation" the city and temple described in these neglected chapters, are to be built. In chap. xliij. Ezekiel says: "Afterward he brought me to the gate, even the gate that looketh toward the east, and behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house: and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of the kings in their high places." See also Jer. xxxi. 38-40, "Behold, the days come, saith the Lord, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more forever." Ezek. xlviii. 30-35, "And these are the goings out of the city on the north side, four thousand and five hun-

dred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures; and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures; and the name of the city from that day shall be, "The LORD is there"; or, "*Fehovah Shamma*," as the margin reads. A very different city from the one seen (Rev. xxi.), both in its dimensions and name.

I now appeal to all sober and candid minds, if the view here taken, of Ezek. xxxvii. 15-28, does not present a harmony that no other view ever has presented? If so, is it not evident the interpretation must be the true one?

It may be proper that I should add a few words on the expression, verse 16, "Judah, and the *children of Israel, his companions*." This expression does not denote the ten tribes, as such, nor the nation of Israel. It will be seen by an examination of 2 Chron. xi., 14-16, and xv., 9, that when the division took place into two nations, some individuals of the ten tribes went with Judah. Though they associated with Judah they were not Judah, but, "the children of Israel *his companions*": these, of course, shared in the fortunes of Judah, and are here reckoned with them. A remark also may be necessary on the expression, "Ephraim, and all the house of Israel *his companions*." Ephraim was the principal tribe of the ten; and sometimes the whole were spoken of under this general name; here, as the expression in reference to Judah had been made emphatic, including the individuals that had consorted with it from Israel, it was necessary also, to prevent any mistake, to note not only the general name of Ephraim, but *all* the house of Israel associated with the tribe of Ephraim. In verse 19 God says, "I will take the stick of Joseph—which is in the hand of Ephraim, and the tribes of Israel *his fellows*," which were the other nine tribes, "and will put them with the stick of Judah, and make them one stick, and *they* [not Christians, nor the resurrection elect] shall be one in my hand:" that is, "one nation," as after explained.

CONCLUSION.—This prophecy, in all its

parts, has never yet had a fulfilment. The ten tribes never have been gathered—Judah and Israel never have been made one nation—they never have been united under one king—they never have dwelt in the land without experiencing a removal out of it—therefore, we are to look for the fulfilment of these things as still future, and as certain in their accomplishment. Whether a portion of it will be accomplished before the advent, or all of it after, may be the subject of a future inquiry. Ed.

### “THE LOST TRIBES OF ISRAEL.”

MUCH has been said and written on this subject, and many mistakes have been made by supposing that if they are ever to come to light they are all to be found in the same quarter of the earth. Hence some writers contend they are in the far East; others, that they are all to be found in Western Asia and Europe; others still maintain that they are the Indians of America. All this confusion originates in the idea of the unity of the tribes in one quarter of the globe, so that if it is evident some people in one country give unmistakable marks of Israelitish origin all the tribes must be in the same region also, which is a great mistake. The different tribes may have each a different location in the earth. Without understanding this, and the prophetic utterances concerning each tribe, endless disputes may be the consequence, without satisfactory results. One writer, having found marks of undoubted Hebrew origin in one country—say Eastern Asia—concludes the lost tribes are all there; another finds such marks among American Indians and comes to a similar result; a third finds evidence that the Anglo-Saxons are of Israelitish origin, and his conclusion is of like character, and he writes as if the mystery was all solved and the lost *tribes* were found.

Each of these parties may have some truth, *i. e.*, they may have discovered a portion of the lost ones; but the point to be determined is, to *which* of the ten lost tribes do they belong? It is quite unlikely that when they left Assyria they did so all at once, or all in the same direction. The carrying away captive of the ten tribes did not all take place at one time. About one hundred years after the division of the Hebrew nation—and two nations were formed called Judah (or Jews) and Israel—the captivity commenced. See 2 Kings x. 32, 32. One hundred years later another portion of Israel was carried away into Assyria. See 2 Kings xv. 29. About

sixty years later was the final captivity of the ten tribes, so that, in fact, one hundred and sixty years were employed in the work of carrying away captive the kingdom of Israel, or the ten tribes. See 2 Kings xvii. 6–24.

Such being the facts, it is most likely that when the tribes left Assyria some left before the others, and, it may be, went into the far East and are there unto this day. At a later period the other tribes took a north or north-western direction and may be now found in Europe and America.

It is proper here to say the final captivity of the ten tribes took place about seven hundred years before Christ. The captivity of Judah, or the Jews in Babylon, was one hundred years or more later; and there is no evidence that any intercourse existed between the two nations after the captivity nor during the time thereof. It is most likely the ten tribes had all left Assyria before the time of Judah's captivity in Babylon.

I have been asked, “Are the Anglo-Saxons the lost tribes of Israel?” I answer emphatically, No; they are only *one* of those tribes; and that they are so is as clear as any fulfilment of prophetic utterance; but I do not agree with the attempts made by a writer in England, who endeavors to make so many identifications of them as Israelites, and I think he injures the cause he attempts to support.

A great portion of writers on the subject confound the *whole* ten tribes, as if their destiny was one in all respects. This is a great mistake; it makes confusion and damages the cause of truth.

It is my intention to make some further research on the question and see whether the Indians of this country may not be a portion of, or descendants from, some one of the ten lost tribes, and if the Scriptures and facts do not give some light on the subject. Ed.

### A KIND OF FIRST-FRUIT.

I HAVE spoken heretofore on the “first-fruits,” but the subject is by no means exhausted; it is the basis of God's blessing to the world. Christ, and “they that are Christ's at his coming” (1 Cor. xv : 23), constitute the “first-fruits” of the harvest which is to follow. James, in speaking of believers, says, “The Father of lights . . . of His own will begat us with the word of truth that we should be a kind of first-fruits of His creatures.”—Jas. i : 18. Believers gathered out of the ages past and present—having suffered with or for Christ—are the first

fruits and pledge of a harvest of God's creatures," or the mass of the race. John saw these gathered believers in vision, and describes the scene thus :

"And I looked, and lo, a lamb stood on Mount Sion, and with him a hundred and forty and four thousand, having His Father's name written on their foreheads: and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne and before the four beasts" (*vital* beings), "and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women" (spiritual fornication): "for they are virgins," (unpolluted by the whoredoms of such corrupt organizations as the Harlot woman and her daughters were guilty of;) "these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being *the first-fruits* unto God and the Lamb."—Rev. xiv. 1-5.

Here is the pure "church of the first-born, which are written in heaven," here is the "Mount Sion" to which believers, of the past and present ages, "are to come."—Heb. xii: 22-23. After the gathering, what next takes place? Let John answer:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice" (which all men everywhere shall hear and understand), "Fear God, and give glory to him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water."—Rev. xiv. 6, 7.

Here is the work of the hundred and forty-four thousand, who "are a kind of first-fruits of His creatures," whom God will employ, when glorified, to proclaim the pure Gospel to the rest of "His creatures" of the Adamic race. There will be no schism in their theology; for these "Watchmen shall lift up the voice; with the voice together shall *they sing*" (the song of Rev. xiv: 3): "for they shall see eye to eye, when the LORD shall bring again Zion."—Isa. lii: 8. That is the time when the Gospel shall be proclaimed to "every creature" in its purity: "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. iii: 9. At that time, when the immortal ones shall "fly in the midst of heaven having the everlasting Gospel to preach," God's promise and oath to Abraham and his seed will have its perfect

fulfilment; for these messengers are commissioned to go "to every nation, kindred, tongue and people" with *glad tidings*—the Gospel.

But, says an objector, the proclamation is, "The hour of God's judgment is come." *True*: and what more joyful news ever was heard than that God's *rule*, by His own chosen King, has actually commenced, when ungodly rulers—civil and ecclesiastical—will be stripped of their power, and Christ "shall execute justice and *judgment* in the earth."—Jer. xxiii: 5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and His Christ; and he shall reign forever and ever."—Rev. xi: 15

The hour of God's judgment is the hour or period of His reign, in the person of His Son. When that begins, wickedness and oppression, in all its forms, will be made to cease and "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. xi: 9. Then will the tidings of God's love to "the world" be made fully known; and the "due time" will have come when "every creature" shall understand that "Christ Jesus gave himself a ransom for all"; and such as have never before heard this good news, or have been by unavoidable means hindered from knowing that love of God, shall now be blessed with that knowledge which is "able to make wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii: 15.

The hour of God's judgment will be the time in which the whole earth will be brought into subjection to Christ. It begins with the call to "all nations, kindred, tongue and people" to "Fear God, and give glory to Him," and to "worship Him." Impenitent oppressors, and all such as wilfully reject the reign of Christ, will be cut off or destroyed, but "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x: 13); but none can call upon that name till they have first heard of it; for, "How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard."—Verse 14.

The great work of earth's redemption, then, is in the "ages to come" (Eph. ii: 7); and it is in those ages that "the unsearchable riches of Christ" will be fully manifested, and the innumerable company "which no man can number" who will have "washed their robes and made them white in the blood of the Lamb," shall then appear "before the throne, and before the Lamb," and triumphantly ascribe

"Blessing and glory, and wisdom, and thanksgiving, and honor and power, and might, unto God forever and ever." Such will be the *harvest* gathered by means of the FIRST-FRUIT.

Ed.

### AN ASSUMPTION OF A D.D.

"Fear not them which can kill the body but cannot kill the soul." A man cannot kill the soul. But if it is one with the body, any man can kill it. There is no such thing in the universe as a dead soul."

IGNORANT as this D.D. says we are of Hebrew and Greek, I think we know enough to comprehend the fact that he does not possess the attribute of omniscience, and therefore there may be such a thing somewhere in the universe as a "dead soul." If he will turn to (Rev. xvi: 3) he will find testimony that "every living soul in the sea died." Then there must have been such a thing as a dead soul. Should he say, "That means the fishes and whales died," I reply, they were souls, and they died. If he understands Hebrew and Greek, he knows that the principal word in Hebrew for soul is *Nephesh*, and that the only word in Greek for the soul is *Psuche*. In the Hebrew we find the expression *dead nephesh* "dead soul" of not unfrequent occurrence, though our translation does not always suffer that fact to appear, but a D.D. should not attempt to conceal it. The Greek term *psuche* is primarily and properly expressive of life, though our translators have sometimes rendered it life, and at other times soul. Of this Dr. Clark complains, particularly in Matt. xvi: 25-26. If our D.D. maintains a *nephesh* or *psuche* cannot be killed by man, yet he must admit that God is able to destroy both soul (*psuche*) and body; for so the remainder of the text declares, from which he quoted partially. Besides, if souls cannot be killed by men, in some sense, will our friend tell us how we are to understand the record, (Joshua x), wherein the overthrow of certain cities, it is said six times, with slight variations, "All the souls that were therein he utterly destroyed!" That looks as if men might kill some souls! Will he say, That means he destroyed their *persons*. Agreed. So soul sometimes means person, or personality. Now whose person or personality cannot men kill or destroy? Or, of whose person or personality did Jesus speak in the text under consideration? Was it the soul or person of all men, or of a certain specific class of men? Luke introduces the words thus, "I say unto you, *my friends*"; and Matthew shows that it

was in a discourse with the disciples, and to fortify them against apostacy under their coming suffering, that Jesus spake the words under consideration. They express a fact, viz.: That man cannot extinguish their personality, or deprive his followers of life, so as to destroy or deprive them of that future and eternal life which he promised; but that God was able to do both—therefore fear not them who kill the body [deprive you of life now] but are not able to kill the soul (or extinguish your personality); for whosoever shall lose his life—*psuche*—for my sake shall find it." Compare Matt. x. 28, and Luke xii. 4, 5, with Matt. xvi. 25.

The text, then, gives no countenance to the assumption of an entity in man, called the soul, that survives in a state of consciousness when the man is dead; but it does give the glorious hope to the followers of Christ that however they may be tortured by men, even unto death, their personality shall be maintained by God, and they shall be raised up to an endless life at the last day. But it is also a warning that if they deny Christ, and apostatize under their sufferings, God will do that which man cannot do—destroy both soul and body—extinguish their being, their personality—forever: therefore fear him, and not men who have no such power.

Ed.

### PRAYERS.

PRAYERS need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of oration. He used grand language in very pompous style. And I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors, and parabolical expressions for your fellow-creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon*.

To believe in Christianity, without knowing why we believe it, is not Christian faith but blind credulity.

# THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. V.

BY THE EDITOR OF THE "BIBLE EXAMINER."

## AN OBJECTOR'S LAST RESORT.

AN objector to my view, as a last resort, says: "No man can be revived from the dead without a union with Christ." That is true: but he overlooks a Scripture fact, viz., *Union with Christ is two-fold*. First, Christ has united himself to *the race*, as such. "He was made flesh" (John i. 14); God sent "his own Son in the likeness of sinful flesh" (Rom. viii. 3); "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. ii. 14-16); he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Phil. ii. 7.

Such texts are a sample of Scripture testimony going to show that Christ was connected with the race of men, as such, *i. e.*, with all men, everywhere and of every age; for, "the head of every man is Christ."—1 Cor. xi. 3. By which means he was enabled to "taste death for every man" (Heb. ii. 9); and being "the man Christ Jesus, he gave himself a ransom for all" (1 Tim. ii. 6); and by his death and resurrection he became "Lord both of the dead and living" (Rom. xiv. 9); has the disposal of both dead and living by virtue of his own life, death and resurrection; for, "He is Lord of all."—Acts x. 36. Thus is Christ connected with the whole race of Adam, and is the Seed of the woman that shall bruise the serpent's head, and shall "destroy the works of the devil" (1 John iii. 8), thereby rendering the death which entered into the world by one transgression (Adam's) inoperative to hold Adam's posterity; and so by Christ's one offering of himself he "taketh away the sin of the world" (John i. 29) by rendering death powerless to hold any of the human family, unless they have rejected the LIFE-GIVER; which they cannot do till they have first heard of him. Till that personal rejection of Christ the union, by his taking upon him our nature, remains unbroken, and if raised into life it is by virtue of that relation, and is an act of grace, favor or love: none are raised in a hopeless state.

Such is the first ground of union with Christ.

But there is a second ground of union; this it is which secures the resurrection to im-

mortality, eternal life. This union is by becoming "partakers of the Divine nature" (2 Pet. i. 4); having received the "Holy Spirit of promise" (Eph. i. 13), so that "the Spirit which raised up Christ from the dead shall also quicken their mortal bodies" (Rom. viii. 11), being members of Christ's spiritual body; and hence, like their Head, they cannot die any more.—Luke xx. 36. These are raised incorruptible, immortal.—1 Cor. xv. 52-54.

Thus I have shown, that while union with Christ is essential to revival from death, this union is both human and divine; the latter only securing eternal life and immortality, while the former will secure a revival to all who have not wilfully rejected the LIFE-GIVER. Such as have not heard of him, and never had the means of knowing him, and hence have never severed the human union or relationship with him, are perfectly within the resurrection power of the LIVE GIVER, who is "Lord both of the dead and living"; and as "the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will" (John v. 21); for, "the head of every man is Christ."—1 Cor. xi. 3.

Well might the Apostle say, while contemplating a portion of this subject, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Rom. xi. 33, 36.

Some, in these days, appear to talk as if they knew and had "found out" that God cannot or will not fulfil his promise and oath to Abraham and his seed, to bless all the families of the earth, because so many of them are dead who never had that blessing or heard of it. Let them remember that what God has promised he is able to perform. "Is anything too hard for God?" Shall his word return to him void, and not accomplish that whereto he sent it? Are his ways no higher than our finite ways? Are his thoughts to be confined to our thinking? Are things impossible to him because they seem so to us? It is time to "put away childish things" (1 Cor. iii. 11), and see if we cannot bear a little "strong meat" which "belongeth to them that are of full age."—Heb. v. 14.

## THE QUESTION ABOUT CHILDREN.

The view I now take settles another "vexed question"; it secures the revival of infants, or all such as have died before personal knowledge of God's love to the world. They are revived by virtue of their union to Christ's

humanity, which has never been dissolved; for when Christ returns from heaven he comes as "The Son of man" (Matt. xxv. 31 and xvi. 27); "for the Son of man shall come in the glory of his Father with his angels," etc. He is both the Son of man and the Son of God. As the Son of man he is united with the entire race of Adam, and is the "one" who "died for all" (2 Cor. v. 14), because "all were dead": and those who are not in the dominion of death by a wilful rejection of the LIFE-GIVER, will have the benefit of the union of Christ's humanity, and death cannot hold them till such time as they reject the divine union which is to be preached to "every creature" for their acceptance. All raised by virtue of union with Christ's humanity will be in a probationary state, and to them continued life will be the result of the acceptance of the LIFE-GIVER, personally; and "the second death" will, to them, be the result of a wilful rejection of him.

#### THE SHADOW AND THE SUBSTANCE.

The law, given by Moses, was "the shadow of things to come; but the body is of Christ."—Col. iii. 17. The law required that a redeemer (Heb. *Gouail*) should be a kinsman, a man of the same race or family, "One of his brethren may redeem him."—Lev. xxv. 48. Christ, therefore, must become a kinsman of the race in order to be a Redeemer. For this end he became "the man, Christ Jesus." "Who gave himself a ransom for all" the race, "to be testified in due time."—1 Tim. ii. 5, 6. When that ransom is made known, or "testified" to the ransomed, if wilfully rejected, death takes its course; for, as there is but "one Mediator," so there is but one Redeemer; hence, if the testimony concerning him has come to the knowledge of those for whom the benefit is intended and they despise or reject it, there remaineth no deliverer for them.

This rejection, however, can only take place after the Redeemer's presentation to them or, after he has been so presented to them that there can be no excuse for the unbeliever's rejection of him. Till then death cannot hold one of the race redeemed; they live again by virtue of the connection with "the man Christ Jesus, who gave himself a ransom for all" men, by the virtue and right of his kinsmanship. But "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. Till such wilful

sin of rejection of the Redeemer his relationship remains, and life somehow will be secured till the trial of the individual is fairly and fully made. To suppose otherwise is to suppose that the whole scheme of human redemption is a mockery and deception to the vast majority of those "for whom Christ died."

#### GOD'S PLEDGE.

God has pledged himself that "he will destroy . . . the face of the covering cast over all people, and the vail that is spread over all nations," and "swallow up death in victory."—Isa. xxv. 7, 8. And he further said: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 8-11.

#### A "MORTAL RESURRECTION."

The idea of a mortal resurrection for the purpose of inflicting torment (however short a time) and then killing again, is a baseless assumption, having no foundation in the Bible, in justice or reason. The character of such a transaction must ever be looked upon as an arbitrary act of revenge; as unlike God as the act of eternal torment, which justly shocks the reason of all thinking and unprejudiced minds. Neither of these views has any likeness of the God who "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No revival into life of any man once dead will ever take place except as an act of grace or favor. God has given his "Son power over all flesh, that he should give eternal life to as many as the Father has given him." In order to attain this eternal life, "all flesh" must first "know thee the only true God, and Jesus Christ," etc.—John xvii. 2, 3. In order to obtain such knowledge the "true God, and Jesus Christ" must be made known, as proclaimed to "all flesh," or to all Adam's race; and the Father hath given Christ power over all flesh for this very purpose, and none can fail of that life except by a wilful rejection of it, which they can

never be guilty of doing till the truth is made known to them.

#### THE TRUTH TO BE MADE KNOWN.

That the truth shall be made known to all men is affirmed in the most positive manner by the apostle Paul thus: "God our LIFE-GIVER; who will have all men live (Syriac); and to come unto the knowledge of the truth."—1 Tim. ii. 3, 4. What "truth"? Let Paul continue: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Here is the truth which God wills all men shall come to the knowledge of: he "will" have all men "live," and receive this knowledge; for upon the reception or rejection of this "one Mediator" turns the final state of all for whom he "gave himself a ransom." On verse 5 Dr. Bloomfield says:

"This seems to have reference to what immediately precedes; *q. d.* '[God our Saviour will have all men to be saved and come to a knowledge of the truth];' for he is the God alike of all; and the Man Christ Jesus is the Mediator between God and men, who gave himself a ransom for all. Here it is implied that it is alone by a recognition of the truth as regards God and the Mediator between God and men that we can be saved."

The "recognition" can only be made from having the knowledge of "the truth" to be recognized; and God "will have all men to come unto the knowledge of the truth." Who shall say he cannot or will not do it because it has never yet been done? Is death an insurmountable obstacle in the way of God's will or too mighty for almighty power? Must his will be thwarted because we cannot comprehend the greatness of his power? Are our theories too mighty for God's promise and oath?

On the expression, "And come unto the knowledge of the truth," Dr. Adam Clarke says:

"The truth, the Gospel of Christ, should be proclaimed to them . . . and when it is made known, then it is the duty of those who hear it to acknowledge and receive it; this is the proper import of the original word, that they may come to the acknowledgment of the truth."

Dr. Clarke, on the expression, "To be testified in due time," quotes from Rosenmuller as follows:

"This is the doctrine which is reserved for its own time: the doctrine which in its own time shall be delivered to all the inhabitants of the earth."

So much for the testimony of the learned commentators. They, probably, hardly comprehended the fulness of their own statements; but the fulness is in the text, and thereby it is made certain that all, for whom Christ gave himself a ransom, will, some time or other, "come unto the knowledge of the truth"; and, if they accept it, will be saved or have an endless life. But if they reject it they will die for their own sins, and "be as though they had not been."

#### "IT LEADS TO UNIVERSALISM."

And now what have the opposers to say further? "Oh," say they, "it leads to universal salvation." I deny the allegation; there is no such result necessary from my position. Any doctrine may be abused. The preaching of the doctrine of the abounding grace of God and justification by faith led some to accuse the apostles of teaching a licentious doctrine, saying that they taught, "Let us do evil that good may come." Life believers have had to meet, continually, the cry of "Infidelity," because they rejected the doctrine of inherent immortality. Shall they now take up the cry of "Universal salvation" because I believe and teach that God will literally fulfil his promise and oath to Abraham? Or, in other words, because I believe the Gospel must and will be preached "to every creature," and an opportunity be given to every soul of Adam's posterity to secure an endless life, before they are finally doomed to an endless death, for non-improvement of the grace of God in Christ.

The persons who thus find fault with my position show, conclusively, it is for lack of other and better arguments. I have clearly stated that some will utterly perish and never find eternal life, because they wilfully refuse it on the terms God has offered it: *i. e.*, by faith in or reliance on Jesus Christ as the one Mediator and LIFE-GIVER. No man can come unto God but by Jesus the Messiah; for, says our Redeemer, "I am the way, the truth, and the life: no man cometh unto the Father but by me."—John xiv. 6.

#### IS OUR VIEW HURTFUL?

I ask, then, What meaneth this bitter opposition to my views of the promise and oath of God to Abraham? Is it because the view is pernicious and will work dishonor to God and evil to men? It certainly cannot be the first; for no doctrine can be more honorable to God or better vindicate the righteousness of his government over the children of men. It cannot work evil to men. Pray tell me

who it can harm? Will it make you love God less? To say that would be to say you do not love him now. Does it give encouragement to sinners to continue in sin because God's grace does so abound? Let all such know their "damnation is just" (Rom. iii. 3; they have "the way, the truth and the life" set before them; and if they "sin wilfully after they have received the knowledge of the truth, there remaineth no more (literally "no other") sacrifice for sin," etc.—Heb. x. 26. Who then is harmed by my view of the subject? It cannot harm the generations who have gone in death; they are past the evil effects of the doctrine, if there be any evil in it. As it cannot work evil to the living nor the dead, even if it be an error, why all this hostility to it, especially among those who have abandoned so many of the traditions of men and profess to be anti-sectarian? What is the root of their hostility? Let them ask themselves, is it not because it interferes with some pet theory that they have espoused and are unwilling to give up or even to modify? If so, what better are they than any other sectarians? What less is it than to claim an infallibility that does not belong to man? Even Paul could say, "We know in part . . . but when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. That which is perfect has not yet come; so we may and ought to be growing in grace and knowledge, and not get stereotyped or petrified, but "follow on to know the Lord."

#### WHAT BECOMES OF DEPARTED SPIRITS?

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccles. xii. 7.

THE frequency and confidence in which the assertion is made that Sheol and its Greek equivalent Hades denote, in Scripture, the dwelling-place of separate or disembodied spirits suggests the necessity of once more calling attention to the matter in these pages.

We care not to inquire at present whether these terms have been so used in other writings; what we are concerned with is the use made of them in the Holy Scriptures. And, notwithstanding all that the reader may have found to the contrary in books of the learned and unlearned, we affirm, without fear of successful contradiction, that not in its fifty-one occurrences in the Old Testament is sheol spoken of as the abode of "disembodied or separate spirits." The same is true of hades in the New Testament. So far are the sacred

writings from speaking of sheol or hades as the place of the spirits of the dead that, while the terms "spirit" and "spirits" occur about 350 times in the Bible, they are not once used regarding the dwellers in hades. These are rather startling facts, and they seem very unaccountable on the hypothesis that the spirits of the dead abide in hades till the resurrection. Not once in Scripture is the spirit of man said to go to, or to be in, sheol or hades. In presence of these facts we are certainly warranted to deny the accuracy of statements to the contrary by whomsoever made. An undeniable fact speaks for itself.

Moreover, the Scripture does tell us what becomes of the spirit of man at death. This is what is said: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."—Eccles. xii. 7. According to this testimony man's spirit at death returns to God—not sheol. It *returns* to God—where it was before it was given, whatever man may say to the contrary. This result of death to man is in exact harmony with the account of his creation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. The dust-formed man was without life, thought or sensation before his Maker inspired him with the breath of life; and so, when that God-imparted breath is withdrawn, or returns to God, the dust returns to the earth as it was, and *the man* is dead. To this fact Job referred when he said, "If He set His heart upon man, if He gather unto Himself his spirit and his breath, all flesh shall perish together, and *man* shall turn again unto dust."—Job xxxiv. 14, 15.

See how the sacred writings distinguish between man and that spirit which at death leaves him and returns to God. "Hence we gather," says Mr. Constable, "that that spirit of man which God takes from man is in reality God's own spirit brought back to its original source." "In death it only returned, went back where it was before God formed the dust of the earth into the figure and organization of man. The spirit which went forth to animate that frame was with God before it went forth." "Man is not the spirit, but only has the spirit of God within him. God may withdraw the loan, and at once sinks into nothingness that life of man which only depended for its being upon the presence of the spirit. This was a truth which the old philosopher, Job, well knew; and therefore he only pledges himself not to speak wickedness 'all the while my breath is in me, and the

spirit of God is in my nostrils."\* It was because the apostle knew all this that he reasoned—"If the dead rise not? let us eat and drink, for to-morrow we die."—1 Cor. xv. 32. But blessed be God—"As by man came death, by man came also the resurrection of the dead." God has made His Son Jesus "the resurrection and the life"; and those who have learned to trust Him can, in the hour of death, commit to Him the keeping of their lives as unto a faithful Creator.

So David, in prospect of death, confidently exclaimed: "Into Thine hands I commit my spirit: Thou hast redeemed me, O Lord God of truth."—Psa. xxxi. 5. Commenting on those words, Mr. Constable truly says: "It was because he was redeemed that he was able to commend his spirit into the hands of God, and to call it his at all. God first gave man his spirit in the covenant of creation. Man by sin forfeited his right to this spirit, and in consequence it is at death rendered back by every man to the God to whom it belongs. Redemption restores to the believer his possession of this spirit for life eternal; hence the believer, even when he is rendering up his spirit to God as the forfeit of original transgression, still regards it as his by the covenant of grace in Jesus Christ, and is able to use the very words that Christ used himself—'Father, into Thy hands I commit my spirit.'"

Stephen, when dying, used these words: "Lord Jesus, receive my spirit."—Acts vii. 59. It is worthy of notice that this faithful witness, the first to lay down his life for his Master's sake, commends his spirit to the Lord Jesus, not to the Father. The context furnishes a sufficient reason for this. Stephen saw Jesus looking on. "Behold, I see the heavens opened, and Jesus standing at the right hand of God," he exclaimed. What more natural, then, that the dying disciple should call his Lord, whom he knew to be "The Resurrection and the Life," to take his spirit into safe keeping till he returned to open the gates of *hades* and set the prisoners free? Stephen was well aware that just "as the living Father had life in himself, so hath he given to the Son to have life in himself, and that, as the Father raiseth the dead, and maketh them alive, even so the Son maketh alive whom he will;" that he is the Prince of Life, and has the keys of *hades* and of death; therefore, seeing Jesus standing at the right hand of God, it is no wonder that he cried, "Lord Jesus, receive my spirit."

Let the reader observe that in the sacred

\**Hades*; or, The Intermediate State of Man. By Henry Constable, A.M. 1st edition, pp. 21, 22.

narrative there is a clear distinction made between Stephen and Stephen's spirit, for the historian tells us that when Stephen had called on the Lord Jesus to receive his spirit, "he (Stephen) fell asleep;" and that devout men carried Stephen to his burial, and made great lamentation over him."—Acts vii. 60; viii. 2. Who was stoned? Stephen. Who fell asleep? Stephen. Who was carried to his burial? Stephen. Not Stephen's spirit. It went to God, who gave it—to Jesus, who will keep it safely, and restore it when he calls his faithful witness from the dead.

These truths are further illustrated and confirmed by the language used by the evangelists, describing the death of our Lord himself. "When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and, having said this, he gave up the ghost (*i. e.* spirit)."—Luke xxiii. 46.

"Here Jesus"—to quote once more from Mr. Constable's *Hades*—"as a man is distinguished from the spirit which was in him; he gave it up; he was separated from it. He was therefore not that which was separable, and separated from him. When the spirit had gone to God, Jesus, the man, was left without the spirit, yet still himself. The spirit of Jesus was not Jesus himself. Jesus is dead; his spirit is gone back to God; his lifeless body hangs upon the cross. Which of the two is Jesus? The dead body, according to the Word of God. 'When they came to Jesus and saw that he was dead.' The lifeless body is called Jesus by his apostle John, and not the spirit which had left him. In the very same way the angels speak of Jesus to the women who came to anoint the dead body. . . . 'Why seek ye the living among the dead? He is not here, but is risen.'"

Jesus died. His spirit went to God. Jesus was taken down from the cross, laid in Joseph's sepulchre, and rose from it alive on the morning of the third day. Such is the language of Scripture. How very different from that of the theologians!

Perhaps it may be thought that the words of David, spoken, according to the apostle Peter, concerning our Lord—"Thou wilt not leave my soul in *sheol*" (Greek, *hades*), support the idea that at death the spirit goes to *hades*. The supposition contradicts other Scriptures. Stephen saw Jesus standing at the right hand of God, and called on him to receive his spirit. The supposition, moreover, is based on the thought that soul and spirit are synonymous. This is a mistake.

The late Dr. Eadie, whose deliverance is beyond suspicion<sup>3</sup> of bias in our favor, and whose learning will not be questioned, says: "It is obvious that the argument based upon the idea that Christ's soul went to *sheol* and his body to the grave has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is his entire person. Now, what is meant by *sheol* (Greek, *hades*)? It is explained in the second clause. It is the place where corruption is to be seen, the region of the dead; so the apostles understood it. Though Messiah was to die, death's power was to be very limited; he was not to be abandoned to his dark dominion."

This is confirmed by the Lord himself: "As Jonah was three days and three nights in the belly of the fish, so the Son of man shall be three days and three nights in the heart of the earth."—Matt. xii. 40. To say that these words teach that only the body of Jesus, and not Jesus himself, was to be buried is unwarranted and destroys the propriety of the comparison. It was Jonah himself, and not something belonging to him, that was confined in the belly of the fish; and the Lord said, "As Jonah was, so shall the Son of man be." The only difference is that Jonah was alive,\* and the Son of man was dead. Yet it was he who was to be three days and three nights in the heart of the earth—not his spirit.

Nowhere in Scripture is *sheol* or *hades* said to be the abode of separate spirits. The Bible never speaks of the spirit of man going to *hades* at death, or being there between death and resurrection; but, on the contrary, that when the body returns to the earth the spirit returns to God who gave it. The spirit of man is not the man, but a divine gift by which his life is sustained.

These findings are not only true, but very important. They show the false character of prevailing religious sentiments, of the Romish doctrine of purgatory and the invocation of departed saints. They show the unscriptural character of that widespread system of Spiritism which professes to hold converse with departed spirits. But more, and better far, our findings show our ground of confidence for the cheering hope of resurrection from the dead, faith in the promise of the faithful and all-powerful God. He is faithful that

promised; and we commit the keeping of our lives unto him as unto a faithful Creator.

Far mistaken are they who imagine that the Christian who believes that "the dead know not anything," and that, but for a resurrection, there would be no future life for the dead, finds himself without hope, peace and joy in the immediate prospect of death. During the last twenty-five years, within his own small range of observation, the writer has witnessed the expression of peace and hope in the hour of death in many cases of brethren and sisters—old and young and middle-aged. The disciple of threescore years and ten, and the tender youth of fourteen, consciously passing away from the sight of those who were to them the dearest of earth—in full confidence and hope of meeting them on the resurrection morn; yet none of these then—some of them never—had any belief in "the survival of the soul." In every instance their only hope of living again was in the return of their Lord to make them alive. And surely that was enough. He is faithful. "He that believeth in me, though he may die, yet shall he live." "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of *hades* and of death!" Is it not much better to rest our hopes on the word of the Lord than on the pleasing fancies of human imagination?—W. LAING, in *The Rainbow*.

### A GLORIOUS WORK.

An able correspondent writes: "Thinking and guessing must give way to literal and lexical teaching upon the most momentous points of man's nature and future. You must brace yourself and friends up to the conflict, and develop the whole theology of Scripture upon the basis and in harmony with man's true nature and God's revealed character. It is a glorious work, casting that of Luther into the shade."

It is perfectly obvious to all who have escaped from the bondage of brainless prejudice that the work in which we are engaged is profoundly important. Sometimes, in musing mood, we have had a vivid conception of the startling possibilities of its issues. Is it too much to imagine the theology of Christendom purged of its dread paganism, which makes man an immortal rebel and God an omnipotent tyrant, and brought back to the apostolic platform with its exquisite picture of God in Christ reconciling the world unto Himself, not imputing their trespasses unto them? If Christian men were "braced up" to the enormous dishonor done to the Divine character

[\*I have long believed that *Jonah* was in a death state, breathless and unconscious, for nearly the entire period he was "in the belly of the fish," and was only restored to life and consciousness by being ejected into the open air. My opinion of the matter is unchanged.—EDITOR OF BIBLE EXAMINER.]

and government by the pagan dogmas which theology mixes with the doctrines of revelation, neither man nor money nor mental energy would be wanting to do battle with the evil and drive it out of the church and the world with all possible speed. The teachers of Judea crucified Christ; the teachers of Christendom have crucified Christianity. Oh, that those Christians who understand the truth would come to the rescue and redeem their Father's character and government from calumny.

The vital force of Luther's reformation was a weapon chosen from the divine arsenal—justification by faith in Christ. With this he bravely fought for God and men against a gigantic system of fraud and falsehood which had oppressed the nations for ages in the insulted name of Truth. But that potent weapon had been in the book ever since the days of the apostles. The false church concealed the book from which it pretended to draw its authority for inquisition, purgatory, saint worship, Mariolatry, and all the other impostures with which it deluded the world. And we who are to-day pleading for a thorough doctrinal reformation also find that our chief weapon—immortality by faith in Christ—has always been in the Book. Luther's master-doctrine was part of the faith delivered to the saints, and so is ours. The one doctrine is as clear as the other. Justification is by grace through faith in Christ. Eternal life is the gift of God in Christ. Both divine gifts are expressed in the same words.

But now let us think of the momentous fact that the Romish purgatory, if the divine doctrine of life only in Christ were universally believed, would no longer be treated by Protestants as an error, but would be rejected both by them and Roman Catholics as an impossibility. This ghastly, ghostly underworld of purgation through fire supposes a population of conscious, immortal, disembodied "souls." That is to say, it supposes that which has no possible existence and never had. If those to whom immortality is given by union to Christ nevertheless "fall asleep" until his second coming—which the Scriptures most clearly teach—it is very certain that those who die out of Christ, the unholy dead, who have no immortality, either inherent or bestowed, must be entirely and utterly unconscious. That is to say, they are *dead*, literally and absolutely; a fact upon which it would not have been needful to insist, in our efforts to restore apostolic doctrines respecting man, had not false doctrine, invented to fill the coffers of covetous priests, corrupted even

language itself, and given to words a meaning the very opposite of that which they naturally and lexically bear. It makes one mourn with very shame over the perversity of those who professed themselves divinely appointed teachers that they have actually compelled language to wear chains of slavery and to say that death means life, and many similar absurdities, by which truth is concealed and the good news turned into a message of terror. This unnatural use of words has "crept" into the theological vocabulary, as the ungodly men of whom Jude speaks crept into the church, vitiating the blessed truths of the Gospel, making God say what "never came into his mind,"\* and thus driving the inquirer into a labyrinth of subtleties where he cannot find the salvation and peace for which he yearns. Nothing can be plainer and simpler than the teachings of Scripture about sin and salvation, death and life, if we will accept the words as exactly representing the things of which they speak; but commentators and theologians have found in each term such a multiplicity of "senses" that *the* sense is difficult to discover. While professing to shed light upon the language of Christ and his apostles, they have covered it with a cloud of metaphysical speculations understood neither by themselves nor any one else. We are not bearing false witness, but stating sad truth. We are protesting against the doctrinal errors which have been invented and supported by the arbitrary attachment of a meaning to words which they do not bear for the support of theological systems of which the Bible knows nothing.

Probably it is altogether hopeless to expect harmony of belief until the Lord comes, but some ground in this direction would be gained if Christian men would do a very simple thing—namely, give up in religious thought that which they would scorn as absurd in secular or commercial thought—the unnatural, or mystical use of words. Common sense and the practical experience of every-day unite in teaching us the necessity of giving the right name to the article we wish to purchase from the shopkeeper or merchant. Common sense likewise guides our understanding in reading a book of history or travels, or the editorial commentary in a newspaper on the events of the day. The author or editor says what he means, and we understand him to mean what he says. It is only—mournful perversity of our boasted intelligence!—when we come to that book which, with Divine authority and infallibility, speaks

\*Jer. xix. 5; xxxii. 35.

of the nature and destiny of man, that we lose common sense and teach that punishment means probation, destruction means preservation and death means life! In the history of the race, with all its astounding mistakes, blunders and delusions, there is nothing to equal this amazing folly. When God says, "They are dead," how dare we say, "They are alive"? This "speaking against God" has for some time been, and is increasingly becoming, a habit among men whose piety is unquestionable, but who are, without knowing it, swayed by a theory of human nature for which there is no evidence whatever in any region of testimony, physical, mental or supernatural.

And it is here that the theory of a church, or school, or evangelistic system in hades comes in. As a theory it is absolutely without Scriptural foundation. There is not a word in the Bible to give it the shadow of support. The Bible teaches us that we are mortals, that when we die our being ceases, and that without resurrection we can never live again. And, of course, a theory which is contrary to Scripture must be dangerous to men. Tell the man who will not yield his heart and mind to the loving Redeemer that there will be a scheme of probation, evangelization and restoration in the underworld after "the death of the body"—error is fertile in the invention of phrases!—and he will roll his sweet morsel of sin under his tongue and thank you for the delightful gospel which assures him of ultimate safety though he revel in present iniquity.

This doctrine cannot be true. It is self-condemned by the terms which define it. Its lawlessness thunders its doom. Its immorality declares it rotten at the heart. That poor, noisy, empty thing, Antinomianism, the remnants of which still linger in a few dark corners of the island, is a sweet child of heaven compared with this Protestant delusion of reformation in hades. We understand the nonsense of "indulgences" in Popish regions. The thing is profitable as an article of merchandise to the holy men who sell, whatever it may be to the simpletons who buy. But we do not understand the modern Protestant purgatory which proclaims deliverance after death to men who rejected salvation whilst in life. It appears to us irrational and unphilosophical, whilst we are certain that it is anti-Scriptural and glaringly immoral. Preach a post-mortem salvation, and if the Spirit of God does not graciously counteract the delusion, your hearers will adopt hades as the most agreeable road to heaven. Alas! that

we should be compelled to write thus, but fidelity to God and conscience and love to men make it imperative. We have narrowly noticed the doctrine of Universalism, and its younger sister, partial restoration, in England and America, and the result is, let the servants of Christ denounce both with holy vehemence!

We may not dismiss this part of our subject without an expression of unfeigned surprise that some writers who have rejected the error of man's natural immortality nevertheless teach evangelization and recovery in hades. Terribly delusive as this subterranean gospel is, there is no difficulty in seeing how it commends itself to the humanity of men who believe that every human creature possesses a "never-dying soul." We sympathize earnestly with the humane feeling that recoils—and which, we boldly say, God himself has taught to recoil—from the idea—we do not say conception, because the thing is altogether inconceivable—of suffering protracted through endless cycles of time, for which we generally use the awful word "eternity." If we believed the dogma of immortal souls we should—under the pressure of moral and mental necessity, under the impression that justice would be outraged by endless woe as the penalty of, say, seventy years of sin, and, above all, under the holy conviction that our heavenly Father's character must be vindicated from the terrible aspersion of implacable tyranny—we should, I say, cry aloud, pray earnestly and call the intelligent universe to join us in the agonizing petition for universal restoration! But there is no need for this distress in relation to men, for they are all mortal by nature, or for the loyal anxiety for the Divine reputation, for that is safe in the estimation of those who know the truth, and will continue to gather fresh lustre and glory through all the ages, "forever and ever!"

But how writers who see clearly that man is destitute of inherent immortality, and that "eternal life is the gift of God in Christ," can plead for the Protestant purgatory, this "evangelization in hades," is to me altogether inexplicable. What does it, what can it mean? There is no mystery about a "never-dying" or "immortal soul" existing after "the death of the body"; in other words, if this imaginary entity be deathless it can and must exist, although we are altogether ignorant of the mode or conditions of its existence; but the survival of a mortal soul after "the death of the body" is a thought for which we have no mental lodging. It may be possible, it may be true, but to us it is neither. So far as we

are concerned, it is simply an intellectual blank. We affirm fearlessly and logically that if "disembodied souls" can live anywhere for even the short period that we dwellers on the world's surface call a day, they can live forever. Men who teach that all souls are by nature immortal, and that therefore God, who is Love, will redeem them all through the fires of purgatory or of hell are consistent with themselves, though in error on both sides of their doctrine; and men who teach that all souls are by nature mortal, and that salvation in the intermediate state will reach those of them who were not saved whilst in the body, are inconsistent with themselves as well as in error regarding "the intermediate state."

But what a cloud of thick darkness all this time hangs over the work of our blessed Redeemer! LIFE ETERNAL ONLY IN HIM! Understand these words and the fog vanishes from the theological region as it does from hill and dale when the sun ascends the heavens. But it is here that our grand difficulty confronts us, the very citadel of orthodoxy, with its troops and cannon. In Luther's day the nations were sick at heart from the immorality and tyranny of holy church, and myriads who durst not whisper their convictions prayed in their hearts for victory to the reformer. The Church was so shamefully and notoriously corrupt that the world was ashamed of it. All this silent influence helped the reformation. "But we are Protestants and reformed. We are clean escaped from the errors and corruptions of the days of Tetzal. You cannot bring any charge against us of concealing truth or teaching unscriptural doctrine. The Bible, open to every man, is our text-book and standard, and our honesty and morality are unimpeachable, the world being witness."

Just so. It is the old cry, "The temple of the Lord are these," that makes it so extremely difficult to awaken the Church at large to the fact that she may be wrong on one or two matters of extreme importance, casting suspicion upon the rectitude of the Divine Ruler, both in relation to justice and mercy, and obscuring the good news with a cloud which makes the multitude shrink from it as anything but a message of unmixed mercy. It is this assumed doctrinal perfection of the orthodox churches that makes so painfully difficult the task of convincing them that natural immortality and endless suffering are twin falsehoods, grievously dishonoring to God and a stumbling block to men. But, the Lord graciously upholding, we do not mean to shrink from duty notwithstanding the obloquy and ostracism which it involves, for this work has been

assigned to us by the beloved Master, in whom alone is eternal life, whose approbation is splendid wages, and, in the words of our correspondent, it is indeed "A GLORIOUS WORK."—*Ed. Rainbow, for January.*

#### REMARKS BY THE EDITOR OF "BIBLE EXAMINER."

The general character of the foregoing article is in harmony with the views I have promulgated from the outset of my present position; and, indeed, ever since I first came out against *inherent* immortality and endless torment," in 1840.

My faith has been unshaken in the fact that the dead *are dead*; that there is no *consciousness* in the death state; that "there is no work, nor device, nor *knowledge*, nor wisdom, in *sheol*, whither thou goest."—Eccl. ix. 10. "The dead know not anything," verse 5. "The dead praise not the Lord."—Psa. cxv. 17.

When my friend, DR. LEASK, therefore, speaks of the doctrine of salvation being preached to men in *hades*, or the death state, as being held "in England and America," I am not disposed to believe he includes myself and those who entertain the same views; but some may think he does. I understand him to include only those who hold to a *conscious* state in death and the preaching of the Gospel to them in *hades*.

I know not of a single individual "*in America*" who holds to the doctrine DR. LEASK condemns. There may be such, but I have no knowledge of any, nor any fellowship with that view; nor with the view that any who have had the knowledge of "the only true God and Jesus Christ," which "proclaims deliverance after death to men who *rejected* salvation whilst in life." I do not believe in any "*subterranean* gospel."

I do believe that the Gospel is to be proclaimed "to every creature"; and if any of the human family have been deprived of it by unavoidable circumstances in this life, it will be proclaimed to them, *not in hades*, but, after their revival, by the resurrection from the dead at the voice of "Jesus Christ, who gave himself a ransom for *all men*, to be testified in due time."—1 Tim. ii. 5, 6. God's *time* has not yet come to all men, but it will as surely as that He "cannot lie," nor make *oath* to a lie.

## THE GLORY TO BE REVEALED.

[Continued from February.]

THE Father would not permit his face to be seen in ages of imperfection. Hence he taught Moses that no man could see his face and live; and putting him into a cleft of the rock, he permitted him to behold his back-parts—the trail of retiring splendor. Yet there were visions of a man—from time to time, as Angel of the Presence, or Captain of the host, or Lord over cherubim or seraphim—seen by Isaiah and Ezekiel. We shall not be far astray if we declare that the person seen, by flesh or in the spirit, was he whose goings forth have been from of old, even from everlasting, or the days of eternity. When finally revealed, not as *Angelus Redemptor*, but as the man Christ Jesus, he could say to one who, like Moses, desired to see the Father, “Have I been so long with you, and hast thou not known me? he that hath seen me hath seen the Father.” The character of sinless purity, the words and works of power and glory, revealed a Divine One whose abode was in heaven, and who was one with the Father.

2. “The Scriptures speak of the fulness of the Godhead, of the riches of the glory of God. They call him the Father of glory, and apply to him other similar names. Into this very glory Jesus has entered; this fulness of God dwells bodily in him. From the glory of the exalted Christ we may therefore infer the glory of God. Biblical realism has its roots here—the realistic conception of spirit, instead of the idealistic and spiritulastic one which prevails in philosophy and theology. Spirit in the biblical full sense of the word, is not simply being, not even mere perceptive or thinking being; it is personality which is self-moved, and which, in the fulness of power, manifests its life and assumes form: so that spirit and a higher bodily or a glorified nature, do not exclude but include one another.—1 Cor. xv. 44; 2 Peter i. 4. This conception of spirit is true, above all, of God; whose self-revelation in the fulness of his powers, the Scriptures describe mainly by the word ‘glory.’ ‘It is a fact on which the whole revelation rests that there is above this visible world another world; a kingdom of God which was in existence even at creation, a perfect spiritual world, a world of light, life, and love. This is the ideal world, which is, indeed, rather the true and real world.—Luke xvi. 11; Heb. viii. 2; ix. 24. There reigns in it a purity, holiness and harmony of life, compared with which our life in the

flesh is darkness and death. There is therefore a fulness, power and blessedness of life, compared with which our present life on earth is poverty and weakness, and such a life is in its nature eternal; such a kingdom is one that stands firm, immovable, indestructible, glorious in undecaying bloom and beauty.”

3. Doubtless the author is right, and it is likewise true that the Beloved of the Father was the chief glory which could be revealed from that high dominion. As the brightness of the divine glory, as the express image of the invisible God, he has been here to charm us into love and life, and train us for a more unveiled and sublimer revelation. The old distinction between heaven and earth shall come to an end when the King and the City descend, and the Shekinah glory burns out in sovereign splendor among glorified immortals. The fair and lovely and fragrant things in the visible are employed in Holy Scripture to set forth the perfections of our Lord; for though they be perishable, there is something in them of exquisite beauty and grace, faintly representing our life. He is the Rose of Sharon and the Lily of the Valley, but with bloom and fragrance unailing. But in other departments of nature there are elements, ordinances and orbs which are splendid without being frail, which appear to be enduring, and may be so, depending upon the will of God. Our Lord is both the Morning Star and the Sun of Righteousness, with brighter beams than either. As a rule, the things which have intrinsic value and endurance, have likewise external radiance—the sun and the constellations, the silver and the gold, the jasper, the sapphire, and the diamond. When God, who in his essence is pure spirit, assumes form, that form is the human, for man was made in the image or likeness of God, and when his essential holiness becomes objective, the necessary revelation is glory. His holiness is invisible glory; his glory is visible holiness. The holiness of God is truly the sublime and indestructible reality which underlies all moral law and all responsibility, all imperishable truth and goodness, all foundations of realities or possibilities of higher life; and as it is the deepest and firmest reality, it is likewise when suffered to come into external manifestation—the most glorious and resplendent. The purest gems, the stones which burn like fire, the brightness of the morning star, and the splendor of the sun are all beggarly when compared with the glory of his unveiled countenance. We shall need no sun or moon when the holy light of

his face rests upon us, nor shall we need to be covered in any clefts of the rock until the supreme glory passes by. There will be open vision without veil or cloud in Jerusalem, the city of the golden.

4. From the first to the last work of the Lord, his holiness was the root of his glory, and his glory was the instrument of his power, though never permitted to come into full, triumphal, flambeauant lustre, except on the holy mountain. Crowned with light and power, and attended in glory by the greatest ones of the preceding dispensation, that revelation was verily a rehearsal of kingdom power, majesty and glory never to be forgotten. Hence there were a few chosen witnesses not permitted to "taste of death" till they beheld the Son of Man "coming in his kingdom."

5. The consideration of the whole doctrine places the reality of personal holiness in the most impressive light. There are persons in the world still encompassed with disease and mortality, and by no means sure that they will not sink down under the iron mace of death. Yet they have full assurance of future glory and power, of a reign in life eternal. In them, as in the Master and Lord, holiness is the invisible glory. Were there not obstructions, which can only be removed by the presence of the Lord, their true glory would shine out even now, and it would be manifest to what family they belong by visible splendor and power. But though the outward may not be seen, yet the transformation is surely advancing—from glory to glory; and every victory over sin and satan is another pledge and assurance of more lustre and majesty in the age of unveiling. In proportion to the holiness such will be the glory, and as the volume of glory, such will be the power and dominion.

6. In the kingdoms which have only an earthly history—which are born, and live and die here, and are lost in the ruins of time—we could not seek or find power without losing spiritual lustre. But how sweet and gracious it is, that while by prayer, humility, reverence and self-denial we gather inward spiritual grace, we are likewise growing into the inheritance of substantial power and glory in the kingdom which is everlasting. There is nothing visionary about it, it is no cloudland prospect, but the political power and regalism is as sure as the life and the blessedness.

7. We can easily understand why the unholy must perish. Where there is spiritual preparation, by new birth and supernatural advancement, a life growing up in God—the revealed glory finds plastic material, and falls

upon it sweetly in quickening and transfiguration. The power of the holy light transforms and glorifies into its own nature.

But where there is only the corrupt flesh and the alienated soul, all naked and defenceless, the glory is an unquenchable fire which burns to the destruction of the ungodly. The necessary, the inevitable doom is "everlasting destruction from the presence of the Lord and from the glory of his power."

Of what prime importance it is, then, that we should work *out* what God is working *in*—attaining the holiness where that perfect love can reign which casteth out fear, that we may have boldness in the day of judgment.—G. GREENWELL, in *The Rainbow*.

## HALF HOUR STUDIES OF SCRIPTURE. NO. I.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

GLORIOUS truths are taught here! God's *unlimited* love for a perishing race led him to send his dearly beloved Son into the world to suffer, die, and be raised from the dead as the LIFE-GIVER—as "a ransom for all" (1 Tim. ii. 6)—that "whosoever" believeth on him should not perish. We are forced to believe in the universality of God's love from the fact, plainly revealed in the Scripture, that he is an *impartial* being, and also from the language used in this passage. We must believe that the expression "*the world*" meant all men—the whole race of Adam, irrespective of age, color, nation, or condition; otherwise we do not know that his love embraces us. When we cannot determine whom his love does embrace, we are left, as it were, upon a broad sea of uncertainty, without compass or chart to guide us into the haven of everlasting rest.

The term "whomsoever," as well as the expression "the world," clearly shows the universality of his love in the gift of his Son. As God's love for the world embraced all men, we must conclude that the privilege, or opportunity, of believing on the Son to everlasting life will accordingly be given to all men. To limit the meaning of the term "whosoever" to embrace only some particular class of the human race, we must also limit the meaning of the expression "the world." To do this involves us into an irreconcilable conflict with one of the clearest revealed attributes of God's character, that he is no respecter of persons, is *impartial* in his

dealings with the children of men, and *immutable* in his purposes.

Then look at the grand *design* of that gift! It was to save all from "perishing" who would "believe" on the Son. Here "perish" and "everlasting life" are placed in contrast. Christ came to save mankind from perishing; an everlasting life—an eternal abode with God—is the blessed boon to be obtained by believing on the Son of God. You may have it, I may have it, the whole world may have it if they will.

SENEX.

February, 1879.

### "THE TIMES OF RESTITUTION."

BY FOLLY G. PITTS.

O! OUR blessed God, we do bless Thy holy name for thy wonderful works to the children of men. Again we are made glad by Thy stately goings, and Thy marvelous works in these last days; and in the opening our eyes to see so plainly that the signs are thickening around us that our Lord and Saviour is at hand. While meditating on God's word, and his long-suffering and mercy to the children of men, my thoughts turned on the preaching of Peter on the days of Pentecost, and with what demonstration and power he convinced the hardened Jews of their sin in denying the Holy One and the Just, and desiring a murderer to be granted unto them; and killed the Prince of Life, whom God hath raised up from the dead; whereof we are witnesses, etc. But Peter says, "And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Have not the times of restitution commenced? Let us see. We will take the prophet Ezekiel on the restitution of Judah and Israel—Ezek. xxxvii.: "The hand of the LORD was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones hear the word of the LORD. Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." . . . "And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the *whole* house of Israel; behold they say, our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall *know* that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." (O! bless the Lord for the gift of His holy Spirit, which is life; O! give me thy blessed Spirit, every moment to guide me into the living truth), "and I shall place you in your own land: Then shall ye know that I the LORD have spoken it, and performed it, saith the LORD." Is not this the beginning of the restitution?

Let us see what Paul says about it. In Rom. xi., when writing under the influence of God's holy Spirit, he says, "Behold therefore the goodness and severity of God on them which fell severely; but toward the goodness" (that is the gentile church), "if they continue in his goodness; otherwise thou shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." Then Paul reasons with the gentiles thus, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a

good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" After reasoning with them he says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so *all* Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (See Is. lix. 20, 21.) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of thy seed's seed, saith the LORD, from henceforth and for ever." Amen; bless the LORD.

Oh, who can say, in the face of all God's holy words and promises, that there is no probation, after the Redeemer comes and turns away ungodliness from Jacob? For "this is my covenant unto them, when I shall take away their sins." (See Jer. xxxi. 33, to the end of the chapter.) And as Paul goes on to say, "This is my covenant unto them, when I shall take away their sins; as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance." (Bless the Lord for that.) "For as ye in times past have not believed God, yet have *now* obtained *mercy through their unbelief*": (mark this) "even so have these also now *not* believed, that through your mercy they may also obtain mercy." When? *ANS.* When the Deliverer comes, and the fulness of the gentiles have come in. Where are they now? Truly we can say, in their graves in the dust of the earth, but our God has promised to open their graves and bring them into the land of Israel. See Jer. xxxii., beginning at the 37th verse: "Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart, and one way that they may fear me forever, for the good of them, and their *children after them*: and I *will* make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their

hearts, that they shall not depart from me. Yea. I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Amen. And if our God does this for Israel after the Deliverer comes, shall not his love through Jesus, give every creature, in due time, the knowledge that Christ tasted death for every man, and that he is the way, the truth and the life?" Yes; and let all holy beings say AMEN.

May God bless the BIBLE EXAMINER and its Editor and contributors, and all its readers, for to me it is full of good things.

Fredericksburg, Iowa, Dec., 1878.

## A REVIEWER REVIEWED.

BY ELDER S. W. BISHOP.

ONE of the editorial board of a religious paper in reviewing an article written against the non-resurrection theory uses Rom. v: 12, after this manner. He says in the passage of Scripture that the brother quotes Paul says, "So death passed upon all men, for that all have sinned."

The brother says that death passed upon all men because they partook of Adam's fallen nature. Paul makes it a personal transgression, and one for which the person pays the penalty; and our brother makes it a transgression of one (Adam), for which all pay the penalty. Paul makes it clear that by one man sin entered into the world, and death by sin; not that we all die directly for Adam's sin, but that death is the result of sin. Adam introduced sin into the world; we all sin; hence we all die." If there is anything in the above paragraph that is tangible, anything that can be understood, it is this: We die; die what is termed a natural death; die the death brought into the world by Adam's sin, as the direct penalty for our personal transgressions. That is what the paragraph reads, and that is what the writer believes if he understands the meaning of the words he uses. I wish to notice what are the only logical conclusions from such premises.

1. If that doctrine is true, and the old score of sins is canceled, justice demands that we should not die. Can we stop sinning? Let the word of the Lord settle the question. My first text is Ezek. xviii: 21-22: "But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in

his righteousness that he hath done he shall live." This text tells the whole story, and that too in unmistakably plain language.

Again, John i: 7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sins." V. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One text more will suffice—Titus ii: 14: "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I thus prove that all who embrace the offered salvation through Christ, will in this life be made absolutely free from all the guilt of sin, through the pardoning love of God, to all who believe on our Lord Jesus Christ.

When we are "made free from sin," and have "become servants of God," and "have our fruit unto holiness," I ask, are we still subject to the penalty for that sin which God has pardoned? When through faith in Christ, and his atoneing blood, our sins are all covered, and God remembers them no more against us, will he inflict the penalty for those sins upon us just the same? What would you think of that governor who should issue his pardon in favor of the man doomed to die, and all the time after that act, hold the penalty of the broken law threateningly over his head, and after the lapse of days or years decree the infliction of the death penalty upon the pardoned man? Would not all his talk about pardon be mockery of the most cruel character?

Most surely if the death that all men die, is the penalty for personal transgression, none but the unrepentant, and unforgiven ought in justice to die. All do die, both good and bad; therefore the death we now die is not the penalty for personal transgression.

The penalty of the law given to Adam is not eternal death, and cannot be in the nature of things. I am told that the result of the Adamic sin would have been eternal death if God had not arranged a plan to save him out of it. Well, what of it? That same arrangement fixes the penalty of the Adamic transgression to be temporal death, instead of eternal death. Mark, that plan was laid before man had sinned; yes, before man was created. Christ was "a lamb slain from the foundation of the world" (see Rev. xiii. 8). When Christ came into the world, he is declared to be "the lamb of God, that taketh away the sin of the world" (see John i, 29). He was that by the divine arrangement, by

that arrangement that was decreed by an infinite God from the beginning. The one great difficulty with the man I am reviewing is the difficulty into which many fall in the investigation of the divine plan. They talk, and write as if God, in the first arrangement, in the trial of Adam, merely entered on an infinite venture, and that venture proved a failure, and a supplementary arrangement was inaugurated to save a little out of all that was lost by the first venture! They forget that, "Known unto God are all his works from the beginning of the world" (Acts xv. 18). It must cause a fearfulness in the hearts of those people who limit the knowledge of the "Holy one of Israel," and claim, virtually, that he has made mistakes, and has been disappointed in the past; lest by same slip, or some unforeseen contingency, the whole thing fail at last. I worship not a god that is liable to mistakes. With the God of revelation "There is no variableness, neither shadow of turning."—James i. 17. He knew when he put the man in the garden that he would transgress, and he made this arrangement according to that knowledge. There was no failure, or change of purpose with the Almighty, on account of Adam's sin, the arrangement was all made, in its perfection, before man was put on trial. God arranged, at the outset, that Adam's sin should not result in eternal death. All this talk about *ifs* and *ands* is outside of the divine plan, and is purely human. I repeat, the penalty of the Adamic sin is not eternal, but temporal death.

2. If the loss of this present life is the penalty for personal transgression, why do infants die? They have not sinned *personally*. It is true, nevertheless, that they have been dying for near six thousand years, and every one that has died has proved the notion advocated by the man I am reviewing to be wholly fallacious. God is an infinitely wise and just judge, and he will not inflict the death penalty on unoffending infants and children. Even in our imperfection of judgment we would be horror stricken to know that an earthly judge has doomed a child of one year or of six months to the gallows, because by some inadvertent act he had killed somebody. Still our friend's theory says that an infinitely wise God inflicts on unconscious innocents, millions in number, the penalty of a law that they know nothing about; a penalty that is decreed against actual, personal transgression only. Away with such incongruous attempts at manipulating the divine plan into a humanitarian theological system.

It is not at all strange that the fifth chapter of Romans should seem to non-resurrectionists to need fixing over. It is evidently in their way. Let us look at it. Paul does not say singly that "sin entered the world and death by sin." Here is what Paul says: "And not only so, but we even boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation."—Rom. v. xi. Why do you thus boast Paul?

Vs. 12: Because, or, "For this reason—as through one man sin entered into the world (in whom all sinned), and through sin death, and so also, death passed upon all men. See EM. DIA. The above is the literal reading from the Greek text, and fixes the matter unmistakably sure, that the only way we sin as brought to view in this text, is in him—in Adam. There is the point of starting, and it is this sin in Adam alone that the "reconciliation" spoken of in verse 11 concerns. That reconciliation, as applied by St. Paul, in this connection, does not touch redemption in immortality. It concerns redemption from the death introduced into the world by the sin of that first man, the sin of Adam; in which sin verse 12 positively asserts, we are all involved—not by our own choice, for we were involved in it before we had any choice. Adam's transgression cannot, of course, make us morally and personally guilty before God; for the act of no man can defile another's conscience. That we, as a race, did sin in Adam is clearly stated by Paul; but that sin is not a personal transgression, for we were not there personally, and personally our will, or choice was not consulted. The law transgressed by Adam was not given to us personally. We were there in our representative; and he represented us faithfully. He fell, and the race fell in, and by him. The question now is, how can the race be recovered out of the difficulty in which, without their personal consent, they are involved by the Adamic sin? Let Paul answer—Verse 15: "But not as the fall, so is also the gracious gift. For if by the fall of the one, the many died, much more the favor of God, even that gracious gift by the one man, Jesus Christ, abounded to the many." In this verse it is distinctly stated that the many—the race—died by the fall of the one man, Adam; yes, died as the direct result of the sin of Adam. What will Reviewer do with that statement? Will he yield to Paul? Or will he still dispute Paul, and abide in his own opinion? It is also just as clearly stated that the gracious gift abounded to the benefit of the many who died by the fall

of the one. All is plain and easy if we let Paul speak for himself.

Verses 1-8: "Therefore, indeed, as through one offense, sentence came on all men to condemnation, so also through one righteous act sentence came on all men to justification of life." What life? Not eternal life, for this reason: we cannot justly be condemned to eternal death as the result of the sin of Adam, and the text declares explicitly that the condemnation is in consequence of the sin of the one man, Adam. Our eternal life does not depend, so far as its loss is concerned, upon what any one has, or has not done, except it be our own selves. Adam never forfeited eternal life for himself even, much less for the race. Adam was not put on probation for eternal life in the garden. He could not obey a spiritual law if it had been required of him, for he was utterly destitute of spirituality. He was possessed only of an animal nature, and the law that was given him in Eden, was addressed directly to his animalism. The life of which the apostle speaks in the text, is the life lost through Adam; and he declares plainly and positively that to that life the many will be justified through Christ.

To sum up, Adam by his personal fall entailed death upon his entire posterity; that posterity, or the many of our race, die because of Adam's fall. From that death we are saved, as a free gift, through the death of the Son of God. Our salvation from death, temporal death, through Christ is just as independent of conditions on our part, as was our fall through the transgression of Adam. This is the plan of God through Christ. That plan brings redemption from the Adamic death to the entire race. The plan of reconciliation brings the race out of death. If one soul, or more, is left in death; passed by in the great resurrection work, those left must be an exception to the plan. That exception is not named anywhere in the plan. If there is to be an exception, so be it, but at most, if it be so, it will be only an exception. I repeat, the plan of God takes hold of the race to lift that race out of death; to save the race out of the difficulty into which it has been thrown through the transgressions of the first man, Adam, to close up the breach made by Adam's sin. The same truth is taught most plainly in the following Scripture—1 Cor. xv. 21, 22: "For since by man came death, by man came also the resurrection of the dead"; "For as in Adam all die, even so in Christ shall all be made alive." The literal transla-

tion from the Greek, by Prof. Wilson, reads, "For as by Adam all die, so by the Anointed also, will all be restored to life."

Prof. Murdock translates verse 22, from Syriac, as follows: "For as it was by Adam that all men die, so also by the Messiah they all live." With every man who has not a human theory to sustain, there can be no question, but 1 Cor. xv. 21, 22 plainly declares that the *all* who die *in* or *by* Adam will be made alive *in* or *by* Christ. I know all the criticisms that have been offered on this text to make it favor a limited resurrection; I have studied those criticisms in their technicalities, and have become fully settled that they amount to nothing more than an ingenious invention to rob the text of its obvious meaning. I have nothing whatever to say as to motives that influenced these critics; they were doubtless just as honest as was Paul when he persecuted the saints unto death; but Paul's honesty did not change the character of his work. This Scripture declares plainly that *all*, the entire race, die *in*, or *by* Adam; and that the same, *all* THE RACE, will be made alive by Christ. It teaches salvation from the Adamic death. When I say, salvation, I do not mean penal, when I say, redemption, I do not mean retribution; when I say, restored from the Adamic death, I do not mean raised to a hopeless condition; for I cannot comprehend how that could rightly be termed salvation or redemption. I can see how God's justice, mercy and love, would prompt him to give back that temporal life which the race have lost by no will of theirs, to every son and daughter of the race who has not knowingly, wilfully, and with wicked intent rejected Christ, the LIFE GIVER, that they may have what has never before been given them, an opportunity to know the only true God and Jesus Christ his son; believe on him if they will, and secure an endless life; or reject him, and die the second death.

"Shall not the judge of all the earth do right"?—AMEN.

#### CHRIST UNDER OATH.

FAILING to secure witnesses against Christ, and finding that he was nobly silent under the accusations brought against him, Caiaphas, the high priest, had recourse to the judicial adjuration: "I put thee on oath by the living God, that thou tellest whether thou be the Christ, the son of God."—Matt. xxvi. 63. An answer in this case was indispensable for the law required it (Lev. v. 1); and Jesus

obeyed the law, though he knew that violent lawlessness awaited him. The grand avowal, with its accompanying prophecy, has stirred and thrilled many a heart since then: "Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then, in affected horror, the high priest rent his clothes, saying, "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy; what think ye? They answered, he is guilty of death."

To attempt an analysis of the state of mind of the Jewish priest and his brethren on the bench is quite unnecessary. The thing has been done with profitless frequency. The envy, jealousy and hatred with which the officials of the Temple regarded the great Teacher need no minute tracing at this hour of the day. They meant murder, and succeeded. God meant life through the death of the; Holy One, and he, too, has succeeded: blessed be his name.

The object of this paper is to remind those who are exposed to the charge of heresy for teaching that the Second Advent of Christ takes place before the world is subdued, that for this very doctrine he was condemned to die. To suffer reproach for that which he affirmed under oath is no great hardship, and is not by any means likely to cause regret by and by.

Caiaphas and his official associates, when they heard the reply of Jesus, must have instantly thought of the vision of their illustrious prophet Daniel. In fact, they could not avoid it: for if the holy prisoner at their bar did not actually say "Daniel spoke of Me," His words are substantially the same as those used by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14. He was the Christ, the Son of God, and the destined head of universal and enduring dominion. He said all this—his prophet predicted it five centuries before—he said it in the highest Jewish court, before the highest Jewish official, and under the sanction of a solemn oath, appealing

to the living God for its truth ! And God soon after sanctioned the appeal by raising him from the dead. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4.

But his resurrection is the seal of his royalty as well as of his filial relation to the Father, not to speak here of the precious inner circle of doctrine, respecting justification and the gift of eternal life which it demonstrates. The latter is not the subject of remark at present, but the universal royalty claimed by Jesus of Nazareth, as he stood, a forsaken and seemingly helpless man, before the court of Caiaphas. This is the way that Paul understood the related doctrines of resurrection and regal authority: "And the times of this ignorance God overlooked; but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 30, 31. So Peter, on the wonderful day of Pentecost: "Brethren, let me freely speak unto you of the patriarch David, that he both died and was buried and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins he would set one upon his throne; he seeing this before spake of the resurrection of Christ, that he was not left in the grave, neither did his flesh see corruption."—Acts ii. 29-31.

No one who has not made the matter a special study would think of the supreme place which this regal power of Jesus occupies in the Bible, and of the frequency with which it is mentioned. It is so interwoven with the arrangements of redemption, that it cannot be separated from it without destroying its consistency and divine meaning. You must not look for the full blessing of the High Priest without recognizing the anointed King. The Lamb that was slain must be fully acknowledged, as also the heir of the tribe of Judah who has the sole right to break the seals from the title deeds of the inheritance, and thus to prove his exclusive claim to the throne. But this separation between the offering of the sacrifice for sin and the wielding of the sceptre of righteousness in the regeneration when the Son of Man shall sit upon the throne of his glory, is constantly made. It is not an exaggeration to say that out of a hundred preachers, ninety-nine dwell

habitually on the cross, "the agony and bloody sweat," for one that delights to expatiate on the glories of the throne and the mighty blessings that will flow it to all the nations of the earth. The cross is the divinely appointed meeting-place between the sinner and the Saviour, but the man who thus receives the reconciliation and becomes an adopted child of God's redeemed family, ought not to remain there all the days of his Christian life. He can never forget the place of his acceptance, but acceptance being a ratified fact, he must henceforth be about the King's business. It is this extremely partial teaching of what God has testified concerning his Son that accounts for the feebleness of many Christians. They lisp the A B C of the faith, but do not comprehend the soul-strengthening fact that their Lord is Alpha and Omega. All the letters of the alphabet of redemption—to carry on the metaphor for a single sentence more—and all the words which those letters can form, are employed in relation to the Son of Man and Son of God. The cross and the crown, the office of a servant and the throne of the King of Kings, the Man of Sorrows and the glorified Messiah, the abhorred of the nation\* and the adored of the universe,† are all predicated of this glorious Person, one of whose names—how appropriate!—is "Wonderful." Language is glorified when its powers are taxed to describe him; but as language cannot do it, let him see the unspoken emotions of the heart that loves him, and longs for his appearing.

His appearing? Under oath he declared that he would return. We were about to say promised it; but whether an assurance of some future event is a promise of gladness, or a threatening of terror, depends, of course, upon the state of the individual hearing it. How the President of the Sanhedrim felt we need not inquire. It is sufficiently clear from his eager haste to compass the death of the Speaker; but we have in the prophetic Scriptures vivid illustrations of the different effects on different minds of the actual coming of the Lord.

Some will say with exulting joy:

"Lo, this is our God!

We have waited for Him, and He will save us;

This is the Lord, we have waited for Him;

We will be glad and rejoice in His salvation."

(Isa. xxv: 9)

Others will cry with overwhelming terror:

"Mountains and rocks! fall on us and hide us from the face of him that sitteth on

\* Isa. xlix. 7.

† Rom. xiv, 9, 11; Phil. ii. 9, 11.

the throne, and from the wrath of the Lamb; for the great day of his wrath is come: and who shall be able to stand?"—Rev. vi: 16-17. And so far as the Church is concerned, that is to say—alas! that the explanation should be necessary—that part of the Church whose heart is in sympathy with the aspiration of the apostle, the second advent is "that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ."—Tit. ii: 13.

It is now time to inquire whether the Lord—before his testimony at the bar of Judaism, and his "good confession" immediately afterward (1 Tim. v: 13) in the presence of Cæsar's representative—had said anything to his disciples about this return in the power of a divine royalty; for it is certain, in that case, that they would cherish with intense interest the hope inspired by his words, and make it a prominent article of their teaching as evangelists or pastors. It is beyond question that they did this. The return of the crucified One, in the glory of the Father and of the holy angels, was a prospect too splendid, and a triumph over their Master's enemies too glorious to be concealed. And they did not conceal it. It was the vital force which gave energy to their hearts and their ministry. They fix no dates, for they had no revelation about times and seasons, but they dwell upon the coming of the Lord as the crowning glory of the faith. Human chronology has no place here; it is one of the secrets in the safe-keeping of God the Father!

Here are the proofs that the disciples were informed of the great purpose: "Then"—after his prediction of suffering, death, and resurrection—"said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world, but lose his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of his Father, with His angels, and then he shall reward every man according to his works."—Matt. xxv: 24-27.

"Immediately after the tribulation of those days shall the sun be darkened, . . . and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—xxiv: 29-30.

"When the Son of Man shall come in his glory, and all the holy angels with him, then

shall he sit upon the throne of his glory; and before Him shall be gathered all nations; then shall the King say," &c.—xxv: 31-34.

After his resurrection, also, he returned to the great theme, and spoke of the things pertaining to the kingdom of God. Well, he has gone to his Father and our Father; he will receive the kingdom and dominion under the whole heaven. Who so worthy? He was set up from everlasting to be Ruler over men. The troubles of the world increase with alarming rapidity; from the wisdom of human governments nothing more is to be expected; they have done their best and their worst, and their day is at an end; The princes of this world are to be set aside (1 Cor. ii: 6); and the time comes when the last tremendous mundane revolution shall herald the advent of the glorious King and the rest of a groaning creation.

DR. LEASK, *Editor of the Rainbow.*

### CONVERTED JEWS.

The following is an *extract* from a statement of D. T. TAYLOR, in the *Bible Banner*, in relation to conversion among the Jews. I thank him for the information, but draw my own inferences from it.—ED. OF EXAMINER.

Religiously, the condition of the Jews grew better in the ratio of their political freedom. In giving to the German Jews the books of Moses in the German tongue, Mendelssohn, at the close of the last century, broke a shackle that had bound them long in Judaism and superstition. The Rabbis lost their power. The Targums and Talmuds were laid aside. The so-called "Reformed Jews" sprung up. The split never healed. Many went to Christianity, some to Infidelity and Deism. On the continent secret societies of Jews were formed to undermine the fabric of Judaism. Conventions were held to discuss the authority of the Rabbinical Books. Jews newly translated the Scriptures, and forty years since the British Jews adopted a prayer-book free from all reference to the oral law. New Reformed Jews are everywhere. Then Christians commenced the work of evangelizing the Jews, and in meeting the claims of Christ the Jew to to-day is not a whit behind the Gentile. This statement may startle some, but the proof is not wanting.

The "London Jews Society," I have said, was formed in 1808. It is now in operation seventy years. The opulent and good gave it aid. In 1835 the Society had in the field forty-three missionaries, of whom thirteen

were converted Jews. They had a "Missionary Seminary" with nine students, also a school of thirty boys and thirty-seven girls—all Jews, and the Society's receipts were \$70,000 yearly. In 1848 they had thirty missionaries all over the continent and in India and Palestine. Of their eighty missionaries, forty-five were converted Jews. In 1854 the Society had ninety-eight missionaries in Europe, Asia and Africa, and of these were fifty-one converted Hebrews, who were zealously proclaiming the gospel of Christ, while the annual receipts now reach \$800,000. Thousands on thousands of Israelites began to "fear the Lord and his goodness." In 1863 there were fifty-nine converted Jews in gospel work. Since the year 1813 there have been more than a hundred ordained clergymen of the Church of England who were converted Jews; and as the glad result of this missionary work, we are told that in all the world at the present time the converted Israelites have passed up to the grand number of 200,000! In Germany, Russia, Hungary, Poland, Italy, Palestine, India, Africa, the United States, and everywhere else where the Bible is read, Israel has during the present century "sought the Lord." In Berlin rare progress was witnessed. Jews came over to Jesus by the thousands. Thirty years ago the city had a thousand Christian Israelites. Fifteen years ago this number had doubled. In five years nearly two thousand came into the fold. The Orthodox Rabbis were desperate, but could not stay the work. Old and young crowded the missionary rooms. Youthful Jewish students stood up boldly for Jesus of Nazareth. A Jew in Russia came bringing his wife a distance of four hundred miles to receive the ordinance of baptism. Can any Gentile boast of more zeal?

It is an extraordinary fact that in lands where a century ago no interest was felt for the Jews, and no Jew could be got inside a Christian church, now four hundred converted Jews are ministers and missionaries for every denomination, and one hundred of these are laboring in the special work of seeking to evangelize their own brethren, on whose eyes blindness yet broods. I quote here the remarkable statement of Rev. Dr. Tholuck, a statement worthy of serious reflection, viz, that "more Jews have been converted to Christ during the present century than in all the previous seventeen hundred years! 'What hath God wrought!' we may all well exclaim." To offset this mighty return to God, a society was formed at Paris in 1860, with the title of "Universal Hebrew Alliance," and the true

Jews throughout the world were summoned to unite with it, and still maintain the old Judaic faith. All in vain. There are twelve million Jews, and two hundred thousand of them are converted to Christ. This is one in sixty. There are one billion, five hundred million Gentiles, and of these twenty-five million is a fair estimate of the number who are truly converted. This, also, is one in sixty.

We are therefore constrained to believe that there are to-day as many of the Jews converted in proportion to the whole number of the Jews, as there are converted Gentiles in proportion to the whole number of the Gentiles; in other words, the converted and unconverted of Jews and Gentiles stand in the same ratio—one to sixty souls.

Rev. Ridley Herschel, D.D., of London, Dr. Joseph Wolfe, the celebrated traveler and writer; Dr. Capadose, of Amsterdam; Rev. Drs. Lee and Stahl of Berlin; Dr. John A. Neander, the historian, were Jews. Dr. Da Costa, of Holland; Dr. Alexander, the first Anglican Bishop to Jerusalem, and a host of others well known as scholars, translators, writers, editors, etc., were Jews. Jews now foster the Christian religion; Jews aid in the erection of Christian chapels; Jews edit Christian papers; Jews write Christian books; Jews in Jerusalem to-day wait for the second advent of Christ in a warmth of admiring love not a wit behind Gentile Christians. There are enough Christian Jews in Mount Zion to fulfill Matt. xxiii. 39, were the Messiah to come to-day. The famous city has become a centre of attraction to the nations, as well as the Hebrews, and the latter in our times ride on the high places of the earth; and though possessing no nationality, yet powerfully influence the destiny of nations, while the names and deeds of their famous men are in everybody's mouth. The hated Jew is at the front. Is not God's hand in it? Are not the latter days here? And what next? Surely, Messiah cometh quickly.

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[The following article goes to support my position that every true Christian has the same right and power to consecrate the bread and wine for the Lord's Supper that a "priest" has; though the article was not written in reference to that subject. It is from an English writer and taken from the *Bible Banner*.—ED.]

#### "CLERGYMEN."

"It is not generally known that the term '*clergyman*,' given by a proud and apostate ecclesiasticism to a single order of men, is the common property of all the people of God.

Rome, in Latinizing the Greek form of the word, presumed to confine it exclusively to her priests; which is a robbery from the Church of God of no small proportion. The Holy Spirit, as he gave it in its Greek form, used it to designate all the disciples of Jesus, to the poorest and the least. But Rome dared in her audacity to limit its designation, and she invented another word to describe the commonality of Christians—namely, laymen. With Rome, therefore, there were two distinct orders in the church, clergy and laity; with the Holy Spirit there was but one, and every member of Christ was a clergyman. The Greek word is *kleros*, which in the Latin became clericus, and in the English clergy. It occurs a few times in the New Testament. We quote one of its usages: 1 Peter ii. 3: 'Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage [the Greek word Anglicised—*clergy*], but being ensamples to the flock.' Here the flock of God is called his *clergy*. The state clergy and the clergy of apostasy are a distinct class of men; whereas, God's clergy are all his people. We are indeed sorry that our sturdy ancestors did not purge out this old leaven at the time of the Reformation; had they done so we should not have had the assumption continued in our Protestant churches. However, as they failed to do this, we ask every Christian reader, in the name of Him we serve, to spread it everywhere, that every believer is on God's *clergy* list. We may add that the meaning of the *kleros* is lot, inheritance, heritage; and surely every man set apart to God in His way, and ruled by His Spirit, is equally His inheritance, whether a silent member or a minister of the church in word and doctrine. The Lord has the same possession in each; and each is a clergyman—according to God W. KELLAWAY."

#### EXTRACTS FROM LETTERS.

R. H. SHERRELL, now in California writes—Some time having elapsed since I wrote you, I desire to express to you again the gratitude of my heart for the learned expositions of many scriptures hitherto to me intricate and abstruse.

After months of close and continued investigation of the Promise and Oath of God to Abraham, to Isaac and Jacob, I am forced to conclude that as sin and corruption began first in Eden by transgression, or by the disobedience of one and the same being trans-

mitted to all the descendants of the first transgressor, so likewise will the SACRIFICE, of necessity begin at the same place. Seeing that Christ, the Sacrifice, was as a lamb slain or sacrificed from the *foundation* of the world—Rev. xiii. 8.

The long, continuous chain of sin, death and corruption, and all things connected therewith, occasioned by the disobedience of the one, is evidently to be followed in successive order by the obedience of the other.

The Sacrifice for sin having given Himself a ransom for all, and having tasted death for every man, has truly verified the scripture: "As by Adam all die, even so by Christ shall all be made alive."

In fact, all the grand and beautifully sublime themes of the Bible seem to be dependent upon the one common centre, *the promise and oath of God to Abraham*.

Indeed, we have abundant reasons whereof to rejoice and give glory to God for his revelation, so resplendent with glory, so effulgent with divine intelligence, so radiant with unbounded love, as is couched in the plan of redemption provided for poor, fallen, mortal man.

Ample provisions are made, which are indeed adequate, to restore by Christ, our risen and exalted Saviour, all the sad and disastrous casualties incident to the transgression in the garden by the redemption of man from sin, death and the dominion of the grave.

When we contemplate that "God is Love," and that he is pleased to lavish forth His redeeming love upon the works of His own hands, we are led to exclaim: "What is man that thou art mindful of him, and the son of man that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor." "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our LORD, how excellent is thy name in all the earth!"

"He maketh wars to cease to the ends of the earth. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth, for my word is gone forth out of my mouth and shall not return unto me void, but it shall accomplish that whereto I sent it."

The decree has gone forth; the Lord hath spoken in truth that "unto Me every knee

shall bow and every tongue confess. The knowledge of the glory of the Lord shall cover the earth as the waters do the sea. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

"Oh, that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people Jacob shall rejoice and Israel shall be glad. And to Jacob saith the Lord God, thy seed shall be as the dust of the earth, and shall spread abroad to the west and to the east, to the north and to the south, and in thee and in thy seed shall all families of the earth be blessed; and behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken unto thee."—Gen. xxviii. 14, 15.

God will then perform his promise and oath to the faithful patriarchs of old, according to which the earth will be redeemed from the curse that is now so heavily burthening it. Jerusalem, restored, will then become the throne of the LORD, the city of the great King, man redeemed from sin and death; for it is evident that all must come to the knowledge of the truth of the atonement of Jesus the Christ. Oh! speed that glorious day when God's will is done in earth as in heaven, when there will be no more sorrow, sickness, pain and death; a perfected kingdom, a perfected race of beings, having right to the tree of life, eat and live forever.

ELD. JOHN H. MAY, Benton Co., Arkansas, writes: "I was connected with the Campbellites 18 years, and was ordained by them to preach. Being an independent thinker I found myself radically wrong, so I joined the Adventists, not "Seventh day," who number in our vicinity about 40 members and four or five preachers. I have been with them six years. A short time since, by a thorough investigation of the prophecies and the teachings of our Saviour and his apostles, and also your Magazine, and hearing Bros. John Foore and J. S. Lawver, of Kansas, preach, I was led to the firm conclusion that this life does not end probation to all men; and I now make the confession to you and all who may read what I say, that since this light has entered my mind I have enjoyed the love of God, and have loved His creatures more than during all my past life, and have borne more verbal persecution, had more hard things said about me, and to me, and borne it

with more patience than in all my former life. I am not putting my light under a bushel, but letting it shine by precept and example. I intend by the favor of God to gain the crown that fadeth not away. I preach all I can, and perhaps more than I ought, as I have a large family to support. The Advent Preacher has forbid me to preach in his meeting-house; they say 'it is Universalism, the devil's doctrine and the devil's preaching, infidelity, that I am a traitor,' etc. But none of these things move me, they only make me stronger. I say as our blessed Master did, 'Father forgive them, for they know not what they do.' I want the EXAMINER. I have read many papers and tracts, but your sermon, 'GOD IS LOVE,' in the EXAMINER, January, 1877, gave me more light and real comfort than all other productions of men I ever saw. May God spare your life to spread the light till murky night shall fold its raven wings and sectarianism's fires grow dim before the sun of righteousness. AMEN. There are four of the Lord's poor out here that want the BIBLE EXAMINER, but can't pay. Can you send it to them?"

NOTE BY THE EDITOR.—As you have sent me all their names and addresses I send it to each of the four. May the Lord make it a blessing in your far-off region. Let the light shine.

D. J. ELLSWORTH, Windsor, Conn., writes: "I enjoy the EXAMINER more and more, and each succeeding number proves richer than the preceding one. It is a cause of thankfulness to our heavenly Father that He has lengthened out your life to vindicate His loving character and His promises of future good to the whole race of man. Surely it is 'tidings of great joy,' yet to be made known 'to all people.' When the minister was reading to-day portions of Revelation, where the Spirit was speaking 'unto the churches,' my eye fell on chapter (iii: 9), and I thought how rarely a reader's attention was arrested by what was really expressed in the text. This text says, 'Behold, I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and know that I have loved thee.' Now we can look back over the way we have come and realize how the deep and seemingly hidden meaning and truth has been revealed to us, until we are ready to exclaim with the Apostle, 'Oh the depth of the riches both of the wisdom and knowledge of

God! how unsearchable are his judgments, and his ways past finding out.' Still, while it is a fact, that we 'know nothing as we ought to know,' and that 'we see as through a glass darkly,' earnestly longing for a brighter light, yet have we reason to bless and praise the Lord for his goodness and mercy for the light that shines on our pathway; and those aged saints, whose faith and hope is so richly expressed by them in their letters to the EXAMINER, may well rejoice that their days have been lengthened out to see what they have seen, to hear what they have heard, and know what they have known of the good-will and loving purpose toward our race of Him who has been the strength and comfort of their old age. My mother, now in her 82d year, expresses kind regards for you, and that she receives great satisfaction and profit in reading the EXAMINER. I am your young brother in Christ."

G. B. STACY, Va., writes: "Since I sent you my last the Lord has broken to my mind a better formulation in the symbols we use for conveying our thoughts, namely—words of the subject of the two articles already published. I would formulate the expression thus: The Christian Church is 'the New Creation' in process. As the first, the natural creation was accomplished by the brooding of the Spirit on 'the face of the deep,' and its life developed in impenetrable obscurity before it was called forth for manifestation. So 'the New Creation' is being produced in the same manner by the brooding of 'the Holy Spirit' upon 'the face of the deep' of the chaos of wicked or fallen humanity. Thus the race are unconscious of what the Holy Spirit is accomplishing out of its ruined relics; nor will the result be known until the Bride is welcomed to the marriage supper of the Lamb. As in the natural creation, the Spirit only created pairs of each genus, and left the reproduction of their kind to each of these pairs; so in 'the New Creation,' the Holy Spirit is only creating the *one* pair, *the Lord and his Church*, or the Christ and his Bride, that they may regenerate the race in a manner corresponding to the reproductive process of the natural creation. You will remember what Brother Rotherham said about 'the dark genesis of life,' and apply his ideas to mine and you will comprehend my meaning. But I must conclude with many good wishes that this may prove the best of all years to you and all our brethren, and may our blessed Heavenly Father bless you and yours abundantly."

JAMES H. JACOBS writes: "If what the BIBLE EXAMINER teaches be true, in whole or in part, then Christianity will not be a failure: but if, as most Adventists teach, now is the day of salvation, and no salvation for any after this age closes, and no one to teach the nations to learn war no more; no one possessing power to break in pieces the oppressors; no one to rule the nations in righteousness; no time to live and labor, and not do it in vain; no time to bring forth, not to sorrow and trouble; no time when 'all nations shall call Him blessed;' no time when 'the wolf and the lamb shall lie down together;' no time for the saved to be as innumerable as the sand on the sea shore; no time of restitution in the future; no time to believe on the Lord Jesus Christ after his return to our world; then, it seems to me, evil will be victorious and the prophets have prophesied falsely; but in the midst of the conflict of opinions, I rest on the promises of God, believing what He has spoken, and that He will make it good."

JAMES H. MILLS, Iowa, has heretofore taken but one copy of the EXAMINER; he now sends for two copies, and writes:

"It is good to be zealously affected always in a good thing."—Gal. iv. 18. These words ought to sink deeply into the hearts of every friend of truth. A right-minded Christian cannot have a heart to do anything against the truth, but is ever ready to work for it.—2 Cor. xii. 8. Let all that believe in the teaching of the BIBLE EXAMINER do according to their ability and not fail. If able let them subscribe for two or more copies, circulate one or more by mail, or otherwise, to friends, with the request to read and return; then send it again. Be constant in season and out of season; be ever active. Heroism in the cause of truth is the most honorable warfare known under the sun.

P. S.—Cannot five friends be found that will donate ten dollars each to get out another addition of the "Vindication, or the Promise and Oath of God to Abraham"?

DR. J. F. LEE, Monroe, N. C., writes: "The BIBLE EXAMINER comes to me regularly every month. Thank you. 'Be ye thankful.' Four score years and upwards of nine months (Jan. 30, 1879) the Lord has preserved me mercifully, and now reminds me of not only past scenes, but of such feelings as are known to those of my age, who trust in the Lord at all times, and realize

the power of Divine Truth, the Grace of God that brings salvation, enabling them to be thankful and conformed to His holy will. Some things are indelibly impressed on my mind, and the impressions—the *sorrow* I realized when *you* ceased to be Editor of the *Herald of Life*, I am forced to cherish as the influence of the Spirit of God, the Comforter, for I was, in the depth of my grief, relieved by the *consolation* that it would *terminate* in blessings to you and many others. And so I have found it.”

GEO. P. BLACKWELL, Maine, writes : “The February EXAMINER came to me laden with rich food, of which I partook with good relish ; it was really a feast. I believe you have been the means of turning many to righteousness ; may He help and sustain you, is my prayer, in your work of love. Through God’s grace you have caused the glorious light of truth to shine on many hearts. Oh, that there were more fathers and mothers in Israel. But whereas many ought to be teachers, they have need that one teach them even the first principles of the doctrine of Christ. Pray for me that I may be able to stand fast in the liberty wherewith Christ has made me free, and let my light shine in this dark place. The minds of the people are darkened here by the traditions of the elders of orthodoxy ; so much so that they dare not believe anything nor admit one fact without first consulting their minister. Bless the Lord ! he ‘will have all men come unto the truth’ here or hereafter.”

GEO. P. ELLIS, in Southern Iowa, writes : “The cause is gaining here, and many belonging to the different churches are becoming believers in the doctrine of ‘the Ages to Come.’”

#### TRUE CHRISTIAN LIFE.

DID a holy life consist of one or two noble deeds, some signal specimens of doing, or enduring, or suffering, we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul, and John, like that of Rutherford, or Brainerd or Martyn. Little words, not eloquent speeches or sermons ; little deeds, not miracles, nor battles, nor one great heroic act or martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning ; the waters of Siloam “that go softly” in

their meek mission of refreshment ; not the waters of torrent, noise and force, are true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgencies of self and the flesh, little acts of indolence or indecision, slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifference to the feelings or wishes of others, little outbreaks of temper or crossness, or selfishness, or vanity ; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements ; to little words, and looks, and tones ; little benevolences, or forbearances, or tendernesses ; little self-denials, self-restraints and self-forgetfulnesses ; little plans of quiet kindness and the thoughtful consideration for others ; to punctuality, and method, and true aim, in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon hill so beautiful ? Not the outstanding peak or stately elm, but the brights ward which clothes its slope, composed of innumerable blades of grass. It is of small things that a life is made up ; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

#### PROTESTANTISM ARRAIGNED—MARTIN LUTHER DENOUNCED.

BY A ROMAN CATHOLIC PRIEST.

THE Rev. Father Parker, of Hyde Park, lectured in St. Teresa’s Catholic Church recently. “To whom,” he said, “does the Protestant Church owe its possession of the Bible, which they wish to place in the hands of every ignorant person and child ? To monkish hands that laboriously transcribed it before the age of printing. Protestantism has produced dissension in church, rebellions and outbreaks in state, unsoundness in social life, and will never be satisfied short of the downfall of the Bible ! Protestants must admit that the Roman Church has done more to scatter Christianity and extirpate idolatry than all their sects. From one pulpit it is

said that there is no hell, and from another that there is immediate and unmitigated damnation. One says that Jesus Christ was only a man; another that you must be plunged bodily into water to be baptized, and refuses the rite to infants. Most of them have no prescribed form of worship, no sacred vestments, and their doctrines are as undefined as their service is informal.

"The founder of Protestantism, Martin Luther, was the worst man in Europe. The advent of the Reformation was the signal for civil war, and from that time to this the world has been in a restless state—uneasy in regard to governments, and every day becoming more skeptical. The ultimate tendency of Protestantism is clearly nothing less than the destruction of all respect for the Bible and the disruption of government and society."—*Selected.*

### THE KINGDOM.

THE careful student may notice, in the first place, that a kingdom is the very burden of prophecy. In the brightest pages the prophets portray the Divine regalism of a King above all kings reigning on Mount Zion before his ancients gloriously, eclipsing the sun and moon by his grandeur and life-giving radiance. The splendor of his power, the vastness of his territory, the purity of his administration, all are spread before us in coloring which fadeth not away. And though we may easily perceive that such a dominion will exceed in majesty and glory all that has been seen or experienced by man, we can perceive, with equal clearness, that it is a kingdom upon the earth, with all the attributes of substantial reality in throne, country, laws and people, which are involved in the idea of a kingdom. It bears no resemblance to an ecclesiastical federation, with an invisible head and a hidden life.

He may notice, in the second place, that the proclamation of that kingdom was strictly limited. "Go not in the way of the Gentiles; into any city of the Samaritans enter ye not." Had the message any immediate relation to Gentiles or Samaritans, most assuredly the preaching would have gone through all their cities; and had it been concerning a Christian assembly, they were as well qualified as Jews to understand such a matter and far more likely to be interested in it, because it would have been a call to equality with the ancient people, thus demolishing the exclusiveness and haughtiness of spiritual pride. But, in truth, the proclamation concerned

the Jews only, and concerned solely that great visible kingdom of justice and inviolate lustre which all the prophets had promised.

He may notice, in the third place, that after it became woefully determinate that the people were not prepared to receive the monarch the kingdom was veiled in mystery. It had been proclaimed, "The kingdom of God is at hand," which was verily true; for the King himself was present, revealing the powers of the world to come; and, by all his force, grandeur and sanctity, wooing the people to open wide their gates.

But, alas! when the banquet of life was provided the guests scorned the invitation; so the great kingdom which has descended and drawn near, ascended and receded far away and is certainly not yet revealed.—*Selected from the Rainbow.*

### FALLEN ASLEEP IN JESUS.

I take this opportunity to impart to you the sad tidings of the death of my dear mother, SALLY DILLINGHAM, who passed away very gently, without a sigh or groan, January 12, 1879. She would have been 80 years of age if she had lived to the 4th of this month. Her disease was a difficulty of the heart, to which she had been subject for years. She said, 'I feel happy, and if I die I shall be at rest.' The BIBLE EXAMINER was a source from which she derived much comfort and consolation in her declining years. Yours,

ABBIE NICKERSON."

South Dennis, Mass., Feb. 9, 1879.

REMARKS OF THE EDITOR.—Sister DILLINGHAM was one of my warmest friends, and has paid each year \$5 for the EXAMINER. I became acquainted with her 35 years ago. She was a sincere and earnest Christian. I saw her for the last time at Springfield, Mass., in company with her daughter, on whose arm she leaned; her quiet, peaceful look has never been effaced from my mind. That was in the Fall of 1871. May her "mantle fall" on that daughter who so affectionately attended her.

The kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been *admitted as such*, in consequence of their being "of the truth"; that is, not mere adherents of truth by accident, but *votaries* of truth. "Every one that is of the truth heareth My voice."



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# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1879.

All Communications should be addressed to No. 72 HICKS STREET, BROOKLYN, N. Y.

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## EDITORIAL NOTICES

ERRATA.—On page 317, first column, fourth line of the last paragraph of Mrs. Bishop's article, for "say" read *pay*.

THE PASSOVER, OR LORD'S SUPPER, will be celebrated—the Lord permitting—at my residence, No 72 Hicks Street, Brooklyn, N. Y., the evening of Monday, April 7th, to commence at eight o'clock, believing *that* is the true period for its yearly observance. Any lover of the Lord Jesus, our Redeemer, is most cordially invited to meet with us on the occasion, if so disposed.

GEO. STORRS.

NOT QUITE CORRECT.—Some person wishes the EXAMINER sent him, and tells me to "address Hindsville, Madison County, Arkansas," but does not give his *own name*. Please give light on the would-be subscriber, if this notice is seen by one who knows.

EDITOR.

"*The Alliance of Roman Catholicism with Protestantism Against the Kingdom of God.*" By H. Brittain. I have several copies of the above-named tract still on hand. Price, six cents single; five copies for twenty cents.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written: my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

THE BIBLE EXAMINER is a Monthly Magazine. Terms, \$2 00 per year, in advance.

Subscribers' Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post-Office and State.

Let all Correspondents be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

Two copies to one address,	\$3
Four " " " "	5
Ten " " " "	10

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can be now furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in the Government of our Race." Price 15 cents single copy; \$1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed without registering, as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order —GEO. STORRS.

## LETTERS RECEIVED TO APRIL 1.

Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Jared Hoadley, Daniel Hogarth, J. M. Judson, Willis Jones, T. T. Jenks, P. S. Hartough, William Lindsey, M. A. Battersby, James Field, Stephen Pell, Abel Robinson, Alfred Annable, Maria McDow, Mary A. Beasley, N. B. Stuart, M. C. Harriman, Rev. Jonas Olson, Luther F. Arnold, Geo. Tilton, Mrs. G. C. Elliot, James Reeve, J. A. La Brant, L. Von Eschen, James Henderson, Aaron B. Curry, Polly G. Pitts.

## PARCELS SENT TO APRIL 1.

Jared Hoadley (bound EX'R), J. S. Lawver, William S. Horr, William Lindsey, James Field, Abel Robinson, N. B. Stuart (bound EX'R), Geo. Tilton.

WM LINDSEY, Michigan, writes: The EXAMINER for March has come laden with substantial food for all who hunger and thirst after sanctifying thirst. Yes, thank God, I and doubtless many others, can say we are being filled with precious food, spread on our table (under God) by the BIBLE EXAMINER in our traveling from barren Egypt to that land flowing with milk and honey, then further on to the glorious table spread out by Isaiah xxv., under God, a great "feast of fat things," where we shall feed on Love Divine. Well may we cry without ceasing, "Come Lord Jesus, and come quickly."

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 TIM. II : 4-6.

VOL. XXIII.

NEW YORK, APRIL, 1879.

No. 7.

## "THE LOST TRIBES OF ISRAEL."

I MADE some remarks on this subject in the EXAMINER for March, closing with the suggestion of my intention to make further research on the question whether the Indians of this country may not be the descendants of one of the tribes.

My attention has been called to this question by a friend who has sent me some extracts from an old book on the subject, published in 1826. The extracts I may publish hereafter; my object now is to consider from what tribe of the ten they originated if they are of the lost ten. In doing this several transactions and prophecies will be noticed. The Indians are notorious for their cruelty. They cannot possibly be of the tribe of Ephraim, or Joseph.

Let us look at the prophecy in relation to Joseph—Gen. xlix. 22-26: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him and shot at him; but his bow abode in strength. . . . The blessings of thy father have prevailed above the blessings of thy progenitors unto the bound of the everlasting hills," etc. Please turn to the Bible and read all here said of Joseph; then turn to Deut. xxiii. 13-17, and read all their blessings; especially the 17th verse: "His horns (power) are as the horns of unicorns; with them he shall push the people together to the ends of the earth," etc. On only one tribe of the ten have these things been accomplished: they have been by the "Anglo-Saxons"; which clearly identifies them as the posterity of Joseph.

Let us see if the conduct and prophecy concerning Simeon does not seem to indicate a people like the Indians of America. I call attention to the deceitful and murderous character of Simeon.—See Gen. xxxiv. See there his hypocritical and murderous character in the case of King Hamor and Sheehem, his son, whom Simeon first deceived and then murdered them and all their people. Please read the whole chapter. Then turn to Gen. xlix : 5-7, and see what Jacob's prophetic utterance concerning Simeon was. Levi was

coupled with Simeon, but Levi was a younger brother and probably led into sin by the more powerful mind of Simeon; hence the "curse" did not fall so heavy on him as on Simeon. Says Jacob, "Instruments of cruelty are in their habitations. . . . Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." In further illustration of Simeon's character, see the case of the sale of Joseph.—Gen. xxxvii. It seems that Simeon, who was the second son of Jacob by Leah, conspired to kill Joseph, when sent of his father to see after his brethren at Dothan; but Reuben, the oldest brother, did not consent to the deed, and persuaded them to cast Joseph into a pit, intending to deliver him to his father; then being called away, for a time, on his return found Joseph had been taken out of the pit and sold to merchantmen going into Egypt. Who could have been the projector of this deed? It was unquestionably Simeon, who was the next oldest to Reuben, and therefore next in authority among his brethren, and most likely to be the grand agent in the deed, though his name is not mentioned, yet a subsequent event makes it highly probable; for, years after, when Joseph's brethren came into Egypt to buy corn for their families, Joseph knew them and treated them as spies; and when at length he permitted them to return to their father, he "took Simeon and bound him before their eyes."—See Gen. xlii : 21-24. Thus it seems Joseph recognized Simeon as the leader in the sin, first in the attempt to murder Joseph, and afterwards of his sale into Egypt.

Well then did his father Jacob, in speaking of the future of his twelve sons, say what he did of Simeon, that he was of a hypocritical and murderous character, and that a "curse" would follow him. See again Gen. xlix : 5-7. And it is a little remarkable that Moses, in his prophetic utterances concerning the tribes of Israel, does not mention Simeon at all. See Deut. xxxiii. Jacob, it seems, had fixed his fate unalterably.—Gen. xlix. Simeon was to be "scattered" from Israel and left to act out his propensities of hypocrisy and murder. It may therefore be found to be a truth that

the Indians of America have descended from the "cursed" Simeon. If so, they may, in due time, be both identified and civilized.

In my next article I may give some extracts from the old book I have spoken of, going to show the probability that the Indians are of Israelitish origin, but of one tribe only, with a sprinkling of Levites among them. ED.

#### LITERAL FULFILMENT OF PROPHECY.

THE promise to Abraham was twofold. The promise to the literal seed of a certain land was fulfilled to them, as seen in Joshua xxi. 43. I now call attention to the threatenings against them in case of disobedience.

Lev. xxvi. 27-29: "And if ye will not for all this hearken unto me, but walk contrary unto me: then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." This was literally fulfilled at the destruction of Jerusalem by the Babylonians. See Lam. iv. 9, 10. "They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." So also was it when Jerusalem was destroyed by the Romans, as appears by Josephus.

Lev. xxvi. 32, 33: "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Will it be denied that this prophecy has been fulfilled to the letter? Has not their land been made a "desolation" and their "cities waste?" Dr. Hawes said there were four hundred and sixty-six ruined cities in the desolate and fruitful land beyond Jordan.

Deut. xxviii. 25, 63-66: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the

other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in a doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

Here is a prophecy published fourteen hundred years before the birth of Christ, yet so exact has been its fulfilment that the page of history could not more accurately state the fate and condition of the Jews; and it stands as an impregnable bulwark against all the attacks of infidelity; and a monument of the truth and inspiration of the Bible that no human effort can demolish; a monument, also, against all the spiritualizers of the prophecies, and of the truth of the literal interpretation.

Before proceeding further let us notice the division of Israel into two nations, as this is an important point in understanding many of the prophecies of the Old Testament. See 1 Kings, chapters xi. and xii. The reader is desired to turn and read these chapters before he proceeds. Here we see, that for the wickedness of Solomon God threatened to rend ten tribes from his house in his son's days. This threat was fulfilled in the very commencement of the reign of Rehoboam, the son of Solomon, and ten of the twelve tribes went with Jeroboam the son of Nebat. Thus were the posterity of Jacob divided into two nations; one called Judah, and the other Israel. From that time they were never again united in one nation, but had continual wars with each other. After this Judah is seldom called Israel in the Old Testament. And Israel, or the ten tribes, are never called Jews in the Bible: that name is applicable only to the nation called Judah, either in the Old or New Testaments. These facts are important to be borne in mind as they will help us much in understanding the Scriptures, and in determining what prophecies have been fulfilled, and which remain to be fulfilled.

The latter part of the 12th and the 13th chapters, 1 Kings, give us an account of Jeroboam's and Israel's sin. Then comes the threatening to remove Israel, chap. xiv. 15, 16: "For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

Let us now look at the fulfilment of this prophecy concerning Israel. See 2 Kings xvii. 5, 6: "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes." Then after enumerating their sins it is added, verses 18:24, "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king; and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof." Here let it be observed, the nation of Israel are said to be "*removed* out of his sight—cast out," etc.; which expressions denote an ejection from the land of Canaan; a land concerning which Moses speaks, thus (Deut. xi. 12): "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." To be cast out of his sight, then, is to be removed from that land. That, as we have seen, was done by the king of Assyria, as the Lord said. This captivity of the nation of Israel took place about seven hundred and twenty years before Christ; and more than one hundred years before the nation of Judah went into its final captivity in Babylon. Let it be kept in mind that the nation of Israel, or the ten tribes, never returned from their captivity in Assyria;

so that, if we find any prophecy of their return from captivity, it has either utterly failed, or there is yet to be a fulfilment of it in the future. It may here be objected, however, that no such future return of Israel can take place, because the ten tribes are lost. I answer—They may have been hidden from Christendom, but they are not lost. The developments of the few past years show that Israel, or the ten tribes, are as really in being and a distinct people, as Joseph was alive and prospering though Jacob thought him dead. Let it be recollected that they went far off into Assyria beyond Babylon; and the fact that they did not return when Judah, or the Jews, returned from the captivity in Babylon, shows that they must have been far removed from the scene of Judah's captivity. Ed.

### THE THREE BEWILDERED SISTERS.

WHO, or what are they? Theologically they are born of one parent, their mother being *Mrs. False-conception*. Her children are all "daughters," and of the same peculiar mode of thinking, though varying in the form of expressing themselves. They have one family name, *i. e.*, "*FALSE-CONCEPTION*." Their peculiarities are expressed thus: Miss Eternal-torment, Miss Torment-awhile-then-die-again, and Miss Don't-care. To avoid quoting their names at length, I will use the figures 1, 2, 3.

1. She believes, or holds, that the whole race of Adam, except a few, are to be eternally tormented, being possessed of immortal souls, so that they cannot die, and live only to suffer endless torture for the glory of their God in the vindication of his justice.

2. Believes none of Adam's race are immortal by nature, but all of them will have a resurrection from the dead; a few only to be made happy and immortal; all the others, a vast majority of the human race, will be tormented a longer period, or more or less severely according to their sins, and then be literally destroyed, made an end of in the lake of fire, or die a second time.

3. "Miss Don't-care" thinks that only the few who form a spiritual union with Christ, in this present life, will ever be revived from the dead; that all the rest of the race will utterly and forever perish in death, and be as though they had not been.

It is not to be questioned all three of these sisters are sincere in their views, but as they were all born of "*MRS. FALSE-CONCEPTION*," is it marvelous that they have a family likeness? "*Miss False-conception*" is manifest in each of them; and each places the God she

worships at war with the God of the Bible; not wilfully, but through a "false conception" of the character and government of the RULER of the world. The eldest sister had for her father Paganized Christianity, called the *Apostacy*. No wonder that being begotten by such a monster she should see eternal torments continually blazing before her eyes, and her concern was to escape the terrible ghost if possible. Her mind was filled with distress for herself, her friends, and perhaps for others. She was told that "God is love," but it was "all dark, dark" to her how that could be; but the dreadful fear of eternal torments kept her from uttering a word of her misgivings as to the truth that "God is love." She dreaded the possibility that endless woe might be her fate if she indulged even the thought that love could not be reconciled to the idea that the CREATOR was to be also an eternal TORMENTOR! In proportion as she really believed in eternal woe she cried out:

"I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—REV. JAMES SAURIN. *Am. Tract Society—Tract No. 277.*

Such is the natural result of a sincere belief in the theory of the oldest "Miss False-conception." Those who choose to wed that lady will be likely to have experience not dissimilar to that of the "Rev. J. Saurin." To such a theory no homage is due from a true worshiper of the God of the Bible: it is wholly a "false conception" of his character and government.

2. The second sister has made a great improvement on the views of her elder one; but she retains one of the important *principles* of the first, viz., God's justice claims torment more or less in an after life; not with any view to benefit the tormented; which really appears to be a mere matter of revenge; and how a loving, Christ-like heart can contemplate such a hopeless scene of torment

and despair without being in a large degree exercised in mind much as Saurin was, it seems impossible to tell. To the supposed author of such an administration over the creatures He has made, and determined beforehand under what circumstances they should come into life, and the many unavoidable circumstances with which they should be surrounded; who, that *thinks*, can bow, undoubtingly, to the idea that He is just and merciful, or that such an administration is worthy of an almighty being, possessed of infinite wisdom and knowledge? Surely, serious doubts must arise as to such a being having any claim to be called "LOVE."

3. The third sister, "Miss Don't-care," was supposed, for a time, to be a twin of the preceding one; but a few years developed the fact that she had become alarmed or disgusted with the idea of hopeless torments in a future life, as a reproach on the Divine government of an all-wise, good and loving God; so she concluded no such torments could possibly occur under the administration of God, whose name and nature is "*Love*." Her sense of right and wrong, justice and injustice, love and revenge, carried her out of the company of sister No. 2, and the twin-ship terminated. But her maiden name remained unchanged; she was "*Miss False-conception*" still; and she soon drank in the spirit of I "*Don't care*" what becomes of the "ignorant and out of the way"; of the heathen, millions on millions, who have died without any knowledge of the true God and of his Christ; no, nor what becomes of the little ones who have died in infancy, so long as there is no future torment and a few of us are made immortal and happy! All this is the genuine family likeness—it is "*false conception*" of God's character and government; into which many were led by the horrible doctrines of sisters 1 and 2.

The three sisters now live in a regular family quarrel; the nature of which is clearly seen in the family name. They differ widely on some points, but are united firmly in their mother. They associate and are bound together in "false conceptions" of the character and government of God, and his designs toward the creatures his hands have made; for "he hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath *determined* the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being; as cer-

tain also of your own poets have said, "For we are also his offspring."—Acts xvii. 26-28.

Such being the facts, what provision did God make to meet the necessities of the "one blood," which He had made? Did He not foresee that the race would, as fleshly and animal beings, fall short of a perfect state of conformity to his commands? Did He make provision to overcome that want of conformity, so that no man should have occasion to say his failure, if he finally failed, was the lack of Divine provision and aid? Can any man give any other than an affirmative answer to these questions? Did not God so love the world (the entire race of Adam) that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life? Did not that Son give himself a ransom for *all* the race? Did he not taste death for every man? Dare any say, *He did not*. Will they venture thus to impeach the veracity of God, of Jesus Christ, and of his apostle to the Gentiles? Shall God's love for "the world" be proved only a mere *pretence*, as it must be, if only a few will ever have the knowledge of that love and of the redemption in Christ provided for them? Shall the vast majority, including all little children who have died in infancy, utterly perish because, notwithstanding God's love, they never had the means nor opportunity to believe? and that from no fault on their part?

Are all God's professions of love for the world, and his acts which demonstrate the sincerity of that love, to pass for idle professions, because He has not seen fit in this life to impart the knowledge of it to the millions on millions of heathen, and an innumerable multitude of little ones, who have gone in death without any knowledge of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven?"

What shall be thought of the teaching of the "*Misses False-conception*," if God's professions of love to and concern for the race of Adam are to be set aside by such disastrous results as either of their theories present? Had we not better let God be true, whoever may be proved to be a liar from a "false conception" of His character and government? Had we not better admit that all who fail by unavoidable circumstances of obtaining a knowledge of God's love for them, and of Christ's love in ransoming them, will yet in the future have that knowledge, and an opportunity to improve it unto an endless life of joy and pleasure? and if they fail to secure that end, the sin will be a *wilful* one of their

own, and their condemnation be made manifest to all as just? Is not such the result to which the reason God has given us will lead every unbiased mind? Scripture harmonizes with this result. Not one text in the Book of God affirms that the work of God's grace terminates to all the human race at death. Ed.

### WHAT A BLESSING!

A CERTAIN writer endeavored to show that the blessing on all families, all nations, promised to Abraham, had been fulfilled by God's driving the literal seed of Jacob, the Jews, out from Palestine into all nations, thus carrying the truth to all, so that if the Gentiles are not blessed it is their own fault. That is, God has made those who were rejected by him, as a punishment for their sins, idolatry, and contempt of his Son, the grand missionaries to "bless all families of the earth." A strange missionary company truly; but, as nothing is impossible with God, except to lie, let us see what he has said about these missionaries. Listen: "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them?"—Jer. xxiv. 9. "I will deliver them to be removed to all the kingdoms of the earth to be a curse . . . among all nations whither I have driven them."—Jer. xxix. 18.

Wonderful missionaries, truly. The time will come when God will gather to "their own land, wherein their fathers have dwelt" (Ezek. xxxvii.), the now scattered Israel and Judah; but he says of them: "I scattered them among the heathen . . . and when they entered into the heathen, they profaned my holy name," etc. "But I had pity for my holy name which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the LORD God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went; and I will sanctify my great name which ye have profaned among the heathen, which ye have profaned in the midst of them."—Ezek. xxxvi. 19-23.

Not much missionary work done by Judah and Israel in their scattered state. Instead of being a blessing, they have been a curse, if we believe God; and have profaned his holy name. Does this look like a fulfilment of God's promise and oath to Abraham? The theory which is compelled to resort to such a method to avoid the conclusion of a future

blessing of the families of the earth, not yet realized, must be hard pressed for argument.

The time will come when God will gather that scattered people into their own land, and make them "one nation upon the mountains of Israel"; and then the Lord will cleanse them from their sins (see Ezk. xxxvi. 24, to the end, and chap. xxxvii.); then "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."—Isa. xxvii. 6. Then shall their missionary work begin in deed and in truth.

"Thus saith the LORD of host; there shall come people: and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD; and to seek the LORD of hosts: I will go also: yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts. In those days it shall come to pass, that ten men shall lay hold out of all the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. viii. 20-23.

That looks like missionary work and success. But to go out and be a curse among all nations does not look like it at all.

But "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; and, on the day of Pentecost, they heard the Gospel and carried it into every nation." Where is the evidence that these devout Jews carried the Gospel into the nations from which they had come to dwell at Jerusalem? There is no record of it in the Bible; and where is the historical proof that they did it? If they did, it must have been very short-lived; and those nations, centuries since, sank into the grossest idolatry: and then, even Christendom, by the writer's own showing, for "fourteen centuries," was sunk into as great ignorance of the true God as the darkest pagans, and have hardly emerged from that ignorance to this day.

But "the Bible has been translated into every known tongue within the present century." What if that be true? Does that cover the large promise and oath of God to Abraham and his seed? What have become of the millions on millions who have lived and died without the Bible? Were they not covered by the promise and oath of God? or, did he leave the mass of the human race out of the pledge by some sort of mental reservation? Is that God's method in his promises, confirmed by an oath? If so, what reliance

on his words? Who can tell what he really means by what he says?

Let it be remembered the things impossible to men are possible with God. "Is anything too hard for God?" Be assured not "a jot or tittle" will fail of all that God hath spoken concerning the blessing of Abraham and his seed coming on all families of the earth; all shall be fulfilled in spite of death and Hades. Ed.

#### AN INQUIRY.

WILL you explain Heb. xii. 22, "You are already come to Mount Zion," etc. Are there to be two—one in Jerusalem and one in heaven?

The occasion of this inquiry was that a writer in Canada made use of the following language:

"We are in Mount Zion when we enter into Christ's *kingdom* by the new birth." "We go up to Zion when we go to God's throne, and to the throne of Jesus, and submit to his authority!"

The writer then quotes Heb. xii. 22 in support of his view, and asserts that they "had *already come* to Mount Zion." If this assumption is true, then Paul contradicts himself, and his testimony is worthless. Why so? Because he tells us in the previous chapter, after giving a long list of worthies who "having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made *perfect*." Did he tell us in the next breath that we "had already come to Mount Zion" and "to the *spirits* of just men made *perfect*?" Paul told the Phillipians that he had "*not already*" attained to perfection, but was "*following after*" it; and it is clear he did not expect to attain to it till Christ returned from heaven and the saints were raised from the dead and clothed with immortality.

The word "*come*," in verse 22, might with equal propriety have been rendered *coming*, then there *would have* been harmony in Paul's statements. Then it would read, "Ye are coming," etc. The events to be reached were in the future; but the persons were on their way to reach them, when "the general assembly and church of the first-born" would meet in their *perfected* state. Till then, "the Body of Christ" is not made perfect. Then and not before, will the union Paul speaks of be completed. The living saints are now on their way, and are "*to come*" to that glorious meeting; but are yet to go through discipline to prepare them for it, so are exhorted to "lay aside every weight, looking unto Jesus, who for the joy set before him endured the cross, despising the shame," etc. Ed.

## THE CRY OF "INFIDELITY."

ALMOST every advance from stereotyped theology is met by Sectarians, of all classes, with the cry of "*infidelity*." The Priests of the Sects are aroused much as "Demetrius" and the other silversmiths at Ephesus were at the preaching of Paul, and cried out, "for the space of two hours, GREAT IS DIANA of the Ephesians."

No the worshipers of a petrified theology, no matter how absurd or even blasphemous it may be, cry out if any one presumes to go in advance of their "creeds." Their *craft*, by which they live, is in danger. Many of them, no doubt, are sincerely afraid that *truth* is imperiled by any effort to show that some of their tenets are mere "traditions of men," and without foundation in the "Word of God."

When the Editor of the BIBLE EXAMINER, after several years of careful examination of the subject, came out with his conclusion that *inherent immortality* was unsupported by the Bible, and that *deathlessness* could only be attained by a union with Christ, he was soon saluted with the cry of "*infidelity*." In 1840 was the time he first announced his conclusion. This reproach he had to bear for several years.

In 1853 the *real* "Infidels" met in Convention in Hartford, Conn., to put down confidence in the Bible. They had challenged ministers of all denominations to meet them in debate; but none appeared to take part. The Editor of the BIBLE EXAMINER had no thought of being at that Convention; but being strongly urged by a friend, who knew his views, he finally visited it, little thinking of taking any part in the debate; but he was impelled to come to the rescue of the Bible and its God.

The Infidels in that Convention opened their attack with the following resolution, presented by Henry C. Wright, formerly a Congregational minister, after that a Non-Resistant and Peace man—

"*Resolved*, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and therefore, the doctrines of the Bible, *as a whole*, are false, and injurious to the social and spiritual growth and perfection of man."

The Report of the Convention says:

"Mr. George Storrs then arose and said:

"Mr. Chairman, when a Court is in session, or opens its session, and a person is brought before that Court charged with crime, it is important to understand, at the outset,

by what law that person is to be convicted of crime. The Bible is arraigned, charged with crimes, but we have not yet been told by what law the Bible is to be tried. This is a point I want our friends to define. It certainly seems reasonable, that if any individual is to be tried on a charge, he should not only have the charges specified, but it should be specified against what law he has transgressed. What is the use of standing up and testifying against a man ten thousand things, until you have told us by what law the charges are to be tried? Where is the law that proves that theft, oppression, and lying, and murder are crimes? Just let us have it. If that can be established by our friends, to the understanding of the audience, we are prepared to come and see whether the Bible is guilty of the crimes charged, or not; and until that has been done, I maintain that every word that has been uttered here against the Bible, is without any force or weight; because it has not been shown that the Bible has transgressed any law. I do not stand here to advocate and defend everything we find in our translation. I shall not stand here to defend the Bible against interpolations. You have charged the Bible with crimes. Point us to a clear law by which the Bible is to be tried, and we are ready to defend it." (Applause.)

After these remarks the Convention seemed at a dead stand; but Mr. Wright endeavored to extricate them by talking of "*the law*" of *inward consciousness*. Mr. Storrs was desirous to bring the Convention to say the Bible and its God were to be tried by natural religion, or the god of nature; but the leading infidels appeared unwilling to give a rule of trial, and seemed determined to evade this point. After much talk by Mr. Wright and others, Mr. Storrs again came forward, and said:

"I would again ask, if a person be brought before a Court, charged with crimes, if it is not right that the law should be defined by which he is to be tried—a law by which it can be judged whether he is a criminal or not? In reply to this question, my friend Mr. Wright, very prettily indeed, appeals to our feelings. 'The law is planted in here [touching his breast]—in the constitution of our nature.' Is that the law by which the Bible is to be tried, and its morality or irreligion to be tested? Is that the law by which this Book is to be proved a wicked thing, or to be justified? Is the Bible to be tried by this law in our nature, which says that murder, theft, slavery, etc., are wrong? I under-

stand that the position my friend [Mr. Wright] has taken is, after all, that the Bible is to be tried by natural religion."

Mr. Wright responded, "Yes, by *natural religion*." Then Mr. Storrs proceeded as follows:

"I am glad he has said it is natural religion. We come now to the point—we have something tangible. It is natural religion by which we are to try the Bible. All that you can prove by natural religion, with reference to supreme powers, is, that there may be one God or many, and that the God or gods possess intelligence and power; and, for aught that you can know by natural religion, this God or these gods may have just the character which it has been contended by our opponents the God of the Bible possesses. Does natural religion teach you that God is *good*, when he suffers so much misery, and war, and woe, oppression, and blood, and sickness, and death, filling graveyards with human beings? Now, where is your *good* God? Do not touch the Bible—stand off from that—let revelation alone. Just take your natural religion, and you cannot prove that God is good; and for aught you know, therefore, he is just such a character as sanctions war, oppression, polygamy, etc. I see no possibility of avoiding this conclusion. By natural religion how can you know but that it is right that God should destroy one class of men by another? How do you know that it is wrong for one nation to rise up against another nation, and to commit depredations and destroy one another by war? How do you know that it is wrong to practice polygamy? How do you know it is wrong for God himself to interfere with my rights as a man, having created me? What does natural religion teach you about the animal creation?"

"See your neighbor take the calf and cut its throat before the eyes of its dam. She moans—she feels bad, don't she? Ah, it is a sin to take the calf and cut its throat—is it not? But natural religion says it is right—you want it to eat; but, perhaps my friend Wright will say it is *wrong*. [Laughter.] Again, a man finds a swarm of bees in a tree, and cutting down the tree, he takes the bees and puts them in his bee-house, and tells them to work for him. They work all summer long; but finally the man comes along who says that he is the 'slaveholder,' and that he wants the honey. He lights his match of brimstone under them, destroys their life, and takes the honey. He is a robber! Does natural religion say so? 'Oh, no; but they are inferior to me.' Indeed, sir, how inferior

you are to God! How do you know but that the God that made you has a right to command you to be slaughtered! Does natural religion tell you that he has not? No. The fact is, that natural religion can prove nothing; but that there is a God—whether one or many cannot be determined—and that God possesses power and intelligence; but cannot lead us one step farther in determining his character. Hence, I say, that the rule by which it is claimed that this Bible should be tried, is a defective one, and that the Bible cannot be tested by it. But, perhaps I shall hear some one saying, 'You are not going to compare us to the lower and inferior animals?' But, sir, what are you but an animal? I was glad to hear my friend Wright say, that if he did not have any brain, he would have no life; but take away his brain and he would be dead, just as dead as any other animal. Now, I ask, if natural religion allows us to enslave the lower animals—and a great portion of the community take their life out of mere sport—and if the law of natural religion were the same and unchangeable, if it would not condemn every man that takes the life of the meanest insect that crawls upon the earth? Our friends have been building upon a foundation that has been laid for them by some theologians, that man has an immortal soul—that he is a part of God. Whatever else may be charged upon the Bible, this can not. Man is only an animal till there is a development of moral powers by the application of a moral law. What, 'a part of God!' Why, sir, if man is a part of God, there is no such thing as sin; for sin being a departure from God—a violation of some law, there can be no such thing as sin, unless a man should deny himself. Man, 'a part of God!' No, sir, that is an assumption of the human heart in its pride. They would be as gods. I maintain that man by his creation is only an animal of the highest order, and capable of higher development than any other animal; but as to his having an immortal soul, there is no such thing taught in the Bible; therefore, the Bible is clear of that charge. Whatever else they shall claim is taught by the Bible, it never taught that man is possessed of an immortal soul."

"The old theological notion of there being 'infants in hell not a span long,' has been adverted to. Suppose we throw the Bible away, and not let a ray of its light shine upon us, and I ask you, where infants go when they die? They go down into the grave, don't they? Then all the infants that die, go into

hell—your natural religion hell [applause and laughter]; and you cannot demonstrate by your natural religion but that every infant goes into hell! The infant comes into the world a suffering being, travels on in pain and suffering, and drops into the grave. Now, where is your natural religion to comfort you? 'Oh, I guess it has a soul that goes off in progression.' 'I guess!' I guess it is all guess work. It is the Bible that brings to our view another state, and that by a resurrection through Jesus from the dead.

"The question in regard to the Bible is not, in fact, whether that Bible is a revelation, but it is whether it is a faithful history of revelations, and certain transactions connected with those revelations; and, therefore, the whole question turns on the credibility of the Bible witnesses, and whatever charges you may bring against hireling priests, these witnesses are to be judged in their testimony, according to the motives under which they may be reasonably supposed to have acted; and if it appears that their whole course was one of self-sacrifice and pain—that they jeopardized their very lives in giving their testimony, and nothing can be shown to the contrary—then you must accept them as credible witnesses. Further, when it is shown that this suffering and trial was foretold them by their beloved Master, there is no reason that can be given for supposing that they were designing men—men that would palm off on the world a falsehood. So, if we go back to the Jewish priesthood—who may be considered as Bible witnesses—do we find them men of selfishness? Did they frame those laws?" [turning to Mr. Wright.]

MR. WRIGHT—"Yes."

MR. STORRS—"Let us see whether they were knaves or not. Is it anywhere evinced in these laws? Did they [the laws] reserve any portion of the land for the priests?"

MR. WRIGHT, interrupting Mr. Storrs, said—"They reserve to the priest one-tenth of all the other property."

MR. STORRS—"Does it look like knavery, I say, to cut themselves off from all possessions in Israel? Yet the people were to give them only one-tenth of their crops, etc., and where was the law compelling the people to give it, if they did not do it voluntarily?"

"Now, I say, that the priests did not make the laws, and I call upon my friend Wright to prove that they did; and if they did, they made just such laws as 'knaveish priests' would not have made—they made a law to prevent their holding possessions in Israel. They made a law by which it was made a volun-

tary affair with the people to pay them one-tenth of their crops, etc., or not; and there was no law compelling them to pay this tithe."

A VOICE, interrupting—"The people were not to have any wine the next year in case they did not pay this tithe."

MR. STORRS—"I ask if the priests themselves caused that there should be no wine the next year, after the failure of the people to pay tithe, or did he who caused the herb of the field to grow, cause that there should be no wine? Were you to give knaveish priests now the power to make laws to regulate their own salaries, do you think they would exclude themselves from having inheritances among the people, and not make any provision for compelling the people to pay tithes?"

A VOICE—"No, they would pay more attention to their bread and butter." [Laughter.]

MR. STORRS—"No, indeed; but such was the fact in regard to the Jewish priesthood; they were excluded from having inheritance among the people, and there were no provisions made for enforcing the payment of tithes—there were no pains or penalties to be inflicted on the people in case of their failure to pay. Now, I ask, if such a code of laws gives any evidence of having been gotten up by a corrupt priesthood? No; there is every evidence of the purity and goodness of their motives. So with reference to the witnesses of the New Testament. You say of a corrupt priesthood, nowadays, that they keep a good look-out for their bread and butter; but these sacrificed all—being stoned, whipped and imprisoned, and were assured by their Master that they should come to a violent death. They went out in the face of public opinion—against a corrupt priesthood—against a corrupt world, civil and ecclesiastical, with their lives in their hands, and proclaimed the great truths and facts of the New Testament. And what are these great facts? Why, the great fact—the solar beam of the New Testament, is a *resurrection from the dead* through our Lord Jesus Christ—that God has given us eternal life, and that this life is in his Son, and not in ourselves. Amid all their trials, these witnesses maintained their integrity to the end.

"These witnesses went forward testifying to the truth, namely, that Jesus is the Son of God—that Jesus died—that God raised him from the dead—that he ascended into heaven—that he is coming again to judge the world, and to give to his people eternal life. They preached Jesus and a resurrection from the dead, and they went forward in their testi-

mony, faithful to the end; and, mark you, they did not, as hypocrites and dissemblers do, conceal their sins. Dissemblers and hypocrites do not tell their sins. No, no, sir, they cover up their sins. The New Testament witnesses did not cover up theirs, as is evinced by the very fact that we have a knowledge of them; and that is another argument in favor of the credibility of the witnesses. All these witnesses testified to facts and truths which they promulgated to the world at the hazard of their lives.

"Now, sir, we are going to test the God of the Bible by the God of nature, and see how the God of the Bible stands by this law in respect to the God of nature. Now, shut up the Bible and look at the God of nature. The God of nature is cruel. What, 'the God of nature?' Yes, sir, outrageously cruel, barbarously cruel. 'How do you prove that charge?' Go yonder, sir, see where that city stood. All were in the enjoyment of blessings and sympathy of friendship, rejoicing in each other's love, the love of society, and the God of nature marched through by his earthquake, shook the foundation of the city, and buried them in ruin! Is the God of the Bible worse than that? What has he done worse? (Applause.) Here is a populous country that spreads itself along the pleasant river, and the fields are whitening for the harvest. The inhabitants dwelling along the borders of that river are flourishing and in prosperity. Their families are happy; but the God of nature pours down the waters, and the river rises and swells, and sweeps away their dwellings, and destroys the inhabitants. Ah! did the God of the Bible do anything worse than that? Come, God of nature, stand up and defend yourself. We charge you with being a cruel God. (Applause.) We see men spread abroad over the land, pursuing the business of life, and not interfering with the God of nature; but the God of nature travels along through the country with the cholera, and calls off thousands upon thousands. Does he not sanction 'wholesale murder?' We are trying the Bible by the God of nature, and I will ask you, as a jury sitting on the trial, if, so far, the God of nature is not likely to be quite as bad as the God of the Bible? But, sir, we do not stop here—we go further. You complain perhaps, that the God of the Bible authorized Moses to exterminate whole nations—wholesale murder you may call it, if you please. How has the God of nature acted in this respect? I beg leave to refer to Bolingbroke.\*

\* He was an infidel but not an atheist.

It is in his views on the subject of evil, in his Works, vol. v., pp. 403, 404. He says:

"True it is that men are sometimes involved in general calamities, which they can neither foresee nor prevent, such as inundations, earthquakes, pestilences, and the entire devastations of kingdoms or provinces by savage and barbarous people, like the Huns of old, or the Spaniards, in later ages. But these calamities are rare. They may be considered as chastisements, for chastisements are reasonable when there are any to be amended by partaking of them, or by being at least spectators of them. They may be considered as mere effects, natural, though contingent of matter and motion in a material system, put in motion under certain general laws. If they are seen in the first light (*i.e.*, chastisements) they should teach mankind to adore and to fear that Providence which governs the world by particular as well as by general dispensations. If they are seen in the second (*i.e.*, as mere effects, etc.), they should suggest some other reflections which are not without their utility neither.' On page 438 Bolingbroke says: 'Cotta, who exercises greater injustice toward God than any of the tyrants he quotes did toward men, is much scandalized that those two eyes of the Mediterranean coast, *Corinth* and *Carthage*, were put out, etc. But how did he know that Mummius and Scipio (the Roman generals, by whom these cities were destroyed) were not instruments of the justice of Providence, as well as of Roman policy and passion? The worst men, and the Romans were none of the best, are employed to punish the worst. None so fitted to the task. They are the instruments, and in their turn the examples of divine justice. The wealth, the splendor, the magnificence of Corinth were great, but Corinth was a sink of iniquity. Carthage was a great and powerful state, but the Carthaginians were a faithless, factious, and cruel people. Might not these be the remote and true causes (of the judgment of God upon them), whatever the immediate and apparent were of their destruction?'"

"Now, sir, here is one who is talking of the God of nature. He admits it right, and undertakes to justify the God of nature in suffering those two eyes of the Mediterranean Sea to be put out. For what reason? 'Why,' says he, 'they were abominably corrupt.' Therefore the God of nature was justified in causing them to be destroyed, and destroyed, too, by the wickedest of men. Now I ask this intelligent congregation, whether the cases are not parallel with the God of the Bible; and whether the God of the Bible is to be condemned by the God of nature? What was the reason which the God of the Bible himself assigns, why Abraham was not yet to possess the land of Canaan? Why his posterity were to be kept out of that land for centuries to come? Turn to the Bible itself and hear what it says, Genesis xv. 13-16. After speak-

ing to Abraham of the bondage of his children in Egypt, he says, 'But in the fourth generation they shall come hither again.' Now mark, 'For the iniquity of the Amorites is not yet full.' What is that, sir? Why, the God of the Bible did not allow Abraham to possess that land, or injure its inhabitants, for the reason that their iniquity was not yet full; but when it was full—as Lord Bolingbroke says, the iniquity of Carthage and Corinth was full—then, sir, the God of the Bible did the same thing that the God of nature did.

"Now, sir, how are you going to condemn the God of the Bible by the God of nature? Whoever will take the history of the world will find that the God of nature has suffered and countenanced the same crimes which it is affirmed the God of the Bible has; and without spending time to go into details, we will say that the God of nature has countenanced, sanctioned, and sustained (exterminating war, Lord Bolingbroke himself being witness on the subject; so the God of nature is a 'wholesale murderer.' Sir, if the God of the Bible was, so is the God of nature; and once judged by that law, the Bible stands at least on an equality with the God of nature, or with natural religion, if you like the expression better.

"But 'the God of the Bible is a very cruel God.' The God of the Bible is represented as 'commanding parents to stone the child to death; Abraham is commanded to butcher his son'; and, says my friend Wright, 'I have been asked if I would do such a deed, if God commanded it? No, I would not; but I would cut the throat of such a God.' Well, I was a little surprised at that remark of my good friend Wright, because, formerly, when a *follower of Jesus*, he was a peace-man—a non-resistant. (Applause.) Formerly, if a man should take his child and dash out its brains before its eyes, he would not strike him to keep him from doing it; but he has changed since he has become a worshiper of the God of nature, and is now a war-man to the knife.

"But my friend Wright will have to butcher his God, and cut his throat, as sure as life; because the God of nature has given the command to delicate mothers, and compelled them to *butcher* their own children, and *eat* them too! Is it, or is it not a fact, that in sieges of cities, where they have been driven to desperation for lack of food, mothers have killed their own children, and eaten them to preserve their own life? What was it that commanded them to do this? '*The God of nature!*' (Applause.) The God of nature,

when he saw that they were like to starve to death, commanded them to 'butcher' their children, and they actually did butcher them! Has the God of the Bible done anything worse than that? No, sir. The God of nature has shown himself to be altogether as guilty as the God of the Bible; and if my friend Wright is true to his declaration, he will have to take his knife and cut the throat of *his* God of nature. 'The God of nature,' he says, 'never did send earthquakes to kill men—earthquakes are natural omens.' They are then the *natural actions*, I suppose, of the God of nature; are they? If it is not understood in this way, I confess myself incapable of telling how it is understood.

"But our friend Wright is very accommodating to the God of nature. If he were half as accommodating to the God of the Bible, he would not find so much difficulty. I should like to know what can be found in that manifestation of the God of nature that goes to prove his goodness. Can the God of nature speak to men really in any way possible? If he can, why did he not give them some notice that he was going to destroy such a section of country, and that they must move away from it, else he would destroy their lives? How good he must be to destroy all their labors, and destroy their families? 'But the man would not have been hurt when the lightning fell from heaven, if he had not been in the way of it.' Indeed he would not! But did the God of nature tell him, when he was walking along, that he was going to get in the way below? Did he not suffer him to go on, and dash him to death in a moment?

"There is one other point that I shall notice in the remarks of my friend Wright this morning, particularly. He tells us that Jesus was good—a good man. Thank him for that. He says that Jesus founded a sect. Any harm in that, friend Wright? [MR. WRIGHT—'Yes.'] Very well, how did he found it? In any other way than you are founding a sect now? [MR. WRIGHT—'Yes.'] No. Well, but what of that? Was the sect good at the outset? Yes; my friend Wright acknowledged that the persons concerned in it, at the outset, were good men. [MR. WRIGHT—'Yes.'] I thank him. The men that were first concerned in founding this sect were good men, true men, faithful men, Christlike men; and they demonstrated their integrity to the truth, by contending for the truth even unto death, at the hazard of their lives. What then? Since that period this sect have become corrupt and done certain things injurious to society. I am rather glad

my friend Wright said, that 'those who *assume* to be this sect have had an injurious influence upon the world.'

"He says these men do not belong to Jesus. What, then, have they to do in pouring contumely upon this sect or the system Jesus introduced? Why bring them to this stand, when he says himself that 'they have no affinity to Jesus?' He has given us the argument. He has told us that Jesus was good—that the men to whom he committed this work were good and true men. He has now told us that those who *assume* to be of that class, 'act just as contrary to Jesus and his first ministers, as Satan does to God.'"

The sense of the community at Hartford on the subject of the defence may be seen in the following resolution, passed, among others, at a large meeting of the citizens held the evening after the Convention adjourned, at which Leonard B. Griffin, a Methodist minister, presided :

*Resolved*, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures, during the recent Convention.'

REMARKS BY THE EDITOR.—That Convention on its first meeting had determined when it adjourned to do so to meet in the same place in January following ; but for some reason that plan was not carried out. After its close the President of the Convention, JOSEPH BARKER, an Englishman, came out an *Atheist*, and preached "*There is no God*" for a few years. I am glad to say that finally he renounced atheism and infidelity and returned to Christianity with a sorrow-stricken heart for his past course, and confessed the barrenness he had felt in his infidel career.

The editor of the BIBLE EXAMINER has never, for a moment of his life, doubted the truth of Christianity and of its invaluable character ; but he has expunged from that pure fountain, what he has been convinced was only the "traditions of men" ignorant of the true character and government of the God of the Bible, who is "A just God and a Saviour" (Isa. xlv. 21), and whose name and nature is "GOD IS LOVE."—1 John iv. 8, 16.

## THE DIVINE DISPENSATIONS. OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—No. I.

BY THE EDITOR OF BIBLE EXAMINER.

INTRODUCTION.—That God had a plan for the government of the race of Adam before the world began, will scarcely be denied by any believer in His being and attributes : that such plan was matured in a perfection and with such wisdom as to forbid the idea of change or disappointment must, also, be admitted ; for with God there "is no variable-ness, neither shadow of turning" (Jas. i: 17) : and Jehovah himself says, "I am the LORD, I change not."—Mal. iii: 6. Men are prone to think that God is, like themselves, liable to mistakes, and under the necessity of altering or changing his plan to suit circumstances unforeseen. But no such idea is admissible in the administration of that Being who is infinite in all his attributes ; and, hence, cannot but be perfectly acquainted with all the possible workings of a system which is altogether of his own production and arrangement, "declaring the end from the beginning" (Isa. xlv: 10) ; and has challenged false gods, saying, "And as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ; and the things that are coming, and shall come"—Isa. xlv: 7. "As for God, his way is perfect."—2 Sam. xxii: 31, and Psa. xviii: 30.

Enough testimony has been presented to show that the idea of failure in any part of God's plan at creation, or that it has been changed is without foundation, and is, in fact, an impeachment of the Divine attributes ; also, it is a reproach on the divine government, which is not becoming in a creature born of the dust by the Divine power and wisdom. Let it then be a settled point with us all, that there has not and never will be nor ever can be any failure in the creative or administrative work of God, or any cause arise for which his plan from the outset, should need or has received any supplement, alteration or amendment. The whole work of creation and redemption was as fully in the Divine mind before the work began as it is to-day or ever will be. Yet the development of His plan has been, and will continue to be gradual ; so that of any age it may still be said, it knows only in part. These gradual developments are what I call "DISPENSATIONS," succeeding each other in God's appointed times, until, "according to the purpose of Him who worketh all things after the counsel of His own will" . . . "that

in the DISPENSATION of the FULLNESS OF TIMES He might gather together in one all things in Christ."—Eph. i: 10-11.

That God has "times and seasons" for all these developments, is true; but they are "in his own power" (Acts i: 7); and the veil is only taken off at such periods as He chooses. The manifestation of his purposes have all been gradual; suited to the age or dispensation then opening.

#### THE ADAMIC DISPENSATION.

This was the first relating to our race. It embraced the entire work of creation and the trial of the first man. The period, at first, is marked off by days: each successive day bringing forth some new development of creative power and wisdom; all speaking forth the goodness of God and manifesting Divine love. When the finishing work was brought forth, and man stood up on the earth as its lord, God manifested his love for man by giving him "a help meet," or one suitable for a companion in the trial that was before the race. A residence was provided for them as a source of joy and comfort, and as a symbol of that designed as their final habitation; thus giving them a foretaste of "the joy set before" them, when the full work designed by the CREATOR should be accomplished. But how was the new-made man, whose eyes were just opened on the works of God, to know the value of his possessions and the love of the CREATOR, while as yet he had no experience of evil—no contrast of the state he was now in?

What should we think of the parent who, having a child born to him, should keep that child always in the state or condition of a helpless infant, a toy in his house, and never send him forth to learn for himself how to live and how to appreciate his father's kindness and love? Would not all say, "That father is ruining that child, and he will never be good for anything if kept wholly indoors as a mere pet?" The cry would go forth, "Send him to battle his way for himself, and let him learn to provide for himself. In that way he will appreciate the goodness and love of his parents, and be possessed of an amount of happiness to which he must have been an entire stranger all his days, had he not been sent forth to the work of conflict where all his powers and faculties could be developed; thus arriving at a knowledge of himself and his capabilities which he would otherwise never have known. And though he might have thought his father dealt hard with him when he put him in the school of trial and develop-

ment, he will at length see, feel, and confess that it was love in that father that led him to deal with him in what seemed so severe a manner while he was inexperienced.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast: all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR's love, or the unbounded happiness God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would never have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness; I make peace, and create evil; I the LORD do all these things."—Isa. xlv: 7. The introduction of evil, then, was of God's appointment; but sin is another matter. Man's SIN was in not *waiting* God's time for the knowledge of the evil; he ate before the injunction was removed, and learned evil in a way to make it far worse to him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest good of the race, in the end.

Of this latter fact, God gave, on the spot and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i: 29); "Bruise the serpent's head" (Gen. iii: 15); "Destroy the work of the devil" (1 John iii: 8); "Destroy death."—1 Cor. xv: 26; Heb. ii: 15, and Rev. xx: 14.

Adam's transgression has been magnified by theologians, and God represented as exceedingly angry, taking vengeance on the whole race for the one offence of Adam, etc.; all of which representations give a false view of the MAKER's character and designs toward the race. True, Adam and all his posterity were excluded, temporarily from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life and a deliverance from death. All

this was promised, it is true, under a *veil* in that dispensation; but no less real on that account, as God has more or less veiled all his promises and designs toward the children of men; which veils are removed in His own time, as we shall learn as we proceed. The exclusion of man from the tree of life, and subjection to death, as, also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained, to the dishonor of the CREATOR, as if he had been a blind adventurer who undertook a work which he had neither skill nor power to accomplish and did not know what the result would be. Such thoughts of God, the CREATOR of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development—"his eyes were" not "opened" to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself; or it might relate to an action which was not wrong in itself, but made so by a command.

Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by a command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his MAKER's time for withdrawing that prohibition, he would have come to the knowledge without the entrance of *death*. Adam's sin, then, was not of the highest character; *i. e.*, it was not doing that which was evil in itself; but it was evil because he was commanded not to do it; he sinned not against a *moral* precept, but against a *positive* one; yet this was sufficient to "open his eyes" to a knowledge of good and evil, though the act was not, in the design of his MAKER, to fix his final state; as a RESTORER was provided "before the foundation of the world" (Eph. i: 4, 5, 9, 10), and proclaimed immediately after the transgression (though veiled) in the declaration of the triumph of the "seed of the woman."—Gen. iii: 15.

Man sent out from Paradise, goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delights, to which he had a promise of restoration after a season of painful trial, which, under Divine grace, shall prepare him for a higher enjoy-

ment than he ever could have possessed without it.

It must be apparent to all that the plan was to be opened by various stages, as the work of creation was; though both contained a grand whole, or an ultimate perfection, when evil should have an end, and the glories of the whole plan be fully opened, justifying the means and stages employed to bring about the consummation; and manifesting the infinite wisdom, power, and love of the CREATOR to all created minds; thus bringing glory to God and producing unlimited confidence or trust in him by all intelligent creatures; so that unhesitating and cheerful obedience to his will, will ever after be yielded as our highest joy and happiness. A glorious result to our race.

I have brought my subject beyond the Adamic Dispensation into what, by distinction, may be called,

#### THE ANTEDILUVIAN DISPENSATION.

This extends from the knowledge of good and evil to the flood; and seems to be little else than a manifestation of the animal nature of man; though there are sufficient exceptions to show that man is capable of a spiritual development. The main persons of this last class were Abel, Seth, Enoch and Noah. These doubtless had many of their posterity to go with them in the service of God; for we are told, after a son was born to Seth, "Then began men to call upon the name of the LORD"; or, as the margin reads, "Then began men to call themselves by the name of the LORD."—Gen. iv. 26. "Enoch walked with God; and *died* not; for God took him."—Gen. v. 24. I have supplied the word "*died*" for "*was*," because Paul thus interprets the language in Heb. xi. 5, "By faith Enoch was translated that he should not see *death*," etc. Noah was a righteous man, and survived the antediluvian dispensation. All others of that dispensation, except the four persons named and their immediate descendants, seem to have lived after their animal nature, developing it down to a great age; thus showing that great age does not insure a spiritual development in men, but rather the reverse; the animal prevails, so that the shortening of life seems to be in mercy to man.

The general laws of the dispensation now under consideration are not revealed clearly; but some there doubtless were, or we should not hear of "the sons of God" in distinction from "the daughters of men."—Gen. vi. 2. It seems these "sons of God," or the class

known as calling "themselves by the name of the LORD," were tempted and overcome by the "*fair daughters of the sons of men*"—men who had no higher object in life than self-gratification, like the vast multitudes in all ages hitherto. These connections among the antediluvians brought on a general apostacy from the service of the LORD, so that Noah, only, remained true.

That this dispensation was designed to fix or determine the *final* state of the antediluvians cannot be proved. God's great scheme of human redemption by a second Adam was yet under a veil; they, at best, had only intimations of it; sufficient, however, to involve them in personal guilt, which would be punished by the destruction of their animal nature; to the government of which they had given themselves up; which destruction was to be a warning to men in after dispensations against "living after the flesh."—See Jude 6-8; 2 Peter ii. 4-10; and Romans viii. 13. The multitudes of the antediluvians had no clear conceptions of God's plan for their deliverance from sin and death, and that they were among the "all men" for whom "Christ" would "give himself a ransom"; the revelation of this truth was reserved for them to a future state or period—it was to be made to them *after* the "ransom" was actually made. This is evident from the language of an apostle, which, however it may be veiled, or obscured, nevertheless shows that at some period *after* Christ's death something would be preached to these antediluvians. The apostle says, "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death *in the flesh* [in which the sins were committed,] "but quickened by the Spirit: by which, also, he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing."—1 Peter iii. 18-20. As to the exact time when this preaching was done, or is to be done, there may be doubt; but that it has been done or will be done under the personal administration of Jesus at some time subsequent to his death in the flesh, there can be no reasonable doubt: besides, this view is confirmed by Peter's language in the following chapter, where he speaks of the "quick and dead" being judged. He says: "For, for this cause" (because they are to be judged) "was the Gospel" (to be?) "preached also to them that are dead, that they might be judged according to men in the flesh" (because it was in the flesh they sinned, and in

the flesh Christ was put to death for them), "but live according to God in the spirit"; or *by* the Spirit, then to be given them, by which they come to see Christ as their REDEEMER and DELIVERER; and their final state will be determined by their reception or rejection of him when he is thus manifested to them.

In the antediluvian dispensation the works of the animal man were fully developed under a life-training; and it was shown that men need and must have aid, foreign to themselves, to enable them to rise out of the animal into the spiritual, in order to an endless life and immortality. Such a training seemed to be devised by infinite wisdom for the ultimate good in the highest degree; and evil in its worst form was suffered to be worked out in the animal man for a development of its incapacity to answer the higher state for which man was designed by his CREATOR. The animal has its use in the present state, and may be abused as well as used; whatever it may be, the CREATOR can and will overrule all to the advancement of the higher end He had in view at man's creation; and to bring about this result He will neither change, alter, nor amend His plan, made before the foundation of the world. This view removes all grounds of fear that God will not fully accomplish all that He designed or has promised. Nothing can possibly defeat His purposes concerning the race. "His counsel will stand, and he will do all his pleasure."

### A KEY TO JOHN v: 28, 29.

BY MRS. L. R. K. BISHOP.

SEVERAL years after I embraced the "Life Views," I remember, in company with Sister Helen Robertson, entering upon a somewhat careful investigation of John v., with the object of getting a clearer view of the much wrangled over verses, 28, 29. Failing to see (after doing our best) the legitimate bearing of the context as related to our own, or any other view of the above named texts, Sister Helen exclaimed, "I do not believe we have got the key to this yet!" I have thought of that remark many times since with approval, and I feel certain she was right, now that I have found a key that seems to turn back the bolts easily, and without violence, and displays a harmony, not only of the different parts with each other, but with the great plan as revealed elsewhere.

Whether I shall be able to make this apparent to your readers may be doubtful; but with your permission I will try.

The occasion which called out the language we shall consider, every sentence of which is pregnant with meaning, was this: Our Saviour had just healed the man at the pool of Bethesda, and the Jews persecuted him because it was done on the Sabbath. He justified himself on the ground of having only followed his Father's example, who had worked up to that time. They thought this gave additional ground of complaint. "For he not only had broken the Sabbath, but said that God was his Father, making himself equal with God." The language which commences our subject, and which I will quote from the Emphatic Diaglott, was his reply to this charge; it is as follows: "The Son can do nothing of himself, except what he may see the Father doing, for whatever He does, these things also does the Son in like manner. For the Father loves the Son and shows him all what he himself does, and greater works than these will he show him that you may wonder. For, as the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases."

In view of the custom, unhappily so prevalent in some quarters, of mercilessly wrenching and squeezing certain prophecies until their own authors would not know them, in order to force them into niches they were never designed to occupy, for the reason, that to accept them, according to their plain and obvious import, involves the resurrection of their subjects to natural life. We may well stop here and enquire, not only who gave natural life in the first place, but who restored it to the son of the Shunamite, and to the man whose stilled pulses beat again as soon as he had touched the bones of Elisha? Certainly the power was not in man, much less in the bones of a dead man, to restore life. If this was the work of the Father, and all things which he does the Son does in like manner, even to making alive the dead, examples of which he will yet give them, or "greater works" than healing the sick that they may wonder, who will dare affirm that "Christ has but one kind of life to give," that he is not "thoroughly furnished" to every work the plan requires of him! But what does the plan require? The next two verses give us the key to the situation. "For the Father does not even judge any one, but has given all judgment to the Son; so that all may honor the Son even as they honor the Father. He who honors not the Son honors not that Father who sent him." Much depends on a correct answer to the questions what judgment is this which is so

entirely committed to the Son, and when does it take place?

That this is the judgment which decides the final destiny of the race is certain from two considerations: First, the very fact that it is given into the hands of the Redeemer proves it to be that judgment contemplated in the redemptive plan which is being wrought out by him, and as that plan is never to be followed by another, man's final destiny must depend on his acceptance or rejection of its provisions.

Secondly, in this judgment the Father does not participate, he "does not even judge *any one*" in this judgment. But that judgment which "came upon all men to condemnation" was the direct work of the Father; so also those judgments of both nations and individuals, the history of which forms so large a portion of the sacred records. What an argument is this to prove all past judgments but temporal, and not designed to fix the final destiny of those concerned; the judgment which does that having been committed to the Son.

But when does that judgment take place? Let Paul answer: "It awaits men to die once, but *after this* a judgment." Again, "He has established a day (a period of time) in which he is about to judge the habitable in righteousness, by a man whom he has appointed, having furnished a proof to all by raising him from the dead." Once more. It was through no inadvertency of his that in enumerating the foundation principles of the Christian system, he places "eternal judgment" after "the resurrection of the dead." But I hear my brother saying, "*Now* is the judgment of this world," putting peculiar emphasis upon the word *now*.

All must admit that while the word *now* is often used as an adverb of time, it can be just as legitimately used in *this sense, in consequence of* something said or done before. The only question is, in what sense is it used in the text under consideration? This the context must decide. Allow me to suggest, then, that if the sentence quoted teaches that the judgment of the world is *now* taking place, the next clause teaches just as certainly that the Ruler of this world is *now* cast out. And as this was said more than eighteen hundred years ago, and as the age to which it is applied is nearly ended, I submit whether for the entire period named, "the Ruler of this world" has not held the balance of power in the world to a remarkable degree; and whether he is not yet particularly lively for a "*cast out*" Ruler? But let us bring the text "to the spot where it claims parentage" and

see if we can learn its real significance. It will be found in John xii. 31. In a previous verse Christ says, "If the grain of wheat, falling into the ground should not die, it remains alone; but if it should die, it bears much fruit." The thought of death evidently distressed him, for he says, "Now is my soul troubled, and what shall I say? Father save me from this hour. But on this account I come to this hour. Father, glorify thy name. Then a voice came from heaven, I both glorified and will glorify again." Turning to the crowd he said, "This voice has not come on account of me, but on your account. There is *now* (in consequence of the fact that the Father's name will surely be glorified by the death of the corn of wheat, so it may bring forth much fruit), there is now a judgment for this world; the Ruler of this world shall now be cast out. And I, if I be raised on high from the earth will draw all (his subjects) to myself." Surely this is all plain and very satisfactory.

Let us turn again to chapter v., and in the verse following those we have been considering we read, "Indeed, I truly say to you, he who hears my word and believes Him who sent me, has *eternal* life, and comes not into judgment, but has passed out of death into life." This presents a new phase of the subject. It brings to view a class who hear the words of Christ, believe Him who sent him, receive the regenerating principle of spiritual life and do not come into the judgment of the preceding verses—the judgment of the world, having passed out of death into life before that judgment takes place.

Is it an isolated text of Scripture which thus teaches the prior preparation of an elect "people for a purpose"? Is it not rather like the "goodly bough" of Joseph, "whose branches run over the wall?"

The Bible seems full of allusions to such an arrangement, and it was even declared from the beginning in a figure. I am not a patron of "home industry" when it takes the form of type manufacturing; but I accept with pleasure those types which the Scriptures clearly prove to be such. That the first Adam "was the figure of him that was to come" is plainly stated, and is also proved by calling Christ the "Second Adam." As the first Adam could not enter upon the work of generation committed to him, until he had been first cast into a "deep sleep" and a helpmeet for him prepared, who was bone of his bone and flesh of his flesh, so the second Adam does not enter upon his great work of *regeneration* until he has first tasted death for

every man; and his bride, who is also his body, "of his flesh and of his bones," has been fitted up for her work in the divine arrangement. It can with propriety be said that Eve was created in Adam; but her development as "the mother of all living" was subsequent, and was entirely exceptional; no other woman ever had such an espousal! So the Church, the elect bride of Christ, was "chosen in him before the foundation of the world." Is it strange then that her development as such, during the time of her espousal, should also be exceptional? Had it been the plan of God that Christ should administer the judgment of the world alone, this might not have been necessary. But "know ye not that the saints shall judge the world"? Hence the necessity of a prior preparation. But when the marriage of the Lamb shall have come, his wife having previously made herself ready, then "The Spirit and the bride say *come!* and let him who hears say *come!* And let him who is thirsty come; let him who wishes, take freely of the Water of Life." That very "Water of Life" which John had just seen proceeding from the throne of God and the Lamb; on either side of which was the "Wood of Life," whose leaves were for the healing of the nations; thus fixing the chronology of the invitation.

This invitation commences the great work of the world's regeneration; and "In the regeneration, when the Son of man shall sit on the throne of his glory, ye also (the twelve) shall sit on twelve thrones judging the twelve tribes of Israel." There we see the time of judgment is also the time of regeneration; and somebody has had a prior experience of both, inasmuch as they sit on thrones as judges, instead of coming into that judgment as the subjects of it. How the magnet of a true exposition, when thrust into the mass of divine testimony, attracts everything on the given subject harmoniously to itself, nothing is repelled—nothing stretched because too short or cut off because too long.

The next verse reads, "Indeed I assure you, that an hour comes and now is, when the dead will hear the voice of the Son of God, and those having heard will live." That this language refers to those examples of the restoration of natural life. He was about to give in the resurrection of Lazarus, the widow's son, and the daughter of Jairus, which would fulfil his previous promise to show them "greater works" than healing the sick, that they might wonder, I have no question; and the next verse seems to confirm the idea: "For as the Father has life in himself, so he

gave also to the Son to have life in himself."

That the Father is the great source of both natural and spiritual life no one will question; and that he has given the Son to partake of his fulness in this respect seems clear, and the two preceding verses furnish examples of his ability to bestow both spiritual and natural life as occasion requires.

The necessity of being thus thoroughly furnished for the work before him becomes apparent when we consider the true import of the next verse: "And He gave him authority also to execute judgment, because he is a Son of man." That it is in consideration of his being the Son of God that he has received life to bestow, and it is as the Son of God that the dead hear his voice and live, is certain; but this administration of judgment is put into his hands because he is the Son of man. And why? For this reason: when he took upon him our nature, he became the "kinsman" of the race; and though it cost him his life, ours being a condemned nature, he thereby secured the "right to redeem," according to the Father's own arrangement. Now his necessity as a Redeemer of having the power to bestow both natural and spiritual life becomes evident when we consider the difficulties the race is involved in, with which he has allied himself.

It has sometimes been argued, that man's great crowning difficulty is death; that death which has hung like a pall over the race since "by one offence (in which all were represented) judgment came upon all men to condemnation." But this is a mistake. The great difficulty lies in *whatever made that death a necessity*. This was *animalism*, pure and simple, of which the first transgression was but the legitimate development. It was the work of the first Adam as a generator to produce a purely animal nature; but God never designed to preserve it unto life eternal, unless there was first added to it that element of spiritual life which from the very beginning was for this purpose vested in the Second Adam as a *regenerator*. And for this reason the natural—carnal—or animal nature "is enmity against God, it is not subject to the law of God, neither indeed can be"; and the only way to bridge the chasm is to engraft on to the natural stock a principle of spiritual life, which will by the very operation of natural law produce fruit, not in harmony with the nature and character of the stock, which is *animal*, but of the *scion* grafted into it, which is *spiritual*; thus producing an at-one-ment.

Now as in the wisdom of that God, who can neither err nor be unkind, death has been permitted to sweep into the charnel house

millions of the race before they have reached an age making it possible for them to comply with the conditions on which the above named principle is bestowed, and other millions have gone down in death, having never heard that there was such a principle to be secured, the necessity becomes apparent to every thinking mind for the "Kinsman" to possess the power to bestow natural as well as spiritual life; otherwise the majority of the race must perish through no fault of theirs, but in consequence of this weak spot in the plan. Let us thank Heaven that such weakness is all in men's theories, as the next two verses will abundantly prove. "Wonder not at this (at the principles laid down for they will be demonstrated), because an hour comes in which all those in the tombs will hear his voice and will come forth: those having done good things, to a resurrection of life, and those having done evil things to a resurrection of judgment."

This paper is headed "A KEY TO JOHN v: 28, 29," and now that we have reached, in our investigation, the designated verses, so plain and obvious does their import appear in the light of what precedes them, that nothing more seems necessary to be said. But lest some inattentive reader should still be wondering why a class, acknowledged as doers of evil, should be raised to judgment, with all that word intrinsically means; first, a *trial*, and then a *decision, with its results*, instead of being raised for *punishment*, which is the last act of judgment when it results in condemnation? I remark: We have already seen that the only way that any member of the race can be fitted up so as to make it possible for him to "do good," is through the power of the regenerating principle deposited in the Second Adam; all others "do evil" as a result of their connection with the first Adam only. "That which is born of the flesh is flesh"; and "they that are in the flesh cannot please God." Now to resurrect them (or leave them in the grave) for punishment, is to punish them for being born of the first Adam, unless it is claimed that they have all had an opportunity to avail themselves of the remedy provided in the Second Adam, to help them out of the flesh into the spirit. This idea no sane mind will, in the light of facts, for a moment entertain.

How then can this lack of opportunity to obtain what is so essential be explained only on the principle named by Paul: "The earnest expectation of the creature (*all mankind*; Prof. Wilson) *waiteth for the manifestation of the sons of God*." On this very princi-

ple Christ did not pray for the world, but only for those who had been given him out of the world, for they only were having their final trial, or judgment, the result of which is the resurrection to life brought to view in the 29th verse. And those deemed worthy to obtain *that resurrection of the dead cannot die any more*; for they are the children of God, being the children of the resurrection named. In other words, that principle of spiritual life which had previously renovated their moral nature, at last takes hold of the physical, and changes it from mortal to immortality. This change, it is my settled conviction, is an attainment that will only be reached by the bride, "which is his body, the church," that she may be like her head, and fitted for that close union, and familiar association with the Father, "who only hath [underived] immortality," and his only begotten Son, "the first-born among many (adopted) brethren," which such a relationship implies.

Let me close by asking those who talk as though they thought the exceptionably severe preparation of the bride for her position, will hardly say if the world is to have a probationary existence afterward. Is it nothing that the Royal Bridegroom will in that day acknowledge his Bride before the Father and his holy angels? Is it nothing to be received as an honored member into such a family circle?

*West Meriden, Conn.*

#### PRE-MILLENNARIANISM.

THE ARGUMENTS OF PROF. BRIGGS AND "THE NEW YORK EVANGELIST" AGAINST IT EXAMINED.

BY P. ALLING.

In the Second Advent movement of about forty years ago there was an "eye to see and an ear to hear" upon this great subject. There was then (as well as now) laborers in the field whom the Lord honored and blessed with a large measure of His Spirit wherever they went. The proclamation then made stirred up all classes to inquire and to search the Scriptures "to see if those things were so." Many honest-hearted and devoted Christians from the various denominations believed—as also not a few of their ministers—its truthfulness, and were quickened and greatly blessed in its reception and in aiding forward the work. These things were witnessed by the orthodox churches of the land, which brought to the front the presidents and the learned professors of the theological institutions of the denomination, with the D.D.'s

and other clergy in hostile array against it. Prof. Stewart, of Andover, Mass., took the lead, and threw out his "Hints upon Prophecy," assuming that all the periods and the events, measured by those of the Book of Daniel, had their fulfilment prior to and in the wars of Antiochus Epiphanus against the Jews and Jerusalem; and those of Revelation were fulfilled by Nero and other Roman emperors of the first century, and that the prophecies of Christ, pertaining to his second coming, in Matt xxiv., Mark xiii., and of Luke xvii. 21., were all fulfilled at the destruction of Jerusalem.

These interpretations were endorsed by, and echoed and re-echoed throughout the land by all classes of the clergy, as an effectual quietus to his hated doctrine.

The promulgation of such arguments were, to honest and intelligent minds, much as expressed by Prof. Charles Finney, when asked why he did not stand up with President Mahan and Profs. Coles and Morgan in their opposition to Elder Charles Fitch when he discussed this question with them in 1842 at Oberlin, replied: "Their arguments are so weak I am ashamed of them." This opposition continued till after the time movement of 1843-4 passed, when their mode of warfare was changed to a dead silence. From that time to the calling of the Prophetic Conference last summer, they were apparently as lifeless as the turtle with its head and feet drawn in under its shell; but the announcement of that meeting and its action was, to them, like applying a coal of fire to the turtle's back, which at once stirred up the latent fire of opposition to this doctrine. This renewed energy brought again to the front the same class of learned professors and of D.D.'s and other clergy, armed with weapons quite different from their predecessors. It is true that in their published history of Pre-millennarianism they have jumped entirely over this eventful epoch as beneath their notice (as also did the New York Prophetic Conference); yet, nevertheless, their former inglorious defeat is not forgotten. That experience taught them this long-to-be remembered lesson, that the literal reading of the inspired word is hard testimony to confute or twist, so as to make it teach an opposite doctrine from its natural import. This fact has led them to adopt this very remarkable mode of warfare, both aggressive and defensive, of dispensing entirely with Bible testimony, and to substitute in its place the historic faith and action of the Church, with her councils, decrees and confessions of faith, as proof positive why ortho-

doxy should now repudiate this doctrine and not allow its introduction into their respective churches. Very soon after the publication of the call for that conference Prof. Briggs (of Princeton, N. J., if I mistake not) commenced a series of articles in the New York *Evangelist* (the accredited organ of the Presbyterian Church of the United States) against this doctrine, predicated wholly upon the standards of the Church, and ended in the number of the 9th January last. In the same number appeared an editorial endorsement of the Professor's arguments and conclusions as follows: "We hold to the doctrines and standards of the Presbyterian Church—the grand old historical faith"—and adds: "That the reader may understand precisely the points which Prof. Briggs claims to have established we restate them here: 1st. That the Westminster standards, in their historic sense, excludes Pre-millennarianism from orthodoxy. 2d. That the Reformers and scholastic divines of the sixteenth and seventeenth centuries repudiated Pre-millennarianism. 3d. That the Ante-Nicene Church excluded Chiliasm by its various creeds, liturgies and Church authorities, and that the Post-Nicene Church knew nothing of it, except in a few heretics and obscure men, and that it was buried for a millennium of Church history. 4th. That ancient Chiliasm originated in Jewish and Ebonite Apocalypses, and that while it has been held in moderation by a few respected divines in ancient and modern times, yet its historic recurrence has been in connection with such heresies as Montanism, Anabaptism, the Fifth Monarch, Irvingism and Plymouthism. 5th. That the men in the late Prophetic Conference have set themselves in antagonism to the Evangelical Churches, by charging them with declension from vital doctrine and heresy, and through the organization of a permanent committee for the propagation of such a type of Pre-millennarianism as has ever been, and must now be, condemned by the historic churches."

The editor generously offered a limited reply to some few of the champions of this faith, but confined them "strictly to the historical question, and not to depart from it even to discuss the Bible argument." In subsequent numbers of that paper is published Prof. Craven's reply (who was a prominent member of the New York Conference) to Prof. Briggs' historic statements, and makes some important corrections, particularly in relation to the composition and action of the Westminster assembly in relation to this subject. From which it appears that, instead of that assembly

excluding this doctrine, it was tolerated; that its moderator and quite a number of its members were Pre-millennarians, whose councils were in high repute. In the number of February 13, Prof. Craven quotes from the standards of the Westminster Confessions the following: "All synods or councils, since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help to both." "The teachings of our 'standards' is that the first, the highest, the only infallible standard of our Church is the word of God." He also shows that for the first 200 years after Christ no other doctrine than the personal coming and reign of Christ during the millennium was known to the churches. He further shows that the declensions of the next two centuries and departures from this and other Bible doctrines laid the foundation for the development of the papal apostasy, etc. Now, as Prof. Briggs makes the Ante and the Post-Nicene Council the historic basis of his "historic church" to disprove Chiliasm (as specified in the editor's statement, No. 3), of course his historic church of that epoch, and onward for "a millennium," must necessarily include not only the basis of the papal apostasy, but also its superstructure, for at least one thousand years of its palmiest days! This claim certainly places the orthodox historic churches of that age, as well as of the present day, that have and do repudiate and condemn millennarianism upon such testimony in very bad company, and, if thus found in the final day, must be sharers with the mother Church in the judgments written against her.

Mark this. If the mother Church is to be condemned for the liberty she has taken of exalting the decrees and confessions of the Church above the Word of God, and then of trying and condemning as heretical doctrines, drawn from the Bible itself by those Church historical standards, was wrong, why is it not equally wrong for her protesting offspring to do the same thing?

Such action is at variance with their own acknowledged confession (above quoted), "that the first, the highest, the only infallible standard of our Church is the Word of God." By this standard are all honest-hearted, truth-loving and godly millennarians willing and desirous of being tried, but by no other. Till they thus do we, as a people, cannot be convicted from Pre-millennarianism, which they call heresy. We must continue to hold to "the doctrines and standards" of the Church of the living God as defined by Christ' its liv-

ing Head, and His holy apostles. This, we believe, is just as much better than the standards of the historical Church, as God is greater and wiser than men.

Norwalk, Ohio, Feb. 27, 1879.

I give the following as an ingenious exposition without indorsing it. The text is surrounded with difficulties whatever view is taken of it. The following has as few, perhaps, as any other.—EDITOR OF EXAMINER.

### THE SON OF MAN JUDGING THE NATIONS.

Our purpose now is to substitute an interpretation of Matthew xxv., which shall be free from the difficulties of the ordinary view. We hope to show that the entire paragraph applies not to the *dead* but to the *living*.

There are three classes of persons before us: those whom Christ calls his brethren, those He calls sheep, and those He calls goats.

Those whom Christ calls his brethren. We first inquire into their state, position, and circumstances outwardly, at or just before the appearance of Christ upon the throne of his glory. All this is by fair implication denoted by their having been hungry, thirsty, naked, strangers, sick, and in prison, representing a complication of unparalleled troubles, distresses and tribulations. Can we find in Scripture any people represented to be in those very distressing circumstances in the latter days of the present dispensation? For to such days obviously the prophecy refers. In Jeremiah xxx. are the following words in relation to the Jews: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great; so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it." This last clause forbids the application of the prophecy to anything in past history relating to that people, and must therefore point to the future.

To the same time reference is made in Daniel: "And at that time shall Michael stand up, the great prince which standeth up for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that time; and at that time shall *thy people* be delivered; every one that shall be found written in the book." Now, every Christian knows that the prophet Daniel was a Jew—that at the time he wrote the Scriptures only recognized two divisions of mankind, Jews and Gentiles, that by "his people" was meant the Jewish people, and

that at the time when Jerusalem was destroyed by the Romans, though it was a time of great trouble, yet that they were not then *delivered*, but were (those of them who survived the destruction) enslaved, and scattered among the nations and therefore that this prophecy remains to be fulfilled. The time of unparalleled trouble of Daniel's people is the time when they are to be delivered from the hands of all their enemies, and that by the coming and miraculous interposition of their long-rejected Messiah, leaving us to infer that the trouble will be the means of leading them to look for his appearing, and preparing them for saying: "Blessed is he that cometh in the name of the Lord."

Now, to this time the Saviour refers in Matthew xxiv., a chapter which ought not to have been separated from chapter xxv., as they are one continued discourse. What can be a fitter description of this time of trouble to these people than that which represents them as hungry, and having nothing to eat, as thirsty and having nothing to drink, as strangers and having none to take them in, as naked and having no clothing to put on, as sick and having none to visit them, and in prison and no one to come unto them? If this be not a description of a complication of calamities of a time and state of the unparalleled trouble, we know not what is. Here then is a prophetic description of a people looking, as to their outward state and circumstances, very much like those whom the Saviour calls "brethren." His brethren they are literally, according to the flesh.

The cause of this time of unequalled trouble to them will be their taking shelter under the power of one who will arrogantly assume the prerogatives of the Messiah. "I (said Christ, to the Jews) am come in MY FATHER'S name, and ye receive me not; if another shall come in his own name, him ye will receive." (John v. 43.) In this passage the Saviour speaks conditionally. He does not affirm that another will come in his own name, but if one should thus come he would be received by the Jews. From other parts of Scripture, however, we learn that there is one to come "in his own name," and who is described as a monster, or beast, with several heads and horns, energized by Satan, and upon pain of death claiming the homage which belongs to God only, by whose tyranny will be developed the great tribulation through which the Jews as a body will have to pass. This is the last great "Antichrist," even as admitted by post-millennial commentators. Great allowance must be made for the old writers who supposed him

to be the Pope of Rome. Antichrists, in the sense of opposition to Christ's authority, there have been in all ages; antichrists in this sense there are now, and many of them, and mixed up with all the professing Christian sects throughout Christendom, and in this sense most of the Popes of Rome have been antichrists for many centuries; but the antichrist is yet to come. How soon he may come or reveal himself it is impossible to say. But the present unsettled state of things all over the world seems to indicate the approach of the dreadful crisis called by the prophet Daniel "a time of trouble" to his people, such as they and their forefathers had never known before. And this, we believe, is the time referred to by the Saviour in the last paragraph of Matt. xxv., and that the people of whom Daniel wrote was the people whom he calls his brethren.

He says nothing here of the antichrist, or of the subordinate kings with him, or their armies, or of their doom. These matters are revealed in other parts of Scripture. They being guilty of direct acts of cruelty toward the brethren of Christ will by His coming be cut down at one stroke. These the Lord shall consume by the Spirit of his mouth, and destroy by the brightness of his coming. We would, however, notice that the Lord makes mention of no place where the gathering of all nations shall be. But in the last chapter of the prophecy of Joel the place of gathering is mentioned, and the object of it, and all in favor of Israel and Judah in the future. "For, behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and I will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land." And if you attentively consider the remainder of the chapter, you will see that the whole scene, as to place, refers to Mount Zion and Jerusalem, which we understand literally and as to persons, refers to Judah and Israel, which we also understand literally; and that this prophecy points to the future is obvious from the great moral change to be produced upon the minds and hearts of the Jews when they shall be again fully recognized as the people of God, and Christ will not be ashamed to call them his brethren.

We do not say that the prophecy of Joel and that of the Saviour are identical, only in this that both relate to living nations, and not to the dead. The prophecy of Joel, no doubt, refers to the great Antichristian confederacy,

and is identical with the slaughter of Gog, as described in Ezek. xxxix., and the battle of Armageddon, described in the Revelation, and which will end in the total defeat of the assembled hosts, and the casting of the antichristian beast and false prophet alive into the lake of fire.

But in immediate connection with this there are other nations to be dealt with, namely, those who in the time of Jacob's trouble sympathized with them, and those who withheld their sympathy. In Ezek. xxxix., after describing the great slaughter of the open enemies of Israel, it is added: "And I will set My glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." And in verse 27, the Lord, referring to Israel, speaks of being sanctified in them in the sight of many nations. And the same thing is said at the close of the preceding chapter: so that even after the great slaughter there will be *many nations* still in existence. And these we submit are the persons referred to, and not the *dead*, by the Lord when he says of himself: "Then shall He sit upon the throne of His glory, and before him shall be gathered *all nations*, and He shall separate them, the one from the other, as a shepherd divideth his sheep from the goats," &c. This gathering it is fair to assume will be a *national* gathering, but whether the separation will be national is not stated. But as soon as the separation is made, those on the right are called "sheep," and those on the left are called "goats," to denote their conduct towards those whom Christ calls his "brethren."

To those on the right hand He says, as the King: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A great deal might here be said about the "kingdom" in relation to which we are persuaded there are very great errors in the minds of millions of professing Christians. Here is a subject which would furnish matter for many articles. All we understand here by the expression "the kingdom," is what the disciples meant when they said to their Master; "Lord, wilt Thou at this time restore again the kingdom to Israel?" Mark the word "again," and you are carried back to the days of David and Solomon, when the kingdom of Israel was high above all other kingdoms, was in fact the head of all other kingdoms, and was as much an outward literal kingdom as are the kingdoms of England, France, and Russia in our day. That this kingdom of Israel will be restored, or again restored, ought to be no

matter of doubt to any man who takes the Scriptures for his guide. The prophecies on this head are too numerous to be quoted or even referred to. And there never would have been any doubt on this subject had it not been for the practice of "spiritualising" the proper names of persons and places to answer sectarian and pre-conceived views on this head. We understand by the kingdom of which the Saviour speaks the kingdom of Israel restored, and that not in mystery but in open manifestation, as in the days of David and Solomon.

The disciples asked Jesus about the restoration of the kingdom; no one need be at any loss to understand what they meant. Unquestionably they meant the literal kingdom of Israel upon earth, as it existed in the days of David and Solomon, both of whom were illustrious types of Him who is destined to be the King of the restored kingdom, and at the same time the King of all the kingdoms of the earth. If such a restoration literally was never intended we are perfectly satisfied the Saviour would have told the disciples so. But such a restoration does not rest upon the silence of the Saviour; there are hosts of prophecies which prove that such will be the case. But the restoration of the kingdom implies something more than the restoration of the Jews to their own land, something more than the building of the City of Jerusalem, and the Temple. All this may be done in their own strength, or under the patronage of the Antichrist, whom, coming in his own name, they will receive. All this then, is evidence from prophecy to show what they will do in a state of self-righteousness, and unbelief, and thereby bring upon themselves the trouble spoken of by Daniel, and alluded to by the Saviour himself, through the instrumentality of which, under the mighty working of the Holy Spirit, they will be enlightened as a people; and then comes the restoration of the kingdom with all the earthly blessings promised. Israel will again be recognized as the people of God, again be received into God's favor and friendship. And what will such a receiving of them be, but life from the dead, both to them and the Gentile nations who shall survive the great slaughter which shall introduce the millennial age?—*Selected.*

#### THE RAISING OF LAZARUS.

THE miracles of Christ were illustrations of the truths he taught; or rather they were the facts upon which his teachings were based. We are prone to theorise, and having prepared

our theories we adapt the facts to suit them. The truer way is to deal in facts and let theories and doctrines spring from them.

Man is dependent and subject to many limitations, but one of the most definite lines which mark the limitation of human powers is the line of *life*. Men can invent, plan, contrive, adapt, produce, perfect, and discover, but they cannot give life. Wisdom, wealth, and power alike stand dumb and helpless in the presence of this great problem. All the engineers, mechanics, architects, and inventors of the world could not produce a living fly. All the sages, philosophers, theorists, alchemists, and scientists that the earth has ever seen, could not give life to a single worm. All the kings, princes, potentates, millionaires, and statesmen of the world could not give life to a weed, a leaf, or a plant. All of these men together, with all the resources of the world at their command, could not restore to life a dead insect.

"The Father hath life in Himself," and we are not to trust in ourselves, but in "God which raiseth the dead." Ancient philosophers, poets, and sages dreamed and guessed and hoped for some sort of future existence. The necessities of justice and the inequality of human affairs led them, nay, almost compelled them to believe that somehow in the future, earth's wrongs would be righted, and this thought made future existence a necessity. But the idea that man once dead should be restored, re-vivified, brought back from dust and darkness and decay, was too grand for their minds to grasp, too distant for their eyes to see. It lies outside the domain of science, reason, and human discovery. It is only revealed through the illumination of the eternal Spirit, and the revelation of Him who has "abolished death, and hath brought life and immortality to light through the Gospel."

Our Saviour did not spend much time arguing about the resurrection of the dead. It is true He confuted the Sadducees by a quotation from the writings of Moses, teaching them that the God of Abraham, Isaac, and Jacob was not a God of mere names, nor of mouldering clods and mummied forms reposing in Machpelah's cave, but that they, his servants, his friends, his children, hear his call and come forth at his command. In clear and definite statements our Lord predicted his own resurrection; but his *words* were as idle tales to the careless multitude, and even his own disciples only learned to read them aright in the light of the resurrection morning. But there were certain *facts* that occur-

red during His ministry, of a character which could not be mistaken, which tended to set the matter in its true light.

One day as Christ was busy healing and teaching there came a ruler begging his help and saying: "My little daughter lieth at the point of death." The Saviour turned to go to her relief, but there were thronging multitudes surrounding him, and helpless ones beseeching his aid, and trembling hands stretched forth to touch the hem of his garment, and He tarried by the way until at length a messenger came to the anxious father saying: "Thy daughter is dead; why troublest thou the Master any further?" But from the lips of Jesus there was no utterance of regret or exclamation of sorrow, but the gracious word: "Fear not: believe only, and she shall be made whole." And then going to the desolate home and looking on the little maiden, He said she is not dead, but only asleep, and when "they laughed him to scorn, knowing that she was dead," He excluded from the room the mourners who were filling the air with plaints and wailings, and then speaking in the same language in which her mother used to call her daughter in the morning, "Talitha cumi," the little girl arose, death was vanquished, and the captive restored; for at last One had come who could do what man unaided had never been able to accomplish.

Again we see the Saviour drawing near to the little city of Nain, and as he approaches it a funeral procession comes forth, bearing the body of a young man, an only son, followed by his widowed mother, broken-hearted and distressed. What a meeting! Christ the Prince of Life, and death, the king of terrors, face to face! Death dragging away the captive, Christ interposing His life-giving word. He commands them to set down the bier, and then at that word, "Young man, I say unto thee, arise!" the pallor of death departs, the glow of health steals on the leaden countenance, the closed eyes open, and look wonderingly on the scene, and in a moment the boy is clasped in his mother's arms. That funeral procession went no farther, but on the ear of the "Father of the fatherless" and the "Judge of widows" arose such a thanksgiving as mortals do not often hear.

But the most remarkable instance of Christ's victory over death, aside from his own resurrection, occurred at the little village of Bethany. There in that quiet home of Martha and Mary, where Jesus found congenial spirits, loving hearts, gentle hands, and the quiet which he longed for in the midst of care and toil and turmoil, the two sisters

watched by their brother's sick and dying bed. Away beyond Jordan they sent a messenger to the gracious Master, saying: "He whom Thou lovest is sick." The answer came: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And the messenger brought back the gracious word, but "Jesus abode two days still in the same place where he was." Meanwhile the sisters watched and waited until their brother heaved his last sigh, and left them in anguish and desolation.

At length the master said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And so at last, calmly and leisurely, he made his way to Bethany, and found that Lazarus had lain in the grave four days already. The quiet cottage was a house of mourning; sympathizing friends gathered to comfort the afflicted sisters; but Martha, as she heard that Jesus was coming, went out to meet him with words that told the sorrow of her anguished heart: "Lord, if thou hadst been here, my brother had not died." And yet mid the shadows the lights of faith were shining, for she said: "I know that even now, whatsoever thou wilt ask of God, God will give it thee." "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

When Mary heard the tidings that the Master was so near, she rose up hastily and went out, followed by her friends who said: "She goeth unto the grave to weep there." She hurried to the presence of the teacher, and "when she was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." Sympathizing with her in her sorrow, sharing the griefs of those who were around him, taking upon his own soul the burdens of the bereaved and broken-hearted world, which weeps and wails above its dead, "Jesus wept," and groaned in spirit; but when they came to the cave on which the stone was laid, he said: "Take ye away the

stone." Martha shrank from the loathsomeness of death and decay, but Jesus said unto her: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me, and when he thus had spoken, he cried with a loud voice, LAZARUS, COME FORTH! And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." On the instant friendly hands tore from his limbs the bandages of the tomb, and Lazarus went free in life and strength once more. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

There was no theorising on this subject, no discussion, no disputation. There was simply the fact! Lazarus dead and in the grave, Lazarus living and in his home. The Jews did not attempt to argue the case while the living Lazarus was before their eyes. Nothing but the death of Jesus and the death of Lazarus would avail them now. They had passed beyond the realm of speculation and argument, and were dealing with facts. And when six days before the passover the family of Bethany made him a supper and Martha served, and Lazarus sat by his side, and Mary poured her precious ointment on his feet and wiped them with the hair of her head, there was a fact which no subtlety of logic could evade and which no shrewdness of argument could dissipate. At last the King of Life had come, the Conqueror of death was among them. He who rebuked disease and banished pain, and hushed the storms, and ruled the winds, and calmed the waves, also had power to batter down death's mightiest dungeon gates, and call slumberers from their graves to life.

And when a few days afterward Christ hung upon the cross and heard the jeering cry, "He saved others, himself he cannot save"; when he went down into the darkness of the tomb and came forth again in glorious life and immortality, he laid the foundation for that faith which, despite the oppositions of science, the questionings of scepticism, and the contradictions of unbelief, still says with a voice that echoes through the ages, "I believe in the resurrection of the dead!" Pre-

cious faith, blessed hope! Infidelity may write above the graves of those it loves: "Death is an eternal sleep," but Christ hath said to Martha of Bethany, "Thy brother shall rise again;" and faith inscribes upon the tombs of those who rest in Christ and rest in hope, "The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed."—*Selected.*

## HALF HOUR STUDIES OF SCRIPTURE. NO. II.

"There shall be no more curse."—Rev. xxii: 3.

THESE words of prophetic import from the inspired lips of the beloved disciple were designed to show us the final victory over evil in the restoration of our world to its paradisiac condition. It presents to us the grand consummation—the fullest realization of the Christian's hopes and prayers.

Made "in the image of God," man was the crowning work of creation—a perfectly intelligent earthly being. Although man was the master-piece of all created perfection, yet, as a moral agent, possessing a perfect free will, he could only attain moral perfection upon which depended eternal existence, by the development of a perfect moral character under the discipline afforded by probation. Nor are we left without a pattern of such perfection. Christ in his sermon on the mount sets before us the character of God as in all respects the pattern of perfection, and tells us that "the pure in heart" shall be blessed as privileged to "see God"—i. e., to dwell with him.

We must admit (1) that God had a well formed purpose in creation; (2) that he has not lost sight of that purpose for a single moment in the permission of all that has occurred since the first act of creation; and (3) that evil in all its dire consequences can do nothing to defeat that purpose. God will finally be the victorious party in the fullest sense.

The removal of the curse which John saw in vision on the Isle of Patmos, was clearly foreshadowed in that germinal promise given in Eden, that the seed of the woman shall bruise (literally crush) the serpent's head.—Gen. iii: 15. Man fell and the present state of disorder was introduced by the serpent's influence; and therefore, when God reveals his determination to destroy the *agent* of the evil, it is in substance a promise of the removal of the evil which came thereby. In other words, in this germinal promise God reveals his purpose to finally achieve a complete

victory over evil which can only be accomplished by its utter destruction. In just so far as evil fails of being removed will God fail of triumph over it. Whatever had a beginning may have an end. Then how futile to believe that evil is immortal, and hence will forever war against God and goodness. God only hath immortality, and from him must all immortality spring. He is the fountain head of immortality and light and goodness. Then how fallacious to assert that evil is immortal when in every feature it is antagonistic to and unlike the fountain-head of immortality. And so we cannot for a moment think of failure on the part of God to completely remove the curse; and the conclusion is forced upon us that whatever evil has come into the world through the serpent's influence, "the seed of the woman" (Christ) will utterly destroy. The First Adam has done nothing that the Second Adam will not completely and forever undo. "For this purpose the Son of God was manifested that he might destroy the works of the devil.—1 John iii: 8. Therefore, unless the Son of God fails to accomplish the purpose for which he was sent into the world, evil will finally be eradicated from the universe, and there shall be no more curse." SENEX.

#### "CONCERNING THE KINGDOM OF GOD."

BY D. J. ELLSWORTH.

It is recorded of our Saviour, and of His apostles, "that they went about preaching and teaching the things concerning the kingdom of God." This is a simple fact, about which there is no dispute.

I will now state another fact, which is accepted and believed by the readers of the BIBLE EXAMINER, and in so doing anticipate that a great truth is coming out, which I believe will prove an antidote to the jarring and conflicting opinions and theories, as regards the fulfilment of prophecy in the past, as well as to what is being done in our own day.

The fact, in addition, is that the kingdom of God was not set up in the apostles' day, nor has it been set up since, but is an event to be accomplished at some time in the future.

Such being the case, the utterances of our Saviour and of his apostles, of things that would hold, or have place in that kingdom, also termed the "Day of the Lord," *can have no literal fulfilment whatever in this present dispensation.*

The same stubborn fact also holds in regard to what all the old prophets prophesied,

as recorded in the Old Testament, which did not have its fulfilment up to the time of the destruction of the Jewish state, and end of that dispensation.

For they testified of the sufferings of Christ, and the glory that should follow," and were *not* cognizant of the Gospel dispensation, but looked forward and wrote of matters "concerning the kingdom of God" and "Day of the Lord."

In this light the conflicting interpretations and diverse understandings concerning the visions of Daniel, as to time and application will vanish; for *he* was made to see things by vision, which should have their fulfilment upon *his* people in the "last end of the indignation," for "AT THE TIME OF THE END—THE VISION." What profound blindness has been upon us in the past, that we have placed a partial or even the beginning of their fulfilment at a period hundreds of years before the latter days began.

The angel comes to Daniel to show him what should befall his people in the latter days; tells him the time appointed was *long*; that it should take place in the last end of the indignation; that the vision he was seeing should be in the time of the end, and so on of like import, *fixing* it so plain and decided that Daniel or any one else need not to stumble over it, and lo! what has been done in our day by the wisdom of men?

Simply to begin the fulfilment of these visions away back in the time of Queen Esther, hundreds of years before the latter days began! Daniel, in contemplation of the vision, sees a "ram" performing a certain act, and the angel in explanation tells him that "the ram which thou sawest having two horns are the kings of Media and Persia." And then we take that word "are" and sweep the vision back a few thousand years, and say, it refers to the then reigning kings of Media and Persia!

What consummate stupidity we have developed in the past! May the good Lord deliver us all. We need just such a deliverance in these days that we may not be disappointed at the failure of beautiful spun arguments and theories of past interpretation on this line.

As for me, I had much rather "right about face," humbling though it may be to confess to being in error, than hold on to popular, pet theories, and train with the multitude. We may unlearn rapidly if we are willing and ready to follow our convictions. It may be very much in these matters as it is in many other things brought to our notice; we be-

lieve, if we are a mind to, or do not, if we are unwilling. Let us watch and see if it is not so. Truth may come to us through a despised channel, but let us appropriate it; it is gain to us; and give credit to whom credit is due.

I will now notice some other Scriptures which open up in a clear light, heretofore I could not understand. I turn to Ezek. xviii. 4: "The soul that sinneth, it shall die."

The Lord had just asked the prophet concerning a proverb then in use among His people; and this was it: "The fathers have eaten sour grapes, and the children's teeth are set on edge." And the Lord declares that the occasion for that proverb should cease.

Might it be in five years, or five thousand? The time has not come yet; but we can see its place in the "day of the Lord." Much of the psalms are written "for the time to come." The Psalmist saw the "day of the Lord" afar off, and prophesied wonderful things concerning it. He saw the great central orb of prophecy—the Morning Star, the lineal descendant of his royal line—sitting upon his throne, ruling and reigning and executing justice and judgment in the earth. He could glory in such an one and realize the paucity of his own attempt at government not only of himself, but of a single nation. He also had great travail of soul, but shall yet see and be satisfied. Hear him: "O clap your hands, all ye people, shout unto God with the voice of triumph; for the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob, whom he loved." "God is gone up with a shout; the Lord with the sound of the trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises." "For God is the King of all the earth; sing praises with understanding." "God reigneth over the heathen; God sitteth upon the throne of His holiness." "The princes of the people are gathered together; even the people of the God of Abraham; for the shields of the earth belong unto God; He is greatly exalted." "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He

may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Such is a sample of the glorious anthem the inspired psalmist sung of this "day of the Lord" whereof we write. There need be no mistaking its place in the history of the world, although written in advance.

I will now call the reader's attention to the "revelation" made to St. John by our Saviour after his ascension. The apostle writes, "I was in the Spirit on the Lord's day." Now, if we all could get in the way of reading the Bible as we read all other books, *i.e.*, in a common sense and natural understanding of it, it seems to me we should get at the truth much sooner and easier than we do. But this passage under consideration must be distorted to read like this: The Spirit of the Lord was in me on a Sunday morning, and then the fulfilment of it brought about at once, and some part of it carried back over sixty years before it was given, and that, too, right in the face of what is said in the beginning of fourth chapter where the scene is transferred to another locality, and a representation given of events which should take place hereafter. We have something parallel to it in the viii., xxxvii. and xl. chapters of Ezek.; but we as a people have such an abhorrence of "spiritism," that perhaps in these cases we had rather believe that the prophet was carried away bodily hundreds of miles than that he was in a "trance state" and saw in vision what was taking place far away in the land of Israel.

It is true that St. Paul, in his own case, when he received his revelation, expressed a doubt as to whether he was carried away bodily or not; but he was so completely lost to himself in rapture and the experience of the revelation was so new and wonderful to him, it is no wonder that he should say that he did not know whether he was in the body or out of it.

The foregoing is submitted to the candid consideration of the readers of the BIBLE EXAMINER. The writer attaches a deal of importance to it; it has weighed upon his mind for years, been presented several times through the EXAMINER, and challenges any one to prove the falsity of the position. Truth is what I am after, let it cost what it may.

Windsor, Conn., 1879.

He may be a sincere believer in the usefulness of what he advocates, who yet may not be a believer in its truth.

## DARKNESS AND SUNRISE.

"My soul is exceeding sorrowful, even unto death."  
—Jesus.

"He is not here; he is risen."—The angel's announcement.

How feebly we can realize the depth of the shadows of approaching darkness which hung over Gethsemane like a mighty pavilion when the Son of God, earth's light and joy, went there to pray, as just before him lay the dark valley of death into which he must enter! How did Peter and James and John see and realize the sad, deep and painful emotions of their beloved Lord and Master when he bid them to tarry while he went out and prayed, telling them, "My soul is exceeding sorrowful, even unto death." Their eyes were heavy, sleep having captured their senses; for had even a single shadow of his sorrow reached their hearts he would not have been left alone in this sad hour without a ray of comfort and sympathy, and he would not have returned to find them asleep.

Here commenced the sad hour of earth's darkness. The gloom even enveloped his heart companions. When they should have watched with their loving and heart-burdened Lord, instead "their eyes were heavy," and they were in the mighty embrace of sleep. Finally he tells them, "Sleep on now, and take your rest; it is enough, the hour is come."

The Son of God prays, but the bitter cup cannot pass from him. The shadows of the dark valley hover over his soul. None can bear the agony for him. His friends—his heart companions, those to whom he would naturally look for comfort and sympathy—are sound asleep. They neither see the gathering gloom nor know his sorrow. He must drink the cup *alone*, even to its dregs.

As the darkness deepens the painful shadows of the cross rise up before him. The Jews become his accusers and the Romans his executioners. Faint from carrying his cross and sick at heart with their tortures, in his loneliness and sorrow his disciples forsook him. To darken his glory and blast his name he is nailed to the cross between two malefactors. The forces of nature seem combined to crush him. The sun withdraws his light, rolls back his chariot and midnight darkness spreads her mantle of sackcloth over his brilliant disc, and the world is shrouded in mourning. Earthquakes shake the universe, the rocks are rent, graves are opened, and all nature seems convulsed as the great, magnanimous Sufferer expires. Did

ever such darkness shroud the world? Nay, nor will again.

But this is not all. Though he was left to die alone, yet loving hands assist to entomb him. He finds a resting place in a newly-made sepulchre. Men trained on the tented field—trained from childhood to face the fiery shafts of battle, and who knew not what it was to quail before any danger—Roman soldiers, whose business it was to die, were placed to guard the sacred tomb and hold the Son of man in death. But "An angel's arm can't snatch him from the grave; legions of angels can't confine him there."

The scene changes. The guardian angel of Jesus once more wings his way through space from the eternal throne. An earthquake shakes creation in announcement of his descent. He stood before the tomb of the holy sleeper. "He rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him, the keepers did shake and become as dead men."

When the Jews' Sabbath had ended, and while it was yet early in the morning upon the first day of the week, loving women came with sweet spices to honor the dead. "They came unto the sepulchre at the rising of the sun." While they were conversing among themselves as to who should roll away the great stone which closed the sepulchre, they looked and behold the stone was rolled away. Their perplexity and sorrow in failing to find the body of Jesus was soon turned into unspeakable joy. The two angelic messengers thrilled their hearts with the announcement, "*He is not here; he is risen.*" Then remembered they with joy the words of Jesus that He must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Earth's sunrise had come. He that was dead had burst the bars of the tomb and is alive forever more. Sinful men had crucified him, loving hands had entombed him, but the power of God broke the chains of death, and the mighty captive came forth, triumphant over death and the grave as the Prince of Life. His disciples met him face to face, listened to his heavenly words with burning hearts. He walked with them, talked with them, ate with them, and finally opened their understanding as he expounded to them all the law and the prophets concerning himself. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This truly was earth's sunrise; and what was the darkness that preceded it compared with the resplendent light of salvation now illuminating our world! But as darkness precedes sunrise, and sunrise precedes the full-day light, so we are yet in but the early morning light of the glory of the ages to come.

But earth could not keep the conqueror of the grave. He found a glorious welcome at the right hand of the Father in heaven. Into his hands have been committed all power in heaven and earth. Like the nobleman he has gone into a far country, after giving each their work to do. But he will return. He assured us, "I go to prepare a place for you; and if I go to prepare a place for you *I will come again*, and receive you unto myself, that where I am there ye may be also." Blessed assurance! His loving disciples are to see him again. We shall behold his glorified brow. He will come again. His feet shall stand once more on Mount Olivet. His voice shall shake the earth and the dead shall come forth into his presence. Every eye shall see him and every tongue confess him Lord to the glory of God the Father. He is now our Mediator, our Advocate at the throne of God, but he will soon become our King on David's throne. SENEX.

### EXTRACTS FROM LETTERS.

FROM ELDER J. S. LAWVER.

BRO. STORRS: Another load of well-digested thought has arrived in the ship EXAMINER; and, true enough, it is causing a revolution in theological circles—a revolution in thought; it has shaken *Pagan* Christianity (Churchianity) to the bottom. A few *only* will take heed and believe on the Lord Jesus "as the Scriptures have said: a few *only* will believe the record God gave of His Son, "that He hath given unto us eternal life, and this life is in His Son," and not inherently in us; I say, then, Churchianity does not believe on the Lord "as the Scripture hath said"; they do not "believe the record God gave of His Son"; for, Churchianity believes that they (the real man) are already immortal; therefore they cannot believe that it is in Jesus Christ to give them. They believe on Jesus, thinking thereby to keep out of everlasting torment; which, emphatically, is not what "the record" requires us to believe. I say therefore that they will end in "the ditch" with their blind teachers.

I warn all to believe the record God gave of

His Son: "And this is the record that God hath given to us eternal life, and this *life is in His Son*."—1 John v. 10-12. Take heed, remember, "if a man strive for masteries, yet is he not crowned except he strive lawfully?" (2 Tim. ii. 5) and forget not the admonition of God to Moses when he was "about to build the tabernacle: for see, saith He, that thou make all things according to the PATTERN showed thee in the mount."—Heb. viii. 5. Truth only will save; error never will, even if we be ever so pious and honest. Every person saved in this age will only be by a strict belief of the truth, and not some other truths or fables; therefore do not deceive yourselves. It does not say, "He that hath good intentions, and does the best he knows how, and is baptized shall be saved." But he that "*believeth*"—believeth *what*? "The record God gave of His Son," and not what He never gave, such as "Immortal-soulism" and "Spiritualism."

I have been a great sufferer from my boyhood, by a disease of the stomach. Some physicians call it "Neuralgia of the stomach," which gives me pain night and day, and causes me to be melancholy at times, and more so since in my present faith, when I look back over my work and see that preaching the "blessing of all nations" causes the breaking up earthly ties—disruption of human church organizations, and sets one neighbor against another, and husband against wife, etc.; it does not bring peace to the masses, collectively; but to individuals it does—great and deep peace, as a river; and an abiding confidence in the promises of God; showing that His love permeates every artery of all systems, and so knit together that you could not say, "This is system and that is love": but like that of pricking our bodies with a pin, blood would exude in any part thereof. So prick God's ways and works and the first thing that shows itself is LOVE.

Columbus, Kan., March 11, 1879.

REMARKS BY THE EDITOR.—The idea that the "preaching 'the blessing of all nations' causes the breaking up earthly ties," etc., reminds me of the Saviour's words: "Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I come to set a man at variance against his father, and the daughter against her mother," etc.—Matt. x. 34—read to verse 39. If we expect to make peace with world-loving men and women, and popular organizations, we will sooner or later find we have made a mistake and are not following our Lord, but have turned off the way of *heirship* to the kingdom

of God and his Christ. Be kind to all men and women; return *love* for *hate*; but keep close to our Redeemer and Lord at whatever cost, if we would not have Him "ashamed" of us, at his return from heaven for his "jewels."

S. S. CALL, Iowa, writes: As I have been confined to the house by sickness for the last two weeks, but am now convalescent, I wish to tell you how I improved the time. First, I took my BIBLE EXAMINERS and reviewed them; and O what a flood of light they contained. They seemed to be all new, even to me. I supposed that I understood them, but I was astonished at my own stupidity and ignorance. Truly I ought to have charity for those who are out of the way; they not having the facilities or privileges that I have enjoyed. May God help us all to exercise charity towards our fallen brethren in helping them up and assisting them to a better understanding of God's purpose and designs, of blessing the world through Abraham and his seed.

#### DEATH STILL REIGNS.

My dear husband, BENJAMIN ELDRIDGE, departed this life Feb. 6th. As he was a constant reader of the BIBLE EXAMINER, I feel it a duty to let you know of his decease. He was not looking to go to sleep. He was always watching and praying that the Saviour would come. He was all ready to receive Him. His last prayer was, "Lord, receive me into thy everlasting kingdom," and fell asleep in the Saviour's arms, aged 78 years. My heart is sad, but my hope is strong, sure and steadfast that I shall meet him where parting is no more. He was a faithful watcher for the Saviour's coming for over 40 years, and he never became weary, but his hope grew stronger till the last.

MRS. ARMENIA C. ELDRIDGE,  
Yarmouth Port, Mass., 1879.

Our Friend and brother, GIDEON R. LEDERER, of New York City, died Feb. 25th. He was a Hebrew, born in Hungary in 1804. His father was a Rabbi, and educated his son for the same position; but the son, after some experience, became satisfied that JESUS, though crucified, was the Christ, the King of Israel. After laboring some years as a *Christian* Missionary amongst the Jews in Hungary, and being arrested in his work by Jesuites, he left for England in 1853, and came to this country shortly after.

In the employ of the New York City Mis-

sion, his work was chiefly among his own people. His hearty sympathy with them and devotion to their welfare, won their respect and confidence, and they opened to him their houses, and in many cases their hearts, as he taught them out of Moses and the prophets, showing them that Christ must needs have suffered all these things, and entered into his glory; and that this Jesus, whom he preached unto them, is Christ.

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Brother Lederer believed the kingdom of God on earth to be nigh at hand; and he lived to see the *beginning* of the restoration of Israel.

He was a great sufferer in body, and endured hardships from those who should have treated him with kindness. But he rests from his labors and trials.

ED.

ELDER JACOB BLAIN, Buffalo, writes: Our beloved Bro. BENJAMIN ELDRIDGE sleeps in Jesus. He lived here most of his days, and was one of our oldest Advent brethren. Some two years since he removed to Yarmouth Port, Mass., where most of his relatives lived. He was 78 years of age, and was cured of deafness in January last. This gave him great joy; but in about a month he was cut down by disease of the kidneys, after suffering only 3 or 4 days. I know not that any Advent friends live there, so I send you this notice. He was a warm friend of the BIBLE EXAMINER. He died in the glorious hope of "the ages to come."

The Lord still prolongs my days, though afflicted with a general weakness which nearly prevents my going into the street; but I am free from pain and disease. For this I am thankful; but more specially so for the blessed hope given me as to the eternal future. This hope prevents life from yet being a burden, and leads me to praise God for my existence and the character of my being. My faith tells me "all must work for good." Though I can do but little more for our glorious cause, I still ask brethren to remember me, in my solitude, in my temporal wants; 87 years make my eyes dim, and I can read but little. This is my greatest trial at present. I again exhort brethren to sustain the BIBLE EXAMINER, as it gives us more valuable truths than any periodical I know of in Christendom; and I trust to die knowing it is sustained.

Buffalo, N. Y., March 25, 1879.

of God and his Christ. Be kind to all men and women; return *love* for *hate*; but keep close to our Redeemer and Lord at whatever cost, if we would not have Him "ashamed" of us, at his return from heaven for his "jewels."

S. S. CALL, Iowa, writes: As I have been confined to the house by sickness for the last two weeks, but am now convalescent, I wish to tell you how I improved the time. First, I took my BIBLE EXAMINERS and reviewed them; and O what a flood of light they contained. They seemed to be all new, even to me. I supposed that I understood them, but I was astonished at my own stupidity and ignorance. Truly I ought to have charity for those who are out of the way; they not having the facilities or privileges that I have enjoyed. May God help us all to exercise charity towards our fallen brethren in helping them up and assisting them to a better understanding of God's purpose and designs, of blessing the world through Abraham and his seed.

#### DEATH STILL REIGNS.

My dear husband, BENJAMIN ELDRIDGE, departed this life Feb. 6th. As he was a constant reader of the BIBLE EXAMINER, I feel it a duty to let you know of his decease. He was not looking to go to sleep. He was always watching and praying that the Saviour would come. He was all ready to receive Him. His last prayer was, "Lord, receive me into thy everlasting kingdom," and fell asleep in the Saviour's arms, aged 78 years. My heart is sad, but my hope is strong, sure and steadfast that I shall meet him where parting is no more. He was a faithful watcher for the Saviour's coming for over 40 years, and he never became weary, but his hope grew stronger till the last.

MRS. ARMENIA C. ELDRIDGE.

*Yarmouth Port, Mass., 1879.*

Our Friend and brother, GIDEON R. LEDERER, of New York City, died Feb. 25th. He was a Hebrew, born in Hungary in 1804. His father was a Rabbi, and educated his son for the same position, but the son, after some experience, became satisfied that JESUS, though crucified, was the Christ, the King of Israel. After laboring some years as a *Christian* Missionary amongst the Jews in Hungary, and being arrested in his work by Jesuites, he left for England in 1853, and came to this country shortly after.

In the employ of the New York City Mis-

sion, his work was chiefly among his own people. His hearty sympathy with them and devotion to their welfare, won their respect and confidence, and they opened to him their houses, and in many cases their hearts, as he taught them out of Moses and the prophets, showing them that Christ must needs have suffered all these things, and entered into his glory; and that this Jesus, whom he preached unto them, is Christ.

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*Buffalo, N. Y., March 25, 1879.*



Vol. XXIII. No. 8.

Whole No. 344.



# Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, MAY, 1879.

All Communications should be addressed to No. 72 HICKS STREET, BROOKLYN, N. Y.

TERMS: \$2.00 PER ANNUM, IN ADVANCE.



## EDITORIAL NOTICES.

ERRATA.—On page 352, second column, last line of "Editorial Remarks," instead of the word "warth," read wrath.

TO CORRESPONDENTS.—It is impossible for me to prepare and publish long articles that are badly written; my present strength will not bear the strain.

If any subscriber fails to receive a number of the BIBLE EXAMINER, please inform me and I will supply it.

THE BIBLE EXAMINER is a Monthly Magazine. Terms, \$2 00 per year, in advance.

Subscribers' Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post-Office and State.

Let all Correspondents be careful to address me as follows:

GEO. STORRS,  
72 Hicks Street,  
BROOKLYN, N. Y.

All "Postal Money-Orders" sent me should be drawn on Brooklyn, N. Y.

To Clubs the BIBLE EXAMINER will be supplied on the following terms:

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Any person wishing either volume of the EXAMINER in sheets—that is unbound—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, bound, can be now furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money-Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

The next best thing to a "Postal Money-Order" in remitting money is a Draft on some Banking House in New York City, payable to me or my order

GEO. STORRS.

## LETTERS RECEIVED TO MAY 1.

Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Dr. A. D. Tagert, N. D. Warren, Mrs. Genie, A. Bertholf, Julia A. Dodge, Christine Micklish, S. N. Pike, S. B. Emmons, George W. Kemp, Thomas Apthorpe, Jos. Laciari, L. H. Whitney, Adelia B. Danforth, Lucretia B. Lamb, William G. Edwards, Eld. J. Lewis, Byron Ambrose, Mrs. M. A. Battersby, K. S. Pettibone, J. S. Haskett, John R. Scott.

## PARCELS SENT TO MAY 1.

Dr. A. D. Tagert, Jos. Laciari, Sherman Hitchcock, William G. Edwards (two parcels), George H. Waterhouse (two parcels), Mrs. Ann F. Lamb, G. P. Watson (present volume EX'R), Frank E. Watson, Dr. L. R. Ambrose, Mrs. Ann M. Dickinson.

For some weeks past the Editor has, through bodily affliction, been unable to give due attention to matters relating to the EXAMINER. Rheumatism in his loins and side seems to have immovable hold. But afflictions are necessary, in some form, to perfect our graces; and the "Captain of our salvation was made perfect through sufferings."—Heb. ii. 10. We can only know the strength of our faith, or trust in God and his Son, by the trials we are called to endure. Paul tells us that "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed," etc.—Rom. v. 3-5.

"The Infidel Silenced by the Most Irrefutable Evidence Relating to the Authenticity and Credibility of the Holy Scriptures," by William H. Wilson, Chicago.—This is the title of a pamphlet recently published by Bro. Wilson, apparently not with a design to supplant the many excellent works which have been written in defence of the Bible, but rather to utilize them by furnishing a work in size and price suitable for free circulation. It is neatly printed, and its concise, logical arrangement gives evidence of much care and labor on the part of the author. Price, 25 cents. Address, William H. Wilson, 182 S. Clark Street, Chicago, Ill.

"God's Plan of Salvation, or His Purpose Concerning Man and the Earth," by J. M. Stephenson.—The author, under this suggestive title, has given us a work in his usual clear and forcible style, which cannot fail to be read with interest and profit by all Bible students, though its value would have been materially enhanced as a work of reference had the publisher given an index to topics. It is a work of over 300 pages, handsomely printed and bound in cloth. Price, \$1.00. For sale by George W. Young, 10 Murray Street, New York.

# BIBLE EXAMINER.

*"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.*

VOL. XXIII.

NEW YORK, MAY, 1879.

No. 8.

## THE CHARACTER AND WORK OF A HIGH PRIEST.

Paul tells us, "Every High Priest taken from among men is ordained for men in things pertaining to God . . . who can have compassion on the ignorant, and on them that are out of the way." Heb. v. 1, 2. From this presentation he goes on to say, "Christ glorified not himself to be made a High Priest," etc. He was made such by him who said, "Thou art my Son," and who also said, "Thou art a Priest forever after the order of Melchisedec." He, "though he were a Son, yet learned obedience by the things which he suffered."

Such an High Priest was exactly suited to the work to which he was "ordained" of God. "He ever liveth" (Heb. vii. 25), and therefore is the High Priest without limitation to his office. He is "ordained for men in things pertaining to God;" and what is essential for the race, he has and ever will have "compassion on the ignorant, and on them that are out of the way;" so that none shall ultimately perish for the want of the "knowledge of the only true God and Jesus Christ" (John xvii. 3) whom "God sent," to "seek and to save that which was lost." Luke xix. 10. This High Priest knows what suffering is; and his pity for the suffering of such as are ignorant and out of the way fits him to undertake their case; and "he will not fail nor be discouraged till he has set judgment in the earth; and the isles shall wait for his law." Isa. xlii. 4.

His work is no temporary effort at redeeming the race whose nature he assumed; it will be carried on till "the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. xi. 9); and the prayer of David is answered, viz., "Let the whole earth be filled with his glory." Psal. lxxii. 19.

Till "the ignorant" have all been enlightened with the knowledge of God and Jesus Christ, and "them that are out of the way" have all been shown the way of life, Christ's Priesthood remains and cannot cease, else that cannot be true which the Apostle states concerning the High Priest's character. But

it is true: all glory to God and the Lamb. What is not accomplished in this age, will be in "the ages to come;" and the fact that multitudes have died in ignorance, and consequently out of the way, is no barrier to the High Priest's work. He "is the same yesterday, to-day, and for ever" (Heb. xiii. 8); and those who suppose this age, or death itself ends his mediatorial work, or priestly office, are as greatly mistaken as the Jews were who mistook Messiah's work at his first advent, and most likely will find it out when too late to remedy their misapprehension of the comprehensive work of God's High Priest appointed with an oath, of which he says he "will not repent" or change. Psal. cx. 4.

I am asked how I know there is a state of trial for "the ignorant, and those who were out of the way," in a future life? I answer: First, the Scriptures nowhere, or in a single instance, say that death ends probation to all men. Give me a "Thus saith the Lord" for such an assumption. It is not to be found in the Bible, any more than the phrase "immortal soul." One assumption is just as baseless as the other; they are both human and opposed to Divine testimony.

Second: The High Priest's sacrifice for "the world"—"the whole world" (1 John ii. 3)—his giving "himself a ransom for all" (1 Tim. ii. 6), is a pledge that all men shall at some period of their existence have the benefit of that sacrifice set before them for their acceptance. Multitudes have died without it; therefore, they will as surely have it as that God's words do not return to him void.—Isa. lv. 11.

Third: Christ "hath poured out his soul unto death;" for which the Lord hath promised "He shall see of the travail of his soul and be satisfied."—Isa. liii. 11, 12. Can he be satisfied with anything short of the entire race, for whom he gave himself a ransom, having the knowledge of his love and sufferings for their redemption? Impossible; for that would be to suppose he had no love for those who perish through "ignorance," and who were "out of the way" in consequence of that ignorance. Where, then, would be

his "compassion" for such? Would not his character as High Priest be impeached by allowing such ignorance to remain unremoved?

Fourth: Christ came into the world "to seek and to save that which was lost." If the vast majority of the race live and die in utter ignorance of his coming into the world at all, how is his mission accomplished unless another age, or "ages to come," is appointed to finish that work? Can any man tell me?

Fifth: Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32. This surely indicates that all men were in the plan, which was Divine, for the redemption of the race; and to suppose that the multitudes, or a vast majority of the human family, were to be left to perish in their "ignorance" of the offering of Christ for their salvation, is to suppose a want of power or disposition, on God's part, to carry out his scheme of redemption. Either supposition is a blasphemy. Yet it is clear multitudes die, go out of this life, without the knowledge of "the only true God and of Jesus Christ whom he sent" into the world "to seek and to save that which was lost." Hence a future life is as certain, to such, as that Abraham, must live again to have God's promise of the inheritance of the "land," he saw, fulfilled to him, because that Patriarch has never yet inherited a foot of it, yet God promised to "give it to him," as well as to his seed.

The High Priest's "compassion for the ignorant and them who are out of the way" will never fail till "he shall see of the travail of his soul" by the enlightenment of all for whom he "gave himself a ransom." It is impossible that anything short of that can make him "satisfied," unless he and his Father are to be charged with duplicity, professing a love for "the world" which they never had. Who is willing to make such a charge against God, who is love, and against his Son, who is "the way, the truth, and the life?" A future life, then, and probation in that life, is sure to all such as have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," whom "the Father sent to be the Saviour of the world."—1 John iv. 15. No other view can vindicate the government of God over the world. No other view ever has been presented that the human understanding could accept as commending itself to that faculty which God has implanted in man to preserve him from destroying errors. To demand assent to any theological system which insists

the understanding is to be silent, and not pass its judgment upon it, is to ask men to despise the grandest faculty the Creator has bestowed on man, and thus to impugn his wisdom in bestowing a faculty unreliable for the purposes of life. Who dare thus to charge his Maker?

God has made no revelation of his purposes relating to the government of the race of men and their final destiny that violates their moral sense of right and wrong. "Why even of yourselves judge ye not what is right?" said Jesus, Luke xii. 57. Why give this reproof or injunction, if man is destitute of understanding to form a judgment in regard to what is presented to him? And why did the Lord, the Creator, say, "Be ye not as the horse, or as a mule, which have no understanding" (Ps. xxxii. 9), if, after all, the understanding is of no use in determining what is truth, when we are called upon to receive what purports to be a revelation? And why are men so often reprov'd and rebuked for not having the understanding in exercise in relation to the things of God? Let any one examine the Scriptures and they will find many rebukes of those who do not use that faculty.

Do not all unbiased understandings revolt at the idea that Christ ceases his work as Mediator and High Priest before all men have received the knowledge of the true God and himself, when he has "tasted death for every man," and "gave himself a ransom for all," yea, became "a propitiation for the sins of the whole world;" and seeing "The Father sent the Son to be the Saviour of the world?" Is our understanding to be outraged by the assumption that the Father and his Son have opened such a magnificent and glorious work to leave it less than half finished? to leave it unfinished as if too great for Omnipotence and Infinite love to accomplish? Believe such an idea who may; no unbiased understanding can accept such a theory; it revolts from it.

ED.

#### —♦—♦—♦— "HOW SHALL I ACT?"

A young man, convinced of the truth of our views, tells me he is in trial, because his friends are grieved at the idea that he should leave the orthodoxy of the sect in which he had been educated. Before him he has the prospect of some eminence in the ministry. The parents are full of entreaties, to persuade their son not to cast himself away by avowing such unpopular views, and entreat him to keep in the old paths wherein they have so care-

fully and prayerfully educated him. In these circumstances he asks, whether he ought to renounce his new views out of respect to his parents, or whether he ought to go forward embracing the truth and reducing it to practice, notwithstanding the affliction of his parents?

I answer, I know of no consideration that can justify a person in going contrary to his own views of truth and duty. According to the doctrine of Christ, we ought to go contrary to every one, rather than to go contrary to our own convictions, or our own consciences. A young man circumstanced as our friend appears to be, should do everything to meet the views and wishes of his parents that he can do with a good conscience; but he ought on no account to do violence to his own conscience. Let our friend give every proof of respect and affection to his parents that he can consistently with his views of Christian truth and duty, and then let him leave the rest with God. If we are never to give up old errors, and set ourselves against long standing errors and superstition, till our parents and wives, and other friends and kinsfolk give us their consent, we may be slaves forever. If we are never to advance in the knowledge of truth till our friends and kindred give us their consent, we may never increase in knowledge at all. Where would the reforming efforts of Jesus have been, if he had allowed himself to be influenced by his relations and friends? Even his disciples themselves savored not the things that were of God, but the things which were of men; and if Christ had hearkened to their counsels, he would have shrunk from death, and left the glorious work to which his Father had appointed him unfinished. If we wish to have eternal life, or if we wish to be the means of life to others; if we wish to see a Christian reformation; if we wish to see error and craft and profligacy succeeded by truth and purity and joy, we must rise above every influence but a regard to truth and righteousness, and be content to lose the respect and affection of every friend or relative on earth.

We have had too much temporizing; there has been too much endeavoring to accommodate the views and wishes of friends and relations. It is time to act on a higher and nobler principle. Parents should not be encouraged to expect their children to prefer their will to the will of God; and friends should not be encouraged to expect their friends to buy their favor at the expense of truth and conscience. It is time to let all men know that we can accept neither friendship, nor wealth,

nor reputation, as the price of our spiritual freedom, or of the approbation of our conscience and our God. If people can love us and befriend us with the understanding that we judge and act in all things for ourselves, as the servants of God alone, and not of men, we can accept their love and friendship with delight; but if they cannot love us or befriend us unless we can give up our judgment or our conscience and make their will or their opinions our law, then we must forego their love and friendship, and be content to have our nearest relatives our foes. These are my views; and I accordingly advise my friend, and advise all who may be placed in similar circumstances, to be faithful to the truth, to be faithful to that God who has revealed the truth to their minds; and to be content to suffer the loss of all things rather than be unfaithful to the truth for a single moment.

I am persuaded if they follow this advice, they will find great reason to rejoice in having done so in the end. That which is right will always have the best results. Whether we wish to promote the welfare of our friends, or the spread of truth, or to secure our own advantage, we ought always to be faithful to the truth. We can gain nothing worth having by complying with the will of friends in opposition to the truth; and we can lose nothing worth keeping, by unbending, unflinching adherence to principles. Be faithful to truth, to conscience, to God, and all things will work for your good.

Ed.

#### AN IMMORTAL SOUL A PAGAN NOTION.

SOME time since, *The (German) Reformed Church Monthly* contained an article on "The Middle State," from which I make the following extract:

"I read the funeral discourse on Mr. Buchanan," by Dr. Nevin, with much interest, and feel strongly impressed to make a few remarks about it; and, in doing so, I shall commence at the top of the tree and come down.

"In the last part of the discourse, Dr. Nevin declares that 'Christianity' knows nothing of the immortality of the soul, and that 'it is a pagan view—Platonism at best.'"

[This agrees precisely with the views which I have held for nearly forty years as the true doctrine of the Bible; yet for this I was branded as a heretic by some, and as an infidel by others.—EDITOR OF EXAMINER.]

"Dr. Nevin's treatise on the Apostle's Creed contains the following sentence: 'The immortality of the soul, as it is called, in the

common sense of the doctrine, is not taught in the Bible; on the contrary, it is heathenish, and tends to subvert the fundamental idea of Christianity.' [See Nevin on the Creed, page 66.]

"This one thing, then, appears plain to Dr. Nevin, and I agree with him on this point, viz., that no immortality is taught in the Bible until the resurrection of the dead takes place. But then, according to the second division of the funeral discourse, he says: 'Between death and the resurrection all is awful and mysterious; even with the light of revelation we are bewildered and confounded, when we attempt to picture to ourselves the condition of our departed friends. 'Where they are,' he continues, 'the Bible does not say, and we cannot tell.'"

Dr. Bomberger, the editor of the magazine from which the above is quoted, says:

"Our readers need not be told, of course, that these views of the state of departed saints until the resurrection are entirely at variance with the doctrine of the Catechism and the established faith of the church. Dr. Nevin does not claim for them any ecclesiastical authority. They are offered simply as private speculations. How he and his disciples will reconcile the indulgence of such private opinions with their very exalted theory of the church is hard to guess."

#### REMARKS BY THE EDITOR OF "BIBLE EXAMINER."

What mind, that calmly and without prejudice examines the question, can come to any other conclusion than that arrived at by Dr. Nevins I cannot see, viz., that "Christianity knows nothing of the immortality of the soul," and that "it is a pagan view—Platonism at best." It is paganism, baptized and tacked on to Christianity by some of the Roman Popes with the aid of their councils, and forced on Protestantism (though Martin Luther fought against it for a time) through fear that the Popish church would load Protestantism with the reproach of "no-soulism."

Thus Protestants submitted to be loaded down with that Roman and Pagan incubus which has shorn them of their strength, and brought in the scourge of Christendom, "Spiritism," which goes on in the strength of this corruption of Christianity; a corruption which was essential to the life and being of Romanism, but which is every day paralyzing Protestantism, and will be found to destroy its power in suppressing or overcoming the various forms of error spreading in the land, and prevent its advocates from making inroads on Romanism or Heathenism.

#### MODERN JONAHs.

JONAH was not unwilling to proclaim God's message to Nineveh because of any love he had to its inhabitants, as the event showed. But he was afraid he might lose reputation, which he was more concerned about than for the destruction of a city whose numbers were so great, that there were "more than a hundred and twenty thousand persons" in it that could not "discern between their right hand and their left." If he only *knew* they would all be destroyed, according to his word, and his reputation thereby be saved, he would never have fled to "go to Tarshish." This is evident from two facts: 1. He was angry when the Ninevites repented and God did not destroy them. 2. From the reason he assigned why he fled to go to Tarshish: "O, Lord, was not this my saying when I was yet in my own country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

It seems he was quite willing to preach the doctrine of "destruction;" that would be pleasing to him, as is evident from the fact "he was very angry" because the Lord spared the city. But to preach destruction to that wicked city, when he knew the Lord was so merciful and gracious that he might not destroy them, was involving Jonah's reputation; and that he could not endure; and when he found the city was spared he was so angry with the Lord that he prayed, "Therefore, Oh Lord, take, I beseech Thee, my life from me; for it is better for me to die than live."

It is difficult to tell wherein the Lord's merciful spirit is most wonderful, whether in sparing Nineveh or the angry prophet; but in both cases, it demonstrates the fact that he has "no pleasure in the death of the wicked," and will rescue all from such a final catastrophe that infinite wisdom, power and love can do to accomplish it.

Modern Jonahs are numerous. They are afraid too many will be ultimately saved, and their stereotyped idea, of only a "few," will be proved an error, and they lose reputation for infallible knowledge. They would much rather the millions on millions that have gone down to their graves, in utter ignorance of God and Jesus Christ, should hopelessly perish, including all that have so gone not able to "discern between their right hand and their left," than that their theory of *few* only to be saved, here or hereafter, should be shown to be an error. They are horror-struck

with the idea that the Lord God can be "merciful, slow to anger, and of great kindness," beyond their own narrow theories that he is so only to a few, and the idea that it may be extended to those who have died in ignorance of his love to the world in the gift of his Son to redeem them from sin and death. Such an extension of God's mercy and long-suffering, toward any of our race, is more than these modern Jonahs can endure, and they seem to be "very angry" with such a God; and especially with those who contend for this God as "the only true God" and the Father of "Jesus Christ, who gave himself a ransom for all" men, "to be testified in due time"; that is, in God's time.

That time has never yet come to unnumbered millions who are now slumbering in the dust of the earth; but they will yet "hear the voice of the Son of man, and come forth" and see and hear him "who gave himself a ransom" for them. Then will their faith in him, or their willful rejection of him, decide their final state, and "God's mercy and great kindness," etc., will be manifested in a light that will astonish all the Jonahs of this and all preceding dispensations. Let our thoughts of God, and his tender mercy over the creatures he has made, no longer be restrained and cramped by human traditions and the superstitions of fallible men. Let each one go to the fountain of truth for himself, and put off the "iron shoes" from his "feet," and remember "the ground" of God's word is "holy ground." Listen to the "all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21). So shall men learn the truth and find life.

ED.

#### A QUESTION.

"ARE the same persons, or class of persons, referred to by Paul in (Rom. viii.) when he speaks of the 'Sons of God' and of the *creature*? If not, what is meant by the *creature*?"

That the "sons of God" are another class from "the creature," as used in that chapter, is evident from the Apostle's language, "Not only they but ourselves also which have the first-fruits of the Spirit," etc.

The terms creature and creation are from the same Greek word, viz., *ktisis*. Why the translators in (Rom. viii. 19-22) should three times render the word creature and only once creation may be uncertain. The word in its various forms is used many times in the New Testament. In verse 39 it is used

in connection with "height nor depth;" adding "nor any other *creature*," etc. In Colossians i. 15, Christ is said to be "the first-born of every *creature*." Heb. iv. 13, "Neither is there any creature that is not manifest in his sight." Rev. iii. 14, "The beginning of the *creation* of God."

Those samples are sufficient to show that *ktisis* may properly be used to signify "creation" as well as "creature." The text (Rom. viii. 19, 20, and 21) if so understood, refers to all things of earthly creation on which the curse came after Adam's sin,—all "was made subject to vanity," but "in hope" of final deliverance; the groaning creation is not always to be in this state of disorder; after the manifestation of the "sons of God" all this present state of disorder is to come to an end. But *now* all things are in a suffering condition, not excepting those who have the "first-fruits of the Spirit," for not only does creation suffer, but "we also," saith Paul, "groan within ourselves, waiting for the adoption, viz., the redemption of our body."

The groaning creation is represented as waiting for the manifestation of the sons of God; though not necessarily possessing the knowledge of the means by which the deliverance is to be effected.

By the creature—the *ktisis*—then, is meant the *creation*, whether sensitive or insensate. By the sons of God is meant a class who have become such by becoming a "*new creation* in Christ Jesus," but have not yet received the redemption of their body.

EDITOR.

#### BEARING THE CROSS.

Much has been said among professed Christians, about bearing the cross; but I fear little is understood or really practiced in this matter. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and give something to support the Gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him."

How, then, are we to be separated from the love of the world and be crucified unto it? First—By a believing view of the Lord Jesus

Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he “*suffered*, being tempted”—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore and no lisp of *impatience* ever escaped him. Would we be crucified unto the world? Learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within us; and then realize this truth—“If so be we *suffer* with him, that we may be also glorified together.”—Rom. viii. 17. Do any ask what it is to suffer with him? I answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads me to say—

Second—If we would bear our cross and be crucified unto the world, *remember*, every trial of our life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and fit us to be glorified with his Son Jesus Christ. How shall the design of our heavenly Father be accomplished? It cannot be, unless we bear our cross. Do you ask again—What is it to bear my cross? I answer—It is to suffer all the trials of which I have spoken, *patiently*. We are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If we do, we do not bear the cross. And though we should speak like an angel in meeting, yet if we fret and complain under any of the trials of life, by which God is seeking to crucify us unto the world, it is hypocrisy for us to talk about bearing the cross; we are but deceiving our own souls. God has assured us, “all things work together for good to them that love him;”—Rom. viii. 28. Do we murmur, fret and complain at those things which God has permitted or appointed. Alas, alas! Do not dream we are running for the kingdom of God while this is the case. Saith our Saviour—“In your patience possess ye your souls.” Those words are of solemn and awful import. It we indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that

spirit is increasing upon us, we are just as surely travelling in the road to death as God has said—“The soul that sinneth it shall die.” I speak not now of one “overtaken in a fault,” to which all are liable in the hour of temptation, but of him upon whom this spirit is not abating but increasing. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. “If it be possible let this cup pass from me; nevertheless not my will but thine be done.” That is our *example*; and we cannot safely follow any other. “My grace is sufficient for thee,” will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear: yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like children of Israel, whose impatient murmurings were answered by giving them “flesh;” but “leanness” was “sent into their souls.” “Be patient in all things:” that is, bearing the cross; then, when Christ appears, we shall have a crown.

ED.

#### ETERNAL LIFE AND IMMORTALITY.

“He that believeth on the Son of God *hath* the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son *hath*—*teen zoen*—the life: he that hath not the Son *hath not*—*teen zoen*—the life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye *have* eternal life.”—John v. 11-13. “Whosoever hateth his brother is a murderer, and ye know that no murderer *hath* eternal life *abiding* in him.”—1 John iii. 15. From these passages we learn that some do have “eternal life” abiding in them while they are yet in the *mortal* body. Hence “eternal life” and “immortality” are not synonymous. It is nowhere said or implied in the teachings of Christ, or his apostles, that men *have* “immortality.” Immortality is something that the *mortal* body will *put on* at some future time; while eternal life is something that *abides in* the true believer while he is yet in the mortal body, and is his *title* to joint heirship with Christ, and being “clothed upon” with immortality *at* the coming of his Lord.

THE DIVINE DISPENSATIONS,  
OR, THE DIVINE PLAN IN THE GOVERNMENT  
OF OUR RACE.—No. 2.

BY THE EDITOR OF BIBLE EXAMINER.

HAVING noticed the Adamic and Antediluvian dispensations, I pass to that which extended from Noah to Moses; and, for the sake of a name, I call it

THE PATRIARCHAL DISPENSATION.

The history of the race and the dealings of God with men, during this period, till the call of Abram, is very brief. Enough is given, however, to show that human nature was not much changed by the lesson of the flood; for we find men soon forgetting the judgment on the antediluvians and determined on making themselves "a NAME" to prevent being "scattered abroad upon the face of the whole earth." In this respect they are like most men in all ages: a desire to build up themselves, instead of carrying out God's requirement of Adam and Eve to "multiply, and replenish the earth and subdue it."—Gen. i. 28 They would have massive TOWERS that should "reach up to heaven," as a centre of attraction, because "Union is Strength"; and so, instead of having God himself as a bond of union, they would have "brick and mortar"—the work of their own hands—the bond to unite and keep them together; they were the prototype of various sects and parties in religion in all ages since that time; building up *themselves* A NAME, instead of trusting in the NAME of God alone. The result was a "confounding of their language"; so that "*confusion*" followed, and their selfish work was defeated: God thus giving the race a lesson, for all time to come, that they should pursue no more selfish purposes, but follow implicitly His commands. To these Babelites, that command was to "spread themselves abroad upon the face of all the earth" (Gen. xi. 8, 9); thus to carry out the intention of God as expressed to Adam and Eve. This was a part of God's plan, to people "all the earth"; which plan the Babel builders thought to prevent; but God knows how to defeat all counsels adverse to His own, and in "due time" will show that He has done so.

Notwithstanding their dispersion, men continue their idolatry, or deification of themselves or some work of their own devising. Hitherto but little spiritual development had been made; men seem, for the most part, to have been left to develop their animal nature, that the race might first be multiplied and the

earth filled with inhabitants, prior to a full exhibition of the Divine wisdom, power and grace in changing to a spiritual—or, rather bringing out a spiritual nature that should harmonize with the Divine nature and yield a willing obedience thereto: an exaltation in the Divine plan, when he said, "Let us make man in Our image after Our likeness."—Gen. ii. 26. That plan, in its perfection, will only be completed in "the ages to come," as will be fully shown before closing these articles.

At length a period arrives when God's purpose to bless the race by an elect or chosen people, began to be more perfectly unveiled. This development commenced with the call of Abram to leave his kindred and his father's house and go into a land that God would show him; and Paul says, "By faith . . . he went out not knowing whither he went."—Heb. xi. 8. This strange—or foreign—land was that which he was afterwards to "receive for an inheritance." In the promise to him, when God called him thus to leave his father's house, was contained the great purpose of the LORD to bless, by him and his seed, all the families of the earth.—Gen. xii. 3. The design of selecting Abram was not simply to bless *him*, but to make him a blessing, also, to others in God's "due time." Abram was not the most eminent for devotion to the service of God, for "Melchisedek, king of Salem, . . . was priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God" (Gen. xiv. 18, 19); and Paul, speaking of this act of Melchisedek, says, "Without contradiction the less is blessed of the better."—Heb. vii. 7. The selection of Abram, therefore, was not because he was great or good above all other men; but was a sovereign act of the CREATOR and RULER of the world, and teaches us that all favors are bestowed according to the counsels of infinite wisdom in a way and manner to firmly impress all men with a sense of their entire dependence on God, and thus lead them to cleave to Him with all their heart, and to trust Him unwaveringly in all their affairs temporal and spiritual.

The trials that Abram passed through after this first promise, when called to leave his father's house, were many and great, and the reasons for all of them were in a great measure veiled from him. After waiting for the promised son, to be called to sacrifice him; and to be told that his posterity should be in bondage to a strange nation four hundred years, before they should inherit the land that God had promised they should possess, and that Abram himself would die before he

would have fulfilled the promise that to *him*, as well as to his seed, was the inheritance to be given: all these things were grievous to be borne; but his faith triumphed; for dark and veiled as many of the transactions were, at the time, he staggered not, being fully persuaded that what God had promised He was able to perform, and would, in "due time," verify all his words, though death to himself and many of his posterity would intervene before the final consummation. He became a model of faith to all future generations. What God did not perform in his lifetime he fully believed would be in, to him, an unknown period in the future: he did not stumble into "conditional prophecy," to unravel what seemed so improbable or impossible of fulfilment. No; he believed God, and left the way, manner, and time of fulfilment to infinite wisdom. So should we, in all that seems veiled, yet promised. In "due time" God will verify the truth of every word that has proceeded out of His mouth.

The history of the other Patriarchs, together with the bondage of Israel in Egypt, I pass over by simply remarking, here was a *veil* of long continuance, which looked much as if God had abandoned them or forgotten His promises concerning them made to Abraham. But where unbelief would have seen nothing but failure, faith discovers light through the veil: the people must be multiplied; they must learn to bear discipline and hardships; they must come in contact with the learning of Egypt and its princes: a school of training important to a people who were to be entrusted with the knowledge of the true and living God for the benefit of "all the families of the earth"; for all kindreds, tongues, and peoples.

It may here be asked "Why did not God manifest Himself to all people, directly, as well and as early as to Abraham and his posterity?" I can give but one answer, viz.: Infinite wisdom and love chose that plan which He knew would ultimate in the highest good of all the race; every one of whom were the objects of His love. It might as well be asked, Why did not God put Abraham at once into possession of the promised land, instead of letting him die without possessing a foot of it (Acts vii. 5), and reserving the fulfilment of the promised inheritance till a resurrection at some unknown and distant period? Faith says, The MAKER knew best. His wisdom planned, His love guided, and His power will in "due time" execute and make all plain to the astonishment and joy of earth and heaven: and faith can wait till the con-

summation vindicates the wisdom and love of the CREATOR, for all the works of His hands: and, "what" we "know not now," we "shall know hereafter."—John xiii. 7. Let these considerations suffice till the time comes "which God hath put in his own power."

In all dispensations, thus far, we have found much that is veiled, though light sufficient for the then present use; indicating, however, a glorious future of developments, which it is manifest must reach beyond the present life; for Abraham himself, as well as his Seed, is to act in blessing "all the families of the earth;" so that the promise, though veiled, embraced all dead ones as really as it embraced Abraham: for Abraham could not have the promises fulfilled to him without a resurrection; neither could he, personally, bless all, unless they also should have a revival from the dead. The same promise that secures Abraham's living again, secures the living again of all he is to bless. In no other way can they be blessed, in connection with his Seed, so far as I can see.

Hence, I now believe that every child of Adam's race must be revived from the dead to be blessed, who has by any unavoidable means failed to be blessed in Abraham and his Seed, while in this life. The Patriarchal Dispensation was one of selection or election; first, of persons, as Abraham, Isaac, and Jacob, and then of their posterity; not for their own sakes only, but as a means of blessing to the rest of Adam's race; for God's love extended to all "the world"; but the way, manner, and time of manifesting that love, infinite wisdom directed all, and devised that method which should ultimate in the greatest good to all; veiling very much of the great scheme established from the foundation of the world, till the best time should arrive for its further development. By this method of proceeding, *faith*—the foundation of all durable good in man—would be brought into constant exercise, and men learn to trust God's words, though they could not see "the end from the beginning."

Faith in God, from the time evil was manifested in the world, was to be the ground of man's justification; as it had been demonstrated men could not be justified by works before God; for, "By the deeds of the law there shall no flesh be justified in His sight."—Rom. iii. 20. The law is to give men "the knowledge of sin"; and "the carnal [or fleshly] mind . . . is not subject to the law of God, neither indeed can be."—Rom. viii. 7. God has appointed faith, therefore, as the

ground of our acceptance and justification; and this Gospel was proclaimed to and through Abraham. So it is said, "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8.

I have brought down our subject to the close of the patriarchal dispensation, and we see that while much was clearly revealed, much more was indicated in language over which there was a veil. One illustration of this fact may here be stated. Paul speaks of "the mystery"—*i.e.*, of veiled truth—"which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel."—Eph. iii. 4-6. While this was a truth set forth in the promises to the Patriarchs, and is now perfectly clear to us, it was veiled for long centuries; "blindness" was upon the minds of all on that subject until after Christ's ascension to heaven; nor does there seem to have been an exception among Jews or Gentiles as to the subject being a veiled one, or a mystery. Shall we, then, doubt but what many great events, belonging to "the ages to come," are in the great and precious promises to the race, yet veiled, but to come fully into view as the time draws nigh for their fulfilment? With these remarks, I proceed to the consideration of

#### THE MOSAIC, OR LAW DISPENSATION.

This dispensation was fruitful in types or shadows; made up of great facts, but a revelation under a veil of "good things to come."—Heb. x. 1. Even the deliverance of Israel out of Egypt might be said to be a veiled prophecy of the final resurrection of the nation from the dead; showing the power and purpose of God to give them, with Abraham, the everlasting possession of the promised land; not a temporal possession, only, but an eternal one, after deliverance from the long bondage of death.

Their wanderings in the wilderness might be considered as typical of the trials to which all men are subjected in this life—a state of severe discipline, necessary to prepare them for an advanced state in "the ages to come." Passing this event in Israel's history, the laws given them were designed to train them to an entire submission to the will of God, and to educate them to be a blessing to the nations of the earth, and by this means carry out the promise to Abraham. The law given from

Mount Sinai, commonly called "the *moral* law," was commanded because the main things therein contained were right in themselves, and essential to the highest happiness and well being of men. For this reason it is properly called the *moral* law.

The ceremonial law was a *positive* institution; not necessarily right in itself, but made right and obligatory because *commanded* by the rightful GOVERNOR of the people; and was designed to educate them for a higher state and more important service than as a people living only for themselves: they were to bless all nations. By these laws they were to be taught, but under a veil, the great scheme of human redemption and final perfection of the race. The whole system, under which their training was to be carried on, was "a shadow of good things to come, and not the very image" itself—(Heb. x. 1): it was the great things of the future ages, presented under a veil, which was symbolised by the veil on Moses' face; for the people could not endure the glory of the future dispensations without a veil. God, therefore condescended to their weakness; He gave them the shadow of those glories under a veil, to be removed as the things themselves should actually appear, or were about to take place. By their resting in the shadow, and allowing themselves to be contented in the forms of their religion without studying the Scriptures to find the substance, they were unprepared to receive the LAMB of God when the veil was so far removed by the personal appearance of the promised Messiah.

In this respect, how like most modern Christians, who are so taken up with the present dispensation that they see little or next to nothing of the dispensations still in the future, and which are so clearly shadowed forth by the ceremonial law; one of which is at the point of being unveiled before their eyes. May it not be feared that such, though, like the Jews, looking for the Messiah, may be as unprepared to welcome him as were that anxious people? May our eyes be opened in due time, and we be prepared for the work of glory then to be done to the honor and praise of God.

The law shadowed forth the good things of coming dispensations. To think otherwise is to suppose that Israel was cumbered with times and seasons and ceremonies of little or no real value. Why such regular divisions of times, seven days, seven years, seven times seven years? Why an Israelitish servant to go out free in seven years, and some others not till later periods; say, till seven times seven,

or until the Jubilee? Is there no "good thing to come" veiled in this arrangement? May it not, and does it not "shadow" forth the deliverance of the saints, from the bondage of death, first, at the seventh thousand year? and the deliverance of others at various periods, or in various dispensations, until the great Jubilee of Jubilees shall bring the mass of the race "from the bondage of corruption into the glorious liberty of the children of God"?—Rom. viii. 21. What mean all those laws relating to "first-fruit" and the final "ingathering," or great harvest? and those relating to the redemption of a lost inheritance, and the giving of the "first-born a double portion," and a brother ransoming a brother who has become poor and sold himself, and many other things that might be named? Did they not, under a veil, point to work to be accomplished in "the ages to come"? Are we to suppose these things were ordained simply for Israel's temporal affairs, in that age, and have no reference to something greater and higher in the future ages? Were they all to end with that dispensation and be of no future use? Paul says, "*Whatsoever things* were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. Are the Scriptures I have referred to an exception? Are they not for our learning, and the knowledge of their significance essential to our possessing a scriptural "hope"?

What of all the bloody sacrifices under the law? Were they not to teach, under a veil, the great offering of "the Lamb of God" to take away sin? Those who searched not into the significance of these offerings, but rested in the mere observance of these "shadows," or veiled representations of a great future offering by Messiah, were not prepared to receive the *suffering* One; in consequence of which, the "veil remaineth untaken away, in reading the Old Testament, unto this day."—2 Cor. iii. 14. Those bloody sacrifices were unveiled, or "done away, in Christ."

While the veil was removed from those offerings of blood, by Christ, in his "offering" himself "*once for all*" (Heb. x. 8-10), shall we not look for the veil to be removed by the "substance" to which those other "shadows" pointed? Is it not clear that the various periods for the release of those in bondage are yet in the future? and that the "first-fruits" are the pledge of the great "ingathering" to follow at a latter period? Shall there be no substance to the shadow of an inheritance lost, but restored by a kinsman? Space would fail me were I to attempt to go through

and examine the various methods and times of purifications required by the law, all of which were "shadows of good things to come"; under a veil pointing to a time when, by various processes, the impurities of the mass of men shall be taken away; a "few" samples, only, of which have yet appeared in the world. The vilest and worst of sinners are within the range of these purifying influences, as the apostle shows, after enumerating a catalogue of the foulest sins, and saying, such "shall not *inherit* the kingdom of God," and adds, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."—1 Cor. vi. 9-11. Are these a "kind of first-fruits of His creatures" (Jas. i. 18), and is there to be no harvest? Certainly the harvest, or "ingathering" time is at a much later period; and not only a "few" are washed in the dispensations past and passing; yet an "innumerable company, which no man can number," are to be ultimately found "washed."—Rev. vii. 9-14.

Are we to suppose all the washings and purifications under the law of Moses, have no other signification than as relating to the "few" saved ones in what is called the Gospel dispensation? If so, is not the "shadow" greater than the substance? But if they are veiled ordinances, pointing to the washing of "an innumerable company" in the dispensations, or "ages to come," then are they full of instruction, and we may see light where all would be darkness, and seemingly a vast amount of useless ceremony.

Viewed, however, in the light of their relation to an "endless succession of ages" (Eph. iii. 21, *McKnight's translation*), and the work to be accomplished in the redemption of an "innumerable multitude" from sin, there is a grandeur in these washings and purifications which otherwise seem unworthy of a record in a revelation from God.

Without dwelling longer on the veiled teachings of the ceremonial law of the Mosaic dispensation (which might be enlarged to a volume), I proceed to notice the fact that, in connection therewith, the Lord spake "by the mouth of His holy prophets" concerning the "things to come," which had been, or were being, shadowed as future by the constant practice of the rites and ceremonies of the law; so that those whose minds were disposed to inquire diligently, would see that the ceremonial law was a great prophecy of things future, to be more fully understood by the utterances of their holy prophets, so that "the

law and the prophets" were two witnesses concerning the works to be accomplished in "the ages to come"; or, the future dispensations. Those, therefore, who separated the teachings of the prophets from the ordinances of the law would not perceive the true significance of either, or only in a very imperfect manner; and to this cause may be attributed, not only the "blindness" of the Jews, but that, also, of a multitude of professed Christians, who see nothing in the law but useless lumber, and but little in the prophets except what they call "*conditional* prophecy"; i. e., prophecy never to have a fulfilment. Is it not true of these Christians, as of the Jews, that "blindness in part has happened to" them "until the fulness of the Gentiles be come in"? They seem not to "know the voices of the prophets" (Acts xiii. 27), and, hence, those prophecies of future events concerning Israel, and the future glory of Christ's reign over the Gentile nations; and his blessing all the families, kindreds, tongues and nations, they treat as if they were not spoken by the unerring Ruler of the universe, who knew "the end from the beginning."

Let the ordinances of the law be read and studied in connection with the prophecies of Israel's dispersion, punishment, and final restoration to their lost inheritance, and the glory that is to attend that promised event, when "Thy sun shall no more go down; . . . for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—Isa. lx. 20. If "the law and the prophets" are thus read together, throwing light on each other, the Old Testament would not be so lightly esteemed as it now is by many; and the sacred teachings of Jehovah found therein would become a light and glory that would light up the coming ages like the glory on Moses' face when he came down from a forty days' communion with God on these matters, in Mount Sinai. But, alas, a great portion of spiritual Israel are as affrighted at the idea of the great things shadowed forth "in the law and the prophets," as literal Israel were at the glory that shone forth on Moses' countenance; and their teachers have managed to construct a *veil* over the testimony of "the law and the prophets," which renders them invisible to themselves and to those who follow them; and they have become "slow of heart to believe all that the prophets have spoken."—Luke xxiv. 25.

I have not space now to refer to those prophecies which speak of future blessings on literal Israel and on the Gentile nations, and the various means and times in which and by

which God's purpose to cleanse them from all their sins and make them sharers in the glory to be revealed under the reign of our Lord Jesus Christ and his "joint-heirs"—"the Church of the First-born," who, with their Head, are to "fill the earth with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9); for, "As truly as I live, all the earth shall be filled with the glory of the Lord," says Jehovah himself (Num. xiv. 21).

### IS THE HOLY SPIRIT A PERSON?

BY CHAS. L. IVES, A. M.

IT may be thought that to question the personality of the Holy Spirit is indirectly to question the divinity of the Lord Jesus Christ. By no means. The essential divinity of the latter is too prominent a doctrine of the Bible to be dependent upon any other issue. In holy writ our Lord is styled—never, "God the Son," but—"the Son of God." And what does that mean? We read, Heb. i. 3, 4, of the Son, "the express image" of the Father, "the brightness of his glory," being made [rather, having become, Gr. *genomenos*] so much greater than the angels, as he hath BY INHERITANCE obtained a more excellent name than they." That is, the redeemed are sons of God by adoption—that so "ye might be partakers of the divine nature," 2 Pet. i. 4—but by inheritance is our Redeemer the Son of God. The full meaning of this our finite minds may not grasp, as we thus grope after the infinite, but certainly, in this language of human experience, reference is had to the similarity in being of a son to a father. If the father is human, the son is human also; if the father is divine, the son also is divine. This truth of our Lord's divinity thus stands before us as a matter of revelation. Reason can only tell us that we need a divine Saviour, to be able to save to the uttermost, to know and to meet all our varied wants, to hold "all power" in his hands, to be present wherever two or three are gathered together in his name. We cannot stop here to argue with any for the pre-existence of a holy Being, who, when the question of his longevity comes up, himself declares, "Before Abraham was, I am."

While continued study of the Bible has thus but strengthened my belief in our Lord's divinity, a similar study into the Bible testimony on the personality of the Spirit, has had precisely the opposite result. That has convinced me that the holy Spirit, or Ghost, is not, like the Father or the Son, a distinct person. It is not, to use a phrase not found

in inspiration, "God the Spirit"; but "the Spirit of God," "his Spirit," as the Bible expresses it. Yet it cost me a struggle to acknowledge this. I had insisted that, in speaking of the Spirit, we should say "he," not "it"; and although without Scripture precedent, I addressed prayer to the Spirit. When first I began to suspect that the evidence of Scripture was against my traditional belief, so disturbed was I that I dropped on my knees and prayed that I might not lose all my faith. But my anxiety was groundless. I could trust the word of God not to lead me astray.

As this subject has recently been before the readers of the *Banner*, I have thought they might value a concise yet somewhat exhaustive summary of the Bible evidences, as adduced on both sides of the question.

#### I. THE EVIDENCE AGAINST THE PERSONALITY OF THE HOLY SPIRIT.

1. Prominent stands the corruption of 1 John v. 7, 8, where our Bibles read, "in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth." These words are beyond question spurious. They are found in no Greek MSS. before the 5th or 6th century, and in no early version. Alford says, "not a shadow of reason for supposing them genuine." Tischendorf, "that they should continue to be published as part of the Epistle, I regard as an impiety." Pres. Woolsey asks, "Do not truth and honesty require that such a passage should be struck out of our English Bible?" This spurious passage carries us back to the days when a corrupt church defined points of doctrine in her councils, by decrees often obtained by fraud or violence. Although the Council of Nice had pronounced for this dogma, those who here corrupted the text thus tell us how insufficient was felt to be all the Bible testimony on their side.

2. The Bible gives us no distinctive, no proper, name for such a personage. "But what," one may say, "is not 'the Holy Ghost' the proper name of this person?" So it appears in our English Bibles, but not so in the original. In our English version this is effected by a somewhat questionable mode of translating. When (except Matt. xxvii. 50, John xix. 30) the Gr. *pneuma* is unaccompanied by the adjective *hagion*, holy, it means spirit; accompanied by that adjective it means ghost. And then supplying the definite article "the," omitted in the original in half the instances, and printing holy with a capital H, we thus obtain in English the title, The Holy Ghost. Our translator's double

rendering of *pneuma* is found in the same verse, where *pneuma* each time denotes the same object. E. g., "And Jesus, full of [the, not in Gr.] Holy [*pneuma*] Ghost, was led of the [*pneuma*] Spirit into the wilderness." So in 1 Cor. xii. 3, *pneuma* is first time spirit, "Spirit of God"; second time it is ghost, "the Holy Ghost." If, according to our translators, "ghost" is deemed inadmissible in the first instance, why not equally so in the second, when the same identical object is again spoken of? But the arbitrary rule of our version fails to meet all cases. In 1 Thess. iv. 8, although *hagion* and *pneuma* occur together, it is with the possessive pronoun; so, instead of his Holy Ghost, we have "his holy Spirit"—holy, without the capital H. [We find that in some copies of the Bible the word "holy" begins with a capital—in others not. So far as we have examined, the former usage is adopted in the English, and the latter, in the American Bibles.—Ed.] In Matt. xii. 31, our translators evidently were not satisfied with the original Greek which reads, "the blasphemy of the Spirit shall not be forgiven him"; they confess by their italics that they have supplied "holy," so that our English version might read, the Holy Ghost.

If it be a fact that the Holy Spirit—I will not use the conventional term ghost—is the proper name of a person, the inspired writers, in speaking of this person, strangely forget his proper name! Take Paul's epistle to the Romans; these are the names he consecutively uses—Spirit of holiness (i. 4), the Holy Spirit (v. 5), Spirit of life, the Spirit, Spirit of God, Spirit of Christ, Spirit of him that raised up, his Spirit, Spirit of adoption, the Spirit itself (viii. 2, 5, 9, 11, 15, 16), etc. In John xiv. 16, 17, our Lord himself promises for the first time to the disciples a spiritual comforter in his bodily absence, and explains to them what it should be. Surely here, if anywhere, we should have looked for the information of a third person of the Godhead and for the use of his proper name. Instead, he explains to them that it is the "Spirit of truth, which [not whom, as in English version] the world cannot receive, because it seeth it [Gr. *auto*] not, neither knoweth it." After this, in his further discourse, he uses once the phrase the holy Spirit, but twice more calls it the Spirit of truth. It would seem the latter has here, then, a better claim to be the proper name.

3. The silence of Scripture on the personality of the Spirit is an important point. We are told this is all because the Bible is not a treatise on systematic theology. But the

Bible is the supposed basis of these treatises; and for it to ignore one of their most prominent dogmas under circumstances where, if a fact, it could not escape mention, is virtually to deny it. For instance, in Rev. v. 13 is recorded the universal ascription of praise from every creature in heaven, in earth, in the sea, "unto him that sitteth upon the throne, and unto the Lamb"—to the Father and the Son; but no third person is mentioned. So, in chapter vii. 10, the great multitude of the redeemed "cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." Could they thus ignore a third co-equal agent in their redemption, if such there were? In the description of heaven given us in this book, there certainly is no personal holy Spirit there. The Spirit is referred to under the impersonal symbol (chap. iv.) of seven lamps burning before the throne, and (chap. v.) of the seven eyes of the Lamb, which in each case, we are told, "are [or symbolize] the seven Spirits of God sent forth into all the earth."

To read the epistles of John it could not be thought that he who records Christ's statement of the Comforter ever suspected that to be a person. In these epistles he continually associates the Father and the Son as two persons, but never with them a third. His language is, "God hath given us of his Spirit."—1 John iv. 13. Indeed, in his second epistle, ver. 9, we find an omission amounting to a virtual denial of a third person. He says: "Whosoever abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son"—that is, he hath God. And so of Paul. The frequency with which he associates the Father and the Son as distinct persons (please note in your future readings), but makes more marked the omission of the Spirit in such connection; for example, four times in the ten verses of the first chapter of 2 Thessalonians. He begins every epistle with the same benediction, "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." From this conjoining of Father and Son we argue for the divinity of the latter; from his never mentioning in this benediction a third person, we argue that Paul knew of none such. So in 1 Cor. viii. 6 we read, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." In a statement so full and formal as this, that the apostle should fail to notice a

third person, said to be "equal in power and glory," is explicable only on the understanding that Paul knew of none such.

4 In the Bible language utterly inapplicable to a person is used of the Spirit. (That sometimes the language is such as may be applied to a person will hereafter be considered in reviewing the arguments on the other side.)

As samples of inappropriate language, see Acts ii. 17. "I will pour out of my Spirit, saith God" (ver. 18, the same). Ver. 33: "He hath poured out [same Gr.] this, which," etc. It were hardly possible to pour out a person, unless in the sense of Isa. liii. 12, "he poured out his soul unto death." Besides, here is the idea of pouring out from a receptacle a portion of that which it contains, pouring out of something capable of division and distribution: "I will pour out of my Spirit." The same thought is expressed in Num. ii. 17: "I will take of the Spirit that is upon thee, and will put it upon them." John says, "God has given us of his Spirit."—1 John iv. 13. But he says of our Lord, "God giveth not the Spirit by measure unto him." It is only in finite measure that we can receive of the Spirit.

Acts x. 38: "God anointed him with [the Greek article not used here] holy Spirit [with a person?] and with power." Ver. 44, "The holy Spirit fell;" ver. 45, "was poured out." Acts iv. 8: "Peter filled with [no article] holy Spirit"; vi. 5, "a man full of faith and of Holy Spirit;"—of faith and of spirit; is one of the two a person? xi. 24, "full of holy Spirit and of faith;" xiii. 9, "filled with holy Spirit." But one may say, Is not "filled" used of a person? May we not say, "filled with Christ"? I do not find that phrase in holy writ. How "Christ" may be "in" us, Rom. viii 10, Paul explains by the preceding verse: "Now if any man have not the Spirit of Christ." But if you make the holy Spirit a person, how then? Will you say, Filled with the spirit of the Spirit?

Acts xix. 2: Certain disciples say, "We have not so much as heard whether there be [no article] a [or simply] holy Spirit." A theologian of our day would have asked, What idea then have you of the Godhead? Instead, Paul asks, "Into [eis] what then were ye baptized?" It brings to him the same thought as to Peter, who says, Acts xi. 15, 16, "The holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord: John indeed baptized with [simply Greek dative] water; but ye shall be baptized in [Greek en, no article] holy Spirit."

John himself says, Matt. iii. 11, "He shall baptize you in [en] holy Spirit and in fire;" the righteous in holy Spirit, the wicked in fire, as in last clause of the next verse. John's baptism was in water "unto repentance;" our Lord's is in holy Spirit "unto remission of sins." But can one be baptized in a person, as in water? or, can one be anointed with a person, as with oil?

In Heb. ii. 4, a word is used of the Spirit in which the idea of division into distinct parts is so clearly expressed as to be impossible of application to a person. Our version reads, "God bearing witness with divers miracles and gifts of the Holy Ghost." But there is no article before "holy," and gifts is not the correct rendering of the original. The Greek is *merismos*, and occurs only once elsewhere in the New Testament, in the same epistle, chap. iv. 12, there translated, "dividing asunder." It is the noun of the verb *merizo*, to divide into parts, from the noun *meris*, a part. It then really reads, "God bearing them witness with divers miracles, and dividing asunder [or in parts] of holy Spirit." In 1 Cor. i. 13, Paul uses the verb *merizo*: "Is Christ divided?"—a question carrying its own negative answer. A person cannot be divided. Then the holy Spirit, capable of division asunder, is not a person!

The manner of its descent at Pentecost would seem to be a picturing forth of this division and distribution of the Spirit. We read: "There appeared cloven tongues of fire, and it sat upon each of them; and they were all filled with holy Spirit."—Acts ii. 3. Fire was the symbol of Jehovah's presence, at Eden's gate, at the burning bush, in the cloudy pillar; here, by an advance upon Old Testament times, this symbol appears distributed to each believer.

5. *The illustrative teaching of our Lord.* This we find John xx. 22; it might be called an object-lesson on this very question. At his first interview with his disciples after his resurrection, our Lord "breathed on them, and said, Receive ye the Holy Ghost"; thus by a visible sign showing that the Paraclete, helper, already promised them in his bodily absence, was a spiritual emanation—breath-like—from himself. Before this they had been told (John xv. 26) that the spirit of truth, or holy spirit, "proceedeth from the Father"; now they are to understand that it also proceedeth from their risen Lord, since now, the period of his humiliation was over, he has been "declared to be the Son of God with power by the resurrection from the dead."—Rom. i. 4. Henceforth the spiritual

presence of our Lord was to take the place of his former bodily presence. Can we doubt this out-breathing was in mind, when a few days later, the fullness of the promise having been received, Peter declares that this Jesus had been raised from death, and "having received of the Father the promise of the holy Spirit, He hath poured out this which ye now see and hear?"—Acts ii. 33. Peter's discourse all hinges upon the resurrection of our Lord. And the multitude see the force of his argument. One, whom with wicked hands they had crucified and slain, is surely alive again; if he is able thus to manifest his spiritual influence, his unseen presence by the marvelous putting forth of his power in their sight. So before the Sanhedrim, we see why (Acts v. 32) Peter cites the holy Spirit poured out as a witness with them to the fact of the resurrection, since it is that which actually comes from one who, though once dead is thus proved to be dead no longer.

And so, also, we see why the Saviour must go away from his disciples, if the promised Paraclete, is to come to them.—John xvi. 7. It is not that the limits of the duties of two different persons are so rigidly defined and so jealously guarded, that one cannot take up the work until the other "has gone away." It is simply that the spiritual presence of their Lord could not be recognized by the disciples until he has gone away, so that they have lost the sense of his bodily presence. It is their Lord himself in either case; at first bodily, then spiritually, carrying on to its grand consummation his redeeming work among them—an ever-present Jesus! And this brings us to our final point.

6. The word of God actually teaches that the holy Spirit is the Father, or Jesus himself, present by his spirit. If we read aright the inspired word, God has his own proper dwelling-place—dwelling in the light inapproachable. How then is he present everywhere? By his Spirit. We get an idea what this means from 1 Cor. v. 3. Paul says, "For I verily, as absent in body but present in spirit, have judged as though I were present." Such is the language of the finite. But this for the Infinite is to be virtually present. If his mind be upon us so that he knows every act and thought, so that he can control and influence us at his will, this is not "as though present," but as actually present. So the Psalmist says: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?"—Psa. cxxxix. 7. Evidently this was the understanding of Old Testament times. And this understanding of God's presence, the New Testa-

ment writers transfer to Christ; which is certainly a strong argument for his divine nature.

In the Revelation, at the close of each letter to the seven churches, we read: "He that hath an ear, let him hear what the Spirit saith unto the churches." But it is the Lord Jesus that is the speaker.

In 2 Pet. i. 21, we read: "Holy men of old spake as they were moved by [no article] holy Spirit." The same apostle tells us this holy Spirit is the Spirit of Christ; "searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 11.

In Rom. viii. 9, 10, Paul speaks of the Spirit as being God's Spirit, as Christ's Spirit, then as Christ himself: "If so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you," etc. Next verse: "But if the Spirit of him that raised up Jesus from the dead dwell in you," etc. If one were to read the word of God without previous training, he would surely conclude that Scripture means just what it says; that the Spirit of God is the Spirit of God, not a third person, or part of God; it is simply God's Spirit. That thus we are to understand it Paul shows 1 Cor. ii. 11: "For who of men knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no one (*oudeis*) but the Spirit of God." Here he compares man's spirit, used in the sense of mind or intellect, with God's Spirit, used likewise. And as if to define his use of the word spirit, he adds, verse 16: "Who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ."

But in 2 Cor. iii. 17, we have the explicit statement for which we contend. We read: "Now the Lord is the Spirit"—to *pneuma*—not "that Spirit" as in E. V.; "and where the Spirit [*to pneuma*] of the Lord is," etc. How, we ask, is this? Just as we have stated it: The holy Spirit is the spiritual presence of the Lord himself, who bodily has gone away from our actual sight and presence. That such was Paul's idea is further corroborated by his language, Rom. viii. 26: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." To many readers this verse seems to designate a special office-work of the Spirit. But eight verses below, Paul says, it is Christ "who maketh intercession for us."

Even that apostle, from whom we should expect the utmost precision on the doctrine

of the Comforter as a third person, John himself, in his first epistle (chap. ii. 1) applies the term "Comforter" to our Lord. He says, "We have a *Parakleitos* [Comforter, Helper] with the Father, Jesus Christ the righteous." It may be said, Christ is our Paraclete in heaven; on earth it is another person, the holy Spirit. Then were Paul's statement in 1 Tim. ii. 3 incorrect: "There is one God and one Mediator between God and man, the man Christ Jesus." If Christ Jesus is one person and the Spirit of Christ another person, then there is one God, and two Mediators who are making intercession for us. Rather let us believe with Paul, "the Lord is the Spirit." He is our real Paraclete, bodily in heaven, spiritually with us on earth, as he says: "Lo, I am with you alway, even unto the end of the world."

In a concluding article, we propose to consider the so-called Bible proofs for the personality of the Spirit.—*Bible Banner*.

## POPERY AND THE GREAT I AM.

BY WILLIS JONES, ESQ.

IN A. D. 1877 there arrived in this country his Excellency, the Roman Catholic Archbishop of Ardah (Dr. Conroy) as Apostolic Delegate (or Ablegate) of the Pope to all the faithful throughout Canada. On his arrival in Toronto he was presented with an address by the (R. C.) Archbishop (Lynch), who addressed him as "Most Reverend, Holy and Illustrious Lord." (Sic.)

Thus these high dignitaries and leaders of the Romish (so-called apostolic) church render homage one to another (due only from man to his Creator) and "seek honors one of another."

The Saviour said to the Scribes and Pharisees (John v. 44): "How can ye believe which receive honor one of another and seek not the honor that cometh from God only?" The title Reverend is only used once in the Bible, and then it is applied to God. Ps. cxi. 9: "He sent redemption to his people. He hath commanded his covenant forever; Holy and Reverend is his name."

But to receive honor amounting to adoration, from their fellow-mortals, does not seem to satisfy this latter-day arrogance of the hierarchy of the Roman Church. For, say they, "Do not our Protestant daughters also do the same?" Hence they must needs go a step farther and blaspheme the holy name of God, by appropriating—for their harlot communion—the (as it were) especial Name which God

gave himself, and by which he doth choose to be called.

God called Moses (Exo. iii.) and said, "Come now, therefore, I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt." But Moses made excuses and said, "When I am come unto the children of Israel and shall say the God of your fathers hath sent me unto you and they shall say to me, What is his Name? What shall I say unto them?" And God said unto Moses, "I AM THAT I AM,\* and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Compare Exo. vi. 2, 3 and Isa. xlv. 6.

On Sunday, 10th June, 1877, the aforesaid Papist Ablegate preached in St. Michael's (R. C.) Cathedral, Toronto, from the words, "And this is the testimony of John, when the Pharisees sent priests and Levites to ask him, Who art thou? . . . What sayest thou of thyself? He said, I am the voice of one crying in the wilderness," etc., and then proceeded to hold forth as follows:

"The office discharged by the precursor of Christ—St. John the Baptist—whose feast we celebrate to-day, is a type of the office belonging to the (R. C.) as a teacher of men. His it was to point to the Lamb. Hers it is to preach the same Christ and him crucified. Born in mystery, brought up in desert solitudes, marvelously austere in mien and garb and speech, he came upon a luxurious generation as an apparition, perplexing it with wonder and dismay. Who is this? men asked in astonishment, who dares thus sternly rebuke our pleasant vices and disturb our cultured ease with harsh summons to penance and threats of future punishment? Even so it has been with the (R. C.) Church. For now nineteen centuries she has traversed the earth—unearthly—in her origin and power, and like John she has ever answered, "I am the voice of one crying in the wilderness," etc. No two words are less becoming on human lips than these two words I AM. For God alone has a right to say I AM. WHO AM." (True.) "The history of man's greatness and glory must be told in other speech, *Troja et ingens gloria*.† Alone among all the institutions on earth the (R. C.) Church can say, I AM. For the I AM of her priesthood is contained in the eternal, "Thou art a priest forever." With this simple assertion of her ex-

istence she has triumphed over the enemies that have ever beset her path. When Pagan emperors arose to crush her, she answered I AM. When Arianism came forth and the entire world was enveloped by its hateful doctrines, the Church said I AM; and later on, when empires she herself had raised, would have laid impious hands upon her liberties, she broke their bonds by declaring she was the spouse of Christ, and triumphantly exercised the freedom he had given her. Later still, when at the so-called "Reformation," the nations of Europe rose up against their "Mother," and when thousands echoed Luther's boast that he was the death of the papacy, once more she said I AM, and lo she finds in the new world more children by millions than she lost in the old; and whilst Protestantism is crumbling around her, she lives victorious and triumphant. What then if the governments of the earth have broken faith with her"!!! "With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. xvii. 2. Said papal delegate did not quote this verse but went on to say. "That the governments will perish while she will endure, and that they begin to see that without the Pope there is no Christianity," He says, "*Ubi Petrus ibi ecclesia et ubi ecclesia ibi. Nulla mors sed vita sempiterna*."‡ He then says "Christ uttered three mysterious cries and we find these cries reproduced in the (R. C.) Church, and that the Divine Comforter speaks only in the (R. C.) Church. Where else do you find the tribunal of penance? The absolving words are spoken, and what is "loosed on earth is loosed in heaven." Where else, save in her is faith found to-day? Faith is a belief not upon human but upon Divine authority, and is it not a simple fact that no other religious body claims to speak with Divine authority? Nay, do they not repudiate for themselves and for their rivals any share in the gift of infallibility, without which there is no certainty of faith even for God's written word; (!!) except the (R. C.) Church, who can say with confidence to men thirsting after truth, "If any man thirst let him come to me and drink?" She alone offers a rational basis of faith. Throughout the length and breadth of the earth, from the rising of the sun to the going down thereof, no sacrifice is offered to the

\*(I. e.) I AM to you, and to each of you individually what you think me to be—or make me to be.

†Troy and great glory.

‡(I. e.) Where Peter (is), there (is) the church; where the church, there (is) no death, but life everlasting.

living and true God save in the (R. C.) Church; she alone utters the dread sacrificial words and lifts up the unspotted host and chalice and bread of life, and as Christ was at once a priest and sacrifice, so she will have her priests sacrifice first themselves and then the body of our Lord, before she pours out upon the youthful Levite the unction that makes him a priest forever," etc., "and with a voice, thus one with the voice of Christ," how truly does she claim as addressed to herself the words of Christ, "He that heareth you, heareth me"!! and concludes by saying "Ages after the very names of her enemies are forgotten the (R. C.) Church will be chanting her eternal I AM."

Comment upon the above is almost unnecessary. It seems difficult to comprehend how arrogance and presumption can go further than this, even presuming upon the most benighted ignorance and superstition on the part of the listeners. Open infidelity of the Robert Ingersoll type is mild in comparison, and is far less dishonoring to God. Infidelity denies the existence of God. But it does not render unto him mock homage as a cloak to gain honor of men, neither does it insult man's intelligence by trying to enslave the mind and by commanding him to bow down to the most disgusting specimens of the race (the average papist priest).

But perhaps this aggressive, argus-eyed apostacy, which is all things to all men as occasion may seem to require to advance the temporal interest of her hierarchy; now fawning upon the rulers of this world, and again fulminating against them in the name of God, the most awful curses and anathemas, does not in the U. S. unmask herself with the same amount of presumption as she does in the Dominion. Hence, I presume, the U. S. readers of the BIBLE EXAMINER do not behold the great "MOTHER OF HARLOTS" in all her ancient arrogance revived in these latter days.

Here she insinuates her loathsome presence into all the legislative halls in the land and influences all legislation, and dictates all of it which by any possibility may be supposed to trench in the least upon the regal power of her luxurious, licentious priesthood, with whom it has become fashionable (with our rulers) to bandy compliments; and while the priests are rolling in wealth, their poor dupes, (especially the Habitant, pronounced Hably-taw, of P. Q.) must needs be fed at the expense of the government to keep them from starving.

But if in mind we wander back to the days

of the so-called "Holy Inquisition" with its mock trials for no offence committed, its rending of families, its dungeons and fiendish instruments of torture, we are almost forced in agony of spirit to exclaim, "How long, O Lord, holy and true, dost thou not judge," etc. Rev. vi. 10. But it is not so bad now, and we have great cause to be thankful. Nevertheless, while we are contending for the truth concerning God and our Saviour, as revealed to man through God's inspired prophets and apostles, in the Bible, it becomes us to deal plainly with understood error in all its forms; and especially so with this gigantic "mystery of iniquity" which has so spiritualized and mystified the Word of God as to "make it of none effect."

*Castleton, Ont., Canada, March, 1879.*

REMARKS BY THE EDITOR OF THE EXAMINER:—If our friend JONES has given us a correct account of the language of the papal representative, there need be no further doubt that the papacy is the identical "Man of Sin, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing (or claiming) that he is God"; or, I "AM."\* To what higher pitch can blasphemy rise? It is exalted, by its claim, "above all that is called God"; for, mark this papal representative says, "Without the gift of infallibility there is no certainty of faith even for God's written Word"; and he claims that his church has that gift! No wonder they so long strove and still strive to keep the people from reading the Bible; none but the "infallible" priest of Romanism can tell us what God means by what he says!

But, alas! do not Protestant sects virtually (though not by profession) do the same thing? What sect allows a member of their organization to hold and promulgate views differing from their "CREED" or "ARTICLES OF FAITH"? "How long, O Lord, how long" shall such a violation of the words of the Son of God, or blasphemous denial of his authority continue, when he has commanded "SEARCH THE SCRIPTURES"? etc. But I forbear; the subject is painful to contemplate. "Come, LORD JESUS, and come quickly."

\*2 Thess. ii. 4.

## BLIND SERVICE.

THERE are numberless facts in history, both sacred and secular, for which it is impossible to account on the theory of atheism. Let us suppose a man of ordinary intelligence, with the logical faculty fairly developed, reading a piece of ancient history in which actions are disclosed; and let us further suppose that after a number of years it is found that the actions referred to, instead of realizing the hopes of the actors, have, in some mysterious way, helped to bring about the thing they most feared.

You find this idea pervading novels, or books of fiction; but fiction is essential fact, or it would not be read. The novelist creates *circumstances* from imagination; but, so far as the *essence* of the story is concerned, inexorable law binds him to that which *might happen*. He must not do violence to nature. No strength of genius—if, indeed, genius could attempt it—can commend the unnatural to the public. Fiction must agree with human nature if it would find a market.

But what is human nature? It is the basis of human history. The story of the world is the story of man—the visible actor; and the instances in which his plans have matured in the very issues he deprecated are proofs of the overruling wisdom of an Invisible Worker.

Let us test this, not for our own satisfaction, which needs no help in this direction; for atheism is, to us, both moral and mental insanity—the renunciation of reason in its noblest offices. To us a personal God is the first necessity of the universe. Creation without Him is an absurdity. The things which are made proclaim the Maker. A personal God, possessed of every possible perfection, is the soul, and centre, and cause, and end of the world of matter and of mind. But this paper may be of use to some of our readers. It may serve the useful purpose of showing that historical facts form a powerful argument for the accomplishment of predicted events. If we find that things have taken place contrary to all selfish or political calculations, but in exact accordance with the will of God, as expressed by His servants, we are bound, as rational beings, to admit the supernatural as the solution of the mystery. If we will certain ends, and find ourselves foiled, notwithstanding our wisest efforts, it is clear to honest reason that a higher Will than ours has been at work. Whether that Will is friendly or otherwise must be determined by the result; and the result always proves it the friend of righteousness and truth.

It may seem a delicate point of argument to call the evil conduct of conspirators, murderers and tyrants “service,” even though qualified by the adjective “blind”; but the possible objection will be met at once when we say that such unintentional and unconscious service has no merit and can have no reward. The moral value of an action must be judged by its motive. If that motive was cruel, selfish, sinful, so was the deed. If God is pleased to counterwork or overrule human schemes for the accomplishment of divine purposes, the glory is exclusively His. Evil men have no share in the rewards of beneficent issues which they did their utmost to prevent, except, indeed, on the principle of “grace.” GRACE? O, yes, this does wonderful things in the hands of the Divine Ruler, and multitudes who had blindly fought against God have, by its anointing eye-salve, seen their folly and offered to Him the homage of contrite and loving hearts. But on this branch of the subject we enter not now.

Every reader of the New Testament must have noticed that certain actions of persons who knew nothing either of the Scriptures or of God are spoken of by the Evangelists as done “that the Scriptures might be fulfilled.” Matthew and John note a number of instances of this kind. “All this was done” that such a prophecy “might be fulfilled.” One of the most striking of these notes is that which accounts for the soldiers casting lots at the foot of the cross. “And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots.”—Matt. xxvii. 35. Of course, it is needless to say that in the class of cases to which this belongs, divine sovereignty is indisputable. The free agency of the executioners in relation to their perquisites is undisturbed, but without knowing it they fulfil a prophecy uttered a thousand years before, and thus attest the Messiahship of the crucified Jesus. It was the blind service of rough heathen men to the truth of God. If you ask for the reconciliation of Divine sovereignty with the unfettered freedom of men, here is a case in point; and this, it is needless to say to any Bible reader, is only one of many that teach the same great lesson.

Let us imagine ourselves at a place called Dothan, somewhere on the north of Samaria, not far from Shechem, and in the line of the caravan track from northern Syria to Egypt. Some shepherds, who are feeding their flocks in that region, have stopped a company of

traveling merchants who are on their way to Egypt with spicery, balm and myrrh, as they have something to sell, out of which the traveling merchants may make a handsome profit, if the shepherds do not ask too much for it. No, they will not do that; they are disposed to be liberal on this occasion, and the bargain is struck for twenty pieces of silver. The owners of the caravan are delighted to have this article of commerce for such a trifle, and the shepherds are glad to get rid of it at any price or none. They have sold their young brother into slavery, and jeeringly say, "Now we shall see what will become of his dreams!"

Quite so; they have adopted their policy; they have disclosed their motive; they have gained their end without the crime of murder, of which they thought at first. Of course they must invent a story to deceive the old man; it may break his heart, but they cannot help that; one thing is certain now, and that is all they care about—they will never bow themselves down to the earth before Joseph. The thought of doing that was intolerable, and the dreams of the boy were the phantoms of his ambitious brain, which could never come to anything now, for had they not sent him as a slave to Egypt? They have done their work well—they will hear no more of Joseph. His agonizing cry for mercy will soon be forgotten; its very echo will die from memory; they will busy themselves with their pastoral and family duties, and the lad will no longer trouble them in the visions of the night!

Subsequent events, too, accorded exactly with what these cruel conspirators could have wished; for the poor youth, after a little gleam of sunshine had begun to fall upon him, is thrown into a prison for the crime of loyalty to the law of his God. A prison! The word is fearful, even in countries where something of the spirit of Christian kindness pervades legislation; but heathen dungeons were indescribably horrible—places of torture. Death in them was the coveted blessing. It was not simply confinement to a wretched cell, without a ray of heaven's blessed light, or a breath of heaven's pure air, but fetters in a foetid dungeon which fell to the lot of the miserable prisoner. "And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison."—Gen. xxxix. 20. "Joseph was sold for a slave, they hurt his feet with fetters; he was laid in iron."—Psa. cv. 17, 18. Talk of mysterious providences! Why this

seemingly gratuitous suffering and ignominy? Is it not enough that his brethren (!) have sold the noble youth into slavery? Why permit a wretched woman, of whom the pure and lovely of her sex have been ashamed for thirty-five centuries, to drive him to that Egyptian pit of torture? Why—but we need not multiply such questions! They are old, old, my brother! Let them drop!

Let us search for an answer in that very dungeon itself, with its iron-bound captives. God's answer is there! Joseph has to meet a couple of disgraced servants of the King of Egypt in that prison, and through one of them God's answer comes. The sons of Jacob, the Ishmaelite merchants, and the wife of Potiphar, have all been rendering blind service to the blessed purpose of God; as the magnanimous ruler of Egypt put it—see that melting chapter, Gen. xlv.: "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." Tried brother, wait? Don't murmur. You will find the solution of all your heart-aches in the Lord's time. To find it sooner will not be good for you.

A royal princess, with her maids of honor, is walking near her father's palace by the side of a celebrated river. Something unusual attracts her attention among the flags; she calls one of her maids to bring it; "and when she had opened it she saw a child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." It was. Her father had issued a decree that every son born to the Hebrews should be cast into the river, for he had determined to prevent the further growth of this people. Rigor, oppression, hard service, slavery under cruel taskmasters all failed to wear them out; and now the royal mandate was to cast their male children into the river. But if the nation is thus suppressed, what becomes of God's promise to Abraham, Isaac and Jacob, concerning an innumerable posterity, and the heirship of the world? Who will render blind service in this case? The despot himself. The very man who wishes to crush the Hebrews until they perish from the face of the earth listens to his daughter's plea for the life of the beautiful boy she had drawn out of the water. And Moses, chosen by God to deliver the covenant people from bondage, to overthrow the power of Egypt, and prove the impotence of its gods, is nourished and educated at the Egyptian court.

This is all in God's way of doing things in

this mystic preparatory age. The Over Ruler touches with His finger the evil machinery of the mischief p'otters, and with a sublime satisfaction He sees a result which will confound them and glorify Him. In this wonderful passage in the chequered story of Abraham's children, it is manifest that the dire oppression to which they were reduced drove them to prayer. Tyranny forced them on their knees. From man they appealed to God. This was the blind service of despotism to the cause of liberty. It was a chapter in the ministry of evil from which thoughtful students may gather wealth. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob. And God looked upon the children of Israel, and God had respect unto them."—Ex. ii. 23-25. "And the Lord said [to Moses out of the burning bush at Horeb], I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; . . . Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt."—Ex. iii. 7-10

He came unto His own possessions, and His own people received him not."—John i. 11. "This is the heir; come, let us kill him, and possess his inheritance."—Matt. xxi. 38. This is the story of all time, the story which men will reverently talk over in eternity. In it the mystery of godliness and the mystery of iniquity meet. The heir rejected and slain by his tenants, his subjects, his brethren "according to the flesh," who were eagerly longing for his advent, and habitually praying for it in the words of their royal poet (Psa. lxxii.), is a tragedy too dismal for description. "Now, from the sixth hour there was darkness over all the land until the ninth hour."—Matt. xxvii. 45. Darkness is the appropriate symbol for the state of the Jewish mind which led to the deed of Calvary.

But this marvelous infatuation of the Jews, then in possession of Immanuel's land, will not surely be allowed to cut off all blessing

from poor lost Israel, wandering upon the mountains of Gentilism, as sheep without a shepherd, and from the Gentiles themselves crying for help to senseless idols. The Over Ruler is too wise and too loving to let this crisis pass without turning it to account in the outflow of His world-wide compassion. Here, happily, our poor logic from the necessities of men and the character of God is not needed; for inspiration anticipates our hopes regarding the blind service of treacherous Judah to the world at large. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts xiii. 46, 47. We are forced to exclaim, "Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—*Selected.*

#### "THE LOST TRIBES OF ISRAEL."

In my previous articles I have been preparing the way to consider the question whether the Indians of America are the descendants of any of the lost tribes. The supposition that they are *all* the lost tribes, I consider a groundless assumption; but that they may be *one* of the ten tribes, with a sprinkling from one other tribe, is probable, if not certain; and, if so, they are of the tribe of Simeon, with a portion of Levites. The prophecy of Jacob (Gen. xlix. 5-7), with other texts referred to in my previous articles, seem to sustain this position. Let it be borne in mind that the ten tribes were not all carried into captivity at one time, and that at least one hundred and sixty years passed from the first carrying away captive to its final completion; so it is not probable that all the tribes left Assyria at the same time, nor will they all be found in one location. It is highly probable that some went into the farther East, and inhabit *AFGHANISTAN*, and now call themselves "*Beni-Israel*"; i.e., *Sons of Israel*: and who can say that it was not from them the "*Wise men of the East*" came following "*His Star*" to see and worship the *Infant Saviour* and pour out their treasures in offerings to him? But I leave that point now, to ascertain the probability that the Indians of America are also a portion of the lost tribes of Israel.

I proceed in this inquiry by the use of sug-

gestions furnished me by a friend from a book in his possession, printed in 1826. The author, dwelling largely on the prophetic utterances of the restoration of Israel and Judah to "the land wherein their fathers dwelt," goes on to identify the North American Indians as descendants of Israel. He speaks as follows:

Let several suppositions now be made. Suppose an extensive continent had lately been discovered, away north from Media, and at the distance of "a year and a half's journey"; a place probably destitute of inhabitants, to have been lately discovered in that sequestered region, appearing, as we should rationally expect, the nation of Israel to appear at this period, had the account given by the writer in Esdras been a fact. Suppose them to be found in tribes, with heads of tribes, but destitute of letters, and in a savage state. Suppose among their different tribes the following traditional fragments are by credible witnesses picked up; some particulars among one region of them, and some among another; while all appear evidently to be of the same family. Suppose them to have escaped the polytheism of the pagan world, and to acknowledge one, and only one God: the Great Spirit, who created all things seen and unseen. Suppose the name retained by many of them for this Great Spirit to be ALE, the old Hebrew name of God; and Yohewah, whereas the Hebrew name for Lord was JEHOVAH; also they call the Great First Cause, YAH; the Hebrew name being JAH. Suppose you find most of them professing great reverence for this great YOHEWAH; calling him the "great, beneficent, supreme holy spirit," and the only object of worship. Suppose the most intelligent of them to be elated with the idea that this God has ever been the head of their community; that their fathers were once in covenant with him; and the rest of the world were "the accursed people," as out of covenant with God. Suppose you find them, on certain occasions, singing in religious dance, "Hallelujah," or praise to JAH; also singing YOHEWAH, Shileo Yohewah, and making use of many names and phrases evidently Hebrew. You find them counting their time as did ancient Israel, and in a manner different from all other nations: They keep a variety of religious feasts, which much resemble those kept in ancient Israel. You find an evening feast among them, in which a bone of the animal must not be broken; if the provision be more than one family can eat, a neighbor must be called in to help eat it; and if any of it be still left, it

must be burned before the next rising sun. You find them eating bitter vegetables to cleanse themselves from sin. You find that they never eat the hollow of the thigh of any animal. They inform you that their fathers practiced circumcision. Some of them have been in the habit of keeping a jubilee. They have their places answering to the cities of refuge in ancient Israel. In these no blood is ever shed by any avenger. You find them with their temples (such as they are) their holy of holies in their temple, into which it is death for a common person to enter. They have their high priests, who officiate in their temples, and made their yearly atonement there in a singular pontifical dress, which they fancy to be in the likeness of one worn by their predecessors in ancient times; with their breast-plate, and various holy ornaments. The high priest, when addressing to his people what they call "the old divine speech," calls them "the beloved and holy people," and urges them to imitate their virtuous ancestors; and tells them of their "beloved land flowing with milk and honey." They tell you that YOHEWAH once chose their nation from all the rest of mankind to be his *peculiar* people. That a book which God gave was once theirs; and then things went well with them. But other people got it from them, and then they fell under the displeasure of the Great Spirit; but that they shall, at some time, regain it. They inform you that some of their fathers once had the spirit to foretell future events, and to work miracles. Suppose they had their imitation of the ark of the covenant, where are deposited their most sacred things; into which it is death for any common people to look. All their males must appear at the temple at these noted feasts in a year. They inform you of the ancient flood; of the preservation of one family in a vessel; of this man in the ark first sending out a great bird, and then a little one, to see if the waters were gone. That the great one returned no more; but the little one returned with a branch. They tell you of the confusion of languages, once when people were building a great high place; and of the longevity of the ancients; that they "lived until their feet were worn out with walking, and their throats with eating."

You find them with their traditional history that their ancient fathers once lived where people were dreadfully wicked; and that nine-tenths of their fathers took counsel and left that wicked place, being led by the Great Spirit into this country; that they came through a region where it was always winter, snow and

frozen. That they came to a great water, and their way hither was thus obstructed, until God dried up the water; (probably it froze between the islands in Behring Strait). You find them keeping an annual feast at the time their ears of corn become fit for use; and none of their corn is eaten until a part of it is brought to this feast, and certain religious ceremonies performed. You find them keeping an annual feast, in which twelve men must cut twelve sapline poles, to make a booth. Here on an altar made of twelve stones, on which no tool may pass, they must sacrifice. You find them with the custom of washing and anointing their dead. And when in deep affliction, lying their hand on their mouth, and their mouth in the dust. Suppose you should find things like these among such a people without books or letters, but wholly in a savage state, in a region of the world lately discovered away in the direction stated by the aforementioned writer in the Apocrypha; and having been ever secluded from the knowledge of the civilized world, would you hesitate to say you had found some of the ten tribes of Israel? and that God sent them to that sequestered region of the earth to keep them there a distinct people during an "out-cast" state of at least two thousand five hundred years? Would you not say, we have just such kind of evidence as must at last bring that people to light among the nations? And would you not say, here is much more evidence of this kind, of their being the people of Israel, than could rationally have been expected, after the lapse of two thousand five hundred years in a savage state? Methinks I hear every person whisper his full assent, that upon the suppositions made, we have found the most essential pile of the prophet Ezekiel's valley of dry bones!

These things are more than mere suppositions. It is believed they are capable of being ascertained as facts, with substantial evidence. Good authorities from men who have been eye and ear witnesses, assure us that these things are facts. But you enquire, Where or who are the people thus described? They are the aborigines of our own continent. Their place, their language, their traditions, amount to all that has been hinted. These evidences are not all found among any one tribe of Indians. Nor may all the Indians in any tribe, where various of these evidences are found, be able to exhibit them. It is enough if what they call their beloved aged men, in one tribe, have clearly exhibited some of them; and others exhibited others of them; and if among their various tribes the whole

have been by various of their beloved or wise men exhibited. This, it is stated, has been the fact. Men have been gradually perceiving this evidence for more than half a century; and new light has been from time to time shed on the subject, as will appear.

EDITOR'S CONCLUDING REMARKS.—The evidence given in the foregoing extract, if true, is strong presumptive proof that the Indians are *some* portion of the descendants of ancient Israel; but not "the *ten* tribes," as a whole; that is impossible. The prophecies of Jacob and Moses concerning the tribe of Joseph (Gen. xlix. 22-26, and Deut. xxxiii. 13-17) are a bulwark against such a conclusion. Please read these two prophetic utterances. But that the North American Indians may be the descendants of the "*cruel*" SIMEON, and partakers of his deceitful and murderous disposition, is strongly in favor of the idea that they are *one* of the lost tribes, and the offsprings of that *wicked* son of Jacob, whose *warth* he cursed.

#### SONS OF LIGHT.

"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."—1 Thess. v. 5.

THIS is a great saying, a splendid eulogy both for knowledge and privilege on the part of the Thessalonian brethren. The statement acquires double strength from its twofold aspect, positive and negative: "Ye are all sons of light and sons of day; we are not of night nor of darkness." There is also a sharp double contrast between light and darkness, day and light, metaphors taken from the natural world with which every one is familiar, and which, therefore, no one can misunderstand. Light, as the symbol of knowledge, and darkness as that of ignorance, are so manifestly appropriate that they commend themselves at once without argument—"Light" as the revealing and "Darkness" as the concealing agent. And when the regularly recurring natural phenomena of day and night are imported as symbols into the mental region, we see how God makes use of his works to enforce the lessons of his word. Creation is his picture book by which he illustrates his "word of salvation"; and the mind of the student is helped to holy thought by the "wonderful works of God."

Language is founded upon the visible; you cannot move a step without it. The line just written contains no fewer than four metaphors: "founded," suggesting a building; "visible," that which is seen by the bodily eye; "move" and "step," physical acts. And

if the phrase is varied to "intellectual progress," nothing is gained in the way of escape from our picture book; for the very idea of progress is founded on literal motion. Even in what is called abstract thought, if there be any such thing,—which is a legitimate question for a debating society,—however high you may soar in the intellectual heavens, you are still tied to the earth, like the school boy's kite; for the term "abstract" is undoubtedly borrowed from our excellent and useful fellow citizen, the chemist. Nay, more, as the kite could not float in the air at all without its guiding string, no more can we gaze on heavenly things without the aid of those that are earthly. Our senses are adapted to the material world, which is full of charming lessons to the sons of light. They wish to have, and they have, rich mental luxury in heaven: but the foot of the ladder by which they reach those dainties stands upon the earth. Paul's predicate respecting the Thessalonian believers richly merits, and will surely repay, earnest attention.

1. Those whom the Redeemer is "not ashamed to call brethren" (Heb. ii. 11), are "sons of light," notwithstanding personal infirmities.

If perfection, in any sense of that term, were essential to Christian fellowship, or a condition of adopting the Christian name, it is obvious that Christ could have neither Church nor individual follower upon earth. Let me crave close attention to this, for though the thing is simply a truism, yet it clears the way for some remarks which are greatly needed. There is a spurious spiritualism, the injurious action of which I have witnessed in hundreds of instances. It sometimes manifests its disagreeable presence by lamentations over headaches and heart-aches, the troubles of the world, and "this mortal clog" the body, all which things are deliberately set down as direct hindrances to piety, cruel enemies of that hearty consecration to God which is the privilege, and should be the characteristic, of all his children. And then, to show that this is perfectly right, the authority of some verse of pious nonsense is quoted about liberating the "immortal soul" from its "prison," such as

"Welcome sweet hour of full discharge  
That sets our longing souls at large!  
Unwinds our chains, breaks up our cell,  
And gives us with our God to dwell."

We hope none of our readers require to be told that to find fault with our physical constitution as a hindrance to our spiritual life is to charge God foolishly. We are the work

of his hands. We are fearfully and wonderfully made. And the grace he has sent us in the heart, and by the hands of his Son, our glorious Elder Brother, was *intended* to meet our case, here and now, just as we are—was intended for men with head-aches and heart-aches for men encompassed with infirmity. For perfect beings the Gospel of Christ is entirely unsuited. Let us, *just because we are* earthen vessels, broken pitchers, let the light shine through the cracks, that God may be glorified for kindling the Shekinah in such frail temples.

Frequently, too, this unhealthy spiritualism, this morbid piety, comes out in the prayer-meeting. It is really distressing to hear the names by which Christian men call themselves when speaking to God. Miserable offenders, great sinners, utterly worthless, hard-hearted, spiritually dead, hell-deserving rebels! Such are a few of the choice epithets which God's children bestow upon themselves when speaking to their Father who has called them by his grace, and adopted them into his family, and made them one with his dear Son. If they mean all this, where is their gratitude for what has been done for them? If they do not mean it, but have got into the habit of calling themselves bad names as an evidence of their deep humility, it is a bad habit, it is spurious piety, it is sickly spiritualism, and it is false humility. The prayer-meeting—of course, we are assuming that those who pray audibly are saved men—loses half its holy meaning if it is not *essentially* a praise meeting, a little gathering of children burdened with gratitude for the Divine things that have been done for them, and making their chief prayer an earnest petition for grace to glorify their God and Saviour. The sons of light must be light-bearers. Christ, the glorious central light from which all our little lamps are kindled, was in all points tried as we are, yet he never complained; why should we? His Father's glory was his supreme object; should it not be ours?

2. The sons of light should shine in the midst of surrounding darkness.

Repeated precept to this effect is found in the Book. "Ye are the light of the world. . . Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven."—Matt. v. 14, 16. "Ye were once darkness, but now are ye light in the Lord; walk as children of light."—Eph. v. 8. "Shine ye as lights in the world."—Phil. ii. 15. The need of these precepts is implied in the fact that they are given; but, strictly speaking, there should have been no

need for them. It is the nature of light to shine; and Christians in a healthy state will show forth the praises of him who hath called them out of darkness into his marvellous light. But the Lord saw what a guilty hiding of his light there would be under all sorts of coverings during the dark ages, and it was very needful to call attention repeatedly to the candlesticks and the stars. But the sons of light, whilst always under obligation to reflect the light that falls upon them from the Sun of the moral universe, should consider it their special duty and privilege *now* to shine in the midst of surrounding darkness. If they do not, who will, who can? If the trumpet give an uncertain sound, who shall prepare himself for battle? If the guides mislead, alas for the traveller? If the watchman sleep, woe to the city! The Lord has not committed his truth and character to the keeping of kings and governments, as such, but to saints, believers, sons of light. They are his witnesses. Upon them the wonderful honor devolves of guarding this Divine deposit. They alone can appreciate its priceless value, for they only have felt its enlightening and cleansing power. Witnesses in his high court of heaven, before the bar of the world, must be able to say, "We have heard him ourselves." To repeat what others have said is not evidence before an English judge. Legal testimony must be original, not second hand. So the light of Divine truth must shine in the world's darkness from men who are themselves "sons of light."

3. The sons of light are living proofs of the Redeemer's work.

There is no commentary on the Gospel equal to the holy life of a believer. Living epistles speak for themselves, and all classes and conditions of men alike can read them. The unlettered peasant, who has no conception what the word logic means, has, nevertheless, logic enough to trace a godly life to a believing heart. Even the man who has no nobler aspiration than rent-roll or fruitful investment has enough true perception to place Christian excellence to the credit of Jesus Christ. Here is a bold and conclusive argument for St. Paul's apostolic commission: "Do we begin again to commend ourselves, or need we, as some others, letters of commendation either to you or from you? Ye are our epistle written on our hearts, known and read of all men, manifestly declared to be an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not upon tablets of stone, but upon the fleshly tablets of the heart." Every

day brings forth unquestionable testimony that the work of Christ is a successful reality. You are welcome to a large margin for counterfeits, but there is still left much Divine gold, well tried in the fire, and bearing the image and superscription of the Great King. Besides, your counterfeits are themselves witnesses that the genuine exists. If it did not, what would there be to imitate? The existence of hypocrites is the world's testimony to the sons of light.

Our Lord failed not to instruct his disciples on this subject. He was about to leave them. This departure was expedient as an essential part of the arrangement for the Christian dispensation; but the absent Leader must have representative followers, hence: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. "As thou has sent me into the world, even so have I also sent them into the world."—xvii. 18. "As my Father has sent me, even so send I you."—xx. 21. They went forth, therefore, under the impressive thought that they were commissioned representatives of the Holy One of God. Would the mere fact of apostolic, evangelistic, or pastoral office meet the requirements of the case? Most certainly not! Never, until the so-called Church had sunk into disgraceful degradation did the notion of official Christianity enter the mind of man. Nothing but Christ likeness could give evidence that the work of the adorable Redeemer had borne gracious fruit, and such fruit can only be found in the hearts and lives of the sons of light.

4. The sons of light are the sons of God.

"God is light, and in him is no darkness at all." (1 John i. 5.) The sublimity of this declaration is unsurpassed. It charms the mind with wonder and joy: God, our Father, light without any darkness—essential, perfect, holy, eternal light without shade or shadow. Or, as James puts it, a beautiful bit of New Testament astronomy and theology combined. "Every good gift and every perfect gift cometh down from above, from the Father of the lights of heaven, with whom is no variable-ness or shadow of turning." No change, no eclipse ("shadow of turning"), but always the same! The great, full-orbed splendor of the idea must be allowed to produce its proper impression on reverent hearts. Your firstly, secondly and thirdly here, about wisdom, purity, and omniscience, are irreverent intruders of the pedantic type. Keep back! Let the magnificent brilliant send its rays through all time, without either help or hin-

drance from man. God is Light! If men would but believe *that*, the frightful things that have saddened strong minds and maddened weak minds in connection with the gospel, would soon perish in the consuming fire of his glorious truth. To "know God" is life (John xvii. 3), and, of course, joy unspeakable and full of glory. In this knowledge the strong may brave all life's storms—in this knowledge the weak may nestle and sleep in peace!

But if such be their Father, what manner of men should his sons be? This question contains its own answer. But hear the guide Book on the subject: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18.) "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. ii. 9.) "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John i. 6, 7.) This is enough. The thing is obvious. There is no room for argument. The sons of light, notwithstanding circumstantial infirmities, must be essentially like their Father, or the title to sonship is not produced.

5. The sons of light have a glorious future.

This is in the nature of things. The order of the moral universe must be sustained. It is not to be dislocated because of our purblind ecclesiastical theories, our exaltation of creed above life, and our sorrowful mistakes respecting the nature of man and the character of God. The Father will not lose sight of one of his children. The Saviour—the giver of immortality—must have a full reward. Hear, again, the Book of the Kingdom: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3.) "The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. iv. 18.) "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 43.) Glorious day when this illustrious company of the sons of light shall shine as the sun, without spot or wrinkle,

or any such thing, to the praise and honor of their Father in Christ!—*Selected.*

## REGENERATION.

BY LUCRETIA B. LAMB.

"Ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

This precious work, all will admit, is yet future; so also is the regeneration. The generations descending from Adam on the plane of the flesh, are, past and present, of the earth, earthy; the head of the regeneration is the Lord from heaven, who took upon him the nature of the first generation, and was tempted that he might be a faithful High Priest in things pertaining to God, and be the first-born according to the flesh and the first-born from the dead, or regeneration; after his birth from the tomb manifesting the truth of his declaration to Nicodemus, when he came to inquire of him. Jesus said, "Ye must be born again." This surprised Nicodemus, and he inquired how this could be. Jesus said that which was born of the flesh is flesh, and that which was born of the Spirit was spirit, and declared the power of those born of the Spirit—or regenerated—to which he gave full proof after his resurrection, or regeneration, as the Head of a new creation.

He told Nicodemus that those born of the Spirit, or regeneration, would move about unseen by mortals as the wind moves unseen by mortals. So, Jesus would appear in the midst of the disciples, the doors being shut, and vanish out of their sight as readily. He was not an unembodied or a mere spirit, as he told his disciples when they were frightened at his appearance. He said "a spirit hath not flesh and bones," as he had. I conceive him to be a spiritual body that could take what form he pleased, and be present and yet invisible to mortals. So Jesus, I conceive, is with his people, the head of the regeneration, and has been, agreeable to his promise, ever since he was glorified at the right hand of the Father. "Lo, I am with you (said he) always, even unto the end of the age."

I understand John to be speaking of those in the regeneration, when he said those "born of God could not sin, because they were born of God," or were regenerated. To be consistent he could not say this, for he tells his brethren that "if any man say he has no sin, he is a liar, and the truth is not in him." We have abundant proof that not one of the generation of Adam has lived without sin, except Jesus Christ himself.

How rich the thought that, although we bear the image of the earthy, in our conflict with sin, tending to corruption, we are to bear the image of the heavenly, and, with our blessed Lord, behold the glory he had with the Father before the world was. This he desired of the Father to grant his disciples, and finally all that should believe on him through their word, which reaches down to us now living as one with him, as he and the Father are one, and also manifested to the world that the Father loves us as he loves his Son Jesus. We might well call this wild enthusiasm, were it not the very words of him who spoke as never man spake. In its contemplation the mind is filled with joy unspeakable. Oh! then, what must the reality be, when, with open face, we behold the glory of the Lord in the regeneration, and are changed into the same image, from glory to glory!

"Oh! soon may come that moment,  
When brighter far than morn,  
The sunshine of thy glory  
Shall on thy people dawn."

*St. Paul, Minn., April, 1879.*

#### LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I write to let you know that I still bless God for holding up and sending out the BIBLE EXAMINER, and in doing so he is conferring a great blessing on its readers and supporters in holding you up and strengthening you in body and mind to send it out laden with such precious truths, that it leads us on to know the Lord, whom to know aright is life eternal. There is in every EXAMINER as they come, some deep new view of God's precious *living* word that leads us lovingly on with a desire to know more and more of his glorious character. Oh how precious has my meditation of him and his justice and judgment been of late; thanks be unto our Redeemer for the gift of his holy Spirit! Oh, what sweet "songs in the night," and especially toward the morning watches, has that blessed Spirit opened my understanding to sing and feel and know, in my very inward life, the deep meaning! Oh, I shall bless God forever for giving me that free Spirit to show me that "God is love," that the atonement is sufficient, and Christ is willing; yes, it was his meat and drink to do the will of his Father in heaven, and the Father's will to give Christ power over all flesh, that he should give eternal life to as many as he had given him; and this is life eternal to know the only true God and Jesus Christ whom God hath sent. Oh! why do any eventually

perish! Jesus says, "Ye will not come unto me that ye might have life." But we bless God that it is his will that *all* should come to the knowledge of the truth; and that his love and justice will give every creature *one blessed* opportunity to know God and Jesus Christ, whom he hath sent.

While meditating the other night on God's ways with the human family, and his mercy and longsuffering, I opened my Bible and read Psalm lxxix., which gave me much matter for meditation since. The writer, whether David or Asaph, must have spoken by inspiration, for as far as I can learn all these calamities had not come on Jerusalem in their days. The writer says, "Oh God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of heaven; the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbors, a scorn and derision to them that are round about us." It seems that the prophet, in deep anguish, asks the question, "How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name." Oh! prophet of the Lord, didst thou not know that Jerusalem had grievously sinned? and that our God is just and righteous in all he doeth? and therefore the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and no hands stayed on her. While meditating the heartfelt sorrow of *all God's holy prophets*, when asking the important question, "How long? Oh Lord, how long?" Yes, "how long shall the enemy triumph and thy people mourn?" When looking at these things I feel what blessed food for meditation are these words of God. "For so he giveth his beloved sleep." And, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Bless the Lord. And Job saith, "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more; he shall not awake nor be raised out of his sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past; that thou

wouldst appoint me a set time, and remember me! all the days of my appointed time will I wait, till my change come." Job xiv 11-14. Question, "Where will you wait, Job?" Answer, "If I wait, the grave is mine house; I have made my bed in darkness, I have said to corruption, Thou art my father; to the worm, thou art my mother and my sister," etc.

While meditating on many, yes, very many of those glorious passages of Holy Writ that prove conclusively that man is unconscious in death, and all his hope of living again is by a resurrection from the dead, through Jesus Christ our Lord, how surprising that any who read God's Word and are following on to know him, should believe in a disembodied spiritual existence for man after death, though not perfect as they will be after the resurrection, yet alive to the passing of time. Oh, it seems to me if so, it would be one vast assembly of sorrowful questioners, and their ceaseless cry would be, "How long? Oh Lord, how long?" and as the slow rolling centuries pass one after another, and their numbers are increasing, bringing sad account from this sin-cursed earth, how must the vehement cry of, How long, Oh Lord? how long? increase in volumes in the vast assembly? But, thank God, it is not so; it is only tradition, the effort of erring men to hold up the immortality of the soul. No, no; "we shall sleep, but not forever." There will be a glorious dawn; blessed be God, we fall asleep and the thoughts perish, but the next thought to us will be the glorious resurrection. All time is annihilated to the sleepers; if not, where is the blessedness and the rest from labors?

May God give us strength to follow on to know him continually, whom to know aright is life eternal. Your sister in the Lord, watching for the coming of our Lord.

*Fredericksburg, Iowa, March, 1879.*

FROM ELD. S. W. BISHOP.

BRO. STORRS: To me the last EXAMINER is the most interesting number that you have issued since the beginning of the present volume.

Your editorial, headed THE THREE BEWILDERED SISTERS, is truthful, pointed and good.

It has been a feast to both myself and wife to read the last issue of your invaluable Magazine. The thought often comes home to me, especially when I learn of your scanty means, what could we do without the monthly visits of the BIBLE EXAMINER? It is the only

periodical published in which the government of God is *fully* defended from the odium cast upon it by the false teachings of the "THREE BEWILDERED SISTERS." It is the only publication in this great Republic that takes hold, with a firm, unawed (by man) and unsparing hand, to lift the veil of ecclesiastical fog that has for centuries obscured the true light of the glorious Gospel of the Son of God, and turned away the eyes of the masses from seeing the infinite loveliness of the Divine character, and has turned the *heart* worship of Christians to an extent, at least, from a holy, loving admiration of an affectionate Father, to efforts to propitiate an infinite tyrant.

It is true, indeed, that your sacrifices and unselfish labor of love in trying to enlighten the people and vindicate the Divine government, is not now appreciated by the multitude, or even by those who have profited in the past, under the blessing of God, by your searchings after truth; neither are you rewarded, as you should be, by the hearty co-operation of *all* who are *now* your friends; but you may rest assured that *out from among* the great mass of those who are wedded to "the three bewildered sisters," there have come a few whose hearts have been so warmed by the burning words of truth, that find an utterance through the BIBLE EXAMINER, that they are fed as with the bread of heaven.

Some of us would most gladly help the EXAMINER, pecuniarily, but we are poor. After having given the best years of our lives to a free dissemination of the light of truth, and having travelled so far over the road in the investigation after truth, that we have so far outstripped those who once entertained an ecclesiastical esteem for us, that we have *lost* their esteem, and brought down upon our heads their formulated anathemas, there is little else that remains for us in this age but to serve God faithfully, still walk in the light of truth, and suffer for the sake of the truth, always remembering that "If we suffer we shall also reign with him; if we deny him, he also will deny us."

The day of rewards is near, and if we are found, at its dawning, fully *qualified*, we shall receive "an incorruptible crown."

You have our most earnest prayers that our loving Father will bless you "with all spiritual blessings in Christ Jesus," and with an abundance of all things that are for your good in this life, and may we meet to rejoice and work in the eternal ages!

Your brother and companion in tribulation.

*West Meriden, Conn., April, 1879.*

FROM ELD. J. S. LAWVER.

BRO. STORRS: A theologian said to me, "The wicked will certainly be always in fire as a punishment." I replied, very well; what is the nature of fire? is it not to consume? The idea has to be formed first, then a name suitable to the character of that idea is formed by which to express it—to explain it—so that the idea can be made intelligible to others than the one who generated it. The Greek language contains no name for "steam engine," for the good reason that no such idea had ever entered the mind of man in its days, there not being such an engine in existence when the language was being formed and perfected. So where did the word fire originate? not till fire existed. Has there ever been but one kind of fire known, the nature of which is to consume that on which it feeds? If there were such a thing or element known that looked like fire, but the nature of which was to preserve, would the name fire express it properly as long as we have an element called fire which has a directly opposite nature, viz.: that of consuming? So, where did the word dead come from, if no one ever died? if it was not a total cessation of the vital functions? The word *dead* could not have been framed until some one had died, and then was called dead, as it is generally understood. The great law of antithesis governs all words. *Life* is the antithesis of *death*. If life does not mean life—a conscious being—then death does not mean being dead—unconscious.

The theologian replied, that "Death, when attributed to the human family, meant a separation of the soul from the body, and a second death a separation from God."

I answered him by quoting James v. 20, showing that, if he took the Bible to determine the meaning of the word death, it would destroy his own theory, viz.: "Death being a separation of soul from the body,"—"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from" being "separated from the body;" and that to get the soul out of this prison-house, or body, they must continue in sin, or die sinners!

He said, that "it had reference to a death that never dies."

Then, said I, according to the law of antithesis, the opposite would be, "the life that never lived." What kind of a thing would that be?

Then he said that it meant, "to the righteous, the gate to endless joy; and to the wicked the gate to everlasting torment."

Said I, Do you mean that the righteous are recompensed in heaven?

He answered, "Yes."

Then, said I, You make Prov. xi. 31, read like this: "Behold the righteous shall be recompensed in heaven; much more the wicked and the sinner." Then it is a fact that the wicked and the sinner will be recompensed *much more* than the righteous in heaven, according to the teaching of the sectarian world. And more than that—Paul said, in Acts xx. 20, that he "kept back nothing that was profitable unto men"—and, in verse 27, he said, "For I have not shunned to declare unto you ALL the counsel of God." Now where do you ever read of Paul's preaching such a doctrine as death being everlasting torment or eternal misery to the wicked, and that death meant "die and go to heaven" to the good, or that it meant hell to the wicked, in the sectarian sense? Paul never once mentioned the word "hell;" much less, in "ALL the counsel of God," did he mention such a thing as everlasting torment or eternal misery in any of his fourteen epistles. If he declared the whole counsel of God, and kept back nothing that was profitable unto men, why do you declare "another gospel" that he never declared, and upon which he asked a curse? Gal. i. 8, 9.

The sectarian world puts me in mind of an old Indian chief who got lost when away from his *wigwam*. He could not find his wigwam. He sat down on a log to take a rest and to reflect; he smote his hand upon his breast and said, "Indian lost!" He reflected a moment, and thought such an acknowledgment would not become the dignity of a chief, and a happy thought struck him: "Indian not lost; wigwam lost!" and jumped up and gave a victorious shout—he wasn't lost, he was right there; but exactly where the wigwam was, was not quite so clear to himself.

So, my theological friend said, to quiet himself and to answer me:

"Well, just do right and it will be well with us when death comes."

The question then next to be discussed would be, what is right? What was the word "right," framed to express?

Yours for the truth, without fear or favor.  
*Columbus, Kansas.*

ELD. J. H. MAY, Benton Co., Arkansas, writes: I wish to express my gratitude for the BIBLE EXAMINER. It gladdened my heart, causing joy inexpressible for such glorious light on the subject in which I am much interested. The light is spreading in this part of the country. I am preaching all I can. I

preach for the brethren in South West City, Mo. They are a noble band of true-hearted, zealous soldiers of the Cross. They seem determined to be "overcomers" and fully answer the purpose of God in their high calling. This is a glorious hope. Let us be inspired by it to undergo all trials or persecutions in order to be sharers with our glorious Head in the Kingdom of God. If we gain that glory and honor we must now deny ourselves of all ungodliness, and become dead to the world, perfecting holiness in the sight of God. Says John, "He that hath this hope in him purifieth himself even as Christ is pure"—1 John iii. 3. If trials and persecutions come, let us meet them with a smile; for our Father tells us they are all for our good to those who are called according to his purpose. Let us be patient in tribulation, knowing that our Saviour had to undergo all this for a pattern, that we should follow his steps in order to be exalted with him in his throne. When he was reviled he reviled not again. Then let us look unto Jesus who is the author and finisher of our *faith*, as Bro. Lawver said to me, "follow our CONDUCTOR and we need fear no danger." I am doing all I can to spread the light by public and private talking. May both reader and writer, in "the dispensation of the fulness of times," be gathered together in Christ, to unite with the whole creation in ascribing praises to him who died for us: to whom belongs the honor, glory and the kingdom. Amen.

M. C. HARRIMAN, N. H., writes: I send one dollar toward my subscription for the EXAMINER. Had I the means that many have, I should rejoice to make it a thousand, as I believe by so doing the satisfaction and benefit would be far greater than in laying up, as many say, "for a wet day." Though it may not be my place to find fault with those who have plenty, an abundance is good; but how to do good with an abundance is *very* good. I expect the time will come when wealth will not be the all-absorbing idea; as it certainly will not with the chosen sons of God, with whom I hope to be numbered, although entirely unworthy; yet the seed of desire has been sown, not in my own will but by him who knoweth the end from the beginning; so that if unfit for that exalted place, the desire and hope for it can be nothing against me in whatever place the goodness of God sees fit to put me. "Seek earnestly the best gifts," and "wait patiently the coming of the Lord" and the reward he will bring with him.

DR. W. D. NELSON, Fulton County, Ill., writes: I would be lost without the BIBLE EXAMINER. According to my view of the Bible, it mostly divides the Word right. Our sectarian preachers are improving on the old heathen doctrine of eternal torment. It was once the rule to preach it; but now it is the exception. Our Advent friends are trying hard to prove that all who do not accept of Christ, from the creation to the second advent, are eternally lost. But if so, how can he be "the Saviour of the world?" How can he be "the propitiation for the sins of the whole world?" How could it be that he "tasted death for every man," and yet the great majority for whom he died be lost forever? That view does not harmonize with the Word of God, or I am no judge of harmony. Your arguments on the promise and oath of God to Abraham, are surely unanswerable. The only possible way to shake them, is to receive man's conjectures instead of the Word of God; and they would not shake but very little, even then.

MRS. L. H. WHITNEY, Mass., writes: I am edified in reading the many rich thoughts of the writers of the BIBLE EXAMINER; and my prayer is, God speed the right way; though oftentimes my mind is in a quandary to know what the truth is, there are so many seemingly different expositions of Scripture; but I expect the Lord will, finally, make all plain.

L. VON ESCHEN, Wisconsin, writes: We like the EXAMINER, and it is next to our Bible, and the precious Gospel truths are spreading. I might write you many things, but I forbear. I am doing all I can to be ready for the Master's coming, and also to gain others. I wish to work for the Lord all I can and as he has commanded. I hope the good Lord will guide us into all truth; I thank him for the light he has permitted to shine into my heart; may it ever increase till my work is done. May we all soon meet in the blessed kingdom.

#### DEATH'S DOINGS.

ROBERT STEELE, of Philadelphia, Pa., died suddenly at his daughter's, at Tacony, N. J., Sunday, March 23d. At twenty minutes to 8 o'clock A. M., he complained of feeling oppressed, then soon felt better, but fell to the floor insensible and died in a few minutes without a word or struggle. He was 68 years of age.

REMARKS BY THE EDITOR.—Bro. Steele was one of my long and tried friends. He has

been exceeding deaf for years, but has been a constant subscriber for my publications; and, I doubt not, fell *asleep* in Jesus, our coming Lord and REDEEMER.

WILLIAM EVANS, Lynn, Mass., died Feb. 22d, aged 72 years and 9 months. He was born in Shropshire, England, 1806, and came to this country in 1840, and first made his home in New York City. He was much interested in the Advent movement of 1843-4, and in the question of the "SIX SERMONS" on "inherent immortality," and became a believer in the doctrine that man was not immortal except by a union with Christ and the resurrection from the dead. He was one of the first readers of the BIBLE EXAMINER and its supporter; he continued to do so till his death. He was more and more interested in its teachings, and gloried in the consummation of God's great plan in the coming ages. He now sleeps in Jesus, but will come forth at the coming and call of his REDEEMER.

He leaves a wife, children and grandchildren to mourn his loss; Sister Evans is feeble in health, but strong in faith that "all things work together for good to those who love God."

G. H. W.

ANSON F. CRESSY, Oxford, Conn., fell asleep in Christ April 2d, 1879, at the age of 45. He had suffered with disease for some months past, which seemed to terminate in congestion of the lungs. He was able to be around till March 30th, but on the 31st he was taken very sick. On the first of April he became unconscious, and continued so till the next evening, when he gently passed away. He leaves a wife and three children. May they take comfort in the thought that they will meet again in due season.

W. M.

#### A SIGN OF THE TIMES.

THE following paragraph, which recently appeared in the New York *Sun*, is significant as showing that devout and thinking minds are beginning to see and acknowledge God's character and government in its scriptural light, and to reject the God-dishonoring dogma of eternal torments. The action of the Congregational council in accepting Mr. Whiton with his open rejection of popular theology and his enlarged views of human destiny, shows a hopeful change in the public mind and that sectarianism is losing its power to suppress individual research and proclamation of honest convictions. The *Sun* says:

"It is now in order for the Rev. Dr. Dexter of the Boston *Congregationalist* and the other watchman on the walls of orthodoxy to blow as loud and shrill an alarm in Zion as their lungs are equal to. The Rev. James Whiton is best known as the author of a book entitled "Is Eternal Punishment Endless?" In this book he sets forth his reasons for hoping that those who have not heard the Gospel in this world, or have only heard it caricatured by erring or stupid preachers, will have a chance given them in the next world; also, that the incorrigible sinners, instead of being eternally tortured, will be annihilated, or rather will annihilate themselves. A Congregational church in Newark asked the Rev. Mr. Whiton to become its pastor, and a council was duly convened to pass upon his qualifications for that sacred office. The President of the largest Congregational college and one of the largest Congregational theological seminaries in the country took the chair. The Rev. Mr. Whiton, so far from recanting his heretical opinions, avowed and justified them. Yet the council by a vote of 29 to 3, decided to proceed with the installation. No wonder that the Rev. Dr. Dexter's heart is disquieted within him."

#### THE MYSTERY OF CHASTISEMENT.

• We glory also in tribulations.—Rom. v. 3.

Within this leaf, to every eye  
So little worth, doth hidden lie  
Most rare and subtle fragranccy.  
Wouldst thou its secret wealth unbind?  
Crush it, and thou shalt perfume find  
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare  
Of shape or lustre, patient care  
Will find for thee a jewel rare.  
But first, must skillful hand essay,  
With file and flint, to clear away  
The film that hides its fire from day.

This leaf! this stone! it is thy heart;  
It must be crushed by pain and smart,  
It must be cleansed by sorrow's art,

Ere it will yield a fragrance sweet,  
Ere it will shine, a jewel meet  
To lay before the dear Lord's feet.

—S. Wilberforce.

HUMAN approbation is a very good thing, when it happens to come incidentally; but it must never be made an object. The desire of truth must reign supreme, and everything else be welcomed only if coming in her train.

# Bible Examiner

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he  
endorse every expression in articles *selected* from other periodicals.

NEW YORK, OCTOBER, 1879.

All Communications should be addressed to No. 72 HICKS STREET, BROOKLYN, N. Y.

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## EDITORIAL NOTICES.

We are under great obligations to Bro. Spencer for assistance in issuing this number of the BIBLE EXAMINER. Although his time is fully occupied in his own business, he kindly volunteered his aid in helping us through. H. W. S.

The list of "Letters Received" is necessarily omitted from this No. of the EXAMINER, and, therefore, our friends must take it for granted that their remittances have been duly received, where they have not been acknowledged by mail.

BRO. JACOB BLAIN, Buffalo, N. Y., who is now 88 years of age, writes that, although very weak and can walk but little, he has no sickness and no pain. We hope our friends will remember our dear brother, whose heart is gladdened by the light of the blessed Word that "God is Love," which shall be "testified to all men in due time."

The pamphlets, "The Divine Dispensations" and "The Promise and Oath of God to Abraham," have both been reprinted in this volume of the EXAMINER, making it the most valuable volume yet published.

THE BIBLE EXAMINER is a Monthly Magazine. Terms, \$2 00 per year, in advance.

Subscribers' Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post-Office and State.

Let all Correspondents be careful to address me as follows:

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72 Hicks Street,  
BROOKLYN, N. Y.

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Ten " " " "	10

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can be now furnished at \$2 per volume in neat, plain binding; in morocco, with gilt edges, \$3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "Postal Money-Order," if you can get one. If that cannot be done have your letter "Registered" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering, as with.

The next best thing to a "Postal Money-Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

SR. JANETT MAYO writes: I am thankful that I live to see the truth in regard to God's love for the race, his plan of saving them. The life I now live I live by faith on the Son of God, who gave himself for me. It is a great blessing to live where we can grow in knowledge and get acquainted with God. I love to think of his power and goodness; his willingness to save. I thank God I can see that he is love. Glory to his name! Things look very beautiful ahead.

## REBUILDING JERUSALEM.

THE scheme for the rebuilding of Jerusalem seems to be now seriously contemplated. Sir Moses Montefiore and the Jews of the old school cast their longing eyes toward the ancient city of their solemnities. Not only has the great Jewish baronet repeatedly journeyed to Palestine, that he might improve the condition of the resident Jews, on whom he has lavished large sums, but he is now working away for the re-establishment of the Jews at Jerusalem, and with that view has recommenced the building of that city.

He has recently given orders to prepare for cultivation all the land in the front of the Judah Torah houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables, etc., for himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in front of the houses, so as to protect the inmates from the glare and light of a burning sun. The veranda was sent direct from London.

He has also had a new entrance made in the centre of the boundary-wall, built a lodge for a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency. The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are beginning to lift up their heads, believing that their redemption draweth nigh.—*Presbyterian*.

# BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.

NEW YORK, OCTOBER, 1879.

No. 9.

## THE EDITOR.

AFTER a suspension of the EXAMINER for five months, I again appear before my readers, though in great weakness of body, but strong in faith that God doeth all things well; and if the "Captain of our salvation was made perfect through suffering," shall we refuse to be? "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." To suffer with him is to possess the same spirit of submission to our heavenly Father's will in whatever lot he shall appoint us. I think, blessed be his name, this has been my experience in what I have passed through in my trying sickness, in which I have endured more suffering than in all my previous life of nearly eighty-three years. The Lord be praised for the experience it has brought of the knowledge and love of God to my heart.

I can say little now, as this is the first time I have attempted to write a paragraph in five months, and I am too weak to say much more. My beloved daughter, and only child, has attended to all my correspondence for me till now; written several hundred letters and postal cards in answer to inquiries, besides constantly watching my bedside day and night five months with anxious care.

Before leaving the subject, the question comes up, Shall the BIBLE EXAMINER be revived?

This depends, mainly, on the answer of three others.

1. Will the editor's strength be restored so as to warrant his resuming the work?

2. Will his present subscribers be willing to cancel his indebtedness to them for the remainder of the present volume? When he was taken sick he had only sufficient funds to publish one number more; those have not been increased much since, and I have now expended nearly all I have received for the EXAMINER in the present issue.

3. Mainly: Will they take the risk of furnishing the funds for the next volume?

The money is not expected, whether subscriptions or donations, until sufficient is sub-

scribed to go on with the next volume, but it is desirable to know at once what our friends will do. Should you send funds, please inform me what disposition you will have made of them in case the EXAMINER cannot be issued regularly hereafter.

A volume cannot be published short of sixteen hundred dollars. Eight hundred subscribers, at \$2.00 each, would supply the needed funds; but many will take it in clubs. What may be lacking must be made up by donations, or the magazine cannot go on. Will the friends venture on the effort?

I now propose to start a new volume, to commence January, 1880; the first number bearing that date, but to be issued in December next, provided the amount can be secured necessary to proceed safely, either by subscribers or donations or pledges, to be paid in due time. The result must be arrived at, by an early day in December, whatever it may be.

The generous friends who have aided me personally, during my long and painful sickness, have my most hearty thanks; it has been a great relief to my mind during that time. May the Lord abundantly reward you all.

EDITOR.

## THE EDITOR'S ILLNESS.

MANY of the readers of the BIBLE EXAMINER will wish to know something of the nature of the Editor's severe illness, suffering, for months, the most excruciating pain, day and night. He has borne it all with unexampled patience, believing that the dear Lord, who saw it all, was thereby preparing him for a glorious work in the "ages to come." When, at death's door, and apparently beyond the reach of all human help, Providence—we have no doubt in answer to the prayers of many loving friends—directed us to Dr. Caroline Yeomans, of New York (now married to Dr. Lester Keep, of Brooklyn), who has treated him with marked success from the first. The following is a statement of the Editor's condition when she took charge of the case, as given by herself and husband.

HATTIE W. STORRS.

A SKETCH OF ITEMS NOTICED IN THE CONDITION OF  
THE REV. AND VENERABLE GEORGE STORRS, AUG.  
11TH, 1879.

At first sight a noted item was *atrophy*, an emaciation, and a cadaverous look commingled, that indicated a long decline. On motion, at once was manifested *adynamia*, a debility showing a state of very low vital powers.

On an effort to speak, *asthenia* designated a debility of the whole animal economy—a large diminution of all the vital forces. On a more minute examination, a remarkable deficiency in all the organs and functions of assimilation was noticed; nutrition everywhere being almost entirely suspended, life's forces could not be supplied with their natural tone and power.

Further on in the examination, there was discovered an *unnatural condition* of the functions of the stomach, the liver, the kidneys, and the bladder, and the skin, all *unhealthy and wrong*. Intimately associated with these sick organs, was a long-standing irritation and chronic congestion and inflammation of the mucous membrane lining the inner surface of the whole alimentary canal, involving seriously all of the mesenteric glands; obstructing thus most sadly all the channels through which nutriment, strength and life from food are conveyed to all portions of the system to give cheer and life and health.

Not only those organs above described, that build up and sustain the system, were thus in fault by the diseased performance of their assimilating functions, but their functions of *elimination* also, their acts in casting off from the system *impurities* and matters not wanted in the body, were bad, as all the excretions showed fully. Again the arteries, veins and nerves ramifying and penetrating all organs and tissues, were *sadly defective* in the performance of their important functions. They were congested and very much wanting in common vitality and all healing and vivifying influences.

This wasting away of life and all of its natural manifestations was very painful to behold, as all his friends have witnessed and testified. A name for such a complicated condition of the organs and functions of the human system cannot be given that embraces the whole case better than the different medical terms I have used and explained in this sketch.

The attending physician of Mr. Storrs, Mrs. Dr. Yeomans Keep, very carefully considers all these unhealthy organs and their functions, and skillfully adapts remedies for them all, as a reasonable success by a steady and gradual advance to a former more natural condition makes manifest, under their steady use by her advice and prescription.

These views of our friend, Mr. Storrs, were obtained in consultation with his physician, Dr. Yeomans Keep, on her second visit to her patient, by

LESTER KEEP, M.D.

Cor. Gates and Vanderbilt Aves., Brooklyn.

#### THE EDITOR'S PRESENT CONDITION.

He is still very feeble and devoid of strength, which is not strange, considering the utter prostration of his nervous system. His disease has not affected him mentally. His head has been entirely free from pain, and consequently his mind has been clear. In conversation with him a few days ago, a friend remarked, "Bro. Storrs, your mind

is as clear as ever, which is a great consolation to know." We trust, with the Divine blessing, he will be restored to comparative health and usefulness.

H. W. S.

### THE DIVINE DISPENSATIONS; OR, THE DIVINE PLAN IN THE GOVERNMENT OF OUR RACE.—No. 4.

BY THE EDITOR OF BIBLE EXAMINER.

In our preceding investigations the subject has been considered to the close of the thousand years and the "little season" following it. That there is an "endless succession of ages" to follow seems clear, both from reason, Scripture, and the infinity of the Divine attributes and perfections; and that in some of those ages the mass of the human race will be brought, through judgment, to a state of harmony with the Divine will, is more than once asserted in the Scriptures of truth. Two of these testimonials are all that I shall introduce at this point. First: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."—Isa. xiv. 22, 23. This is an Old Testament witness. Let us see a confirmation from the New Testament by the inspired apostle to the Gentiles, thus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings. . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the DISPENSATION of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him."—Eph. i 3, 9, 10.

Here are two testimonies, full to the purpose, that somewhere, "in the dispensation of the fulness of times," the mass of the human race will be subjected to the government of God "in Christ." This same doctrine is shown through various expressions, ordinances, types, shadows, and "times," throughout the Scriptures; but men have made "the word of God of none effect

\*After that portion of this number of the EXAMINER had been printed which contained No. 3 of "The Divine Dispensations," it was thought best to complete the republication of the work in this issue, which will account for its appearance in the Editorial department, instead of following in its proper order on page 373.

through their tradition."—Mark viii. 13. They measure God's perfect and effective government by their own abortive ones; and they fancy, because they cannot see how perfect order can be brought out of what seems confusion, and light take the place of darkness, that therefore infinite wisdom, skill, love and power cannot produce such a change; and that, because men are so rebellious now, God's oath, that to him every knee shall bow, must have some other meaning than what the words clearly express, and that He cannot or will not, in the dispensation of the fulness of times, gather together all things in Christ. But God has said, "My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 10.

Having thus prepared the way, I go on in viewing the dispensation to follow the thousand years and little season. I will call it,

#### THE JUDGMENT DISPENSATION.

I call it so, because it opens with the commencement of the resurrection "of the dead," who "lived not again till the thousand years were finished."—Rev. xx. 5. They had once lived—had died and remained in death's dominion till the end of the period spoken of; this was their "non-resurrection,"—they rise not till the saints, with their head, have a perfect dominion over all the earth, and the last rebellion is put down. They lost the life eternal, or life of the ages; *i. e.*, they did not have "part in the first resurrection," which men must have to inherit that which is called "eternal life;" which includes *all* the ages from the return of Christ from heaven, or of his personal reign.

At the point now about to be spoken of, commences "the resurrection of judgment."—John v. 29. Our translation has it "damnation;" but that is manifestly an erroneous rendering of the word *krisis*: a word which often occurs in the New Testament, and several times in this same chapter, and is rendered *judgment*. The dispensation we are now considering, I judge, is the same as that embraced in 1 Cor. xv., where Paul, after speaking of the first-fruits—Christ, and they that are his at his coming—says, "Then the end" (*telos*). The end of what? To me, it is evident it is the resurrection, of which he had said, "Every man in his own order" (*tagma*), "band, cohort;" "appointed succession." The resurrection of the dead is not all at one time. Events, centuries apart, are often mentioned as though simultaneous. No one doubts this as respects the first and second advents of Christ; though the length of time intervening may be unknown.

So of the resurrection of the dead. It may be spoken of as though one event, yet the Scriptures speak of it as a series of events, more or less distant from each other. After "the first resurrection," no more of the dead will be raised, or "live again till the thousand years are finished." Nor does the text say that there will then be a simultaneous revival of all "the rest of the dead." From Paul's language—"every man in his own band,"—it seems most likely there will be various periods in the work after it commences, covering an indefinite period or periods, though presented under the veil of one scene, as in Rev. xx. 11–13. That scene may, and probably will, cover thousands of years, if not ages. The account here is brief, but it covers a work of such magnitude that no one can reasonably suppose the time is short in which it is to be accomplished. Paul tells us there is a future "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. ii. 16. All men are, in this life, passing through a judgment; *i. e.*, they are, under God's present government, forming a character which will have an influence on their future destiny, though it may not absolutely fix their final destiny. That will depend upon their reception or rejection of Jesus Christ after he is clearly revealed to them as their Redeemer and Deliverer from sin and death. The dispensation of judgment, then, "for the rest of the dead," will bring to view "every man's work," and the trial or judgment, will take him at that point and proceed till his name is found written in the book of life, or a record of its exclusion from that book, which can only take place *after* the knowledge "of the only true God and Jesus Christ" has been set before him. If then he does "despite unto the Spirit of grace" and has "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he (the Son of God) was sanctified (set apart as a REDEEMER), an unholy thing" (or, a *common* thing); for such "there remaineth no more sacrifice for sins (*i. e.*, no *other* sacrifice for sins); but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. x. 26–29. Such are not found, in the final trial, "written in the book of life;" *i. e.*, they are not put on record to live, but are to be "cast into the lake of fire," or experience "the second death;" that death has "power over them."—Rev. xx. 6, 14, 15. At what period in the future this result is arrived at, we are not told and have no means of knowing. From the

nature of the case this judgment dispensation must be a long period before its finale. During it, all those who have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," will have such means granted them as shall enable them to obtain that knowledge; and by the use they make of that opportunity will their final state be determined, either to have their names inscribed in the book of life, or, if not found there when that dispensation closes, they will be cast into the lake of fire, or be subjected to "the second death."

Till the dispensation here spoken of opens, the "due time," or God's time for vast multitudes of the race, had never come for them to hear the TESTIMONY that the "One MEDIATOR between God and men, Jesus Christ," had "given himself a ransom for all." Hence, not till then could their final state be determined; for it is by *faith* or *unbelief* of this great fact of human redemption by Jesus Christ, the second Adam, that men are to be finally justified or condemned. While in the death state this work could not go on, because "there is no work, nor device, nor *knowledge*, nor wisdom in the grave (in *sheol*) whither thou goest" (Eccl. ix. 10); therefore, there could be nothing done for those who had died in the unavoidable ignorance I have spoken of, not till the thousand years were completed, and "the rest of the dead" live again. Hence, the message of God's love to them and Christ's giving himself a ransom for them must come into the judgment age or dispensation.

To suppose that dispensation is of short duration, because so briefly spoken of in Rev. xx., is contrary to God's method in all his works in ages past. The Gospel dispensation, which the apostles evidently supposed would be short, has already extended to near two thousand years; and six thousand years have been occupied in "taking out" of the nations "a people for God's name" to be "kings and priests unto God" (Rev. i. 6); a people called a "little flock" (Luke xii. 32), and a "few" who have entered "the strait gate" and walked the "narrow way."—Matt. vii. 13, 14. If such vast periods have been employed in this preparatory work, shall we conclude that less time will be employed in the Judgment Dispensation, when each one of the human family (embraced in the expression, "the rest of the dead") is to have his character brought into review and a final result arrived at? Rather, is it not highly probable, judging from the past of God's

works, that the dispensation of judgment will be made up of various divisions of time, shadowed forth by the past, and by "the times and seasons" in the Mosaic dispensation; which "times and seasons the Father hath put in his own power" (Acts i. 7), and which "it is not for" us "to know" at present.

It seems impossible to come to any other conclusion than that the Judgment Dispensation or dispensations will extend through a vast but unknown period or periods, each employed, possibly, in disposing of the case of one "band" of the "rest of the dead," who are to "live again" at some period after the thousand years' dispensation is ended.

In relation to the work of the Judgment Dispensation, after all our thoughts on the subject, the language of Paul comes home to us with tremendous force, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his JUDGMENTS, and his ways past finding out!"—Rom. xi. 33. Hitherto revelation has given us little more than the "shadows of things to come," sufficient, however, if properly considered, to excite in our minds an earnest desire for more light, and a diligent searching of the Scriptures, with earnest prayer to God to be guided into all truth; sufficient to show us the folly of that fond attachment to the things of time and sense which now so absorbs the minds of the mass of our race. "The whole world," as it now is, weighed in the light of God's truth concerning things to come, is but vanity; and the deepest folly a soul can be guilty of, is, to prefer these passing vanities to the great and glorious things of the endless future; and the greatest wisdom is, to use the present lifetime in searching out and seeking after the glories to come, which will not only be satisfying, by being filled with all the fulness of God's riches in Christ, but will be as unending as the existence of the CREATOR himself.

Before leaving the subject I would remark that the idea of the judgment being a grand assize, at which the whole race are at one and the same time present, I regard as without foundation in reason or Scripture. There is no reason why there should be. They would cover an area of hundreds of miles square, closely packed. Then, the time necessary to an examination of each individual is no small objection to such an idea. Said Jesus, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for, by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 36, 37.

This language, if not understood strictly literally, certainly implies a critical examination of each case irreconcilable with a judgment-day of any short period, and can only agree with Paul's statement of the resurrection of "every man in his own band" or class.—Cor. xv.

Nor does it necessarily follow that a judgment-day is a period in which no mercy will be extended; for mitigating circumstances are always taken into the account, even where the accused is proved guilty of a crime; and our "Advocate with the Father" (1 John ii. 1) will not have lost his interest in those for whom he "gave himself a ransom," because they are now being "judged according to their works."—Rev. xx. 12, 13. Besides, the final state of each is in the hands of the Redeemer. In this respect, "the Father hath given him authority to execute judgment, also, because he is the Son of man."—John v. 22. How wise, how merciful our heavenly Father thus to deal with our race: appoint one as Judge, both to determine and execute, who can be "touched with the feeling of our infirmities," having been "in all points tempted like as we are!"—Heb. iv. 15. What a heart is here in judgment! One who knows all possible circumstances and how to make allowances, and whose judgment is as certainly mingled with mercy, where it can be, as that he gave himself a ransom for all men, and became "the propitiation for the sins of the whole world."—1 John ii. 2.

I say, mercy, even in judgment, will be extended "where it can be." But that there will be cases where it cannot be, I do not deny; for, if men sin "wilfully *after*" they "have received the knowledge of the truth," and despise "the Son of God," expressed by the idea of having "trodden him under foot," marking a contempt of the Redeemer, which constitutes the sin that hath never forgiveness (Heb. vi. 6-8; x. 26-29, and Matt. xii. 31), then, no mercy can reach them, and the lake of fire must be their lot as the only act that love itself can perform, for them to extinguish both their sin and misery.

Next, following the judgment dispensation, is what I shall call,

"THE DISPENSATION OF THE FULNESS OF TIMES."

This, we have seen, Paul speaks of; a time when God, in "his good pleasure" hath "purposed . . . to gather together in one all things in Christ, both which are in heaven" (or, those who had been glorified as the "first-fruits" at the second advent of Christ), "and which are in earth;" the final harvest.

—Eph. i. 9, 10. Then "he shall have put down all rule and all authority and power. . . and put all enemies under his feet," and "destroyed death" (1 Cor. xv.), put an end to evil, or "destroyed the works of the devil."—1 John iii. 8.

The dispensation, now to be considered, opens thus: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea: and I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband: and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, *Write*, for these words are true and faithful."—Rev. xxi. 1-5.

This dispensation brings to maturity or to a perfection the grand plan which has been carried on through all the previous ones, and makes plain the whole administration of the divine government from the foundation of the world, and will cause the triumphant song to be sung, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. xv. 3, 4. The contrast between this perfect state and the former condition of the earth and race will call for eternal praise and rejoicing. Who can question but that the experience of the past and the enjoyment of the present will have secured an eternal obedience to God, that no other form of discipline or government could ever have so effectually secured? But this state, perfect as it will be, is but the opening of still greater displays of the wisdom and love of God; for the "endless succession of ages" is still in reserve. We may throw out the line to sound the depths of that sea of the love of God, and every effort will cause the exclamation, "O the DEPTH of the RICHES both of the wisdom and knowledge of God! How UNSEARCHABLE!" etc. Search on and sound often, only increasing their amazement and their joy, till they realize it is truly "an ETERNAL WEIGHT OF GLORY."—2 Cor. iv. 17.

To this dispensation, it seems, belongs the New Jerusalem with all its glories—a perfect government, a perfect city; perfect glory, perfect intercourse with God; for his servants shall see his face, and his “name shall be in their foreheads” (Rev. xxii. 3, 4); “and the city has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.” Rev. xxi. 23. It will be the object of attraction to the whole earth; “for the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it” (verse 24). “And there shall be no more curse.”—xxii. 3. Such is the consummation.

In the order I have taken up the dispensations, it will be seen that the new heavens and the new earth are at the commencement of the last, considered. If, therefore, the earth that now is, is to be literally burned, it cannot occur till the end of the *Judgment* dispensation; which must be several thousand years subsequent to the second advent of Christ; for that judgment does not commence “till the thousand years are finished.” And when it does commence, the earth and *sea* are still in existence; for, those to be judged are collected from both elements: and if the language of Peter, relied on as proof of the burning of the world, is equally reliable as to the *time* of its burning, it proves it will not take place till “the day of judgment and perdition of ungodly men” (2 Pet. iii. 7): that “perdition” does not take place till the judgment closes, as we have seen.

That when God shall create all things new, the disturbing elements of evil will be fully removed, I have no doubt; and hence that such changes will take place in the earth and heavens as shall affect this, I readily admit; and to convert “three-fifth of the earth’s surface” into land, so that there shall be “no more sea,” will be a change worthy to be called a new earth. Such a change must affect an equal removal of disturbing influences in the atmosphere, or heavens; so that it may truly be said, there is a new heaven and a new earth. But, be it observed, all this takes place at a period far distant from that assigned to it by the advocates of the literal burning of the world: and if they mistake the time so materially, may they not as materially mistake the manner of the change to take place? The promise to Abraham of “all the lands which thou *seest*, to *thee* will I give it, and to thy seed forever” (Gen. xiii. 14, 15), forbids the idea that the land which he was commanded to look upon, and which was pro-

mised him for an everlasting possession, was to be literally burned and another land that he never saw, to be substituted. Such is not God’s method of dealing with his creatures, *i. e.*, saying one thing and meaning another; as too many seem to think, who cannot see how a promise or a prophecy can be fulfilled which appears beyond their comprehension.

I have endeavored, in my remarks on the dispensations, briefly to outline the subject as it presents itself to my own mind; and to avoid too much detail, giving rather suggestions than expositions; leaving the reader to satisfy himself, by a careful examination of the Scriptures and the exercise of his own reason, judgment, and understanding, as to the general truth of what has been presented. If what I have written shall serve as a *help* to a better understanding of the “Divine plan in the government of our race,” and increase the love of God in their hearts, and a firmer trust in his love, for the life that now is and that which is to come, I shall praise him for the grace that enabled me to do something for the honor of his name and the benefit of my fellow men. I trust no other desires have influenced me in the presentation of the thoughts thus laid before the reader.

JAMES AUSTIN, Versailles, N. Y., writes: Dear Brother: My heart goes out to you in this your time of trouble. I need not remind you of Him who, in all our affliction, is afflicted, for you recognize the Lord’s hand and kiss it in love and gratitude. Brothers Fairchild and McIntyre unite in mingled sorrow and joy on your account—sorrow to learn of your painful affliction, but are glad you are better. Whatever may betide you it will be well, for the Lord doeth all things well. We pray that you may be spared for much useful work yet. Yours in Christ.

S. H. REEVES, Maine, writes: The EXAMINER continues to contain much food for the man in Christ. Regarding the “ages to come,” it rightly divides the Word of Truth. I pray that the Lord will bless you in continuing it, for the comfort and edification of his children.

BRO. W. A. HART, Plainville, writes: It grieves me to learn of your serious illness and acute suffering. May God, whom you have served all the days of your life and followed on to know, be very near to you, and grant your sufferings may be relieved, strength restored, and life spared unto the coming kingdom.

THE DIVINE DISPENSATIONS ;\*  
OR, THE DIVINE PLAN IN THE GOVERNMENT  
OF OUR RACE.—No. 3.

BY THE EDITOR OF BIBLE EXAMINER.

IN the preceding articles this subject was brought forward to near the close of the Mosaic, or Law dispensation. The object, however, has been to give an outline, rather than a detailed notice, of the previous dispensations; to give or suggest thoughts for consideration, or to help in the examination of the Scriptures, and not an exposition. In other words, my object has been to help lift the VEIL from those portions of the Word which have given perplexity to inquiring minds, and to show that, though much is veiled in the Scriptures of truth, yet the great things of the future, concerning our race, stand out here and there in all parts of the Word by positive utterances, or by types, shadows or hints, which must be searched out and collected in order to be understood and used to profit. Jesus has taught us to "SEARCH the Scriptures." By not doing this we may fail, as the Jews did, of seeing "the great things of God's law," and be led to "count" them "as strange things" (Hosea viii. 12); or fail to see God's purpose concerning the perfection of a race that has hitherto seemed to be a failure in the work of the Divine Being, who is the CREATOR and GOVERNOR of all.

To prevent such a misapprehension in serious and thoughtful minds, the Scriptures have, throughout, interwoven facts, types, shadows and prophetic utterances which are certain to inspire faith in candid minds, who seek for light, that a glorious future is before the race, as a whole, and not merely to the "*few*" who have improved the past and present dispensations: a consummation which will manifest the love of God in a manner to make all say, with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" . . . "For of him, and through him, and to him, are all things" (Rom. xi. 34, 36): or, as will bring forth the song of triumph and praise which John heard and described in the following language: "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever

and ever."—Rev. v. 13. Such is to be the consummation; but we are, at this time, looking at the developments that go before, but which, under a veil, point to that final result. The next to be considered is what is called,

THE GOSPEL DISPENSATION.

Strictly speaking, every dispensation, from Adam's, has been a Gospel dispensation; for all have spoken of a DELIVERER to come; the "Good News" of a provision made by the love of God to "bless all the families of the earth;" hence the Gospel is one, though it has had various shades of development, increasing in light. The present one opened with the personal appearing of the Son of God. But here, again, is a VEIL. "God was" now "manifest in the *flesh*."—1 Tim. iii. 16. "The Word was made *flesh*."—John i. 14. "Through the VEIL, that is to say, His FLESH."—Heb. x. 20. Had the Messiah appeared without a veil of flesh, how could he have been recognized as the "seed of the woman;" and how could men have looked upon him as having sympathy for us as flesh and blood? Had he always appeared to men as he appeared on the mount of transfiguration, would they not have fled from him, as Israel fled from Moses when he came down from the Mount, and the people and Aaron "were afraid to come near him," so that he was obliged to put on a veil to cover his face? Not, till that was done, could they be persuaded to come near him. The Son of God came veiled at the opening of the present dispensation; thus mingling with those he came to bless and save. The spiritually minded saw through the veil, like old Simeon and Anna, who hailed him with joy, though yet but a child in his mother's arms; and all, during his personal ministry, who received him did so from a spiritual preparation, called, in parable, by Jesus, the "good ground;" others brought no fruit to perfection—their hearts were not yet prepared. This unprepared state constituted their blindness; the "veil was on their hearts."—2 Cor. iii. 15. Such was the case of those who rested in the letter and forms of the Mosaic dispensation and did not look behind the veil to see the spirit and intent of all those ordinances, which were but a "schoolmaster to bring us to Christ."—Gal. iii. 24.

Up to the present dispensation little is recorded or known concerning the laws, if any, by which the CREATOR ruled the world outside of the laws given to Israel. The general fact is thus stated by Paul: "God, which made heaven, and earth, and the sea, and all

\*Continued from the May number of the BIBLE EXAMINER.

things therein : who in times past suffered all nations to walk in their own way."—Acts xiv. 15, 16. It does not appear that they were put on trial for their final destiny, but were learning the lesson of their utter helplessness, preparatory to dispensations in the future, when God would have a body of teachers who should be both "kings and priests;" under whom the people and nations, who had been "suffered to walk in their own ways," should be both ruled and taught, till "all nations shall call him blessed."—Ps. lxxii. 17.

The dispensations, going before the present, did not fill up this body of "kings and priests;" therefore, the work is to be completed in this, before the great work of restitution begins: so James states the matter in the council at Jerusalem: "Men and brethren, hearken unto me: Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts xv. 13-18.

Thus, it is seen, God has not been thwarted, disappointed, nor had to change any part of his plan of government "from the beginning of the world."—Acts xv. 13-18. The system has gone forward in perfect order from the first moment it was set in motion. Men have misjudged of the workings of the plan, by assuming that the destiny of all men is to be decided, for eternity, by their conduct in this life. With such an idea, what can be thought of the Creator, who, for centuries, "suffered all nations to walk in their own ways," without granting them any knowledge of the provision he had made or would make for their redemption and salvation? No wonder that men are bewildered under the theological teachings of this age; they are taught that, no matter what the circumstances are in which men are born and educated, their only opportunity for final salvation is in this present life. Such teachers can never harmonize the dealings of God with the race, nor reconcile their theory with justice, mercy, love, or truth. That Christ should "taste death for every man," and give himself "a ransom for all;" and "God so loved the world" as to give his Son to per-

form such a work of suffering and love—and yet keep unnumbered millions in ignorance of these acts of love and mercy, and condemn them to eternal death, is an absurdity (not to say blasphemy) that no sound mind, uninfluenced by creed or party, can for a moment accept, if reflection is brought into action.

The present dispensation is one of selection—to prepare "the first-fruits," and fit them for the great work of blessing "all the families of the earth," as God promised to "Abraham and his seed," and confirmed it by an oath. It is not a selection or election that leaves all others of the race under a curse; but an election to bless "all families, kindreds, and nations," by bringing them to the knowledge of the truth that "God is Love," and that all his dealings with them have been in love, and designed for their highest ultimate good.

How this view lifts "the veil that is spread over all nations" (Isa. xxv. 7); and which God has said he "will *destroy*," and, also, "the face of the covering cast over all people"—Christendom not excepted! Here are "glad tidings to all people."—Luke ii. 10. Yet how reluctant professed Christians are, in these days, to accept the good news; traditions have bound them, and they cannot or dare not move forward in the knowledge of God and of his love to the race. Those who have made some advance seem paralyzed with fear lest they should exalt the character of God too high in magnifying his love to the creatures he has made; and they seem quite content if they can be assured that he loves *them*; forgetting that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts. xvii. 26.

What if, instead of giving us our lot in these last days of light, he had appointed us to live in the ages past, or in the darkness of Sodom, or of the most benighted heathen? If we differ from them now, is it because, by nature, we are better than they? Is it not all of God's free mercy to us? Shall we, boasting, "thank God that we are not as other men," like the Pharisee? Cannot God's free mercy yet reach those lost ones of the dark ages? Did not Christ come into the world "to seek and to save that which was lost" (Luke xix. 10); and will he not "go after that which is lost, until he find it"?—Luke xv. 4. Are we to conclude that his mercies are shut up to this life, without regard to the unavoidable circumstances in which most of the race have

been kept in ignorance of God's character and love; and that, too, without one testimony in the Bible that probation ends with all men at death? Such assumptions are no part of the revelation God has made either in the Old or New Testaments; they are a corruption of the Word of God, which the general tenor of that Word condemns.

There is no evidence in the Bible that the present dispensation, or the present life, was designed to fix the final state of all men. But it does appear that eternal life—that is, the life of “the ages,” embracing *all* “the ages to come,”—is secured by faith in Christ in this life; for, all such are to be changed, if living; and if dead, raised to life at the second advent of Christ, and made immortal (1 Cor. xv.), their “vile bodies changed” and “made like unto his glorious body” (Phil. iii. 20, 21); “be made like him” (1 John ii. 2), “neither can they die any more.”—Luke xx. 36. These are the high and exalted privileges granted to those who now believe in Jesus, and “make” their “calling and election sure.”—2 Peter i. 10. Such have the life of *all* “the ages to come;” but none of the unholy dead will have part in the age next to follow the present; for “the rest of the dead lived not again till the thousand years were finished” (Rev. xx. 5); while “blessed and holy is he that hath part in the first resurrection.”—Verse 6. Faith, producing holiness, then, has a peculiar reward; and this special reward is secured only in this life: such are the “FEW” who entered the “strait gate” and walked in the “narrow way,” and obtain the “life of the ages.” Those who neglect this course, are, for the present, “blinded:” or, as Paul says, “The election hath obtained it, and the rest were blinded.”—Rom. xi. 7. But this blindness is not to last eternally, for the Word assures us it has its limit: for “the veil” is to be taken away, and to be “destroyed” (Isa. xxv. 7; Rom. xi. 25-27); and “God will have all men to be saved” (from death) “and come to the knowledge of the truth” (1 Tim. ii. 4); and the final state of no man will be fixed till he has first had this knowledge and an opportunity to improve it; that time will be, to the mass of the race, when “the earth shall be full of the knowledge of the Lord as the waters cover the sea; and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”—Isa. xi. 9, 10.

It hath pleased God, hitherto, to reveal his purposes and designs more or less under a veil,

to exercise our faith or trust in him, and make our knowledge progressive; thus inciting us to “search the Scriptures,” and compare Scripture with Scripture, and, as it were, surprising us with new developments of his wisdom, power and love: gradually raising us in a capacity to receive more and more of the heavenly and glorious things in the Divine storehouse, which are yet to be brought forth, in “due time,” by him that is able to do exceeding abundantly above all that we ask or think;” and for which there shall be “glory in the church by Christ Jesus throughout the endless succession of ages.”—Eph. iii. 20, 21.

Let us, mortals, who are but as of yesterday, take heed that we do not “limit the Holy One of Israel,” or measure his vast plan for the salvation and exaltation of our race by our short vision; nor talk of things to come as if what bounds our sight must bind his hands.

All the dispensations are designed, strictly speaking, to educate men for a higher state and fit them to know God more perfectly, that they may be prepared to appreciate his love and rejoice in his service as their highest pleasure and joy.

Hitherto we have seen that his designs have been more or less veiled. It was not the purpose of the Creator that the whole race should be matured at once or under one uniform method of teaching, nor in one dispensation. Yet there is only “ONE God and ONE Mediator between God and men, the man Christ Jesus;” and there is no other name nor way in which any of the race can have a final salvation, or redemption from sin and death, but by the “one Mediator.” This is true in all the dispensations, so far as revelation gives us information. The next dispensation to which our attention will be given is,

#### THE MESSIANIC DISPENSATION: OR, THAT OF MESSIAH'S PERSONAL REIGN.

The Messiah's reign extends endlessly; for, “Of his kingdom there shall be no end.”—Luke i. 33. It is, however, only the first dispensation of that reign that I am now to speak of, commonly known as the “Millennium,” or thousand years next to follow the present dispensation.

The assumption that the thousand years of Rev. xx. are in the past, I regard as a violation of the language of the Scripture statement that “the rest of the dead lived not again until the thousand years were finished.”—Verse 5. “The rest of THE DEAD!” This expression shows that those who lived and reigned with Christ during the thousand years,

had been DEAD and were made *alive* from the dead. It cannot, therefore, be applied to any of Christ's followers in the past without virtually "saying, the resurrection is past already; and overthrow the faith of some."—2 Tim. ii. 18. Without further arguing on an assumption so manifestly absurd and contradictory as the idea of the thousand years in the past, I proceed to the subject of Messiah's personal reign on the earth.

This dispensation opens with the coming again from heaven of the "same Jesus" who was "taken up into heaven."—Acts i. 11. He is to "come in the clouds with great power, and glory" (Mark xiii. 26); "with a shout, with the voice of the archangel, and with the trump of God."—1 Thess. iv. 16. This is the signal of the opening of the coming dispensation. Then, the next act is, "the dead in Christ shall rise," and the living saints shall be changed from mortality to immortality (1 Cor. xv.), and all together meet their descending Lord, to be forever with him. "The Son of man" then receives, from "the ancient of days," dominion and glory, and a kingdom that all people, nations and languages should serve and obey him, and "the saints of the Most High shall take the kingdom and possess the kingdom (under the whole heaven) forever, even forever and ever" (or, for the *age* and for the *ages*); for, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13-27. "He shall have dominion from sea to sea, and from the river (Euphrates) to the ends of the earth," and, "His name shall endure forever (for the ages); his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."—Psa. lxxii. 8-17.

Thus opens to our view a dispensation in which the corrupt rule of men is superseded by a righteous and perfect government: "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." In those days it shall be said, "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. xxiii:5-8. Then shall "the law go forth of Zion, and the word of the Lord from Jerusalem; and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and

their spears into pruning-hooks; nation shall lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his figtree, and none shall make them afraid; for the mouth of the Lord hath spoken it."—Micah iv:2-4. Then, it is stated, is the time of the gathering of Israel; for, "in that day, saith the Lord, will I assemble her that halteth, and will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever."—Verses 6, 7.

Corresponding with this prophetic promise is the following language: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34.

Paul places this work thus: "There shall come out of Sion a DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."—Rom. xi. 26, 27. This is done after the "blindness" that "happened to Israel" is removed, which was to continue to the end of the dispensation in which it occurred.—Verse 25.

Thus far I have given a sample of the events at the opening of the Messianic dispensation, and some of the extending works in the future of it. The Scriptures are too numerous to quote at large on the glory and fulness of the work to be done in that age. "The watchmen . . . shall see eye to eye," and "all the ends of the earth shall see the salvation of our God."—Isa. lii. 8-10. The truth will no longer be hid from the people and nations of the earth, but be proclaimed in its purity and fulness: "The face of the covering cast over all people, and the VEIL

spread over all nations" will be "destroyed" (Isa. xxv. 7); "The word of the Lord will run and be glorified," everywhere; nothing will obstruct its course. Not only will the immortalized saints be kings and priests, but restored Judah and Israel will join in the labor of subjecting and reconciling all "the left of the nations" to the service of God and his Christ; for, "Thus saith the Lord of hosts. . . . There shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days . . . ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. viii. 20–23.

This shows us that those who had been scattered among the nations, in the previous dispensation, are now employed among those nations as missionaries to bring them to the knowledge of the true God and the Messiah, and to induce them to accept the government thereof, and render a willing homage thereto. That age is one of conquest and subjection, in which all men everywhere will be subdued to Christ or be cut off from the earth; for "God hath put all things under his feet."—1 Cor. xv. 27.

That wars, pestilence, commotions, etc., will precede and attend the opening of the Messianic dispensation, is true; yet the conquest will be so complete, in its early history, that "all rule and authority," opposed to his reign, will soon be "put down," and the "Prince of peace" reign undisturbed to the close of that age; even the animal creation living at peace with each other. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."—Isa. xi. 6. And, adds JEHOVAH, "they shall not hurt nor destroy in all my holy mountain (government): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Verse 9.

Such is a glance at an outline of the coming age or dispensation: the glory of the filling up, what pen can tell or what tongue describe? "Blessed and holy is he that hath part in the first resurrection;" who will, also, be of the kings and priests that are to have "power over the nations" in the accomplishment of this great and glorious subjugation

of the earth to Christ, and to be a partaker in the glory.

We are not to suppose that, during the thousand years, all those who are made subject to the government of Christ, are in heart willing subjects; but they are restrained from open rebellion by the glory and majesty of his rule: the existing evil, in the minds of some, waits to gain strength till "the thousand years are expired" (Rev. xx. 7); then the restraint is removed, and evil once more puts forth all its strength—personified by "Satan loosed out of his prison"—and the work of organized opposition to the reign of Christ and his Bride is set forth—probably in symbol—as Gog and Magog (referring to Ezekiel xxxviii. ix., though not literally the same), who are represented as gathered from "the four quarters of the earth." Their design evidently is to throw off the rule of the "King of kings." This project, however, is short-lived; it is only for "a little season" (verse 3); an undefined period, but a very short one; for they are defeated and utterly overthrown, while they are getting into position to attack the holy city, by a direct act of God manifesting his almighty power; as in the case of Sodom and Gomorrah, fire coming down from God, out of heaven and devouring them (verse 9); and the evil, or "Satan," receives a final overthrow among such as were then living on the earth. It will never again be able to take the shape of organized opposition to the government of God or his Christ.

I have placed this "little season" as a supplement at the end of the thousand years dispensation. It is not of that dispensation, but occupies a sort of transition relation between it and the one to follow. Hitherto there is no evidence of the resurrection of any dead ones except those spoken of in verse 4: those who "lived and reigned with Christ the thousand years," or, his holy ones. But in the age or ages to follow is the time for "the rest of the dead to live again."

In all the dispensations, thus far, we have seen the development of the plan of God increasing in clearness as they advanced; but still an endless future is before us, into which, even now, we see only as "in a glass darkly" (1 Cor. xiii. 12); but the dispensation will come when all will be more fully developed; yea, the perfect age will open with "all things new."

In Eph. i. 20, 23 Paul speaks of Christ's exaltation to God's right hand in words akin to a triumphal song.

## NON-RESURRECTION.

BY ELD. S. W. BISHOP.

THERE was truth in some of the positions held by us as believers in the idea that the wicked dead will not be revived into life. Neither those who oppose non-resurrectionists, nor those who advocate that view, as it is held by non-resurrectionists, comprehend the real truth in the matter. With some of us there was a great principle underlying the idea entertained, that a portion of the human family would remain in death forever. When we embraced the great truth as set forth in the "Six Sermons," published almost forty years ago by our venerable editor, that there is no immortality in sin, we were led to that conclusion by believing, as it reads, that one short sentence penned by the beloved disciple, "God is love." We reasoned, and correctly, too, that a God who is LOVE, could never doom to an endless condition of intense suffering the creatures He has made. I, for myself, never endorsed the idea that some advocate, that there is a possibility that God may have been mistaken in the result of the great undertaking He entered upon when He made this world, and created man upon the earth. I have ever believed that He is not man that He should repent. I still most fully believe that with him there is no variableness, neither shadow of turning. I have no mental reservation when I say I believe that from everlasting to everlasting He is God. He is God in all his attributes. If in the finishing up of the great work that began when God spake the physical universe into existence, there is one thing done contrary to his great character of love, He knew before the commencement of the ages that it would be so. Yea, more, he designed that it *should* be so, and arranged everything in the Divine economy to *cause it* to be so. When in the far off years of the past God created the heavens and the earth, he did not institute a system of Divine chance-work. If he was God, he worked all by a definite plan and a certain arrangement; and he not only knew the end that would at last be reached in the grand consummation of the plan that he himself had devised, but the plan was devised by him with the express object in view of reaching that end.

He *is* God, and in the beginning he was God, and could therefore arrange just such a plan as pleased him. If the plan is faulty in its construction, or if, in its maturing, it shall result disastrously to that extent that God's love shall be forfeited in anything that shall

befall a single member of the human family, it cannot be received as a mistake, for he being *God*, he cannot make a mistake. The disaster must come either as the result of cruel negligence, or actual design, He being a God of love, neither of these causes can exist. He being God, he will vindicate his loving character in his dealing with every child of our race. When I embraced the view that none but the righteous would be raised from death, it was for the following reason: I could not believe that a God of love would raise men from the dead merely for the purpose of inflicting torture upon them for a season, and that torture only to put them back into precisely the same condition from which they were taken by being raised from death. I believed that death—not suffering, not torture, not dying—but DEATH is the penalty of the Divine law. I believed that when a man is dead, he is just as dead as he can be. If, therefore, the only object in raising him from the dead is merely to inflict death upon him, the penalty of the law must be *more* than death, or else there is a mistake in raising him out of death, to torment him back into death. To fix such a penalty to the Divine law, is contrary to LOVE. There is no such penalty. "The wages of sin is death;" therefore God's love forbids that he raise any member of the race who is out of Christ, to a hopeless condition. If there is no probation beyond this life, it is a monstrous conclusion that God will raise dead sinners to life, merely for the purpose of flashing the lightning of eternal despair in their faces, as they shrink away into the torturing fangs of a second dying. The word of God does, however, teach that "all that are in the graves will hear his voice, and come forth;" that "the dead, small and great, will stand before God" when the great white throne shall appear. The word of God positively declares that all who are in the sea, and in death, and in Hades shall be delivered up. To deliver up is to grant a release, or a change, from one condition to another.

Webster's definition of the word deliver is as follows: "1. The leading idea is, to cause to pass from one state or place to another; as to deliver goods, to deliver a message. Hence, 2. To free from danger or restraint of any kind: as to deliver the oppressed."

The fact that the phrase "delivered up" is used in the text (Rev. xx. 13), is incontrovertible evidence that from whatever condition, state or place the people referred to are delivered, their case is not a hopeless one, else it would not *be* deliverance. Would the slave

of former years, if transferred from a mild servitude in the noble old State of Virginia to the rice swamps of Georgia, call that *deliverance*? Is it deliverance to take a man from prison to the burning faggot? Neither is it deliverance to bring a host of men from death into a brief existence of intense torture to fall into the awful maw of a second dying. They will, however, be *delivered*; yes, delivered out of death and the grave, for thus saith our Lord Jesus Christ. When they are delivered from death, when they come forth from the grave, it will be redemption *through* our Lord Jesus Christ. Do any ask, how many are delivered? The answer comes from the Son of God, from him who is the resurrection *and* the life. "Death and Hades delivered up the dead *which were in them*." "All that are in the graves shall hear his voice, and shall come forth." I are any of us dispute the record?

It may be asked, Is there no exception? If there be exceptions to this general rule, God's infinite love must dictate the exceptions. If there are beings whose condition can only be made worse by being brought back from death, the love of God will demand that they lie undisturbed forever.

For what purpose are they to be delivered—come forth? The record says, to be judged. How judged? It is recorded that they shall be judged "in righteousness by that man whom he hath ordained." If righteous judgment is rendered, the millions of our race who have never had a good opportunity to believe in Christ, will not be doomed to the second death *because* they have not believed in Christ; for such a decision would not be a righteous one. By what are they to be judged? The answer from the inspired Apocalypse is, "Out of those things written in the books." What books? Answer, the books of the Bible. If those who are in death and Hades are to be tried under the teachings of these books (there can be no judgment without a trial), then must they have probation while they are on trial. They will have probation; for the same love that devised the plan for the good of the race at the outset, will so direct that the sin of the first Adam which entailed death upon his entire race, nor any other, to them, unavoidable circumstances, shall shut out, from uncounted millions of our race, the *opportunity* of securing a life that shall never end. Amen.

We are thankful to our loving Father that, after long weeks of waiting in sadness, doubt, and deep sorrow, the privilege is granted us of speaking once more through the columns

of our beloved EXAMINER on this great and glorious theme. It is the earnest prayer of my heart that the improvement in the health of our dear editor, and father in the glorious Gospel of *love*, may culminate in a complete restoration, and that he may be spared to us till the end of the age.

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## IS THE HOLY SPIRIT A PERSON?

BY CHAS. L. IVES, A. M.

(Continued from the May No.)

WE are now to consider the Bible evidences on the side of the personality of the Spirit. These, to overcome the arguments on the other side, must be overwhelming; else it will be evident that the general agreement of the Christian Church, Greek, Roman and Protestant, on this point, rests on the sands of tradition rather than on the rock of the Bible.

1. Our attention is called to *the Apostolic Benediction*: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—2 Cor. xiii. 14.

But, first, this benediction is not what it is claimed to be: it is not *the* apostolic benediction. Here are the facts. Not one of the apostolic writers makes use of it except Paul, and he once, and once only, at the close of 2d Corinthians. With the following benediction he concludes nearly all his other epistles: "The grace of our Lord Jesus Christ be with you." Every one of his thirteen epistles (Hebrews not included) he invariably begins with the benediction, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ;" and one epistle, Ephesians, he concludes in nearly these words. Peter uses the same benediction in 2 Pet. i. 2. John uses the same, 2 John iii., each making mention only of "God the Father and the Lord Jesus Christ." How came it that this, the true apostolic benediction, was passed over, and the title bestowed upon that exceptional benediction of 2 Cor. xiii. 14? The motive is evident. It was the work of uninspired, unscrupulous men, and although not precisely on a par with the interpolation in 1 John v. 7, it was in a similar spirit, as well as for the same purpose. A dogma that needs such support is a doubtful one, to say the least.

But let us consider the passage itself. How much has it to do with the question before us? It is not a direct statement, at best, but an inference; and one, we think, utterly unreliable.

of former years, if transferred from a mild servitude in the noble old State of Virginia to the rice swamps of Georgia, call that *deliverance*? Is it deliverance to take a man from prison to the burning faggot? Neither is it deliverance to bring a host of men from death into a brief existence of intense torture to fall into the awful maw of a second dying. They will, however, be *delivered*; yes, delivered out of death and the grave, for thus saith our Lord Jesus Christ. When they are delivered from death, when they come forth from the grave, it will be redemption *through* our Lord Jesus Christ. Do any ask, how many are delivered? The answer comes from the Son of God, from him who is the resurrection *and* the life. "Death and Hades delivered up the dead *which were in them*." "All that are in the graves shall hear his voice, and shall come forth." I are any of us dispute the record?

It may be asked, Is there no exception? If there be exceptions to this general rule, God's infinite love must dictate the exceptions. If there are beings whose condition can only be made worse by being brought back from death, the love of God will demand that they lie undisturbed forever.

For what purpose are they to be delivered—come forth? The record says, to be judged. How judged? It is recorded that they shall be judged "in righteousness by that man whom he hath ordained." If righteous judgment is rendered, the millions of our race who have never had a good opportunity to believe in Christ, will not be doomed to the second death *because* they have not believed in Christ; for such a decision would not be a righteous one. By what are they to be judged? The answer from the inspired Apocalypse is, "Out of those things written in the books." What books? In answer, the books of the Bible. If those who are in death and Hades are to be tried under the teachings of these books (there can be no judgment without a trial), then must they have probation while they are on trial. They will have probation; for the same love that devised the plan for the good of the race at the outset, will so direct that the sin of the first Adam which entailed death upon his entire race, nor any other, to them, unavoidable circumstances, shall shut out, from uncounted millions of our race, the *opportunity* of securing a life that shall never end. Amen.

We are thankful to our loving Father that, after long weeks of waiting in sadness, doubt, and deep sorrow, the privilege is granted us of speaking once more through the columns

of our beloved EXAMINER on this great and glorious theme. It is the earnest prayer of my heart that the improvement in the health of our dear editor, and father in the glorious Gospel of *love*, may culminate in a complete restoration, and that he may be spared to us till the end of the age.

West Meriden, Conn., Box 566.

## IS THE HOLY SPIRIT A PERSON?

BY CHAS. L. IVES, A. M.

(Continued from the May No.)

WE are now to consider the Bible evidences on the side of the personality of the Spirit. These, to overcome the arguments on the other side, must be overwhelming; else it will be evident that the general agreement of the Christian Church, Greek, Roman and Protestant, on this point, rests on the sands of tradition rather than on the rock of the Bible.

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But let us consider the passage itself. How much has it to do with the question before us? It is not a direct statement, at best, but an inference; and one, we think, utterly unreliable.

The word translated communion—"communion of the Holy Spirit"—is in the Gr. *koinonia*. It is from the adjective *koinos*, common (Acts ii. 44), from which we have in the N. T. Greek the verb, *koinoneo*, to hold in common, to be partaker of, Rom. xv. 27; the noun *koinonos*, a holder in common, a partaker, Matt. xxiii. 30; and also the abstract noun here used *koinonia*, the holding in common, common participation. *Koinonia* is generally rendered in Eng. Version by fellowship, as Phil. i. 5, "I thank my God for your fellowship [common participation] in the Gospel." So Phil. ii. 1, "If any fellowship [common participation] of the Spirit." In 1 Cor. x. 16, 17, we read: "The bread we break, is it not the communion [*koinonia*, common participation] of the body of Christ; for we all partake of that one bread." In 1 John i. 3, we read: "And truly our fellowship (*koinonia*) is with the Father, and with his Son Jesus Christ;"—fellowship, common participation, in what? In that Holy Spirit which proceedeth, comes, from the Father and the Son, "which [not whom, as in E. V.] God hath given to them that obey him."—Acts v. 32; so also Phil. iv. 28. Such is also plainly the meaning of *koinonia* in this so-called apostolic benediction: "The grace of our Lord Jesus Christ, the love of God, and the common participation of the Holy Spirit, be with you all." Instead of declaring, even inferentially, the existence of a third person, it simply expresses Paul's desire, or prayer, that those he addresses may have fellowship, common participation, may share with the Father, and with the Son, and with one another, in that spirit of holiness, which is (1 Cor. ii. 12) *ek Theou*, from God.

The suggestion of Rev. Dr. Chas. Hodge (Systematic Theology, vol. i., p. 448) that here is a separate invocation to each of the three persons of a Trinity, is evidently evolved from his traditional belief, rather than from the language of the benediction itself. The prayer of the benumbed traveller that he may share the warmth of our fireside, is not an invocation to that which he desires to share; while the Rev. Dr.'s statement, that to Christians the Spirit is an object of prayer, but marks the contrast between the present and the days of the apostles. In the inspired Word, the Father is addressed in prayer, and likewise the Son (Acts vii. 59, x. 14; 1 Cor. i. 2); but we find not one direct address to the Holy Spirit as a person!

2. *The baptismal formula* in Matt. xxviii. 19: "Go ye, therefore, and teach [Gr. make disciples of] all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost."

From the association here of the Spirit with the Father and the Son, it is inferred that as the two former are each a distinct person, so likewise is the Spirit. The inference here to our present way of thinking is not an unfair one, and were it corroborated instead of contradicted by other Scriptures, it would be a strong point. But no doctrine of this importance can be built upon one inference, especially as we find that the inference loses instead of gains by closer examination of the passage itself. For, in the original, the Greek is not in the name of, as we should take it, by the authority of, but INTO the name of. What does this mean?

We notice that in the Sacred Scripture the word *name* carries with it a meaning it has lost at the present day. It was then not merely, as now, a handle we take hold of to address an individual by; it was an expression of character; it denoted some characteristic of that to which it appertained. In Ex. xxxiii. 17, the Lord says to Moses, "Thou hast found grace in my sight, and I know thee *by name*,"—not that his name was Moses, but what was really his character. So Ex. xxxiv. 5, "The Lord descended in a cloud and stood with him there, and proclaimed the name of the Lord." And this, as we learn from the two succeeding verses, was not merely what *we* should call the Lord's name, but it also included a somewhat detailed statement of his character, as merciful, just, and holy. So Prov. xviii. 10, we read: "The name of the Lord is a strong tower; the righteous runneth into it and is safe"—safe in those characteristics which cannot fail. So Abram, as he appeared in a new character, was called Abraham—a father of nations. Of Jacob it was said: "Thy name shall no more be called Jacob, but Israel"—no more a supplanter, but now Prince of God—"for as a prince hast thou power with God." With name thus taken as the expression of character, the preposition "into" may well be used—into the character of

Again, baptizing, Christian baptism, is more than the mere ceremonial to which some of our friends would limit it. The Gr. *baptizo*, as Rev. Dr. J. W. Dale has well shown in his most elaborate and exhaustive research into the classic and Scriptural use of the word, is a derivative from the primary *bapto*, which means to dip, and also to dye—formerly done by dipping. As a derivative, *baptizo* marks an advance upon the meaning of its primary; it expresses that change which takes place in

an object brought under action of the primary *bapto*, especially in its secondary sense of dyeing—that is, a change into the character of that in which it has been *bapt*-ed or dyed. This change in the baptism in holy Spirit—in the real, not the ritual, but Christ's baptism—is into the character of *holy* Spirit. So then one really baptized “into the name of” the Father, of the Son, of the holy Spirit, is baptized into their characteristic; is changed into a *holiness* which is characteristic of the Deity.

Moreover, it is evident that the inspired record by no means holds the baptismal formula in as high an estimation as does church tradition; which therefore in this thing, I must believe, goes beyond what our Lord intended. This may seem a strong statement, but is borne out by facts. In the recorded cases of baptism by the disciples, after Christ's ascension, the baptismal formula, deemed by us indispensable, seems to have been not once used. Acts ii. 38, Peter exhorts the inquirers to “be baptized in [Gr. *epi*, upon] the name of the Lord Jesus.” Acts viii. 16, it is, “They were baptized into [*eis*] the name of the Lord Jesus.” Acts x. 48, “in [*en*] the name of the Lord.” Acts xix. 5, where “Paul found certain disciples who had not so much as heard whether there be a holy Spirit,” and where we should have expected our baptismal formula to have been prominently brought out, there “they were baptized into [*eis*] the name of the Lord Jesus.”

It would seem, then, that in Matt. xxviii. 19, instead of giving a set form for baptism, which was not understood by the apostles as such (and which the church now does not generally use as given!) our Lord was but stating in language, forcible because the idea was thrice repeated (as, e. g. Isa. vi. 3), the real baptism into holiness as the result of the enjoined discipling of the nations—the changing of their carnal nature into that holiness which appertains to the Father, the Son, and the holy Spirit. It was most natural to mention the holy Spirit in this connection, not because it is a person, but because it is that in which the inspired word tells us believers are baptized, when our Lord, the real baptizer, administers his, the real baptism. As John says, Matt. iii. 11, “He shall baptize you in [Gr. *en*] the holy Spirit.” And as our Lord promised, Acts i. 5, “John baptized with water, but ye shall be baptized in holy Spirit.”

3. Concerning the Spirit, the Bible uses language which unquestionably implies per-

sonality. This fact is most evident, and is the basis for all there is of valid argument for the personality of the Spirit. But the fact is as undeniable that the Bible also uses language of the Spirit utterly inconsistent with the idea of its personality. Now the Bible, containing only truth, must be one harmonious whole; and we must therefore reject any statement, or theory, of the Spirit which does not reconcile this apparent contradiction. This the popular theory wholly fails to do. I need only refer the reader to the “Systematic Theology” of Rev. Dr. Hodge, long the leading theologian of the Presbyterian Church of America. A careful analysis of his argument for the personality of the Spirit (vol. i., pp. 524–526) shows that it is based upon the three points we have already noted; the most stress being laid upon the one now under consideration. It will be seen that he simply ignores the Bible evidence on the other side; he attempts no explanation whatever of the fact that the Bible uses language of the Spirit totally inapplicable to a person. So one-sided an argument is radically defective. It cannot satisfy the earnest Bible student, who must have these apparently opposing statements harmonized.

But can this be? Is it possible to bring in a personality to meet the requirements of Bible language, and yet not attribute this personality to the Spirit itself? Not only possible, but necessary; and the word of God shows how.

We find that when the Bible makes a statement of the Spirit involving its nature, in a reference to what may be done to or with it, then the language is such as to preclude the idea of its personality. “Pouring out of” is not done to, “anointing with,” “baptizing in,” is not done by means of, a person. This is a strong point as to the nature of the Spirit. But when the Bible speaks of acts as accomplished by the Spirit, then the idea of a person comes strongly into view, as, “the holy Spirit saith.” So likewise is it, if the statement regards our relationship to such acts as, “resist not—grieve not—the holy Spirit.” In every-day life we similarly speak of that which is impersonal: we say, “The men construct a telegraph;” “The telegraph informs me,” etc. That means, some person, by means of the telegraph, informs me. In the case we are discussing, the person is God himself, acting through, or by means of “his Spirit, the Spirit of God.”—Rom. viii. 11, 14. God is conceived of by us as acting either in person, personally present; or as spiritually present, invisibly acting by his

Spirit—his spiritual power or force. Now, as we have seen, if the mind is directed to the act accomplished by the Spirit, the thought goes back to the personal agent, God himself, and personality is attributed to the act in question. If the thought is on the operative force, which proceeds from the personal agent, then language is used of that utterly inapplicable to a person. The report of the same speech of our Lord by two evangelists shows that in that day they recognized the Spirit of God as another name for the power of God. Matthew writes (xii. 28), "If I by the Spirit of God cast out devils;" Luke (xxiv. 19), "If I by the finger [the power] of God cast out devils."

Test this explanation by the Bible. Take the strongest instance of apparent personality of the Spirit, where the personal pronoun in the first person is used: "The holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2. We are here to understand (1) that the speaker is God, in the person of the Father or the Son, and (2) that he spake by his Spirit in one of his disciples.

(1) For proof of this point, so far as Paul is concerned, we have the authority of Paul himself. He says, Gal. i. 15, that it was "God who separated me [set me apart] from my mother's womb, and called me by his grace," who "revealed his Son in me," etc. Rom. i. 1, he says of himself, "separated unto the gospel of God concerning his Son." In the temple at Jerusalem he saw a vision of the Lord Jesus, who said, "I will send thee far hence unto the Gentiles."

(2) The utterance of the holy Spirit is the utterance of a prophet filled with the Spirit of the Father or of the Son. "It is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. x. 20.) "They spake, as the Spirit gave them utterance." When Jehovah (was it not the Son? Compare John xii. 37, 41, with Isa. vi. 1, 9) spoke to Israel by the mouth of the prophet Isaiah, Paul declares (Acts xxviii. 25) that thus the holy Spirit spake to the people through Isaiah. And in Acts xxi. 10, we have the precise statement of this. The prophet Agabus binds his own hands and feet with Paul's girdle, "and said, Thus saith the holy Spirit," etc. How? Speaking by the mouth of Agabus himself. In these and similar cases, the holy Spirit is viewed as the spiritual presence of God himself.

And on the other hand, viewing the Spirit as an emanation of that "which proceedeth" from the Father or the Son, we find it spoken

of as being poured out, as divided into parts to be distributed to different recipients, as imparted by measure, or without measure.

So in the language of every-day life, we at one time blend together the agent and that by which it operates, or again, we discriminate between the two. For example, we say, "Open the shutters, and let the sun come into the room." We mean, not the real, bodily sun, but the solar ray, *that which proceeds from the sun*. Or viewing the solar ray more precisely as an emanation of, and, so, distinct from the sun, we may speak of resolving it into its component parts, of measuring its vibrations—language utterly inapplicable to that great body from which the solar ray proceeds.

On the understanding, then, that the Bible means just what it says, that the holy Spirit is really God's Spirit, we thus reach a simple and easily apprehended solution of an apparent contradiction. And this, while those Bible references to the Spirit which are couched in language inapplicable to a person, present an insurmountable obstacle to any theory which would make the Spirit a person.

4. The masculine pronoun is used of the Comforter in John's Gospel. This is but a division of the last argument, but so much is made of it, that we consider it separately. It is really no argument at all! Every candid Greek scholar must confess that it has no bearing whatever on the question. It were as sensible to conclude that in France every tree is a feminine person, because the French word for tree, *arbre*, is of the feminine gender. Where the masculine pronoun thus occurs in John, chapters xiv.—xvi., it is because it is grammatically construed with *parakletos* (*para* and *kaleo*, "I call to my side a helper"—translated, "comforter"), a Greek masculine noun. So when the same object is referred to by the Greek neuter noun, *pneuma*, the pronoun is invariably neuter. This latter fact our translators have not always made evident. E. g. in John xiv. 17, they incorrectly (with a purpose?) translate the Greek "which," as English "whom"; Greek "it," English "him." So Acts v. 32, our English version "whom" is Greek "which," and so elsewhere.

So patent is it that whether we are to have the masculine or the neuter pronoun rests solely upon the grammatical connection, that I marvel to read the following in Rev. Dr. Hodge's Systematic Theology, vol. i., page 524:—

"Our Lord says, John xv. 26, 'when the

Comforter (ὁ παρακλητος) is come whom I will send unto you from the Father, even the Spirit (το πνευμα) of truth, which (ὁ) proceedeth from the Father, he (εκεινος) shall testify of me.' The use of the masculine pronoun *he* instead of *it* shows that the Spirit is a person. It may indeed be said that as *parakletos* is masculine, the pronoun referring to it must of course be in the same gender. But as the explanatory words, *to pneuma*, intervene, to which the neuter *ho* refers, the following pronoun would naturally be in the neuter, if the subject spoken of, the *pneuma*, were not a person. (1) In the following chapter (John xvi. 13, 14) there is no ground for this objection. It is there said, 'when he (*ekeinos*), the Spirit of truth, is come, he will guide . . . he (*ekeinos*) will glorify me.' Here there is no possibility of accounting for the use of the personal pronoun *he* (*ekeinos*) on any other ground than the personality of the Spirit."

Very strong language; but what are the facts? (1) We are told, "As the explanatory words, *to pneuma*, intervene, the pronoun would naturally be neuter, if the subject, the *pneuma*, were not a person." (?) Does not every scholar know that, in every language, a clause in apposition with the substantive "explanatory" of it has no effect whatever upon the grammatical relation of what agrees, or is connected with, that substantive? Take an English sentence: "A committee of public safety is doing its work nobly"—where "is doing" is singular, "its" sing. and neuter, because agreeing with "committee." Now interject an explanatory clause of different number and gender, thus: "A committee of public safety, twelve good men, *is* doing *its* work nobly." The grammatical relation of verb and pronoun remains unchanged. Or, transposing the substantive: "Twelve good men *are* doing *their* work nobly:—Twelve good men, a committee of public safety, *are* doing *their* work nobly."

(2) Again, "No possibility of accounting for the personal pronoun, except on the ground of the personality of the Spirit." Why, it is all a simple matter of grammar. The fact is, the demonstrative pronoun *ekeinos*, exactly rendered *that one*, is the nominative of the sentence, standing for, representing, the masculine substantive, *parakletos*, thus brought down from ver. 7 (a continuous line of thought), and of course it is of the masculine gender. And so the pronoun of the sentence agreeing with *ekeinos* must be of the same gender, since the explanatory clause, the Spirit

of truth, in apposition to *ekeinos*, can have no more influence on the grammatical relation of what agrees with *ekeinos*, than if it was not there. I would not think to charge as good a man as Dr. Hodge with intentional error, but it shows that we must think for ourselves. Even great minds may be so full of a fancied truth as insufficiently to scrutinize their own arguments; especially when the logical faculty has not been sharpened by personal contact with an opponent, as is the case in the legal profession. Possibly Dr. Hodge accepted this supposed argument from a predecessor, and so transmits it to his pupils, who, I have found, receive it in a like unthinking way.

The reader has now had set before him the Bible evidence for and against the personality of the Spirit; let each judge for himself of the facts presented. For myself, I do not question that the Holy Spirit is divine—it is God's Spirit; but I cannot accept the human invention that it is a person, distinct from the Father and the Son. Such interposing of a third person but separates me from him who is the Vine, and of which we are the branches. I rejoice that I can recognize the Spirit as the Spirit of Christ, who thus by his spiritual presence is our Paraclete, our helper, protector, and guide through this wilderness world.

I know that a denial of the personality of the Spirit is so abhorrent to the traditional belief of many Christians, that they deny the religion of one making it. Rev. Dr. Chas. Hodge (Syst. Theol., vol. i., p. 443) writes: "The Church has always [?] refused to recognize as Christians those who reject this doctrine"—of the Trinity. (He seems to forget his statement, p. 117, that the difference between the views "of the early fathers on all subjects connected with the doctrine of the Trinity" and our present ideas "is as great almost as between chaos and cosmos.") But there is one higher than the Church. We read, John ix. 34, 35, "And they cast him out. Jesus heard . . . and found him;" ver. 38, "And *he* worshipped *HIM*."

Let me then say a word of my motives. I have written not for controversy, but as a duty. I am suffering from a painful disease from which I have but the slightest, if any, hope of ultimate recovery. Hitherto, although my views on this question have been long settled by much study of the Word and prayer, I have refrained from expressing them. But if the Lord sees best to bid me lay down my life—for a little while, ere he comes again—I must think it a duty to leave on record my testimony to the truth, to which, by his

Spirit and his Word, he has called my attention. Thus may I, perhaps, help some struggling, doubting ones, who, not finding the personality of the Spirit taught in the Bible, have hastily inferred that they must also give up the Divinity of Him who is our only hope, whom "all should honor even as they honor the Father." To such, the facts herein presented from the Word of God may prove a blessing, in leading them to more exact views of his revealed truth. Our Lord prayed: "Sanctify them through thy truth: THY WORD IS TRUTH."

REMARKS BY THE EDITOR OF THE EXAMINER.—The author of the foregoing article wrote it in view of his death, which occurred shortly after it appeared in the *Bible Banner*. It is worthy of the serious consideration of all who desire truth, and are willing to follow it wherever it leads. His argument is strong, if not irrefutable, and shows a clear light on a long and puzzling subject. Though of great length, it will well pay to study it thoroughly.

#### "THINGS WHICH MUST SHORTLY COME TO PASS."

##### REVELATION i. 1.

BEFORE considering the new heavens and the new earth, let us contemplate awhile the heavenlies and the glory of our new home there, as best we can from the description given us of Jerusalem descended, and what John saw her to be. Set forth under the similitude of "a city that lieth foursquare, the length and the breadth, and the height of it equal," we discern an aggregate of living stones, square every way and mathematically true—men whose ways are equal—always square and square all ways; earth's true nobility, each a temple of the living God, and together God's building, an habitation for God, in which he will eternally dwell, and through whom he will eternally shine. Once in nature's quarry they were in due time quarried, and roughly hewn awhile with hammer and chisel, plumbline and square in the hand of our Zerubbabel, they have become fitted to his purpose and their place in the great building. Not all of one size, but all in like proportion, squared each to its fellow-stone, angles are no more; the angular selfhood has, under the action of the fire, been burnt out of them, or by the hammer chipped and chiselled off them, and by long-continued friction becoming polished stones, they have at length been placed by God, according to his great plan, a fitting

stone for every place, and a fitting place for every stone. For "*now* hath God set the members, every one of them, in the body as it hath pleased *him*." And, in the names of the twelve apostles of the Lamb inscribed on the twelve foundations, and, in the names of the twelve tribes of Israel inscribed on the twelve gates, we see the household of faith united and recognized as forming one bride. No longer two folds or two flocks, but one flock under one shepherd. And the building of lively stones, having Jesus Christ himself for the chief corner-stone, into whom the stones are built and fitly framed, we see the building now in its completeness *grown* into an holy temple in the Lord, having the glory of God in such sort and degree as to render each stone transparent; "Its light like unto a stone most precious; even like a jasper stone, clear as crystal." No temple is here, no candle is here, for every stone is a temple of transparent light and beauty, "the Lord God Almighty and the Lamb are the temple of it," neither hath it "need of the sun or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." What "its wall great and high" can mean, we must wait to see; what "pure gold like unto clear glass" means, we must wait to see; what "the measurement of a man, that is, of the angel," can mean, we must wait to see; whether twelve thousand furlongs bear any proportion to fifteen hundred miles square, as the extent and limit of the city, may be understood literally, we must wait to see. But, with three gates northward, eastward, southward, and westward, we see that "they shall come from the north, the east, the south, and the west, to sit down with Abraham, Isaac, and Jacob in the kingdom of God," and that their numbers shall not be few, but many; we see not one gate, but three in either wall. That the foundations of the wall are garnished with all manner of precious stones, should make us very tolerant one of another. Not all jaspers, not all sapphires, not all emeralds, but all precious stones, and precious alike to Him who has paid one price for our redemption. And now, in all their blest variety shining in his light, and radiant with his brightness, for the glory of *one* God doth lighten it, and *one* Lamb is the light thereof.

Here Immanuel will hold his Court, and thither will saints as kings and priests resort for high commission, and then go forth to fulfil his high behests. And in glorified bodies, no longer bound by time or space, they shall traverse the infinite, rapid as light or thought, on their errands for the King.

When needful to converse with men in the flesh, they shall be able to make themselves appear as did our Lord on his way to Emmaus, and anon to vanish out of sight. Thus, holding his Court in Jerusalem descended, and sitting on the throne of his father David in Jerusalem restored, he shall, in the persons of his saints, "have dominion from sea to sea, and from the river to the ends of the earth." For then shall "the saints be joyful in glory, the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance on the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all his saints. Thus will he beautify the meek with salvation, and the Lord will take pleasure in his people."—Ps. cxlix.

Long has been the testimony of the Holy Spirit to the true worshippers: "Ye are come," but, hitherto, in spirit only. *Now*, shall it be manifestly true that we *are* come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven.

Egypt and Tyre and Greek and Jew,  
Shall here begin their lives anew,  
Angels and men shall join to sing,  
The hill where living waters spring.

So much for the Jerusalem descended, but suspended over Jerusalem restored, after the manner of the cloud overshadowing Israel in the wilderness, a cloud by day and a fire by night, ever visible, verifying the name of the city Jehovah-Shammah. The Lord is there.—Ezek. xlvi. 35.

Now, let us consider millennial glory, in its sevenfold aspect, as it shall affect Jerusalem restored, and the material earth, of which it will be the City Metropolitan.

I. In relation to the heavenly bodies and the atmosphere surrounding our planet. As chief among these heavenly bodies we notice first the sun and the moon, concerning which we read, "The moon shall be confounded and the sun ashamed."—Isa. xxiv. 23. And, again, "The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isa. lx. 19. And then immediately following, "Thy sun shall no more go down, neither shall thy moon withdraw itself,"—this we take to be figurative of joy and peace, because it is added—"for the Lord shall be

thy everlasting light, and the days of thy mourning shall be ended." But then, again, we read, the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isa. xxx. 26.

From all which we understand that the glory of Jerusalem descended will exceed that of the sun and moon; shining by night with a brilliance approaching that of the sun, and by day with the brightness of a sevenfold sun. And thus the sun would no more be needed by Jerusalem restored, neither for brightness would the moon give light to it. But, for the earth at large, the sun would still be in its light by day, and the moon by night; no change would appear in the laws affecting them or their relations to the earth.

In the promise of "new heavens and new earth" (Isa. lxv. 17), we understand the earth and the atmosphere surrounding it to exist under new conditions, and subject to new laws. And whether the glory of Jerusalem descended will be a presence of heat as well as of light, we can only suggest. But if rivers are to be opened in high places and fountains in valleys, where hitherto they have not been, so that the wilderness shall become a pool of water, and dry land springs of water; if he will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; if in the desert he will set the fir tree and the pine and the box tree together, that men "may see and know and consider and understand that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. xli. 18-20); "if the wilderness and the solitary place shall be glad, the desert rejoice and blossom as the rose; if the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon" (Isa. xxxv. 1, 2); well, then, may we expect such results to be accomplished by considerable changes in the laws that at present prevail. Moreover, the removal of the curse from the earth, from man and from beast, so that creation shall cease its groaning—expressed in thorns and thistles, fell diseases; and ravaging wolves—appears to necessitate some material change in the atmosphere upon which all life depends. But more of this anon, for we are far from thinking that He who framed the laws that now exist, has envied himself by those laws, or exhausted his resources for framing others when need appears.

II. In relation to art and science.

Whether the fiery ordeal, through which the world and its inhabitants shall pass in the day of the Lord's anger, will utterly destroy the treasures of art and literature with which the libraries and museums of the earth's great centres abound, may be fairly questioned, God's and man's estimate of true worth so widely differing. But in Isa. ii. 15, 16, we read that "the day of the Lord shall be upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, and the idols he shall utterly abolish"—"things of desire" (see margin). Whether these words contain sentence upon books and pictures and sculpture, the day must declare. That there *are* books, pictures, and sculptures, too, that righteous and pure-minded men would destroy *now* if they could, there need be no more question than that their teaching and tendency is immoral and corrupt. That the day of the Lord will be upon all such, we cannot doubt; but that the vandalism of Cromwell and his Ironsides, in their earnest but mistaken zeal, which turned cathedrals into stables and demolished sculptured sepulchres, will be repeated, we think not.

Whether the structures of ages long past and recently restored, with others newly raised in our own day, will abide still and become consecrated to the worship of the Most High, delivered from all the false and idol worship with which too many now abound, will be a question of deep interest to antiquaries. That some of the structures about which will cling most hallowed memories, and some of the compositions in music and literature, little less than divine, might be spared to see the light of millennial glory, we could even desire; to say nothing of the Bible in its hundred-fold form of arrangement and dialect, the monument of many laborious lives. That varieties of dialect will continue long into the period now under consideration, we think unlikely; for we read, "Then I will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. iii. 9.) And if Israel restored, as priests of the Lord and ministers of our God, shall go forth unto the nations, "to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off," and these from their far-off distance shall eventually send delegates who "shall go up from year to year to worship the King the Lord of Hosts, to keep the feast of tabernacles" at Jerusalem, it is most reasonable to think that one lip in a pure language shall express that praise.

But that art in music, painting, sculpture, and literature, will obtain development in millennial times far in advance of any preceding age, we doubt not. More especially when the pen, pencil, and chisel shall be in hands clean, the instruments of minds pure, expressive only of the beautiful and true in God and man. When heaven-born art shall be no more an earth-bound slave, degraded to minister to man's worst passions; for what else is the choicest work of art in painting or sculpture which, when executed, is veiled or ought to be? That the temple built at Jerusalem, after the pattern shown to Ezekiel, will be a gem of architecture the world has never yet seen, we doubt not. That the power of locomotion by land and sea will be some element more subtle than steam, and more readily applied than with our present cumbersome machinery, we doubt not. That the marvels of electricity shall be known and applied with perfect success, there need be no doubt. That the new atmosphere surrounding us will conduct sound with the rapidity of light, may be among its possibilities. And Jerusalem restored shall be the college that shall send forth its tutors for the regeneration of the nations afar off, so fulfilling their high destiny as God's witnesses among men. Already we are indebted to the Hebrew race for some of our finest compositions of music in modern times. Mr. Disraeli, in his "Life of Lord George Bentinck," written thirty years ago, inquires, "Who are the great composers who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who, by favor of the Most High, have done more with less means than even the Athenians. Forty years ago the two most dishonored races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity; their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; both built a most famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration. Athens has been oftener sacked than Jerusalem, and oftener rased to the ground, but the Athenians have escaped expatriation, which is purely an Oriental custom. The sufferings of the Jews have, however, been infinitely more prolonged and varied than those of the Athenians. The Greek, nevertheless, appears exhausted. The creative

genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres, or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew." And in these times that we are contemplating we expect to see Mozarts and Mendelssohns multiplied seven or, perhaps, seventy-fold, when music will be a main feature, even as praise shall be the main business of that age; when a fulness of meaning shall be felt, as never hitherto, in the words, "Make a joyful noise unto God all ye lands, sing forth the honor of his name, make his praise glorious. All the earth shall glorify thee, and shall sing unto thee; they shall sing to thy name. Selah."—Ps. lvi. 1, 2, 4. Then shall it be no empty, profane formality to say, "Let us sing to the praise and glory of God;" but as well the singers as the players on the instruments shall say, "All my fresh springs shall be in thee."—Ps. lxxxvii. 7: Prayer-book version.

And as to sacred literature, who shall say that the canon of Scripture is completed in the books of the Old and New Testaments? May it not be that, with the introduction of a new era, some newer Testament may supply a third strand to the cord of divine revelation which never can be broken? May it not be that from Jerusalem may yet again go forth a further transcript of the divine mind, containing some further light for the teaching of millennial times, the complement and completion of the whole? It may be objected, that when the Living Word has come, the written word will be done away. This *will* be true concerning the bride, the Lamb's wife, already with him in the glory, but not likely to be true of Israel restored, and especially the nations afar off, who have yet to hear his fame and see his glory. And when we consider the obscurity of the visions and prophecies of the Old Testament, and the "things hard to be understood" in the New, especially the closing scenes depicted in the Apocalypse, there might seem a need for a third Testament to illuminate the pages of the foregoing two. And to whom but the seed of Abraham, the honored conservators of the sacred oracles (see Rom. iii. 2), would such a work be committed? The entire book, as now we have it, is the fruit of their genius under divine inspiration. And when their minds are no longer blinded, but as a nation, "it shall turn to the Lord, and the veil is

taken away, in the reading of the Old Scriptures," and the New (as our privilege long has been), the hearts of devout men, as subjects of a new inspiration, shall be ready to burst with desire to make amends for the past infidelity of their race in testimony to that Messiah long despised, but now their delight to honor as the King of kings and Lord of lords. For there, in the book they have so long set at nought and despised, they shall find it to have been long written, "They also, if they continue not in unbelief, shall be grafted in, for God is able to graft them in again. For, if thou wast cut off from an olive wild by nature, and in violation of nature wast grafted into a good olive, how much more shall these the natural branches be grafted into their own olive. For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in. And then all Israel will be saved, as it has been written: 'The Deliverer shall come out of Zion and shall turn away ungodliness from Jacob. And this is the covenant with them from me when I shall take away their sins.'"—Rom. xi. 23-27. (*Emphatic Diaglott.*)

Well may the apostle—inspired thus with prophetic visions of a bright future for his kinsmen after the flesh—exclaim, "O, the depth of the riches and wisdom and knowledge of God! How unsearchable his judgments, and untraceable his ways. Because out of him, and through him, and for him are all things. To whom be the glory for the ages." Amen.

N. STARKEY.

#### AN INTERESTING LETTER FROM ENGLAND.

[The following interesting letter from a new friend of the EXAMINER was received after the May number had been sent out.]

DEAR BROTHER:—It has recently become my blessed privilege to make the acquaintance of your BIBLE EXAMINER and to come into possession of Vol. 21 (minus No. 2), and so greatly am I delighted with the character, tone and aim of the publication, that I feel constrained to write you a few lines, which may possibly be a source of further encouragement to you in the blessed work in which you are engaged (at least, I presume you are so engaged).

My acquaintance with your work has come about in this wise: The numbers of the Vol. as above came to me along with a parcel of

tracts, pamphlets and books, sent me a few months ago by the nephew of the late Henry Dunn; and, now, sir, having written this name, so dear and precious to me, as well as to many besides, both on your side of the Atlantic and on this, allow me to give you a little of my experience, as the result of my reading after that great and blessed man of God.

A little over two years ago I came across his work entitled, "The Limitations of Christian Responsibility." For some time previous to that, owing to a series of experiences in connection with church life and general surroundings, I had been finding myself somewhat out of harmony with views and feelings previously entertained and experienced. (I was reared and have lived for some 35 years, in connection with the Methodist Church.) In this state of mind and heart, the book I have named came to me as a God-sent message. I read and re-read with pleasure and profit, such as I had not known for a long time previously, if ever at all. And having so read, I became, as you will readily understand, anxious to read more of the productions of a mind so great, and spirit so devout and reverent. One after another of his books I procured and read, until, with two or three exceptions, I have in my possession, and have gone through, the whole of his books and pamphlets. The consequence of all this has been in my case, as it has doubtless been in multitudes of cases besides, a new and more blessed experience of life, enlarged views of its meaning, purposes and glorious possibilities in the present and in the future; clearer, juster, and more exalted, because more Scriptural, conceptions of the Divine character, government and purposes, concerning the great family of man in the several dispensations of the past, the present and the future.

God only knows how often I have risen from the perusal of these books, and fallen down before him in devout adoration and earnest thanksgiving for his great goodness toward me, in leading me and bringing me into contact with the great and glorious truths so calmly, clearly, earnestly and fearlessly set forth and illustrated by our departed friend and brother, or rather I should say perhaps, our aged father, in God. For a little while before his death it was my great privilege to have occasional correspondence with him, and his letters, together with a photo of him; which with great kindness he consented, after some considerable entreaty, to let me have, are amongst the most valued of my few earthly treasures.

From all this you will readily gather how thankful I am to have met with a few Nos. of your Magazine, some of which I have read with the greatest pleasure, and I trust profit also.

I need not say how entirely the contents, so far as I have seen as yet, are in accord with my own views and feelings respecting the great truths of our holy religion. Not the religion of churches, creeds, catechisms, traditions, sects, or parties, but the religion of the Bible, which is destined, in God's own time, to bless and save the redeemed race, through the instrumentality of the elect Church.

I am of course very thankful to find that Mr. Dunn's "Following after Truth" is reproduced in your columns. From a Note in No. 12. Vol. 21, I learn that it was to be continued in Vol. 22, so far at least as Part 3 was concerned. Whether any parts subsequent to this came into your hands, I know not, but presume it to be doubtful, seeing that he was taken away from us before that work was finished; and this to the great regret of those who were favored as among his private friends, one of whom wrote me the other day and stated his belief that, had the work been completed and published, it would have been one of the most valuable books extant.

For some time past I have been anxious to meet with a serial publication, in harmony more or less with my altered views of truth. "The Rainbow," conducted by Dr. Leask, is the nearest approach. I find you reprint from it; but your EXAMINER is much more to my mind, and if I had means at command to pay for the Vols. 18, 19, 20 and 22, I should ask you either to send them direct, or to inform me how to get them through an agent here. This, however, I cannot do at present; but if you still live and the work is continued, I should be most thankful to subscribe for the current volume and have it sent from you direct, as I presume that would be the best way to get it. May I therefore respectfully ask you to let me have an answer to this at your earliest convenience; and if you could send me a copy of No. 2, Vol. 21, I should be extremely obliged, and will see that you are paid for it. Meanwhile let me simply add my deep conviction that the work on which you are engaged is a great, blessed, God-honoring work, which, notwithstanding opposition, misrepresentation and indifference on the part of the great bulk of those who are the professed lovers of truth, shall yield a glorious harvest of light and blessing, comfort

and strength to those who come directly within the circle of your readers, as well as indirectly to great numbers outside that favored circle. And I pray that whenever the Master may say concerning you, It is enough, and call you to rest, there may be found some able and devoted man of God ready to take up the work and carry it on. For the present I must stop my pen, but may possibly take the liberty to trouble you again at some future time. Meantime I am yours in the hope of the Gospel.

PAUL PLATT.

8 *Alexandria Roads, Moss Side,*  
*Manchester, England.*

### THE MESSIANIC COMMISSION.

BY WILLIAM H. SPENCER.

"As the Father hath sent me, even so send I you."—John xx. 21. "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15.

The circumstances under which the chosen followers of Jesus were thus addressed; the plain, simple language used by the risen Saviour who was soon to be glorified at the right hand of the Father, assume the royalty of heaven, and wield the sceptre of "all power and authority" in heaven and earth (Eph. i. 20, 21; 1 Pet. iii. 22), clothe these utterances with peculiar interest.

Jesus, after his resurrection, showed himself to "the eleven as they sat at meat," in Jerusalem, with closed doors for fear of the Jews, "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xvi. 14. They were sorely troubled and perplexed with the recent scenes of Gethsemane, as well as disturbed by the startling tidings that Jesus had been seen by some of the brethren after the discovery of the empty sepulchre where loving hands had entombed him, "for as yet they knew not the scripture that he must rise from the dead."—John xx. 9. How natural, then, that in their seclusion, with bolted doors, when Jesus "stood in the midst of them," they "were terrified and affrighted, supposing they had seen a spirit," or apparition!—Luke xxiv. 36, 37. And when he had convinced them that he was the Christ, exhibiting "his hands and his feet" (vs. 40), which bore the nail-marks of his executioners, Luke says "they yet believed not for joy," and "wondered" at the strange things brought to their eyes and ears. "Then opened he their understanding, that they might understand the

scriptures" (vs. 45); and John adds that Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost."—John xx. 22.

Christ thus endued them to receive the great commission, cited at the head of this article, which should constitute them co-workers in the redemption of the world. They were graciously chosen to a work to which angels could not aspire, for they were destined to "judge angels."—1 Cor. vi. 3. "Ye have not chosen me," says Jesus, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. As a fore-ordained part of the great plan of redemption, Christ was about to leave the world for a more exalted position and work in the redemptive scheme; and as an essential part of the Divine purpose to inaugurate a new dispensation, he must have chosen representatives in the world as co-workers with him; and as he was endued with the Holy Ghost at the commencement of his ministry, so he endued them with the Holy Ghost, as he sends them forth, which should bring all things to their remembrance which he had spoken unto them, and should "guide them into all truth."—John xvi. 13.

In that wonderful prayer of Jesus just before his betrayal, he says: "As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may know that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one."—John xvii. 18-22. The grand and glorious truths here set forth form so large a part of the New Testament, that we need do little more than emphasize some expressions:

1. "As thou hast sent me into the world," points to Christ's mission. That Christ was sent into the world to accomplish a fore-ordained work in the plan of redemption must be conceded, when we consider that a revelation of this purpose has held a conspicuous part in God's communication with the children of men. Thus it is self-evident that God had a plan for the government of the race before the foundation of the world, "declaring the end from the beginning" (Isa. xlv. 10), and hath "appointed the ancient people, and the things that are coming and shall come."—Isa. xlv. 7.

The promise of God to the fallen pair in Eden revealed this purpose in pointing to the coming of One—"the seed of the woman"—who should triumph over the evil that had been introduced, and in due time deliver the world from its consequences by "bruising (literally, crushing) the serpent's head"—Gen. iii. 15. In accordance with this divine purpose, God sent his Son "in the likeness of sinful flesh" (John i. 14), as the second Adam, "the Lord from heaven" (1 Cor. xv. 47), who should reverse the evil introduced by Adam's failure. Paul clearly sets forth this in his letter to the Romans, which identifies Christ as the personage signified by "the seed of the woman." He says: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one, judgment came upon all men to condemnation; *even so*, by the righteousness of one, the free gift came upon *all men* unto justification of life: for, as by one man's disobedience [the] many were made sinners, *so* by the obedience of one shall [the] many be made righteous," *i.e.*, delivered from the consequences of the first man's disobedience. On the 19th verse, Dr. Bloomfield, in his "Critical Notes on the Greek New Testament," remarks: "This verse is explanatory of the preceding, and *oi polloi* should be rendered '*the many*,' which, as appears from the foregoing, is equivalent to *pantes*. It is very important to attend to this force of the article, and to bear in mind that throughout this whole passage it is (as Archbishop Whately observes), 'the main drift of the apostle to *set forth the universality* of redemption as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy.'" Dr. Bloomfield, after a critical examination of this portion of the apostle's letter, adds: "The meaning, therefore, of verses 18 and 19 may be thus expressed (with Holden): '*As*, by Adam's disobedience, all men are brought into a state of condemnation, *so*, by Christ's obedience, all men are brought into a state of justification and life, *i.e.*, have the means of attaining that justification which will be crowned with eternal life.'" It is, therefore, clear that Christ, as the foreordained "seed of the woman," was constituted "Lord both of the dead and the living" (Rom. xiv. 9), which includes all the descendants of Adam, and in this respect he has taken "away the sin of the world" (John i. 29), so that all men, either in this age or in the ages to come, shall have an opportunity to secure eternal life by

believing on him. The decree has gone forth, and none can change it.

2. *A unity of purpose* is shown by Christ's words. He says: "As thou hast sent me into the world, *even so* have I also sent them;" and he prays that "they also may be *one in us*"—may ever keep the divine purpose in view, embodied in their commission, to "preach the gospel to every creature" (Mark xvi. 15), that "the world may believe that thou hast sent me" (John xvii. 21). Hence it was God's purpose that all men should "come to the truth" (1 Tim. ii. 4); that Christ, "who gave himself a ransom for all," should be "testified" (made known) to all "in due time" (vs. 6). Hence we see that God's purpose in Christ was to place eternal life within easy reach of all men; that "as Moses lifted up the serpent in the wilderness," even so was the Son of man lifted up, "that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). "And this is eternal life," says Jesus, "to know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3). To accept, by hearty belief and obedience, "the only true God and Jesus Christ" whom he sent is the only means of obtaining eternal life. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vii. 23), and the opportunity to obtain this the immutable Governor of the universe has pledged to give to "all men in due time." We see, therefore, the unfolding of the Divine purpose in the Messianic Commission, "Go ye unto all the world and preach the gospel to every creature."

3. It was clearly not the object of Christ's *personal ministry* to preach the gospel to every creature. This is clear from his own words: "I have manifested thy name unto the men which thou gavest me out of the world. . . . I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world" (John xvii. 6-9). Christ's ministry was a preparatory work inaugurating and ordaining a human ministry, endued with the Holy Ghost, to proclaim "the glad tidings" into "all the world" and to "every creature;" that, as Christ says, as "*they* (his disciples) have believed that thou (the Father) hast sent me," so they are commissioned to preach the gospel to every creature "that *the world* may believe that thou hast sent me" (vs. 8, 21), "that at the name of Jesus every knee should bow, of things in heaven and

things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11). This points to universal worship. (See Rev. v. 13.)

New York.

### QUERIES.

Is it not a clear fact that the divinely appointed agency for saving men, both the bringing of them to the sonship, and to the life of the future ages, is by the preaching of men who are especially called of God to that work? See 1 Cor. i. 21; Rom. x. 14, 15; Titus i. 3; Rom. i. 1; Acts xiii. 2-4; 1 Tim. iv. 4; ii. 2; Eph. iv. 11, 12; Col. i. 7; iv. 7; Titus i. 5-9; 1 Pet. v. 1-3; Acts xx. 28.

Is it not also revealed in the Holy Scriptures that the church has duties, especial duties enjoined upon its members, to supply the temporal needs of such preachers? See Luke x. 7; 1 Tim. v. 18; 1 Cor. i. x 7-14.

Is it not true that in all the past of this age every great principle of truth that has been borne to the people has been borne to them by God's chosen ministers—men who have been sent especially by him to do that work?

Is it not very strange that there is not one man in the Eastern or Middle States who is giving his time, by preaching, to the promulgation of the great truth that God has permitted us to see concerning the destiny of our race, unmixed with crude, erratic notions? Lest some may suppose that my object in making the statements that follow, is to secure *the pay*, I would say, my entire life for thirty-four years contradicts such a supposition. I have been refusing, for the past eight years, the oft-repeated offer of a good position in one of the most important church organizations in this country, from conscientious scruples.

That position is still open to me, and I could, by accepting it, gratify one of my nearest relatives, and secure a good living for life, and enjoy, as a minister in that church, more extended religious liberty than in any other ecclesiastical organization under heaven. I am, however, wedded to the whole truth of God, and cannot keep a good conscience and go into any religious organization, either simple or compound. Now for the proposition.

Could not our brethren keep a man constantly in the field with but little individual outlay? The gospel is a more liberal system than the law. Under the law they gave one-tenth of their increase to the Lord and the

church. There are open doors for preaching in new places, and I would be glad to enter into that work, but have no means. I have done but little, aside from preaching, for thirty years. I have worked hard at that, so hard that I have broken down *entirely* twice in that time. I never have preached once in my life for a stipulated salary. I am now poor; my companion, after bearing the privations consequent upon becoming the wife of a preacher of a *free* gospel without a murmur, is now feeble, and unable to do her work. Our only remaining child is in poor health. I am cut off from the sympathy and fellowship of the people among whom I was ordained a preacher thirty years ago this present month, and for no other reason than that I believe in future probation.

It seems to me that nearly every brother and sister who holds our views, could have a meeting of one or two days in or near the place where he or she lives, pay the expense of such meeting, and, in doing so, suffer less privation and bear a lighter cross than my family has suffered and borne during every year since I embraced the truth concerning the great work to be done in the future ages. Suppose your brethren *are* opposed to your making such an effort? Are you to stultify yourself, put your light under a bushel, and suffer the people around you to remain ignorant of the great facts of Scripture that so fully vindicate the character of God from the blasphemous aspersions laid against it by ignorant wise ones, because those with whom you are associated in a man-made church are merely sectarian bigots? What, if you do have to step out alone? We have done so already. Will not a knowledge that you are following where God and His truth lead, be an amply sufficient compensation? Let us be *men*, men of God—*Christians*.

S. W. BISHOP.

West Meriden, Conn., Sept., 1879.

REMARKS BY EDITOR OF EXAMINER.—I had decided, before receiving the preceding article from Brother Bishop, to make a special appeal for himself and family. Their necessities and sufferings are sufficient to move every sympathizing heart to do something for their relief. Cast off, as they are, by their old friends in consequence of embracing the doctrine of the "ages to come," I am sure friends will not neglect to aid them at once, according to their several abilities. Address him, "Box 566, West Meriden, Conn."

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

DEAR SISTER STORRS: The whole family of believers have felt that our dear Brother Storrs, through the blessing of God, has given us the truth as it is in Jesus, as far as it laid in his power to do. We feel that his trust is in God, and we know that our God will never leave him or forsake him, and our prayer is that our God will give him calm resignation and reconciliation to his holy will in all things, and make all his beds in sickness, and give him the peace that passeth all understanding.

My dear sister, I have thought lately that your father, our brother, was God's sword he was using in his own cause, and was fashioning on his own anvil, and oh! the suffering of those heavy blows to shape it according to his holy will, and the polishing until in its brightness the glorious face of its owner can be seen in its beauty. Then to think of the finishing process, when those powerful acids are applied to eat in, to engrave, to impress beyond the power of utterance the name of its owner and its maker. Happy brother, God will be glorified in thee, whether by life or death. If thou dost sleep in Jesus, may thy mantle fall on some Elisha that can plough with twelve yoke of oxen, or less, if he only broke up the ground so it would receive the good seed, and bring forth a glorious harvest. Oh! that God would revive his work in our midst, and bring forth the EXAMINER again, and hold it up, for many are looking and longing for its appearance. May God preserve you, all blameless, unto his heavenly kingdom. Your sister in the Lord.

Evansville, Wis.

FROM AMBR. RONDTHALER.

DEAR SISTER: The Lord is with our dear Brother Storrs a help, a present help, a very present help. "God is our refuge and strength, a very present help in trouble." —Ps. xlv. i. All will be well. It will be for the glory of God, and for his and our own good. Think of the past; did not his sickness, during the cold winter, years ago, prove to be the key for unlocking for him and for others "the promise and oath of God to Abraham"? And will not this sickness enable him to depend still more than he has ever done on the literal, yes, *literal* meaning of God's promises to his individual sons and daughters?

Amid the growing darkness of our times,

his prayer in the BIBLE EXAMINER has hitherto been, "Thy kingdom come;" and, this, no doubt, continues to be his prayer on his sick-bed. And Christ's answer is this: "Surely, I come quickly." Let the answer of all be: "Even so, come, Lord Jesus." From morning to evening, from evening to morning, may my dear Brother Storrs become more and more *willing*, and more and more *able* to bear the burdens laid upon him, and to thank God for past trials and victories of faith. And may his and our hearts and lips overflow with gratitude, when we think on what the Lord has already done for him; and this thankfulness, or rather this *thankful remembrance*, will strengthen him and you and us with new trust in the help of God, our Saviour, our Life-giver, our all, amid the trials, sorrows and troubles of the present and the future.

Bethlehem, Pa.

FROM DAVID J. ELLSWORTH.

BRO. STORRS: I heard through one who takes the *Herald of Life* that you were very sick. We suspected here that you might be sick, as June EXAMINER had not come. It may be, and God grant it, that he will still keep your soul back from the pit of corruption and give you a greater revelation of Himself, than ever before. I do not know of another on this continent, whom, to my mind, the Lord would thus delight to honor. He did in a marvellous manner, years ago, at your great sickness and raised you up to vindicate his character and government as no other mortal, to my knowledge, has done. To God be all the praise for the honor bestowed, for I also have shared in the blessing with many others. The good Lord is still able to keep you and lengthen out your days and give you further opportunity to declare his great love and good will to the children of men. May the Lord sustain your faithful companion, and give you all great peace of mind in all his dealings with you.

FROM G. B. MARTIN.

BRO. STORRS: I received a letter written by your daughter informing me of your sickness. I felt sure that something was the matter, by the non-appearance of the EXAMINER. I trust, by God's blessing, you may recover soon. I miss the EXAMINER greatly. I have received much encouragement and light through its pages. There is but little religion here in Britt, and though it is a small thriving village in a good new country, world-

liness holds sway. The old eternal torment doctrine is wearing out; not many believe it, and it will and must wear out. Immortal soulism is the original cause; eternal-torment the result. My faith never was stronger than now in the views advocated by the BIBLE EXAMINER. I praise God for the light I have received through its pages. I long to see the net of the Gospel drawn to the shore and the good gathered into the fold of Christ. Oh, what a meeting there will be when all the saints meet in his blessed and glorious kingdom! There no one will ever say, I am sick or I have pain, or I am tired, or I fear an enemy; all these things will be remembered no more at all, nor come into mind. Sweet morning, blessed moment, when the ransomed of the Lord will meet their Saviour in the air and become joint-heirs of his kingdom, and be kings and priests and reign with Christ on the earth. Amen, so let it be.

*Britt, Iowa.*

FROM CHAS. A. HASTINGS.

DEAR SISTER: I received your postal announcing the serious illness of your father. My companion and myself deeply sympathize with you in your severe trial. May the dear Lord give you an abundance of grace and strength. He is the great fountain to flee to in all cases; his great and precious promises are Yea and Amen to them that believe. I have known some of this in a few weeks in the past, for I have just got up from a severe fit of sickness, with which I was brought near the chamber of death. On the 4th of May I was attacked with scarlet-fever, and for a week or more was very sick: I had it in its severest form. The doctor said he never saw a worse case. He had little, if any, hope that I should get up again. But through the prayers of some of the loved and faithful ones, who claimed the promises that the "prayer of faith shall save the sick," and "where two or three are agreed in touching any one thing it shall be done." From that time I have gradually recovered, and am well, except I have not quite my usual strength, but am every day improving, for which I feel to praise the good Lord. O that Brother Storrs, or some one in connection with him, might know the faith and claim the promise.

It does seem as though we could not spare him, he is so much needed. Is anything too hard for God? All things are possible to them that believe. He who can create can rebuke and restore. May the very best blessings and love rest upon you all.

*Springfield, Mass.*

FROM WM. GIBBS.

DEAR BROTHER STORRS: I have just received information from your daughter of your sickness, which makes me feel very sad and sorrowful, and I long to meet you and express my sympathy in this your hour of affliction. I have never had the pleasure of meeting you or seeing you, but we have had some correspondence with each other, and it really seems to me as if I was well acquainted with you. I have had the pleasure for several years of reading the BIBLE EXAMINER, and have done what little I could to increase its circulation, feeling in my heart that the great doctrine and truths it taught ought to be made known to others by all who see God's love and mercy so clearly. I am more and more convinced every day of my life that "God is love," and that he has a plan to save the human race, and will give all a chance for salvation; and here let me say, my dear Brother Storrs, that your articles in the BIBLE EXAMINER have done me more good than those of any other person that I ever read. I can truly say that you are very near and dear to me, and I hope and pray that God will restore you to health, and that you may have the privilege of publishing the BIBLE EXAMINER some years longer; and you, I believe, have been the pioneer of all these great truths in America, and have advocated them honestly and fearlessly, and have had to bear the reproaches of the world for so doing, and what is worse, of those who ought to have been engaged hand in hand with you in this work. But God has blessed your labors abundantly, and you have many earnest and sincere friends in all parts of this country who have been blessed by your labor, and who sympathize with you. I remain, with much love, your brother in Christ.

*San Francisco, Cal.*

C. W. BUVINGER, M. D., Pittsburgh, writes: We are in hopes our dear brother Storrs will recover, but we leave him in the hands of our heavenly Father, knowing that "the Judge of all the earth will do right;" and this we know that, whether living or dying, he is the Lord's. Amid the thrilling events now transpiring, and likely to transpire, in the world, and the possibility of the Bridegroom soon calling for his bride, it would be our greatest joy that he should not go down into the dark valley, but would be caught away to meet our glorious Lord. For this I wait, for this I pray, when I pray, "Thy kingdom come," daily at the "family altar." O glorious thought! O happy day! when we shall all meet to part no

more forever! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know when he shall appear, we shall be like him, for we shall see him as he is." Even so, come, Lord Jesus.

BRO. N. M. CATLIN writes: *Dear Sister in Christ*, the news which your postal card brings to me, though not altogether unexpected, is sad. Please say to Bro. Storrs, as from me, "Abraham believed God, and it was imputed to him for righteousness," and I verily believe his faith in unfolding the purposes of God's plan of redemption for the race will as assuredly prevail. I trust I may hear that Bro. Storrs "hopes to the end for the grace to be brought." We have received the EXAMINER regularly, and have read it with increasing interest, and now we greatly miss it.

BRO. JAMES LESLIE, Toronto, Can., writes: My Dear Brother in the Lord—I have often thought of your case, the afflictions incident to your advanced age and disease. I doubt not that you will realize the presence and support of the Comforter—the Spirit of the Lord—in this your time of trouble, and that he whom you have long and faithfully served, will be with you, your help even unto death, and your eternal portion.

WILLIS JONES writes: Dear Sister Storrs—I received your card on my return from Toronto, which relieved my anxiety, for I had begun to fear for the worst. I am very sorry to hear of the serious illness of your father, who is also my brother in the blessed hope of a resurrection from the dead, when sorrow, pain and sickness will be no more. I have learned to respect and love him from his manly, honest writings alone, never having had the pleasure of seeing or conversing with him; but have we not all thus learned to love and reverence our blessed Saviour, and not from his own writings either, but from the writings of his apostles? I hope and trust, and my prayer is that Israel's God and our Saviour, whom your father has so long and diligently served, may still spare him to his family and friends and the cause of truth. God's will be done, whose tender mercies are over all his works.

*Castleton, Can.*

W. K. EVERSON, M. D., writes: Dear Bro. Storrs—I to-day had business at Bro. Wilson's, in Chicago, and remarked to him that I feared you were sick, for the EXAMINER had

not come to hand yet, and you had written me you were complaining of pains. He then informed me that you had been very low and not expected to live, but that the last *Restitution* said you were better. I felt sorry, and glad to know you were more comfortable; thank the Lord for this much, and I shall join the prayers of the brethren that your hands may be held up awhile longer. You no doubt have good medical advice; still I cannot help but desire to be near you. Try and be patient, dear brother; our good Lord will do all things well, and though few of us '43 pioneers may live to see the land without passing through the grave, the Word is sure. He will provide. Let us put all trust in his promises. He is faithful, and in a little while more we shall realize our reward. Praise the Lord! Hoping it may be the Lord's will that you may recover fully, I remain your brother in Christ.

LUCY E. WATSON writes: Dear Brother—We think of you so often, and wish we could help you, for we have tasted the cup of affliction enough, so that, in a measure at least, we can sympathize with others, and when we can do nothing more, it is a great privilege to take it to One that we know is able to take care of our friends, and he knows what is for the best, and more than that, he makes all things to work for our good. How can we help loving such a Father as this? I think it a hard matter to do it when we really understand his character.

I often think of you as I met you the first time in Springfield, and see how the Lord has led you and how he opened the way for the spread of light and truth. I am glad that the Lord takes care of his own cause, and can remove all obstacles or furnish means, just as the case may require.

We miss the BIBLE EXAMINER very much, and if the Lord will, we hope you may be restored to health to continue it. May the Lord bless and sustain you is our earnest prayer.

*Northwood Narrows.*

G. B. MARTIN, under date of Sept. 21, writes: I am glad to learn that your case appears more favorable, and hope you may fully recover. We miss the EXAMINER much. I am lonesome here in the Northwest, far from all my friends and acquaintances, and my mind reverts back to the days of my youth, the morning of my life, to youthful scenes and pleasures. But it is all passed as a shadow and a tale that is told. We hardly learn

how to live till our days are past. There is, however, an eternal noon before us—a glorious future, when the wilderness shall bud and blossom as the rose, and the curse be removed from the earth with all its afflictions, pains and sorrows, such as you have been suffering since last May, and eternal happiness will take their place forever.

GEO. L. HART, Unionville, writes: We are more than ever rejoicing in the glory of the Star that glimmers in our heart's best affections, hoping that ere long the Sun of righteousness, the Metropolitan of the true centralization, shall arise from the dust and triumphant begin the everlasting reign which shall conquer death and disease that now prey upon God's dear children. We know that God will be with you, dear brother, and if the trial be extreme a greater glory lies beyond.

#### DEATH STILL AT WORK.

DANIEL HAWKES, Andes, N. Y., fell asleep in Jesus, April 13, aged seventy years. Five days later his wife followed him.

Brother Hawkes was one of my old and firm friends. His son writes me: "My father lived and died a Christian." The *Andes Recorder*, noticing his death, says: "Mr. Hawkes was one of the oldest residents of the town and will be kindly remembered. He was possessed of considerable means during life and had helped many in their time of need."

Many of my old friends have passed away in death recently. But they will be "delivered from the bondage of corruption," by the DESTROYER of death, into the "glorious liberty of the sons of God." Let us all be concerned to be in Christ, the "LIFE-GIVER."

ED.

[By the following correspondence the readers of the BIBLE EXAMINER will learn that another of God's aged standard-bearers has fallen. Bro. J. F. Lee, M. D., is no more. He was long a warm friend of the EDITOR, and an earnest expounder and defender of Bible truth. He finally yielded to the foe, firm in the faith that death's triumph would be short. His last work was to pen the following note, which was followed by that of his grandson announcing his death.—W. H. S.]

DEAR SISTER: You have said truly "you (I) will be pained, when I hear that your dear father is very ill." If any news could possibly intensify my sufferings, surely your postal card has done it. I received the news yester-

day, and was informed of it by a friend two weeks ago, but as I myself was stricken down on the 6th day of May (four weeks ago), confined to my bed and suffering more than all the pain, misery and anguish I endured for eighty-one years, I got my grandson F. H. Wolfe, to answer the first news of your father's illness, and am this morning sitting up trying to write these lines. What can I say? How shall I write? I am utterly destitute of words to address my *loved* brother, Geo. Storrs. In his own language, I pray he may be perfected by suffering, and appear among the redeemed when Jesus comes in bliss to reign. I add no more. I may not live five days. This is all I am able to say at present; should I recover, you will hear from me again.

Sincerely and truly your brother in Christ Jesus,

June 6th, 1879.

J. F. LEE, M. D.

MISS HATTIE W. STORRS: Grandfather Lee died the 30th July. He had been very sick before he wrote to you, but was better at that time and we had strong hopes of his recovery, but he was a second time attacked with violent pains, suffering very much until very near the end. Nothing which we could do for him was left undone, but no relief came until he passed away. Yours truly,

FRANK H. WOLFE.

Monroe, N. C., August 22d, 1879.

ON Sept. 27, 1879, Bro. H. G. ARMSTRONG fell asleep in Jesus, after a very brief illness. He was one of the editor's warm friends and much interested in the EXAMINER. He will not have long to sleep, for soon the resurrection morn will dawn, and in answer to the summons of the Prince of life, he will come forth in immortal youth.

The following letter from Bro. Armstrong was received the early part of July, and was followed by a letter from his son in September announcing his father's decease.

W. H. S.

TRENTON, July 2d, 1879.

SISTER STORRS: I received your postal notifying us of your father's sickness. I am sorry and sincerely sympathize with you. Give my love to him. I would like to see his dear old face once more, but fear I never shall this side the resurrection morn.

Very respectfully, H. G. ARMSTRONG.

DEAR MISS STORRS: I write to inform you of the sudden death of my father, who died yesterday afternoon after an illness of about ten days.

Fully aware of the high veneration and esteem in which he held your aged father, I felt it to be my duty to let him know of my father's decease.

Many a time when a boy, I have walked up the aisle with my father, after the sermon was over, to your father's pulpit, for the warm grasp of the hand and the kindly smile which we were always sure to receive.

With great respect and sincere wishes for your father's speedy and full recovery, I am

Very truly, SAM'L S. ARMSTRONG.

*Trenton, Sept. 28, 1879.*

THE following letter will also inform the readers of the EXAMINER that Bro. Jos. PARRY, another one of its friends, has fallen asleep during the editor's illness:

DEAR MISS STORRS: Your card is received, from which we infer your dear father has not yet heard that his friend and brother in Christ was at "rest in Jesus." He fell asleep June 7th, aged eighty-four years. He had heard of your father's suffering illness before his death and felt deeply affected, as his love and friendship for him was great. Say to Brother Storrs, that my dear husband died in the full hope of a glorious resurrection. Though not an extreme sufferer, he longed to be at rest. When told that his sufferings were nearly over, his last words were, "Thank God." We long for the time to come when death, our common enemy, shall be destroyed, and Christ, the Life-giver, will restore our loved ones to enjoy the fulness of a blessed immortality.

We truly sympathize with your dear father in his great sufferings. We know that his hope is firmly anchored on the "Rock of Ages," and soon he will reap the rewards of his labors and bless God through the countless ages of eternity. We much miss the dear EXAMINER, which has been read with so much comfort and profit by my husband and myself. Yours in the strong bond of affliction and sympathy,

MARY L. PARRY.

*Sandy Hill, N. Y., July 4, 1879.*

DIED.—At Salem, Mass., April, 1879, Nathan Putnam; aged 83 years.

For over sixty years Brother Putnam had led a Christian life, adorning his profession, and rendering himself a devoted friend to every good cause. During the greater portion of that period he was a member of the

Baptist denomination, and, I believe, when he severed his connection with that body to join the Second Advent Church in this city, he was holding the office of deacon.

It was about this time that I became acquainted with Brother Putnam, and began to learn the depth and worth of his character. Our friendship since that time has been unbroken, although opportunities for social intercourse have not been so frequent as I have desired. But I look back upon the many seasons of delightful communion which I enjoyed with him with the most pleasurable emotions, for he was a man who delighted to converse upon divine truths. And so great was his love for truth itself, that no price was too great in his estimation for its purchase.

Business or church relations, friends, relatives,—all were as nothing to him when they threatened to hinder his advancement into the full enjoyment and benefit of new light on the divine scheme of human redemption. So, when he became convinced that the views advocated by the BIBLE EXAMINER were correct, he did not hesitate to step boldly out and confess his faith. And yet there was no bravado about his manner of doing it. He simply rejoiced in the truth, and grew stronger and richer in his spiritual development under the influence of increasing light.

But how shall I tell, in a few words, the worth of a good man who has passed from our midst,—a man whom no one could really know without loving and holding in respectful esteem? Permit me to say that his last days were full of peace and joy in the Holy Ghost. He fell asleep in an atmosphere of prayer, which few men have learned so well as had he, to enjoy.

At the last interview but one that I had with him, he spoke with loving remembrance of Brother Storrs and the BIBLE EXAMINER. The latter was, to use his own language, "next to his Bible." But he is sleeping in Jesus, an undisturbed repose. We miss his presence, but we could not wish him back to a life of pain.

Every circumstance of his last days was all that could be desired. He was served devotedly by a sympathizing companion, who, with a daughter and two sons, mourn his loss. Nothing that human sympathy could prompt for his relief and comfort was withheld. He was laid away in the beautiful Harmony Grove Cemetery in this city to await the summons of his Divine Master.

F. A. F.



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# Bible Examiner.

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*For the unfolding of Bible Truth,  
without respect to Traditions,  
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

## MEMORIAL NUMBER.

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## A BRIEF TRIBUTE.

GEORGE STORRS is a name around which cluster the brightest gems in memory's tablet; a name, the bare mention of which, brings to our mind, in bold relief, a character combining, in a rare degree, all the Christian graces, the greatest of which is "charity." His character was a model for imitation. From a long and intimate acquaintance I *knew* him as but few could. I was familiar with his struggles and sacrifices to advance the truth. All was laid on the altar. Few only know the sacrifices that he and his family made; and now that the shadow of death rests upon that home from which we have derived so much light, the sorrowing family should be remembered in our prayers and alms unto the Lord. They need our help and sympathy. It is but just this should be known, although I write it without their knowledge.

To GEORGE STORRS *self* was unknown. He was the most unselfish person I ever knew. To him Christ was all in all. LOVE was the soul of his being—the love of God in giving His beloved Son to be "the Saviour of the world," who shall "be testified to all men in due time," was his constant theme. But his mind was wholly free from a proselyting spirit. He never pressed his views upon others, but when opportunity offered he would freely give the reasons for his faith with such clearness, simplicity, earnestness and logic, and with such a loving spirit, as to win approbation, in spite of prejudice or preconceived notions to the contrary. His friendship meant more than human words. Benevolence was the mainspring of his being. He illustrated, by every means in his power, the truth of the inspired words, that "it is more blessed to give than to receive." In contributing to the happiness of others, and in bringing out the silver lining to the darkest clouds, was his supreme delight.

Often, during his painful illness, with tears of joy, he reaffirmed his confidence in the truth of the views of God's character and government which he had set forth in the BIBLE EXAMINER, and discoursed earnestly of God's purposes of love regarding the race in "the ages to come," and often expressed the hope that he might be a chosen instrument in the hands of God—be a member of the Lamb's bride—in fulfilling God's promise and oath to Abraham to bless all the families of the earth. As he approached the valley of the shadow of death this confidence and hope grew stronger, filling his heart with inexpressible joy. In life he earnestly sought to honor God by cherishing and promulgating Scriptural views of his character and government; and we cannot better honor the name of the dear departed than by thus following in his footsteps. God has given his beloved rest, but death's triumph will be short.

WM. H. SPENCER.

*New York.*

HENRY SEITZ, of Palmyra, writes: Your note informing me of the sad news of the death of our much-loved Brother Storrs is

only received; but I am not surprised, for we all expected he could not remain much longer with us. I have known him since 1842 or 1843, when I heard him expound the prophecies concerning the Second Advent movement at the Landisville, Campville, Lancaster Co., Pa. Oh! how much I am indebted to him for the knowledge of the Scriptures at the time he first circulated his Six Sermons, declaring that man was not immortal; afterward came the glorious truth that all men should have an opportunity for eternal life, either in this life or in that which is to come. Please to keep me posted. What is to become of the BIBLE EXAMINER? Will it be continued? If so, send me one, and count me one who will help to support it.

BRO. GEO. H. WATERHOUSE, Lynn, Mass., writes: I have thought you would think it strange that I did not write before this, after being so kindly notified of the death of your dear father. The reason is this: As I have been very much interested in the writings of my beloved Bro. Storrs, for the past twenty-six years, when I learned his work was done for the season, I thought, O how sad and lonesome you, dear Sister Storrs, must feel, since the dark cloud of mourning rested over your dwelling! Remember, dear friends, there is a bright side to that cloud—bless God—and it is soon to be realized, thank the Lord. "Come, Lord Jesus, come quickly," let the prisoners go free, is my prayer! I did feel sad for you, and you shall have our prayers and assistance.

BRO. G. B. STACY, Amelia C. H., Va., writes: Now we see through a glass darkly, it is extremely dim—the light we received, as though we only saw men as trees walking: our flesh which constitutes "the veil" which conceals from us the perception and realization of the full glories of the invisible world. Moses said of poor human flesh: "Every imagination of the thought of the heart is only evil and that continually;" and Paul says of the mind developed by it, that "it is not subject to the law of God, neither indeed can be." And so he says of us Gentiles walking in the vanity of our minds, we have our "understandings darkened, being alienated from the life of God, through the ignorance (darkness) that is in us." It seems so very difficult for us to realize that our sensible existence is but the preliminary and mere temporary condition—a mere school-day period and condition.

# BIBLE EXAMINER.

## MEMORIAL NUMBER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII.]

NEW YORK, MARCH, 1880.

[No. 10.]

### THE BIBLE EXAMINER.

In consultation with a few friends, it was proposed as a conclusion to the last volume of the BIBLE EXAMINER, to issue the present as a memorial number to its late Editor, my honored father. Believing a compliance with such a request will be most gratefully accepted by his many friends and subscribers, and at the same time offering a very desirable medium through which my aged mother and myself can more fully express our gratitude and thanks to the many kind friends who have, during the sad period that has passed, aided us financially and also consoled us by kind words of sympathy: to one and all we tender our grateful acknowledgments, and believe that a brief account of my father's life, illness and death, followed by some of the notices of the press and letters received since his decease, will be fully appreciated and accepted by them as a solemn and interesting duty resting upon us.

And, in closing this last number of the BIBLE EXAMINER, a magazine, which in its chronology has covered a period of one generation, we can truthfully affirm that whatever of fault it may have contained in its history, its one object, end and aim in its publication has been to diffuse among mankind the knowledge and love of God, through Jesus Christ our Lord, to a suffering and dying world.

HATTIE W. STORRS.

### MEMOIR.

GEORGE STORRS, the subject of the following memoir, was born in Lebanon, N. H., December 13th, 1796. He was the youngest of eight children. His father, Col. Constant Storrs, was originally from Mansfield, Conn.; and was an industrious mechanic, serving, for a time, in the American Revolution as a wheelwright. After the war of the Revolution he was married to Lucinda Howe, who was half-sister to the late Richard Salter

Storrs, for many years minister of Longmeadow, Mass. After their marriage they removed to New Hampshire—the country being then a wilderness—and located in Lebanon, on Connecticut River; and by industry and economy became, what in those days, was called a *wealthy farmer*. To them were born seven sons and one daughter. The mother of these children was ever watchful over their religious instruction, while the father was most studious to promote their temporal welfare. The mother invariably gathered her children around her, particularly on the Sabbath, to give them instruction in things pertaining to God, and our Saviour Jesus Christ. She was not disposed to leave their religious education to the minister, or any other less interested in their welfare than a mother.

The Congregational and Calvinistic ministry was about the only preaching in Lebanon for many years. Very few of any other denomination ever preached there. The strong tendency to fatalism, in the Calvinistic preaching of that period, was a subject which the mother of these children did not fail to endeavor to counteract in the minds of her offspring, and to impress upon them unceasingly, that, if they would seek the Lord, he would be found of them. Such pious labor was not lost. Though this family of children grew up to maturity, four of them died before their father; and six had gone down to the grave before their mother: two only survived her.

George's mind was often deeply exercised on the things of religion from a child. Many anxious desires filled his heart that he might be a Christian. Early had his mother taught him to acknowledge "Our Father, who art in Heaven," and point him to "Our Saviour Jesus Christ." Experimental religion, however, was a mystery to his mind, though one that he often anxiously desired to solve. Secret prayer was often resorted to, but he heard sometimes from the pulpit that the man who cursed and swore was as likely—*yea, more likely*, to be converted than the who went to his closet to pray for the salvation of God. Such teaching made George feel sadly, as he thought his case was more hope-

less than boys whom he knew to be very profane, while he feared an oath. This influence, however, was counteracted by the vigilant instruction of his mother. Happy for him that he had *such* a mother. But for her instruction he has often thought and felt that he would never have been brought to a saving knowledge of God and his Christ. The sweet and heavenly strains of prayer, poured forth by that mother when she took George to her closet, and sought the mercy of God in Christ for him, made him forget or disregard the false teaching of the mere theologian. Such scenes told on his heart, not to be obliterated.

The preaching of the torments of hell never won his heart, though it often filled him with a dread of God, which was calculated more to drive him from God than to draw him to such a being. From fifteen to seventeen years of age was the most thoughtless period of his life. None of the terrors of preaching had any tendency to win him to the service of God; but at the close of the time last mentioned, in meditation, alone, far removed from all excitement, he became so affected with a sense of the *goodness* of God to him, that he resolved henceforth to seek the Lord till he should find him. If he could pray for nothing else, he determined to pray daily that God would show him his need of a Saviour, which *theoretically* he understood, but *experimentally* he had not realized. His resolution being made, he pursued noiselessly and alone his purpose, light gradually breaking upon his mind till he was led to bow to Jesus, and come to God by him and found mercy. Months had passed away and no mortal but himself knew the exercises of his mind; he did not even communicate to his mother the revolution going on in himself. He took occasion, however, to listen to any persons who seemed disposed to converse on spiritual subjects, and often felt his heart encouraged by such conversation, though he took no part in it, but was an interested listener, unknown to them. This state of things continued for a year or more. During this period his only sister died. After her death his anxiety increased to be in a state of reconciliation with God, yet all his exercises were kept within his own bosom, except on one occasion to ask his mother—who was at the time confined by a fever—some indirect questions relating to God and Christ: after which he retired alone, and was overwhelmed with a sense of the love of God. Still he travelled on alone, sometimes believing and sometimes doubting. After months had passed away in this manner,

he expressed to his mother, one day, that he much liked to hear a man talk who always talked sweetly about Jesus. His mother said to him—"George, do you think you are a Christian?" This was said with an anxious look which made him feel that a mother's heart was deeply interested. It was a question so unexpected that he almost faltered in answering it; but at length said his mind was much interested on the subject. His mother replied, "I have long thought it was." This was as unexpected as her question, as he had no suspicion that any one thought him specially serious.

From that time himself and mother had frequent conversations, and she often prayed with him and for him, being a mother indeed, in more senses than one. He has never ceased to bless God for that mother.

At the age of nineteen he united with the Congregational Church, and about twenty others near his age united at the same time, who were the fruits of a revival at this period. Three years afterward he was happily married to one of like faith in Christ. Two years passed and that wife was confined on a bed of sickness and suffering, which can never be known except to those who were witnesses of the scene. Four and a half long years of sickness, suffering and trial were then endured which terminated in her death. She died most triumphantly, though a most painful death. Her husband stood by her bedside and closed her eyes, when the dying struggle was over.

Prior to her death, Mr. Storrs had had his mind exercised with the conviction that God had called him to preach the Gospel of Christ. He had exercised his gifts in the prayer and conference meetings of the church for years; and the thought had often occurred, that possibly he might have to proclaim Christ more publicly, and as a minister.

During the time of his wife's sickness, he was induced to hear a Methodist minister preach for the first time since he was interested in the things of religion. That minister he invited to his house, and also another of the same denomination. Their visits became a source of comfort to himself and wife. Ever after an intimacy existed between him and the Methodists; and about the time of his wife's death he united with that Church, and soon after commenced his labors as a minister of the Gospel. He joined the Methodist Traveling Connection in 1825, being then twenty-nine years old. The same year his second marriage occurred with a daughter of Col. Thomas Waterman, of Lebanon, N. H. His

father-in-law was the first child ever born in Lebanon, and to the close of a long life one of the most prominent men in that town, being highly esteemed by all. Mr. Storrs travelled and preached among the Methodists till 1836, when he took the relation of a Local Preacher, but travelled more extensively than ever. For three years he spent most of his time lecturing and preaching on the subject of slavery, in a time which tried men's souls; as nearly the whole Methodist E. Church was hostile to an agitation of that subject. That hostility manifested itself specially through the bishops, who endeavored by every possible means to suppress the discussion of the subject. That opposition convinced Mr. Storrs that *individual* responsibility was the true ground to occupy, and he could not submit to leave his responsibility in the hands of bishops, nor any body of men, however good they might be. Without going into details of matters which led to such a result, he withdrew from said church entirely, in 1840, after a connection with it of sixteen years.

At this point it may be necessary to say that Mr. Storrs never had a charge preferred against him for immoral or disorderly conduct at any period of his connection with the Congregational or Methodist Churches. And in severing his connection with them he was not actuated by hostility to them, but by a deep conviction that his responsibility was to God *alone*.

In 1837—three years prior to his withdrawal from the M. E. Church—his mind was first called to a consideration of the subject of the final destiny of wicked men as being, possibly, an entire extinction of being and not endless preservation in sin and suffering. This was by a small anonymous pamphlet put forth, as he learned, by Henry Grew, of Philadelphia. He read it to pass away a leisure hour while passing from Boston to New York. It was strange to him that so plausible and Scriptural an argument could be made in defence of a doctrine which he had always regarded as unworthy of a serious consideration; for he had never doubted that man possessed an immortal soul. A new train of thought had now been waked up in his mind; but he proceeded with great caution in examining the subject, and in conversing with any one upon it. He searched the Scriptures carefully, and sought every opportunity to get information from ministers in particular. As the inquiry continued, the strongest arguments urged against this, to him, new view, served to carry his mind into the conviction

of its truthfulness and Scriptural basis. After several years' investigation, conversation and correspondence with some of the most eminent ministers, and looking to God for direction, he became settled that man has no immortality by his creation or birth; and that "all the wicked will God destroy"—*utterly exterminate*.

He had counted the cost before he came to this conclusion. He had stood high in the denomination with which he was connected, and was greatly beloved by the ministers in the conference with which he had passed so many years. That conference had given him, always, the most gratifying evidence of its confidence and esteem. Though he had, previous to the time now spoken of, taken a "local relation," he still enjoyed a high place in the affections of those ministers, and was ever happy to enjoy association with them.

To take a position, then, which should sever himself from them, and separate himself from the relation which had so long existed, with the certainty that he must forever after be excluded from their pulpits, if not from their Christian regard, was a trial to his mind which could not have been endured except under a deep sense of the truth of that position which he now felt called to advocate and defend. Relying upon God, he chose to follow his convictions of truth to any and all other considerations; and he took his stand in defence of the doctrine, that there is no immortality out of Christ, and therefore wicked men will be consumed—destroyed—or cease from life—be no more—"be as though they had not been."

He wrote three letters to a prominent and able minister of the Methodist E. Church, with whom he had been intimate. In reply, he acknowledged that he could not answer Mr. Storrs' arguments; and he never undertook it. On the contrary, after a few months, they had an interview, and examined the subject together, which resulted in his advising Mr. Storrs to publish the letters he had written him, but with a request to withhold *his* name. Accordingly, in the spring of 1841, four years after his attention was first called to the subject, two thousand copies of the "*Three Letters*" were issued from the press and sent abroad. This was not done without counting the cost.

At this period he was residing in Montpelier, Vt., and expected likely he would never be called to preach anywhere again only as he did so on his own appointments, and near his then residence. Contrary to this expectation, he shortly after had an

invitation to visit Albany, N. Y., which he did; and after preaching in that city three Sabbaths concluded to remove his family to that place in August, 1841. There he ministered to a small congregation, who came together on the principle of "receiving one another as Christ had received them." The Bible was the only creed—Christian character the only test. For eight months he preached there without dwelling distinctly on his new views of Christian doctrine, though he had frankly told them what his views were, and circulated among them the "*Three Letters*" he had previously published.

He now felt called upon to come out more fully and distinctly on the subject, and he determined to do so. This gave rise to what has ever since been called the "Six Sermons," the special history of which we will here state.

Early in the spring of 1842, he determined to give *one* sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week beforehand, and public notice given in the city papers. Monday previous to the time appointed he went to his study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "*First Discourse*" prepared. Never had he a deeper and sweeter sense of the Divine presence and blessing, and of being engaged in a work well pleasing in His sight; and he could as well doubt any other part of his Christian experience as to doubt that.

He found before the first week in his study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered; it was Sabbath evening, and the house, for the first time since his ministry there, was full.

He informed the congregation that as his subject was a peculiar one, and he was liable to be misrepresented in what was said, he had determined to do what he had never done before—*i. e.*, read nearly all he had to say. At the close he gave out to preach another sermon on the same subject the next Lord's-day evening. His second week was spent in his study in the same manner that the first had been; and thus was the "*Second Discourse*" prepared; but found there must be a third; and so did the matter proceed till he had prepared and preached the "*Sixth Discourse*," and the history of the first week in his study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any

reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication. Accordingly he spent several weeks more in revising, reviewing and preparing them for the press, and they came forth in May or June.

Such is the *origin* of his "Six Sermons," as they are now called. And he never doubted, from that day forward, but what it was of God.

A few weeks after the "Six Sermons" were first published, at Albany, Mr. Storrs was visited by a man who was preaching the views of Wm. Miller on the second advent. He gave him the use of the "House of Prayer" in which to present those views. As the attention was deep, and the subject one of so much importance, if true, it was consented that he might repeat this course of lectures in their place of worship, and Mr. Storrs became partially convinced of the correctness of the views advocated; so much so that he solicited the services of Charles Fitch, formerly a Congregational minister, who had embraced the views of Mr. Miller, to visit Albany and preach to the people on the subject. Accordingly a *Tent* meeting was appointed for that place, and thousands came out to hear that holy man of God, Mr. Fitch, who labored unceasingly and with great power in preaching the coming of the Lord. During his ministry there Mr. S. became settled that the doctrine he preached was true. Under this impression, he left his stated ministry in Albany to travel and preach; and for the next three months, in the fall of 1842, preached to thousands on thousands in relation to the coming of the Lord. Thus, without seeking it, the providence of God had given him an influence over a multitude of minds, both ministers and laymen. He did not, however, introduce his *peculiar* views directly into his ministrations in public. He had no desire to do so. But as it was known that he held these views he was constantly met with inquirers, both ministers and private Christians, to whom he frankly stated his belief that "all the wicked will God destroy." The Six Sermons were sought for and read, and the truth on that subject spread while he kept silent publicly.

At length the "organ" of Mr. Miller's views, *The Signs of the Times*, Boston, Mass., came out strong against a minister who felt it his duty to preach what the end of the wicked would be, as well as to preach the coming of the Lord. That paper several times published remarks censuring that minister; and Mr. S. felt that as he held the same sentiments he was bound not to keep

silence and let him suffer alone. Accordingly, in December, 1842, under a deep conviction that God called him thereto, he revised the Six Sermons, and published an edition of five thousand in newspaper form, in the city of New York, where he was then preaching, and scattered them over the United States, at his own expense. A few weeks after that, he gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the spring of 1843, he was invited to Philadelphia to preach on the advent, and thousands came out to hear. It was well known what his sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, he had the Six Sermons stereotyped in the quarto form, and printed two thousand copies; these were distributed among the congregation to which he was then preaching; and there is little doubt but that most who then read, were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the fall of 1843, he went to Cincinnati, Ohio, and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered; and we know that the seed took root in that region.

It is proper and right that we should here state that Mr. Miller uniformly opposed Mr. Storrs' views on the immortality question.

The views maintained in the Six Sermons, in the winter of 1843 and 1844, had taken strong hold of many minds; and in Jan. 1844, Charles Fitch, of whom we have previously spoken, wrote Mr. Storrs a letter commencing as follows:—

CLEVELAND, Ohio, Jan. 25, 1844.

"*Dear Br. Storrs* :—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side."

He then went on to state his "thorough conversion" to the views in question. This letter was indeed a cordial to Mr. Storrs. Mr. Fitch was a pleasant and powerful preacher, and carried with him a mighty influence. This letter from him was a dreadful blow to the opposers of the doctrine of the Six Sermons among the advent believers.

In May of the same year he wrote Mr. S.

again, and commenced by saying—"I have received a long letter from Br. Litch, touching the state of the dead, the end of the wicked, etc. It would be exceeding pleasant to me to be able to please him, and the dear brethren who agree with him, for I love them all, and could rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a Friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master."

He wrote another letter in July, 1844, giving a particular account of his "first impressions"—"the process of conviction," and his "conversion" to these views. In this faith Mr. Fitch lived and labored a few months; but his abundant labors brought on sickness, and in October, 1844, he fell asleep in Jesus, in the glorious hope of soon awaking at the voice of the Son of God.

About the same time as Charles Fitch, many other ministers in various parts of the country came into the same views, and their number has steadily continued to increase to the present time.

In 1843 the Six Sermons were republished in England and circulated in various parts of that country, and must have attracted some attention, as they are referred to by several writers on both sides of the question there. About this time Dr. Lees, of Leeds, broke ground in England against the endless-torture doctrine, and man's natural immortality. Near the same point of time, Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Congregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England are on the same ground.

For the sentiments contained in the Six Sermons Mr. Storrs alone was responsible, as he steadily refused to let any man, or any body of men, hold any responsibility for him or his views. It never was his object to establish a sect; as he steadily refused to be recognized as in, what is called, a *church relation* with any body of men. He did not, however, make his views of his independent responsibility a standard for the action of others; he desired all to act in harmony with their con-

victions of what truth and duty required of hem, as responsible to God.

It may be proper in this place to say that he labored steadily in the City of Philadelphia from November, 1844 to April, 1852, employing nearly all his time among that people, but never seeking for, or consenting to, an organization such as all sects labor to establish. He believed that love was the bond of union, and that, when that would not bind a people together, they had better separate. For the last two or three years of his residence in Philadelphia he was called more to visit different parts of the country, and finally concluded to remove to New York as a more central position for visiting abroad.

The BIBLE EXAMINER was started by him in 1843, as an occasional issue, at his own expense. It was continued in that way till 1847, when it was issued regularly each month, then in quarto form. With 1848 it was changed to a super-royal sheet of sixteen pages, and continued monthly till 1854, when it was issued semi-monthly. Its object was expressed by its motto—"No Immortality or Endless Life except through Jesus Christ Alone." In 1852 and 1853, in addition to issuing the EXAMINER, Mr. Storrs travelled thousands of miles, east and west, preaching to many people on the Life Theme. In the fall of 1863, its influence had been so extensive that its friends called for a weekly paper, and invited George Storrs to become its editor. To comply with this request he suspended the EXAMINER, and for eight years acted as editor of the weekly. At the end of that time, or in 1871, he had advanced doctrinally to his last position in regard to the purposes of God respecting the human race. He then revived the BIBLE EXAMINER, which has since been issued monthly. He had held the generally-received notion that the final destiny of all men would be fixed, unchangeably, at death, without regard to the unavoidable ignorance in which they had been placed in this life. That view he abandoned, fully satisfied that it was not, and could not be, sustained by the Bible. It is a human tradition, unsupported by a single text of the word of God, and a dishonor done to his perfections, and attributes to him a government outraging the moral sense he has implanted in the human breast, carrying the conviction to the reflecting mind that truth, mercy, love and justice, are all outraged by such an administration.

TRUTH is outraged, because the "Word of God" affirms that he "so loved *the world* that he gave his Son that whosoever believeth in

him should not perish, but have everlasting life;" and yet to an innumerable portion of the world he never gave an opportunity to know that Son, thus making it impossible for them to believe in him.

MERCY is outraged, because the Creator endowed every child of Adam with an intense love of life and longing for its continuance, and subjected them to a life of sorrow and pain, ending in a hopeless death, without allowing them to know that any provision had been made to remedy the evils they endure, nor that any means were in existence whereby these evils could be made to promote their ultimate good by putting them in circumstances of enjoyment to which they never could have attained by any other course of discipline.

Love is outraged, because the Creator foresaw, before he gave them life, that the vast majority of the race would live and die in unavoidable ignorance of any way of escape from those evils in which they would be involved, and yet determined not to make a remedy known to them in this life nor a future one. For the same reasons JUSTICE is outraged, so that, on the supposition that the Creator determined no ignorance, however unavoidable, should be an excuse for not believing on his Son, and that no opportunity to believe should be given beyond the present life, his administration would be chargeable with a monstrous lack of *truth, mercy, love and justice*: a charge which amounts to nothing less than blasphemy against our CREATOR.

Those who dare, may continue such a tremendous charge against the God who made us: the editor of the BIBLE EXAMINER could not consent to be of that number. "Let God be true," though it might prove "every man a liar." He "*is LOVE*:" that love embraces the entire race of men; and it led him to send his "only-begotten Son into the world to give life to the world" (John vi. 32); and that Son "gave himself a ransom for all to be testified in due time." (1 Tim. ii. 6.) To the vast majority of the race that "due time" never came in this life; and, as God "cannot lie," that time will certainly be found somewhere "in the ages to come." (Eph. ii. 7.)

Since 1863, he has issued many pamphlets; "The Essential Baptism," "Devil, Satan, Demon," etc. Among his later writings are many BIBLE EXAMINER tracts, as well as "The Promise and Oath of God to Abraham" and "The Divine Dispensations;" the latter are now out of print as pamphlets,

but republished in Vol. 23 of the BIBLE EXAMINER.

H. W. S.

#### HIS ILLNESS AND DEATH.

As early as March, 1879, he began to be troubled with the pain which the physicians suppose to have been the result of abscess in the kidneys. It gradually increased, till in the middle of May he was prostrated by it, and though everything that could be done by six or eight physicians was done, yet he could find no relief, till in the latter part of August the abscess broke and discharged. He then seemed easier, and through September we hoped he would be restored to comparative health, as he could go about the house; and on the 11th of that month I find the following memorandum in his diary: "Went down to breakfast for the first time in four months." The hope was illusory, for the pain returned with increased violence, and during eight long, weary months he suffered beyond the power of words to describe. From the first he had no appetite, *could* not take food of any kind.

The last three weeks of his life he was helpless, and Bro. Wm. Munger, of Springfield, Mass., kindly offered to assist us, and he nursed and cared for father as tenderly as a mother, watching him night and day, anticipating every want, thus alleviating much suffering; for which we cannot be sufficiently grateful. May the Lord reward him!

The physician said there was no old age about him, notwithstanding his advanced age; he had an iron constitution, and had not disease attacked him, would have lived years longer. He possessed remarkable tenacity of life, and fought with death for days; for a week previous his feet and lower limbs were numb, cold, and paralyzed. Friday night, Dec. 26th, he lost the power of speech; all day Saturday he was conscious, although unable to say anything, notwithstanding several efforts to do so. On Saturday morning, Dec. 28th, just as the sunlight entered the room, he fell asleep in Jesus, to rest till the resurrection morning.

His age was eighty-three years and fifteen days. His sufferings were intense until Friday night, but he bore them with great patience and submission, never murmuring nor complaining. When I said once, "Father, it is too bad that you must suffer so," he replied, with great sweetness, "No, my daughter, it is not *too* bad, but it is *very* bad; still I can bear it, the Lord helping me. The Captain of our salvation was made perfect through suffering, and shall I refuse to drink of the same

cup?" Neither would he ask unconditionally that the cup might pass from him, for the Lord knew best, and would not afflict him except for his ultimate good. Toward the last he was aware that he could not recover and longed for rest, saying "he was so tired," and the dear Lord answered his prayer.

He made all the arrangements for his interment, desiring that everything should be as simple and inexpensive as possible; wishing no sermon to be delivered, nor any laudation of himself, as he felt that he had been but an instrument in the hands of the Lord for doing good to others. So, on the morning of December 30th, a few friends gathered at the house, short prayers were offered by Bros. Chas. Sutton and J. B. Cook, a few remarks by Bro. Butler Packard, of Brooklyn, and Bro. Grim, of Philadelphia, and he was laid away to rest for a little while in the beautiful cemetery of Woodlawn, in the lot of his cherished friend, Mr. H. F. Johnson, of New York, who had been unwearied in his attentions all through this long illness.

We miss a loving, devoted father and companion; our hearts ache with a sense of loneliness and desolation, that only those who have experienced the same can realize; yet we sorrow not as those who have no hope, for we know that his whole life was one of devotion to God and consecration to the cause of truth. For this he had given up friends, means, and now his life, and we feel that there is a crown and a glorious work awaiting him in the "ages to come;" which theme was a delightful one to his heart.

We know that all God's dealings with us are in love, and that he has some wise purpose in all that he permits; and though it seems mysterious to us why father should be called to endure such suffering just at the close of his long life, the reason may be to prepare him more fully to sympathize with the suffering ones to whom he shall hereafter be called to minister. Our prayer is, that we, with him, may be found worthy to stand before the Son of man. "Come, Lord Jesus, come quickly." H. W. S.

#### NOTICES OF THE PRESS.

From the "*Herald of Life*," Springfield, Mass., Jan. 7th, 1880.

#### DEATH OF BRO. GEORGE STORRS.

Doubtless many of our readers have ere this been informed through the secular papers of the death of Bro. George Storrs. He died at his residence in Brooklyn, N. Y., Sunday morning, December 28, at the age

of 83 years. His disease was an abscess of the kidney, and his sufferings were great during his last days. He leaves a wife and one daughter.

George Storrs was born in Lebanon, N. H., December 13, 1796. His early religious training was in the Congregational Church, but when 27 years old he joined the New Hampshire Conference of the Methodist Episcopal Church, and preached in different places in that State for fifteen years. His views in regard to the nature and destiny of man then changed, and he became an earnest advocate of the doctrine of immortality through Christ alone, and the utter destruction of the wicked. This necessitated his withdrawal from the Methodist Church. He never afterward united with any denomination, but remained an Independent, preaching and publishing what he regarded as truth.

In 1842 he preached and published his famous "Six Sermons" against inherent immortality and eternal torment, in Albany, nearly, if not quite, 200,000 copies of which have been circulated. He was an earnest advocate of the Lord's coming in 1843-44, but ever afterward opposed the setting of any definite time for that event.

His first connection with any periodical was in 1841, when he began the issue of the BIBLE EXAMINER in Albany. It appeared occasionally for several years. In 1847 it began to be published monthly in Philadelphia, to which city its editor had removed. It was then issued regularly in quarto form until 1852, when Bro. Storrs removed to New York. From this time until the close of 1857 it was published part of the time as a monthly, and part of the time as a semi-monthly. During 1858 and most of 1859 it was suspended; but in the latter part of the latter year it was revived as a monthly, and continued, with an interruption of six months, until September, 1863.

By this time Bro. Storrs and many of the contributors and patrons of the EXAMINER had embraced the doctrine of no future life out of Christ, and a weekly publication was thought to be necessary, especially to meet the opposition which the new view had aroused. Therefore, at a meeting held under the "Old Chestnut Tree," near the Wilbraham camp ground, August 29, 1863, the Life and Advent Union was formed for this purpose. The new paper was named *The Herald of Life and of the Coming Kingdom*, and George Storrs was elected its editor.

The EXAMINER was now suspended, and the first number of the *Herald* appeared Oc-

tober 21, 1863. Bro. Storrs continued to edit this paper until August, 1871. He had for many years held the view that probation to the living nations at Christ's second coming would be extended beyond that event; and early in 1871 he published a series of editorials which led to the conclusion that those among the dead who had not heard the gospel and rejected it would arise and share in that probation. This view being thought by the managers of the *Herald* to be inconsistent with its purpose, Bro. Storrs declined a re-election, and our lamented Bro. L. C. Thorne took his place.

Bro. Storrs now began the issue of the BIBLE EXAMINER as a monthly, and continued it quite regularly, we believe, until his last illness.

Bro. Storrs was possessed of superior intellectual power. His large perceptive and retentive faculties, together with his ready command of language, made him a successful advocate and a formidable opponent. No one who knows his history will accuse him of being a self-seeker or a time-server. He followed his convictions regardless of the love of friends or the hate of foes. He took an active part in the early anti-slavery movement, lecturing frequently in behalf of the slave. This was one cause of his leaving the Methodist Church, which, to say the least, was rather lukewarm on that subject at that time.

His ability in discussion was fully proven and recognized in the Hartford Convention in 1853. The infidels had attacked the Bible and its God, and clergymen challenged to meet the charges had stood aloof, when he and Joseph Turner entered the convention, and ably defended them. He compelled the infidels to define the law by which the Bible was to be tried as that of "natural religion," and then discomfited them upon their own ground. The sense of the community at Hartford was expressed in the following resolution, passed, among others, at a large meeting held after the convention adjourned: "*Resolved*, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner, of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures, during the recent convention."

Of Bro. Storrs' ability as a writer we need say but little, for he was editor of this paper eight years, and most of our readers, therefore, can judge for themselves. His pen was a power recognized by friends and foes. He was not an eloquent writer, but used good, plain English, that conveyed his meaning

by the shortest route to the understanding. There was a point in every sentence, and frequently a very sharp one. It was not, however, the sharpness of bigotry, but that of earnestness and faith. But he could not only write sharply, but sweetly. The love of God was one of his favorite themes, and when upon it he wrote with a tenderness and pathos that showed that it dwelt richly in his heart. Besides his editorial writings, he was the author of several tracts and pamphlets, chief among which, and that which has had the widest influence, is his "Six Sermons."

Bro. Storrs was a man of spotless integrity and uprightness. All who knew him bear testimony to this fact. No matter how many opposed his religious opinions, none had ought to say against his life. He had early consecrated himself to Christ, and he remained faithful to the end. His long life-work is over, and he rests in peace, awaiting the coming of the Life-giver.

We bespeak for his bereaved wife and daughter the sympathies of all our readers, while we assure them of ours.

*From the Restitution, Plymouth, Ind.*

*To the Editor Restitution:*—How curiously wrought are the affairs of this life! Sometimes it has the appearance of unevenness, irregularity and question; we wonder why the loved and lovely are so soon removed from our midst, why hearts that seem cemented as with adamant are broken; why the aged and infirm linger beyond the allotted period of three score and ten; and why the sweet babe, so full of earthly promise, should be torn from the maternal embrace, and laid away in the cold and cheerless grave! These are questions that rise before us, and in our ignorance of the why and wherefore of much that is, we are often disposed to murmur and complain. We who have known the depths of sorrow, consequent on bereavement, are well prepared to weep with those who weep; and I need not call your attention to the circumstances recorded in a former issue of *The Restitution*, and again in issue of the 7th inst., where side by side are noticed the deaths of two, the one (sister Eshelman), related to me by marriage, and the other (George Storrs), to me well known, and very highly esteemed for his life and life's work. My personal acquaintance with George Storrs has a history of over twenty-five years, during which time I have been more or less intimate with him; for a long time he had office-room with my brother in Fulton Street, New York, during which time he was engaged in the dis-

cussion with Prof. Mattison on the "Life" question, and his masterly handling of that question then or since has rarely been excelled, if equalled. About twenty years ago he joined me to my first wife in the bonds of marriage; he was then about sixty-three years old, and was as hale and hearty a man as we would meet in many a long walk; I well remember his advice on that occasion to both of us—"Keep on courting"—and I have often thought since, if this was the rule of married life, there would be a greatly lessened list of divorces from causes which are patent to outside observers. It is well also to have the "bears" in the house, and out of it too: "Bear and Forbear!" I miss his familiar address to me whenever we met—"Well, Master George!" and his ever gentlemanly bearing, and thankfulness for any little attention shown him. His zeal for the truth as it presented itself to him was always coupled with a bearing of propriety toward those with whom he differed, but with a quickened conscience he never could do other than express his convictions. His more recent views concerning the future of the race led him to set aside somewhat his teachings in the Six Sermons, which I believe were the means of leading many hundreds, if not thousands of minds, into a deeper research for the truth of the glad tidings of the Kingdom of God.

Oh for the rarity of Christian charity, that is ready, or should be, to give honor to whom honor is due! George Storrs "rests from his labors, and his works do follow him," and it seemed wholly fitting the funeral of such an one, that none should pronounce his eulogy; as the life of the deceased can tell more than all others could say of him!

Like all who have dared to come to the front and advocate unpopular teachings, he had his enemies, who felt it their privilege to stab him, but who were never able to truthfully say one word against his moral character. He also had a host of friends as well as admirers, and many to-day, who while not endorsing all he taught, are full of kindly feelings toward the memory of one so just, so true.

In a recent conversation with him, while he patiently suffered, he said to me, "Oh if I recover from this sickness, how I will sound out the love of God in Christ Jesus!" and I believe this he would have done. In what I have said, I have had no desire to write a biographical sketch of George Storrs, only simply to note some things of pleasant and personal reminiscence.

GEO. W. YOUNG.

*Brooklyn, N. Y.*

*World's Crisis, Boston, Mass., Jan. 12th, 1880.*

ELD. GEORGE STORRS.

A late *Crisis* brought the sad intelligence of the death of a brother—an old veteran and an able expounder of “the faith once delivered to the saints”—Eld. Geo. Storrs, Editor of the BIBLE EXAMINER, of New York.

The decease of such a man should have more than a passing notice. I have not the means before me except to give the outgushing of my heart at the loss of a dearly beloved brother, to whom in former years my heart was knit by a sacred tie, brought about by the spirit and power of God in defence of Bible truth; be it ever so unpopular.

Elder Storrs was no small pattern, but under God was a man of might and influence. When the anti-slavery reform was first agitated, and it was seen that evangelistic Christendom, north and south, stood in defence of, or apologized for, this God-dishonoring, damnable sin of slavery, turning men, women and children into goods and chattels, bought and sold like other merchandise, he was ready to leave all his denominational ties and associations and blow the abolition tocsin of alarm, at the loss of reputation. He was ready to take the cross, and the charge of heresy and infidelity could not deter him from taking a bold stand for God, humanity and the right. He was no halfway man; his convictions being secured, his whole soul was in the work, and his voice was heard thundering along the line of defence with scathing denunciations against the horrors of slavery and the wickedness of Northern apologists, from a Bible standpoint.

Being a Bible man, when the time had fully come, and the spirit of God in his great purpose began to open up in the fulfilment of prophecy, showing that the day of Christ was at hand; that we had passed the apostle's barrier—the “falling away” first, and the development of “the Man of Sin above all that is called God;” and that we had reached the generation which should hear “this gospel of the kingdom” by giving the signs of his soon coming to consummate the hope and give the kingdom to the saints of the Most High;—hearing and believing the “good news,” he took a giant grasp of this soul-cheering message. With boldness and unwearied exertion he gave himself to the work without moral reservation, and his defence of the soon-coming Jesus, with its results at times, were simply terrific and persuasive. His faith was so unwavering that he could take up the bridge as he passed over.

His Christianity was progressive. He soon saw from the origin of man and his destiny, that man was mortal, dying in his nature, and that immortality was only gained at the coming of Christ; and this led to the preaching and publishing of his Six Sermons in relation to the destruction of the unbelieving. These, with other developments of the same truth, let the light in upon us that has been progressing rapidly, till the theology of orthodox Christendom stands aghast to-day, wondering where to hold and what to hold to. Thus my love and memory take hold of and appreciate the labors of this brother in the Lord.

Again, I see an *Anti-Bible Convention* called together in Hartford, with a challenge for all or any ministers of the State to come and defend God's Bible against infidelity. None ventured but Elds. Storrs and Turner. They step in, and in the strength of the God of the Bible, against infidelity and its ablest supporters, their time was manfully improved by the thundering utterances of Bible truth, logic and philosophy, with their sharp, withering argument, showing the falsity of their natural religion; which gave a triumph for truth that was visibly felt by the Convention and vicinity of Hartford, and for which they received a resolution of applause from the Christian ministry of Hartford.

When such men pass away, more than a passing notice should be tabled; so I add my heartfelt condolence for and with the friends of the deceased. A good man has fallen. “Blessed are the dead that die in the Lord.”

L. BOUTELL.

*From the Granite State “Free Press,” Lebanon, N. H.*

#### A GOOD MAN GONE.

Rev. George Storrs died at his residence, 72 Hicks Street, Brooklyn, N. Y., Sunday morning last. He was born in Lebanon, Dec. 13, 1796, and was consequently 83 years of age. He was the last of a family of eight. His history is pretty well known to most of our readers. He began public life as a Methodist minister, but being very decided and outspoken in his anti-slavery views, when to be an abolitionist was to be almost an outcast, even in New Hampshire, and being rebuked for his persistent agitation of this subject in the pulpit and elsewhere, by the Methodist General Conference at Cincinnati, he severed his connection with that denomination, and never afterward would allow himself to be hampered by ecclesiastical ties, choosing to be free to read and think for himself, with none save his Master

to call him to account. He became a very close Bible student, and as a result entertained peculiar views, chief among which was the idea that only the good are immortal; that sin in its very nature ends in death, and death is not life. He was highly esteemed by all who knew him, for the purity of his life. One admirer and intimate friend has said to us several times that he was the purest-minded man she ever knew. He began the publication of the BIBLE EXAMINER in 1852, and we think was editorially connected with it till the time of his death, excepting a few years during which he edited the *Herald of Life*. He was a great sufferer in his last months, from the effects of an abscess of the kidney. W. H. Spencer, an intimate friend and co-laborer, writes us under date of Dec. 29:

"His sufferings terminated about 10 A.M. yesterday, falling asleep in Jesus, as a child longing for rest, to await the Life-giver's return from heaven. The Lord truly 'giveth his beloved rest.' We shall bury him to-morrow with the simple service which he directed. We mourn the fall of a faithful standard-bearer, but 'not as those without hope.' He lived in holy peace, sustained by a blessed hope, assured that death's triumph will be short."

We had learned to have for Mr. Storrs a high personal regard. The story of his persecution for righteousness' sake made a deep impression upon our mind in boyhood, and we naturally sought a personal acquaintance after we became a resident of his native town. Sympathy to some extent with his theological views also led us into correspondence with him. Yet we never saw him but twice—once during his last visit to town and once at his home in Brooklyn. His wife, who survives him, an invalid, is a daughter of the late Thomas Waterman, the first male child born in Lebanon. He leaves also one daughter, Harriet, who in his later years has assisted him in his editorial labors. We presume some one who knew him better than we, will in due time, do something like justice to his memory in our columns.

*New York Tribune, Dec. 29th, 1879.*

#### THE DEATH OF GEORGE STORRS.

George Storrs, editor and publisher of the BIBLE EXAMINER, died at his home, No. 72 Hicks-st., Brooklyn, yesterday morning, at 8 o'clock, at the advanced age of eighty-three. Mr. Storrs was born at Lebanon, N. H., December 13, 1796. His early religious

training was in the Congregational Church, but at the age of twenty-seven he joined the New Hampshire Conference of the Methodist Episcopal Church, and for fifteen years he filled appointments in that State. His views in regard to salvation and endless punishment at this period changed, and he withdrew from the Methodist Church and ever after remained an independent preacher, devoting his labors largely to the enforcement of his views in his paper.

At the time of the early anti-slavery agitation, Mr. Storrs took an active part and lectured frequently. His prominence in this matter was one cause of his leaving the Methodist Church. After leaving New Hampshire he preached in an Independent church in Albany for two years, and in Philadelphia for nine years. In 1852 he removed to Brooklyn and devoted his whole time to the BIBLE EXAMINER, "a monthly newspaper for the unfolding of Bible truth." In May, 1879, he was taken sick and his newspaper was stopped, but in October another issue of it appeared—the last. He was the author of several books, among them "Six Sermons," and of numerous tracts. Mr. Storrs was a great sufferer in his later days and died from the effects of an abscess of the kidney. He leaves a wife and one daughter, the latter his assistant in his newspaper work. The funeral will be attended at the house to-morrow, and the interment will be in Woodlawn Cemetery.

*Brooklyn Eagle, Dec. 29th, 1879.*

#### GEORGE STORRS.

After an illness of nearly a year, George Storrs, editor and publisher of the BIBLE EXAMINER, died yesterday morning, in the 83d year of his age, at his residence, 72 Hicks Street. The cause of his death was abscess of the kidneys, which baffled the best medical treatment and caused him the most intense suffering. The deceased was born in Lebanon, N. H., and in early life entered upon the profession of a Methodist minister. Subsequently he renounced the views of his denomination in regard to endless punishment. He abandoned the ministry then and entered the lecture-field, confining himself mainly to the slavery question, and warmly espousing the views of the Abolitionists. In 1845 he established a monthly magazine, to which he continued to devote his attention up to the time of his death. He was a man of studious habits, and was a vigorous and forcible writer.

The funeral of the deceased will take place

to-morrow morning, at his late residence, after which the remains will be conveyed to Woodlawn Cemetery for interment.

STORRS—On Sunday morning, December 28, 1879, George Storrs, editor of the BIBLE EXAMINER, who fell asleep in Jesus, waiting for a resurrection at his coming.

Friends wishing to call can do so prior to Tuesday, 30th inst., 10 A.M., when he will be taken to Woodlawn Cemetery.

The following lines appeared in *Zion's Watch Tower*, published at Pittsburgh, by Bro. Charles Russell.

### IN MEMORIAM.

[On the death of Eld. Geo. Storrs.]

The news of Bro. Storrs' death (Dec. 28th, 1879) reached us too late for insertion in last issue. As then stated, our brother had just entered his 84th year and was quite ill. He was, we believe, a "faithful servant," and will soon "enter into the joy of our Lord." We mourn the loss of a friend and brother in Christ, yet "not as those who have no hope." The great Deliverer is at hand and assures us, "I have the keys of death and Hades."

The well-worn armor is laid by!  
Thy faithful watchmen fall, O Lord!  
They gather up their feet and die,  
And wait their coming King's reward.

Herald of truth, thy last farewell  
To earthly toils and scenes is given,  
No stain upon thy mantle fell,  
Thy record is laid up in heaven.

How little know the heedless crew  
In church or state, that by their side  
A witness, humble, faithful, true,  
Has lived long years for truth and died.

In this dark world God's sons are veiled,  
It knew not Christ nor knows his friends;  
They watch and wait to be revealed,  
When he, their Life, from heaven descends.

Rest, veteran, in thy tomb awhile,  
'Twill not be long ere thou shalt rise  
To greet thy heavenly Leader's smile,  
And take from him the victor's prize.

Surely the night is almost gone,  
And the millennial morn is near;  
Sentinels are falling, one by one,  
And leave the remnant weeping here.

Come, Jesus, is thy remnant's call  
That first went up from Patmos' land;  
Come, heal the wounds of Adam's fall  
With the blest touches of thy hand.

JOHN LYLE.

Newark, N. J., Jan., 1880.

### IN MEMORIAM.

BY S. W. BISHOP.

Alas! the veteran pioneer has fallen, fallen; stricken down by the unrelenting hand of death. He who has during so many years marched forward in the great work of moral and religious reform, whose words of wisdom, power and truth, have burned on the hearts of truth-loving men and women in two continents; he who has gone forward in the way of increasing light, pushed on by the Word of God, a Scripture-enlightened conscience and an ardent love for principles of righteousness—gone forward at the sacrifice of every earthly consideration, until time after time he has seen victory perch on the banner of truth-lovers,—he now sleeps a dreamless sleep, awaiting the voice from heaven that shall rend aside the curtain of death, and the elected bride of Christ shall awake, a glorious army of immortalized kings and priests, to enter on the appointed work of the eternal ages. Among them, our most dearly loved brother, George Storrs, will hold no mean place in the carrying forward of the great work of subduing all things to Christ, by the mild sway and the eloquent pleadings of an imparted divine, immortal and all-powerful infinite Love.

He has laid his armor by to rest quietly a few days in the portals of the tomb, on a couch made soft even in the gathering mists of death, by faith, and trust, and hope; and then his years will be renewed in the prime of a matured immortal manhood, when again he will put the armor on, all polished, dazzling and bright as the choicest gems in the foundations of the city of God—put it on never to lay it off till from land to land, from sea to sea, over this entire planet the banner of the King of kings and Lord of lords shall float in triumph and the nations shall bow in willing subjection, and the knowledge of the glory of the Lord shall fill the earth as the waters fill the mighty deep.

Bro. Storrs sleeps, and oh, our hearts are so sad! He sleeps, and some of us feel that we are left *alone*. He sleeps, and on no man has, or can his mantle fall. He sleeps, and no one is left of all his brethren to be *like him*, a standard-bearer of the truth. Around no name in all our ranks cluster such holy memories; no name worn by any living man among us all is such a tower of strength as was the name of George Storrs. He was a giant among his peers. He was truly great in the outgoings of a noble, sanctified heart,

on whose altar burned in perpetual incense that principle of divine love which is of God.

Those who knew him only in his public work, did not know the best points in the character of George Storrs. Such have known much of his stern integrity, of his moulding with a firmness of will, and with tenderness of conscience, all things that concerned him into perfect subjection to his honest convictions of truth and right; they have known him as firm as a mountain of rock in his unyielding advocacy of truth and righteousness; they have seen in his writings manifested the clear, strong and logical working of a great mind; but to know the loveliness of his *Christian* character, it was necessary to see him in his quiet home, to know him as I have known him in the family circle; to know him as a loving counsellor, a fatherly adviser, and an almost perfect example of Christian faith, patience and hope. In his last days he had ripened into such perfection of Christian character as few indeed have attained to among all the men that I have known. In the midst of our tears and heart-achings, God grant that his dear companion, and the daughter he so tenderly loved, his only living child—yea, all of us who so deeply mourn our great loss—may be enabled to copy his example, and like him be found *ripe* in the day when our great Life-giver shall come; that with him we may enter on the work and the full fruition of the life of the “endless ages.”

*West Meriden, Conn.*

BY BUTLER PACKARD.

It was my privilege for some time to be intimately acquainted with the late George Storrs, a man for whom I cherished the deepest love and the greatest veneration; one who was remarkable for his gentleness and nobility of character, as well as for the acuteness of his spiritual perception.

As husband and father he was faultless, and his own looked up to him with whole-hearted and reverential love.

His words were always full of cheer, imparting a new strength to those in trouble or doubt.

His manner was simple, but very impressive; and when speaking of the love of God for mankind—his great study and theme—his whole countenance would beam with divine love and his heart seemed overflowing with such a sense of the goodness and mercy of the Almighty, that he, too, loved every one.

No harsh word or expression of severe judgment escaped his lips against those with

whom he differed, or those who had been condemnatory or unjust to him.

The gracious Father of all certainly gave to Bro. Storrs a wonderful insight into the true meaning of the Scriptures, revealing to him many previously-hidden truths, and enabling him to give to all who would receive, light and help beyond all price.

He was a most earnest and close student of the sacred word, giving months and, in some cases, years to a single thought, until he received great light upon the subject, and then his heart went out to all people with a strong desire that they should know the truth, receive the blessing and glorify the Lord for his great goodness to man.

And he would allow no one to give him credit for the truths imparted, but in perfect humility would say, “Not unto me, but to His name be all the glory and praise.”

As to his views in general or in particular, they are so fully given in the BIBLE EXAMINER, that no mention need be made in this place. The great and high faith he had in the love of God for all of his creation which should be ultimately shown, carried conviction with it; his own life of self-sacrifice and fearless advocacy of this teaching and Christ-like character attesting to his own deep convictions.

Even to the last and through all the terrible suffering with which in the wisdom of God he was tried, he was the same in faith and love. Having been made perfect through great affliction that the Master may say, “Come up higher,” he is now resting till the Lord shall call.

His memory will ever remain precious to me and to the many of his friends, and the light he has been enabled to give “shall shine more and more unto the perfect day.” May we all profit by it and be ready with him to meet our Lord, to remain with him forever and forever. Amen.

*Brooklyn, N. Y.*

BY AUGUSTA A. STEADMAN.

A faithful servant of our Lord has “fallen asleep.” He will wake no more till the Master comes, but he has not lived in vain, he has done a good work, and many hearts go out in gratitude to God for the light that shone through him.

Turning away from the fearful doctrines concerning God and his dealing with the race that are found only in “the traditions of the elders;” refusing to accept the teachings of those who explained away the most glorious promises of the Word, and enlarged

on all its threatenings, he searched the Scriptures carefully for himself before God.

Patiently, prayerfully he worked, believing in his heart that the fundamental truth of inspiration is this, "God is love." And he found it even so. This runs through the Word like a strain of music, making grand harmony with all other truths; shines through the Word like a glorious light, making "crooked places straight and rough places plain."

"He staggered not at the promise of God through unbelief, being fully persuaded that what he had promised he was able also to perform."

By his life was illustrated the sanctifying power of the truth: even his enemies spoke with admiration of his purity and uprightness. The praises of his Master were ever on his tongue, and when listening to him, one felt that here indeed was a man of God. He hoped to live till the Master came, and yet, he said, he knew not which he would prefer—to live till that blessed time, or to die and rise to meet his Lord.

To us who loved him, it seemed hard that so painful and lingering a disease should be laid on him, but through those weary months he made no complaint, he trusted the Master's love, and he knew that he would be called to bear no unnecessary pain. *We* could not see, but doubtless *our* Lord did, that this trial of his faith and patience was needful to fit him for his place in the temple of God. To prepare him for the work that he is to do as part of the "Bride of Christ," in that blessed day for which we long, "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began."

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

*New York.*

#### LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

I have received a card announcing the death of your and our precious, loving kind friend, father, husband, brother, many kind names in one—George Storrs. Precious name! how much my God has made it to me, and how much I prize the gift; but how much it enhances the value of the gift when I contemplate the greatness of the Giver;

Yes, dear sister, our own dear sleeping one was given to this sinful, suffering world by a loving God who marked out his path, and gave him strength and moral courage to walk in it. I shall forever bless God for raising him up, and doing so much for me, and for thousands who will rise up and call him blessed. Yes, I hope to meet him in those blessed *ages*, where none shall say "I am sick or suffering"—where those that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. Take courage, dear sister, your hope for the dear one is big with immortality. He will not sleep long. The Master hasteth greatly and will soon be here. God grant we may all be ready.

I can say that the patience, long-suffering and gentleness of our departed brother, under every trial, persecution, pain and anguish, have given me new strength to suffer like patiently—all our God sees I need. And shall I wish the dear brother had suffered less? No, God forbid.

"For when we stand with Christ in glory,  
Looking o'er life's finished story,"

shall we wish that they that be wise shall shine less than the brightness of the firmament; and they that turn many to righteousness, less than the stars forever and ever? No, I hope to see our brother holding a sceptre on the throne of the Lamb, being a king or priest unto God and the Lamb. And, dear sorrowing friend, forgive me when I tell you, I could never feel to pray for him as many did, that God *must* raise him from his bed of sickness, that we *could not* do without him; and as I asked to know what I should pray for, the beautiful lines would invariably come to my mind, "Thou art weary, love, and needest rest and repose."

Sleep on, dear brother—blessed sleep! Soon Jesus will come and wake thee up to glory and honor everlasting! I pray God may give you and your dear daughter great consolation and good hope through Jesus Christ our Lord, and bring you with all the dear ones into his everlasting kingdom. My health is poor—severe pain has ruined one eye, and the other is affected. The dealings of our Heavenly Father with your dear husband have increased my faith, and I feel, more and more, that it is a loving God that chasteneth, and I will bear it without a murmur. I bless God that you had such a companion, that he lived in my day. Yes, I love to repeat it, *George Storrs*, and always rejoiced to see it. When an EXAMINER came, then I knew

he lived, and was working for my good and the cause of our Father, and of Christ our Redeemer.

*Fredericksburgh, Iowa.*

FROM LUCRETIA B. LAMB.

MY DEAR BEREAVED SISTERS, the widow and orphan daughter of my precious brother, GEORGE STORRS, who was to me the dearest brother I had on earth. He was more than a brother, for he was my teacher in gospel truth, as no one ever was. His SIX SERMONS were the first writings that I read upon the immortal-soul question. I was so much afraid of imbibing error, that I would read nothing upon the subject, but went to my Bible and read that through carefully, but could find no "immortal soul." I wrote to my brother in Philadelphia for an explanation of some difficulties; he sent me the SIX SERMONS: the subject from that time has been clear to me.

The "Age to Come" also, he made so plain, and supports it by such an array of Bible truth, that it seemed to me impossible for a Bible student to reject it. "He being dead yet speaketh" through his writings. "Blessed are the dead who die in the Lord," as we are entering this time of trouble. "Yea, saith the Spirit, for they rest from their labor, and their works do follow them."

It has been deeply impressed on my mind that the truths your father labored so long and so faithfully to defend, will take root in the hearts of friends as never before, and thus his works will follow him. His sleep will be short; all things bear witness that redemption draws nigh, and therefore we should lift up our heads and rejoice. If the love of God dwells in us, we may be constrained to rejoice even in tribulation, for its result is glorious; leading us to be partakers of our Father's holiness, which is his design in affliction.

You express a desire that your father's friends may not forget you. I can assure you that I shall not; both of you seem dear to me as the widow and daughter of one so dear as brother STORRS, but above all, you are the children of him who is to me the "Chief among ten thousand" and to you, also, I trust. Our great High-Priest will soon come again, and we shall see him as he is. What a transporting consideration! May it cheer you day by day in this your loneliness, remembering that the morning of an eternal day approacheth when you are sure to meet the loved one to part no more.

*St. Paul, Minn.*

MY DEAR SISTERS: The sad, sad news of the death of our dear brother Storrs reached us last evening. Words of sympathy and condolence wholly fail to mitigate the great sorrow of your hearts. We can only acknowledge that the affliction is God's will. But if there is any consolation to you under the trying circumstances, it must be in the thought, that those who knew and loved him share in your sorrow for his loss. You know all I would say. May the Great Head of the Church sustain you. My husband joins me in every expression of sympathy and regret.

P. S.—I received your letter just after writing the above note. What can I say? Only that my heart goes out to you, in the tenderest sympathy. Your sorrow must be overwhelming; but I venture to say that the "Blessed Hope" was never so precious to you before. I know something of the desolation that death makes, and the aching sense of separation that you will carry in your hearts. Your letter has been read again and again with tears. O how I want to come to you; to sit down by you and mingle my tears with yours! "But the time is short." O how quickly it is passing! and in a little while from this, the tears and the pain will have ceased forever.

Yours in tribulation and in "waiting."

ALICE T. FORD.

*Concord, N. H.*

VERY DEAR SISTER STORRS: It's due that I drop a tear of sympathy in this your recent bereavement, for I regard it a mutual loss.

I look around to see who is able to receive the fallen cloak and stand in the way of God's calling; for the incumbency is a responsible one.

I have just been looking over the dear brother's last mental labors, printed while on his sick-bed, in which, like Moses, he stood and cast a wishful eye beyond the borders of the Holy Land and the presentation is truly beatific and glorious. I deem it as the keystone of the arch, a closing fulfilment of his embassy.

I still keep his works, and they speak the honesty of his heart, subject to errors as all do who explain the word of God, nevertheless, comprising a fund of knowledge not found in the teachings of the day.

I feel that we have grown in grace and knowledge, since we became readers of the EXAMINER, but my days of tuition are fast closing, having passed my 85th year. Now will sister Storrs and daughter be pleased to

accept our grateful returns for fraternal kindness and brotherly love.

Truly yours,

R. WILLARD, SR.

*Haddonfield, N. J.*

MY DEAR SISTER STORRS AND DAUGHTER: Having myself but sipped, in prospect, of the bitter cup that you have now drained to the dregs, I feel very incompetent to speak words of comfort to you, but I can and do commend you to Him who is all tenderness and love to his dear suffering saints and who, as Redeemer, was made perfect through suffering that he might redeem a suffering people, and have a word in season, and a cordial for them in every vicissitude in their pilgrim way to that redemption. This is probably the darkest cloud that has ever overshadowed your way—the deepest waters and the hottest fire: but doubtless you can say, *I am not forsaken*; Jesus is with me in it all. For it is written, “I will never leave thee, nor forsake thee.”

Oh, the days and nights of sympathy, anxiety, care and labor through which you have just passed, None but God knows; and now as the object of all this is removed from you, you are left unspeakably desolate only as our God fills the vacant place with himself. May he in his unutterable tenderness soothe and comfort your hearts as he only can.

And now, sisters, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. And when the Chief Shepherd shall appear to reward his faithful, may you, with him, receive a crown of glory that fadeth not away, is the prayer of your sympathizing sister in Christ,

E. S. WILLARD.

*Haddonfield, N. J.*

MY DEAR SISTER IN CHRIST:—I need not tell you how much I was shocked on receiving the postal from Bro. Spencer announcing your father's death. Anticipating it as I had been for months, and yet temporarily buoyed up with the hope of his seeming improvement that he might possibly again rally for awhile and be able to resume his former labors—I who had known him so long and so well; I, who had often sat and heard from his own lips the precious truth as declared by him from God's word, while a sojourner in New York,—I who am indebted to him under God, for much of the light I now enjoy—oh, I was filled with profoundest grief at the

announcement of his death! I felt that not only had a great man in Israel fallen, but that I, too, had lost a spiritual father. I had learned to love him not only for his Christian manhood, but also for his boldness, his fortitude under the most discouraging circumstances, his ardent zeal, and his uncompromising fidelity in promulgating unpopular truths in his Master's cause.

Having passed the average age allotted to man and exceeded his four-score years, he has at last fallen—*fallen in the harness*. Cut down in the fulness of years, he has been gathered as a ripe shock of wheat. His work faithfully done, he sweetly sleeps in Jesus. “Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labor; and their works do follow them.”

I believe his sleep will be short. Our Forerunner has gone into the heavens, “from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body;” and then, O glorious thought! we shall see Jesus, and with the company of saints we expect to again see our beloved Father Storrs.

O that my life may be as blameless as was your excellent father's! “As for me and my house we will serve the Lord,” that we, too, may be accounted, together with your father, among the number of the Saviour's “precious jewels.”

My warmest Christian sympathies are with you in your great bereavement; but we mourn not as those without hope, and expect that death's triumph will indeed be short.

With Christian love to your aged mother, and we wish for your future,

I am very truly

Your brother in the Lord,

C. W. BUVINGER, M.D.

*Pittsburgh.*

DEAR SISTER STORRS:—The postal came last night bringing the sad intelligence that our venerable and much loved brother Storrs had passed from life and was numbered with the dead. Although we have felt that such an event was possible, yet lately and for years we have dreaded the coming of the grim messenger for his dear and much valued life, and we feel that a mighty one has fallen.

He is resting from his labors after a long and steady conflict for truth and the life of Christ. I envy him the close of a life of triumph. A clear prospect of a part in that first resurrection—having been faithful unto

death—and a conqueror's glorious crown, await him, till the day of his Lord's appearing. Yet being dead, he will be spoken of, and his writings will live and work mightily to the overthrow of error and vindication of the loving character of our heavenly Father.

I sympathize with you in your bereavement and loneliness, and pray that peace and comfort may attend you to life's end.

Sister Hattie, I never met, but am thankful you have one so near you to administer to your needs.

Extend my kind greeting to her, and others who may be with you.

In hope of eternal life,

Your brother in Christ

DAVID J. ELLSWORTH.

*Windsor, Ct.*

DEAR SISTER STORRS:—I have just received a postal informing me of the death of your dear and loving husband. Oh, how bitter the cup! I have passed through the same trial—laid away a loving companion, a kind father and a worthy man, but he rests in hope. And when I think our dear and loving brother has passed away, no more shall we see his kind face, or hear his loving voice, or read his precious documents, my heart is sad; but he is at rest, nothing can disturb him now, his toils are over, his labors are ended, but his works will follow him.

You will miss him—no tongue can tell nor pen describe it; his chair is vacant; his seat at the family board unoccupied; his pen is idle; every thing tells that he is gone. But you have the blessed consolation that you will meet him again, that he will come "from the land of the enemy." It will be but a little while before the bars of death will be sundered and he will rise triumphant:

"O glorious hope of heavenly love,  
It lifts me up to things above,  
It bears on eagles' wings;  
It gives my ravished soul a taste  
And makes me for one moment feast  
With Jesus, priests and kings."

May great grace and consolation be and abide with you and your dear, loving daughter, is the prayer of your friend and well-wisher.

MRS. I. G. MALTBY.

*Bristol.*

DEAR SISTER STORRS:—I have a desire to write something for your comfort in these days in which you will doubtless feel a loneliness you never felt before, as will also your dear mother in her weakness and declining years; after so many years living together the stronger

one has gone to rest from his labors first. O, I know something of the thoughts and feelings that will come over you, at times seemingly like a wave of the ocean, which almost seems as if it would drown everything in its pathway; but there is a Mighty One that can control and say, Thus far shalt thou go and no farther. O to him you can go, into his tender loving heart pour your cares, for he careth for you. I am glad to know that your father fell asleep in hope of a glorious resurrection in God's own good time.

Almost every day since I received the last number of the EXAMINER I have thought of you and hoped faintly that it might be started with the new year, but I had my fears about your father ever recovering so far as to be of much assistance in furnishing expositions of Scripture for its columns. It would almost have been a miracle if he had been able to do so after such a painful sickness as he had passed through, and considering his age. I desire you all the consolations God is able in his wisdom to give you, and that I think is a good deal, for, "like as a father pitieth his children, so the Lord pitieth them that fear him," etc.; and again: "A father of the fatherless and a judge of the widow is God in his holy habitation." Precious words are these; take them as to you and for you is the desire of your friend.

MRS. L. H. WHITNEY.

*Clinton, Mass.*

MY DEAR MRS. AND MISS STORRS: In this morning's *Tribune* I saw the release of your dear husband and father. Instead of sorrowing with you, I rejoiced that his great and long suffering, so patiently endured, was ended. In saying this, dear friends, I do not forget how much is gone, nor the vacancy that can only be filled by an Invisible Presence, on whom perhaps you may learn to lean more trustingly now the earthly props are gone. What rich memories you have of his long life—of his marked fidelity to his convictions! How faithful he was when it cost *persecution* to be an anti-slavery man! I remember him with reverence and honor in those days, when he was dragged by wicked men from the pulpit for speaking the truth. Not many are earnest enough at present to be persecuted. A long and faithful life is ended. May you accept serenely and patiently as he has taught us to do.

"God knoweth,  
I see not a step before me,  
As I tread on another year;

But the past is still in God's keeping,  
The future his mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

"So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with God,  
Than go alone in the light.  
I would rather walk with him by faith  
Than walk alone by sight."

Yours in sincere sympathy.

M. W. MANNING.

Brooklyn, N. Y.

It is thought best to republish the Editor's sermon "God is Love," prefaced by a memorandum that is found in his diary, on the occasion of his latest birthday.

"Great have been the mercies of God to me. I retrace his lead of me from my birth, and I see mercy and love at every step of my life. I give glory to God and the Lamb for all the loving-kindness which has attended me unto this hour. May my whole being be an unreserved free-will offering to the promotion of the knowledge of God and his Son Jesus Christ, my Lord and Redeemer. Forever and ever may I be employed in promulgating the truth concerning the LOVE of GOD in Christ to the human race and in leading them to be reconciled to God and the LAMB."

"GOD IS LOVE."

A SERMON BY GEO. STORRS.

In all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star by which we may always determine with certainty our course. That light, that guiding star, is the grand truth —

"GOD IS LOVE." (1 John iv. 8, 16.)

Here is certainty; here there is no ground for doubt, and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion is to fix this truth in the

minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)

The grand chart, then, by which we are to make our voyage in search of truth, and by which every other view claiming to be truth is to be tested, and its real character decided, is this solar truth, "GOD IS LOVE." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured, is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "GOD IS LOVE," it is a deceitful light, an *ignis fatuus*—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple, who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme, and manifested its true spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding-star, to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain]; and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God [is a partaker of the divine nature]. He that loveth not, knoweth not God, for God is love. . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit [his Spirit of love: like as God is love, so we, in our measure, are love; and by this we know that we are of God]. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John the great chart is spread out before us which is to guide us in all things doctrinal, experimental and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are

called upon to do homage; but by the Bible, interpreted strictly in view of this solar truth, all in harmony, and God's whole administration is seen to be but the outgoing of love to all the subjects of his government. To make this statement plain to every unbiased mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing was lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present—though superior to all other animals—appointed as their lord, and designed by love for a higher sphere, or to have developed a spiritual nature, capable of more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus God-like, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point, love tests the man as to whether he will develop a mind in harmony with the divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying, state. For, to let him pass into such a state without a voluntary subjection to, or harmony with, the divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence, before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove inharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in the case of a failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God, his Maker.

Death itself, then, is seen to be an administrative act, prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence, when his sorrows and sufferings, on the whole, would

outweight his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "God is Love," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless suffering; and the idea is an impeachment of the divine character and administration. Love, then, we see, at the outset, provided against a life, whether long or short, made up of hopeless sufferings. No attribute of the Divine Being, who is Love, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

I have said that death itself is the appointment of love. This is true in regard to all the finally incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that awful condition. How boundless the love that thus ends their mad career in sin and self-torment!

These remarks apply to all men to whom God has made known his love in providing a remedy for sin and death. If that remedy has been proclaimed to them, and they wilfully reject it, their wickedness obtains a maturity and their state a hopelessness which causes love itself to cut them off as the best possible disposal of them.

Love appoints death, also, for the righteous for a season, that they may rest awhile till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, are one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the

sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummation of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed. A right conception of these things makes the great fact, "GOD IS LOVE," stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth, that "GOD IS LOVE," is found in the wonderful fact that he sent his Son into the world to rescue us from the death-state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here, in one verse is summed up the state of man without divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach, such as no mere human being could think of voluntarily submitting to; to sufferings, such as no man can fully estimate; and to death in the most dreadful and revolting form: all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "GOD IS LOVE," and he "so loved the world,"—the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return, or faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith on man's part, man fails of a final redemption, or comes short of an endless life. He rejects the deliverance-love provided, and wilfully rejects the REDEEMER.

LOVE has provided for the redemption of the whole human race from sin and death. "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) Love and truth are pledged to see this testimony is made to all men in some period of their existence, here or hereafter. But "the times and seasons" for it to be done, "the Father hath put in his own power." (Acts i. 7.) Suffice us to know that God hath promised, and confirmed it with an oath, that it shall be done; that "in

Abraham and his Seed all the families of the earth shall be blessed." That blessing includes the fact that "God will have all men come unto the knowledge of the truth." (1 Tim. ii. 4.) That truth embraces the fact that "God so loved the world (all the human race) that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) That Son "gave himself a ransom for all;" and that fact is "to be testified" to all "in due time."

Did Love give that Son, and that Son give himself a ransom for all, and yet let any one of the race perish without ever having heard of Love's work in his behalf, and without having the opportunity and means to secure the everlasting life, by believing on the Son of God? To believe such an administration belongs to the government of God, is to believe that the apostle John was an impostor when he said "GOD IS LOVE." No soul of man will perish without first having had the true knowledge of God and of Jesus Christ, and an opportunity to accept the great salvation. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that he is love. Any other view shocks the reason God has endowed man with, and is a libel on God's government; and its natural tendency is to lead men to reject a revelation which they are taught revives dead men to hopeless sufferings, and another extinction of life (thus forced on them), or endless torture.

From such thoughts we turn to the fact, that God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death, can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is Love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of his love, have been won from the ways of sin to give love for love; for "we love him because he first loved us;" and "herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him." (See 1 John iv. 9, 10 and 19.)

This love gives eternal life—a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is LOVE," and still be shouting, "O, the depth of the wisdom and love of God!" And as eternity rolls on, and they take new soundings on the shoreless sea of God's love, still they cry, "O, the depths!" And as wave after wave of love rolls over them and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory by Christ Jesus throughout the endless succession of ages." (*MacKnight's* translation of Eph. iii. 21.)

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," will join in the harmonious and triumphant song, "GOD IS LOVE." (See Rev. v. 11-14.)

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes:" and all this because "GOD IS LOVE."

What can I say more? This love, O man! O woman, young or old! calls after thee from reason's dawn, saying, "Why will you die?" Will you not hear this voice of love? I know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that, when approached with the grand message of this discourse, we seem to you "as one that mocketh!" Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you; and your old teachers cry out, "*Infidelity!*" so that, though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of a theological hell may sometimes alarm, but you know never kindled love in your heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. I do not say that none love God who believe the doctrine of future hopeless torture, or eternal torments; but I do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ, that love arises in the sinner's heart.

I ask you, as a perishing creature, to turn your eyes at once to the grand truth of the text, "*God is Love.*" Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner! to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this because "GOD IS LOVE."

Were the whole earth a parchment made,  
And every man a scribe by trade;  
Were the vast oceans turned to ink,  
And every stick into a quill,  
To write the love of God to man  
Would drain the oceans dry;  
Nor would the scroll contain it all,  
Though spread from sky to sky.

### THE BIBLE EXAMINER.

GEORGE STORRS, editor and proprietor of the above magazine, has lived, finished his work, and passed away; and all those who, like the writer, have been among its constant readers and supporters, may be

allowed to record a few reflections in this its closing number.

A generation of our race has "gone the way of all the earth" since the issue of the first copy of this magazine; and it may be both proper and profitable to inquire if its publication has answered the purpose and design of its faithful and persevering editor? Its entire issue, its whole history, must answer the question. The great and important subjects which engrossed its whole attention, and in the discussion of which it desired to instruct and enlighten both the Church and the world, were the "*mortal condition of man by nature*, and his elevation to *immortality only through Jesus Christ*, the Redeemer of man; the unconscious condition and the literal resurrection of the dead, and the speedy, *personal* return of our Saviour to establish the kingdom of God, and put in motion a series of events which, in their fulfilment, should put an end to *sin* forever and destroy *death* itself from among the race, whose ruin and destruction seemed inevitable." That the EXAMINER wielded a very important and extensive influence among Christian believers on the above subjects cannot, for one moment, be called in question. In its earliest issues, it was forced to contend with the most determined and vigorous opposition, and its friends *will* not, and *cannot*, forget the terribly severe criticisms, the sharp reproofs, and the final charge of "*infidelity*" which assailed its courageous and Scriptural articles on the above and cognate subjects. Confident in the truth of its position, and fearless and determined in spreading abroad the constantly accumulating evidences of the Scriptural ground of its teachings, it persistently kept on its way, fearing only that its means might limit its extensive circulation among truth-lovers. So persistent, so effective, were its teachings and arguments, that it is simply impossible to avoid the conclusion that, at the present time, the larger number of Bible believers in this country silently accept or openly advocate the views presented in the pages of this magazine on the above subjects. At the period of its first issue, we may inquire, What religious magazine arrested the attention of its readers, or what pulpit declarations electrified its audience with the *denial of man's natural immortality?* Who, of the many thousands of theological teachers, announced the soul-cheering doctrines of the Church in the first century of our era, so ably argued and so successfully maintained by the EXAMINER, whose constant advocacy of these long-forgotten, but glorious doctrines, on which depends (according to the reasoning of St. Paul) the entire system of human redemption, viz.: the return to earth of Jesus Christ and the literal resurrection of the body? These inspiring doctrines, which imparted to the early Christians a courage in suffering, a heroism in martyrdom, so truly marvellous, that, to this day, the influence of their examples forms a stimulant to patient suffering almost as powerful as in their own age,—these doctrines had become nearly obsolete, passed almost into oblivion, the Church evidently preferring to worship an *absent*, rather than a *soon-coming Lord*; to believe in a *mythical*, or so-called *spiritual*, rather than a *real, literal resurrection*. The influence of the EXAMINER, with its generally well-written articles, struggled long and well in maintaining these important doctrines of the early Church; and, as before remarked, the present intelligent Christian community is greatly indebted to the EXAMINER for the revival of these long-forgotten, but very important, elements of early Christian faith. Indeed the conviction is forcing itself upon the minds of the larger number of Christian believers

that there is no hope for the Church or the world but in the personal return of Christ to save a race who are rushing on to certain destruction, in the vain belief that they are *saving themselves* by a devotion to the subtle sophistries and pleasing delusions of modern ideas. In thus noting the progress of the views promulgated by the EXAMINER, its numerous friends and readers would award to its now deceased editor and proprietor the characteristics of a "pioneer" and one who has battled faithfully, manfully and well, in supporting and sustaining against much opposition the precious doctrines on which hang *the hopes*, not only of *Christians*, but of the *world* itself; for in these last days we are more impressed than ever with the truth of those significant words of early Christian writers. The world itself awaits, in an agony of suspense, the coming, not only of an age of peace, but also an age when, throughout the vast domain of the whole earth, it shall be proclaimed, "and there shall be no more death."

H. F. JOHNSON.

New York.

BRO. BLAIN, who is now 88 years of age, writes: Dear Sister Storrs, I take the time to write a few lines to express my deep sympathy with your great loss. Never have I lost a friend who was so much to me as Brother Storrs. I feel it most deeply. I trust God gives you faith to bear your irreparable loss with composure and trust in him. Let us all daily say, "Thy will be done." We shall soon rest with him in hope of a reunion.

JOHN FOORE, of Galesburg, writes: Your card of Dec. 29 is at hand, bearing the sad news of the death of our beloved Brother Storrs—our teacher to whom I, for one, am greatly indebted for the glorious truth of the blessing of all nations. Well, we need not mourn as those that have no hope. Brother Storrs will not sleep long—he will be wakened at the sound of the last trump—receive immortality and eternal life, and have a place among the kings and priests of God and the Lamb. May the good Lord bless and cheer his friends and enable them to stand up under this severe trial!

SISTER STORRS: You have my sympathies in your great bereavement. When I say we mourn his loss, I think I but express the feelings of most of his supporters in the cause of truth—perhaps it would have been better to say helpers. I pray that our heavenly Father who is love, will comfort you in this hour of affliction. Words are inadequate to express my sympathies, and words are of little avail in filling the void in your heart or stopping its aching. The blessed assurances of our God and Saviour can alone accomplish that—blessed be his holy name for them. May God's deep and abiding con-

solation be with you forever! Yours in the hope of the soon coming of the Master.

S. H. REEVE.

South Elliot.

WILLIS JONES, of Castleton, writes: It seems almost too late now to offer you my sympathy upon the death of your *more* than respected father, which occurred in a year now numbered with the past.

What solace can I offer you? I fear, none; and what shall I say then? Already you are not as those without hope for the future. But where is the sunshine for the present? If I say, I fear we shall not meet his like again this side of the tomb, there is no solace for sorrow there; or should I give you a word-picture expressive of how much I admired him for the manly simplicity and sterling honesty expressed in his life-long writings, I fear it would be no balm of Gilead. In my forty-seven years' experience, I have been surfeited with orthodoxy, heterodoxy, infidelity, popery, blasphemy, etc., but to my mind no exposition of the Hebrew Scriptures that I have been able to procure, can at all compare with the writings of your venerable father. In many ways he was one of the most remarkable men of this our day and age, and upon the first publication of the notice of his death, thousands of hearts, honest and true, sent yourself and family their sympathy, though you may not have received the same by post.

SISTER PIERCE, of Milwaukee, says: I have received the sad news of Brother Storrs' death. I cannot express my sorrow—I think, how can we do without him—but the Lord will provide and he will not suffer the truths our beloved and honored brother spent his life to promulgate and so dearly loved, to be lost. But no one can fill his place or write like him. How hard it must have been to see him suffer so terribly, and unable to do anything to relieve him! You can have the pleasing thought that many will call him blessed, and on whom will his mantle fall? *On whom?*

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H. W. S.

END

OF FILM

"PLEASE REWIND"